The Companions
Redefining Criteria and Reconsidering *'Adâla* Critique From Qur'an and Hadith

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Article Information	**Abstract**

The theory of 'adâlah al-ṣaḥâbah which is adobted by mainstream hadith experts should be critized. This inseparable from several facts tha are presented to us. Several facts assumed to support the companions justice. Such as companion's loyalty, obedience, and readiness to sacriface for the prophet. However, we are also confronted with facts which demonstrate their disobedience to the prophet. Arguments ready to sacrifice to defend the prophet contradict other facts that show their efforts to avoid even fleeing from the battlefield. However, how to explain a contradiction like this is a problem that hadith experts have left to float and gave birth to a never-ending debate. This paper puspose to put an end this circular debate by applaying the concept of 'adâlat al-râwi to the Companions. Using the historical critical method and content analysis, this paper tries to reexamine the concept of 'adâlah al-ṣaḥâbah by tracing the origin of the word ṣa-ḥâ-bah in the Qur'an and Hadith. And then redifining the criteria of Companions which has implication to their integrity. The behavior of many of the Companions contradicted the instructions of the Qur'an dan Hadith and contrary to the principles of justice made by hadits expert. The concept of 'adâlah al-ṣaḥâbah is more fitting to be called a dogma rather than a scientific theory because it is not slack in the face of historical analysis

Kata Kunci	**Abstrak**

'Adalat al-râwi, sahabat, keadilan

Teori 'adalat al-sahabah yang dianut oleh mainstream ahli hadis sudah seharusnya dikritisi. Hal ini tidak lepas dari sejumlah fakta yang disuguhkan kepada kita yang diasumsikan mendukung konsep ini bertentangan dengan fakta lain yang justru berseberangan. Argumentasi siap berkorban membela Nabi bertentangan dengan

fakta lain yang menunjukkan upaya mereka menghindari bahkan melarikan diri dari medan perang. Perilaku sahabat banyak yang bertentangan dengan petunjuk al-Qur`an dan Sunah Nabi yang bertentangan dengan prinsip keadilan rawi yang dirumuskan ahli hadis. Namun sayang, bagaimana menerangkan kontradiksi seperti ini adalah masalah yang dibiarkan mengambang oleh ahli hadis. Bagaimana mendamaikan penyimpangan sahabat dengan doktrin keadilan sahabat melahirkan perdebatan sirkular yang tidak berujung pangkal. Berdasarkan dari masalah tersebut tulisan ini hadir untuk menemukan ujung polemik ini dengan menerapkan konsep keadilan rawi pada Sahabat. Dengan memakai pendekatan metode kritik sejarah dan konten analisis, tulisan ini berusaha melacak kata sa-ha-bah di dalam al-Qur'an dan Hadits. Lalu membuat definisi ulang tentang Sahabat yang berpengaruh pada teori integritas. Hasilnya, perilaku sebagian Sahabat banyak yang bertentangan dengan prinsip keadilan rawi yang dirumuskan oleh ahli hadis. Konsep keadilan Sahabat lebih tepat disebut sebagai dogma daripada teori ilmiah karena tidak lempang di hadapan analisis sejarah

Introduction

The study of hadith is identical to the Companions of the Prophet. Through the Prophet's Companions, the hadith from the past fifteen centuries has reached us now. Without them, the Prophet's traditions cannot be well preserved and maintained as they are now in the minds of Muslims.[1] Therefore, most Muslims look at them as models of piety and the sacred generation.[2] Although some of the Prophet's Companions deviate from the norms of Scripture, such as those who are still drunk,[3] or steal the Prophet's belongings,[4] they are still seen as role models that must be emulated by subsequent generations of Muslim. The period of the Prophet's Companions is considered an ideal period that is unmatched by subsequent times and ages.[5] Deviant behaviors of some of the Companions is considered *takwîl* in the scope of *ijtihad*—if right, it gets two rewards and, if wrong, one reward.[6]

As a result, the study of the Companions and their relation to various negative behaviors became an endless circular debate.[7] This happened due to an incomprehensive perspective in reading the history of the Prophet's Companions, thus giving birth to a partial definition of who the Companions of the Prophet are.

With these basic facts in mind, it is still useful to investigate the basic argument of

[1]Muhammad Imran, "Sahabat Nabi Saw dalam Perspektif Sunni dan Syiah (Pengaruhnya pada Kesahihan hadis)," *Aqlam; Journal of Islam and Plurality* 1, no. 1 (Juni, 2016); 15-32.

[2]Abdel Kader Tayob, "Ṭabarī on the Companions of the Prophet: Moral and Political Contours in Islamic Historical Writing."*Journal of the American Oriental Society* 119, no. 2 (1999). http://www.jstor.org/stable/606105.

[3]Abû Bakr Aḥmad al-Râzî al-Jaṣṣâṣ, *Aḥkâm al-Qur'ân* (Beirut: Dâr al-Fikr, 1993), 2: 652; Abû Ja'far Muḥammad ibn Jarîr al-Ṭabarî, *Jâmi' al-Bayân fî Ta'wîl al-Qur'ân* (Beirut: Dâr al-Kutub al-'Ilmîyah, 1999), 2: 219.

[4]Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis* (Bandung: Hikmah, 2009), 50; Muhammad Zain, "Profesi Sahabat Nabi dan Hadis yang Diriwayatkan: Tinjauan Sosio-Antropologis," *Disertation,* Pasca Sarjana UIN Sunan Kalijaga, Yogyakarta, 2007.

[5]Muhammad Khalid Muslih, "Al-Ṣaḥâbah wa Mawqif al-Shî'ah al-Ithnâ 'Asharîyah al-Salabîyah Tijahuhum: 'Arḍun wa Rudûd," *Indonesian Journal of Islam and Muslem Societies* 2, no. 2 (2012): 267-291.

[6]Fuad Jabali, *Sahabat Nabi, Siapa, Ke Mana, dan Bagaimana* (Bandung: Mizan, 2010), 63-72.

[7]Kamaruddin Amin, *Menguji Kembali,* 120.

'adâlah al-ṣaḥâbah by review the taken-for-granted definition of Companions and analyse how the mainstream Muslims see them and why we consider it necessary to reconstruct the definition of the Companions as a reference for understanding the Prophet's tradition.

The Discourse of the Companions

In this section we will first look at the discourse of the Companions since the days of Bukhari to the present based on Jabali's study. The choice falls upon his work because he succeeded in documenting various definitions of the Companion as well as promoting a new definition. We will reevaluate this outlook on the method of definitions by tracing the root of the word *ṣa-ḥâ-ba* in the Qur'an and Hadith to see how both interpret this word in all its derivations dan then revisit the process of sacralization of the Companions based on Historical Critical Method commonly used by western schoolar in approaching the prophetic tradition.[8]

Hadith experts have widely discussed various definitions of a Companions since the time of Bukhari until today. Of all these definitions, only Fuad Jabali—according to Donald P. Little's opinion—seems to have succeeded in carefully documenting the various definitions of a Companion. Relying on various authoritative sources, Jabali has discussed the evolution of the definition of the Companions from the time of 'Ali al-Madini (d. 234 H) to Ibn Hajar al-'Asqalani (d. 852 H) and has become a formal and acceptable definition not only among Islamic scholars but also Western scholars such as Etan Kohlberg and Miclose Muranyi.Avoiding to repeat the discussion of it here, we try to look at the definition of a Companion he promoted: "A Companion is anyone who had any personal

contact with the Prophet while he was a Muslim and who died as a Muslim, regardless of whether that person had reached puberty when the contact occurred or whether he had ever heard anything from him."[9]

Jabali admits that his definition is the same as that of Ibn Hajar, with a few modifications. Ibn Hajar defines a Companion as: *Man laqiya al-nabî mu'minan wa-mâta 'alâ dhâlik.*"Any person who had any personal contact with the Prophet while he was a Muslim and died as a Muslim."[10] Ibn Hajar emphasized the definition made by his predecessors, Ibn Hanbal (d. 241 H) and Bukhari (d. 256 H), who defined a Companion as: *Man ṣaḥiba al-nabî aw ra'âhu.* "Anyone who accompanied the Prophet or saw him," as reported by al-Khatib al-Baghdadi (d. 463 H).[11] Thus, Ibn Hajar's definition includes anyone who has been with the Prophet for a long time or not into the group of the Companions, anyone who narrates from him or not, anyone who joins the war with him or not, anyone who has seen him even if he does not attend his majlis, and, anyone who cannot see it because he is blind.[12]

Long before Ibn Hajar (d. 852 H), Sa'id b. Musayab (d. 94 H)—according to Ibn Salah— required staying with the Prophet for one or two years and fighting with him one or two battles to be called as a Companion.[13] According to Ibn Musayab's definition, a person who only briefly saw the Prophet was not considered a Companion. Later generations rejected these arguments, who thought that many Muslims only met the Prophet on the Wada' pilgrimage, even though they were

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[8]Jonathan A.C. Brown, *Hadith Muhammad's Legacy in the Medieval and Modern World* (Oxford: Oneworld Publication, 2009), 200.

[9]Fuad Jabali, *Sahabat Nabi,* 62.

[10]Ibn Ḥajar al-'Asqalânî, *al-Iṣâbah fî Tamyîz al-Ṣaḥâbah* (Beirut: Dâr al-Ṣâdir), 1: 8.

[11]Al-Khaṭîb al-Baghdâdî, *al-Kifâyah fî 'Ilm al-Riwâyah* (Beirut: Dâr al-Kutub al-'Ilmîyah, 1988), 51.

[12]Jalâl al-Dîn al-Suyûṭî, *Tadrîb al-Râwî fî Sharḥi al-Nawâwî* (Beirut: Dâr al-Fikr, 2006), 375.

[13]Abû 'Amr Uthmân ibn 'Abd al-Raḥmân al-Shahrzûrî, *Muqaddimah Ibn Ṣalâḥ fî 'Ulûm al-Ḥadîth* (Beirut: Dâr al-Kutub al-'Ilmîyah, 2006), 302.

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also classified as the Companions because they were contemporaries with the Prophet.[14] Moreover, to preserve as many hadiths as possible, the hadith experts need to extend anyone into the group of the Companions. In fact, for unclear motives and interests, Ibn Hajar considered Jin as a Companion.

The explanation above shows us the evolution of interpreting the meaning of the Companions in each generation. According to Jabali, this happened in line with the context in which the meaning of this word was expanded, which unfortunately was not mentioned by Kohlberg or Muranyi, who discussed how Muslim scholars discussed the term of the Companions. The discovery of the context behind the birth of interpreting the meaning of the Companions is Jabali's unrivaled achievement. According to him, there are different interests behind the evolution of the meaning and definition of the Companions in the historical trajectory, including Jabali himself when changing Ibn Hajar's definition, which was previously taken for granted. By including people whose hadiths are *mursal*, which Ibn Hajar did not do, Jabali was interested in obtaining more extensive statistical data for his analysis. Why? Because he will not get the same data if he follows the the way Ibn Hajar understand the meaning of the Companions.

Just as Jabali changed Ibn Hajar's definition for the sake of study and for the same purpose, this paper also tries to change the definition of the Companions, which has been taken for granted. However, redefining the Companions in this study differs from what Jabali has done. All Muslims agree on the function of the hadith as an interpreter and explanation of the Qur'an. The Companions who narrated hadiths were the liaison between the Prophet Muhammad and the Muslims who did not meet him. However, Muslims still do not agree on the position of the Companions—in the general sense of the term—as the only inheritors of the Prophet's hadiths because their life stories leaft many problems to us nowadays. In the Jabali language, "There is a gap between doctrine and historical reality."Did those who fall into the formal definition of Companions abovehave noble integrity in the sense of the term, or did they have the same position as other narrators to apply the same treatment to them as proposed by Muhammad Zain?

The answers to the two questions above have different consequences in assessing the Companions and the course of history they brought about. These two issues have always enlivened the discussion of hadith literature after the Prophet's death until today. Almost all scholars who do the study of hadith will not miss this important and exciting topic of discussion, both Western and Islamic scholars. The results of existing studies on the noble integrity of the Companions can be grouped into two opposing major groups as follows.

The first group is one that unanimously accepts the concept of the noble integrity for all Companions. The majority of Islamic scholars dominate this group and its main proponents are 'Ajaj al-Khatib,[15] and Azami.[16] Most Indonesian Islamic scholars join this mainstream group. The second group is one that rejects all the Companion's claims for the noble integrity. Goldziher, Schacht, and non-mainstream Islamic scholars such as Abu Rayyah, Ahmad Amin, and al-Mawdudi are in this group.[17]

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[14]M. Quraish Shihab, *Sunnah-Syiah Bergandengan Tangan! Mungkinkah* (Jakarta: Lentera Hati, 2007), 146.

[15]Muḥammad 'Ajâj al-Khaṭîb, *al-Sunnah qabl al-Tadwîn* (Kairo: Maktabah Wahbah, 2004)

[16]Muḥammad Muṣṭafa A'zami, *Manhaj al-Naqd 'inda al-Muḥaddithîn Nash'atuhu wa Târîkhuhu* (Saudi Arabia: Maktabah al-Kauthar, 1990). See him also in, *Studies in Early Hadith Literature* (Indianapolis: American Trust Publication, 1978). Ram Swarup, *Understanding the Hadith: The Scared Traditions of Islam* (New York: Exposition Press, 2001).

[17]Daniel Brown, *Rethinking tradition in modern Islamic thought*

Different perspectives on the Companions lead to various differences in the acceptance of each group of the history transmitted by the Companions. The first group received without reservation everything coming from the Companions. The doctrine built by this group is that Allah is true, that the Prophet Muhammad is also true, and hadith of the Prophet reached us through the Companions whom Allah has chosen as the mouthpiece of the Prophet to all humankind. In al-Suyuti's expression, without the Companions, Islamic law stopped at the time of the Prophet.[18] If that happened, according to Mustafa Ya'qub's opinion Muslims will know nothing of the teachings of their religion.[19] Accordingly, it is a necessity that must be attached to him as somebody who has the title of Prophet's Companion, a title that no other creatures are given, except the Prophets. Therefore, their noble integrity is unquestionable.[20] To support their claim, this group always repeats several Qur'anic verses, which, according to Kamaruddin Amin, are interpreted subjectively. Commonly quoted verses include:

"Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest (QS. al-Fath[48]: 18)."

"And the first forerunners [in the faith] among the Muhājireen and the Anṣār and those who followed them with good conduct—Allah is pleased with them, and they are pleased with Him (QS. at-Taubah[9]: 100)."

Besides the verse above, several narrations are assumed to have come from the Prophet as the mainstay of the supporters of this doctrine such as the hadith *aṣḥâbî ka-al-nujûm*, which – proved to be false according to Jabali – is still quoted to support the the noble integrity of the Companions.

Jabali's study shows that the noble integrity of the Companions has become a hereditary doctrine that has accompanied the long journey of Muslimsin different and various periods and eras. Most of dissertations in UIN Syarif Hidayatullah Ciputat on the prophetic hadith literature support this conclusion.[21]

Although studies of the Prophet's hadith are diverse and carried out by generations across ethnicities, languages, and countries, their discussions are almost the same when they enter the Companion's territory, which looks like a bult in ouline that must be obeyed by anyone who discusses the Companions—that all the Companions had noble integrity and that their noble integrity was God-given and is still even forbidden to be questioned. Borrowing Edward Said's terms, the doctrine of 'adâlah al-ṣaḥâbah has become a traveling theory throughout the Islamic world from Morocco to Merauke.[22] This theory was then taken for granted and processed by Western scholars to enliven the field of prophetic tradition studies.[23]

However, there are differences characteristics between the studies produced by Islamic scholars and those of Western scholars. The study of Islamic scholars has an apologetic ideological content which, although embedding the word *naqd* (critique) for

(Cambridge: University Press, 1996), 85-87.
[18]Jalâl al-Dîn al-Suyûṭî, *Tadrîb al-Râwî,* 377.
[19]Ali Mustafa Ya'qub, *Kritik Hadis* (Jakarta: Pustaka Firdaus, 2008), 104.
[20]Fuad Jabali, "A Study of the Companions of the Prophet: Geographical Distribution and Political Aligment," *Disertation,* Mcgill University, 1999.

[21]Atiyatul Ulya, "Hadis dalam Perspektif Sahabat: Kajian Ketaatan Sahabat terhadap Rasul dalam Konteks Pemahaman Hadis," *Dissertation,* UIN Syarif Hidayatullah, 2008; Masrukhin Muhsin, "Kritik Matan Hadis: Studi Perbandingan antara Manhaj Muhaddtsin Mutaqaddimin dan Muta'akhirin," *Dissertation,* UIN Syarif Hidayatullah, 2013.
[22]Edward W. Said, *The World, the Text, and the Critics* (Massachutes: Havard University Press, 1983), 226.
[23]Jonathan A.C. Brown, *Hadith Muhammad's Legacy,* 87-89.

criticism of *sanad* (chain) and/or *matan* (text), still has a traditional character by ignoring critical attitudes, especially source criticism as was in Western scholarship.[24] Borrowing Jabali's language, ideological interests color the field of this study. Salah al-Din al-Idlibi, for example, rejected the hadith of Ghadir Khum appointing Ali bin Abi Thalib as the successor and caliph after the Prophet.[25] Although all hadith expertsand historians, both Sunni and Shia, consider this hadithas valid and authentic,[26] al-Idlibi denies it. If he justifies it, it will ruin the doctrine he has always believed in. Avoiding this, he hastily rejected the *mutawâtir* (that is, publicly and massively narrated) authenticity of the hadith.

Western scholar studies are academic and critical. For them, everyone is open to any criticisms, including the Companions of the Prophet. Therefore, when some scholars emerge from the Islamic circle who question the noble integrity of the Companions, they will immediately be accused of being an orientalist "agent". As what has happened to Harun Nasution.[27]According to the mainstream Islamic scholars, questioning the integrity and authority of the Companions is the same with rejecting the Qur'an and Sunnah. Furthermore, according to Mustafa Ya'qub, questioning the doctrine of the noble integrity of the Companions is amount to destroying Islam itself.[28] This accusation was directed to Abu Rayyah, Ahmad Amin, and al-Mawdudi.[29]

Faced with the two study models above, the author chose the second model. Thus, the choice has been made, and the author is aware of the consequences of this choice. However, even though rejecting the doctrine of the Companion's noble integrity, this study has a unique process to arrive at the conclusions and recommendations made.

The Companions in al-Qur'an

So far, writers on the Companions— whether they accept or reject the Companion's noble integrity, even those who are still grey like Fuad Jabali, for example—rarely care to reveal the origin of the word ṣaḥâbah (the Companions) and how the Prophet and the Qur'an interpret this word. However, since the Companions are related to the Prophet and the Prophet is related to the Qur'an, in order to understand the word Companion correctly and adequately, we cannot ignore how both view and interpret this word which even the best writer in this field has neglected.

Husain Ya'qub and Karim al-Siraji are exceptions to this.[30] They look at the origin of the word Companion from the most authoritative sources, the Qur'an. Since the Qur'an is Arabic, we cannot ignore *mu'jam al-lughah* (dictionary) to find out how this word is used in the Arabic tradition.The word ṣaḥâbah, according to al-Jawhari, as reported by Ibn Manzur, is the noun form of ṣa-ḥi-ba.[31] According to Ya'qub in the Qur'an, there are five derivatives of this word: *tuṣâḥibuni* (you–male–accompanyme), *ṣâḥibhuma* (accompany them-two people), *yuṣḥabûn, ṣâḥib* (male companion/friend), *ṣâḥibatun* (female companion/friend), and *aṣḥâb* (plural; companions/friends), whose mention is repeated 97 times.[32] Interestingly,

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[24]Mun'im Sirry, *Kontroversi Islam Awal antara Mazhab Tradisionalis dan Revisionis* (Bandung: Mizan Pustaka, 2013), 24.

[25]Ṣalâḥ al-Dîn al-Idlibî, *Manhaj Naqd al-Matn 'inda 'Ulamâ' al-Ḥadîth al-Nabaw î* (Beirut: Dâr al-Âfâq al-Jadîdah, 1983), 310.

[26]Jonathan A.C. Brown, *Hadith Muhammad's Legacy,* 70. See also, Asma Asfaruddin, *First Muslims History and Memory* (Oxford: Oneworld Publications, 2008), 15.

[27]Daud Rasyid, et al, "The Writing of Hadith in The Era of Prophet Muhammad A Critique on Harun Nasution's Thought,"*Al-Jamiah: Journal of Islamic Studies* 59, no.1 (2021): 191-220.

[28]Ali Mustafa Ya'qub, *Kritik Hadis,* 110.

[29]Daniel Brown, *Rethingking Tradition,* 158.

[30]Karîm al-Sirâjî, *Al-Usus al-Dînîyah li al-Ittijâhât al-Salafîyah* (Beirut: Dâr al-Salâm, 2010), 184; Aḥmad Ḥusain Ya'qûb, *Nazhariyah 'Adâlah al-Ṣaḥâbah,* 12.

[31]Ibn Manẓûr, *Lisân al-'Arab* (Kairo: Dâr al-Ma'ârif), 4: 240.

[32]See also, Fu'âd 'Abd al-Bâqî, *Al-Mu'jam al-Mufaḥras li Alfâẓ al-Qur'ân al-Karîm* (Kairo: Dâr al-Ḥadîth, 2008), 493-495.

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out of the nine seven mentions, not a single verse of the Qur'an was found containing the word *ṣaḥâbah* (companion) or *ṣuḥbah* (company/fellowship).

Departing from the Fuad Abd al-Baqi's study in his *mu'jam,* here we try to trace the use of the word *ṣa-ḥi-ba* with all its derivations in the Qur'an. We will find the derivation of the word *ṣa-ḥi-ba,* which is used to denote the following patterns of interaction: (1) Between a believer and another believer. *Qâla in sa`altuka 'an syain ba'daha falâ **tuṣâhibni*** (QS. al-Kahfi[18]: 76)*. (2)* Between a child and his parents who have different beliefs. *Wa in jâhadâka 'alâ an tusyrika bî mâ laisa laka bihî 'ilmun falâ tuṭi'humâ wa **ṣâḥibhuma** fî al-dunya ma'rûfa* (QS. Luqman[31]: 15). (3) Between two traveling companions who share the same or different beliefs. *Wa'budûllah wa lâ tusyrikû bî shayan wa bil wâlidayn ihsânan wa bidhî al qurbâ wa al-yatâma wa al-masâkin wa al-jâri dhi-al-janbi wa **al-ṣâhib** bi al janbi wa ibn al-sabîl* (QS. al-Nisa[4]: 36). *Ya **ṣâhibay** al-sijn arbâbun matafarriqûn khayrun am Allahu al-wâḥid al-qahhâr* (QS. Yusuf[12]: 39). (4) Between the follower and the person being followed. *Idh yaqûlu li-**ṣâhibihi** lâ tahzan innallah ma'anâ* (QS. al-Taubah[9]: 40). (5) Between a believer and an unbeliever. *Faqâla li-ṣâhibihi wa huwa yuḥâwiruhu ana aktharu minka mâlan wa a'azzu nafara. Qâla lahu **ṣâhibuhu** wa-huwa yuḥâwiruhu akafarta bi al-lladhî khalaqaka min turâbin thumma min nuṭfatin thumma sawwâka rajulan.* (QS. al-Kahfi[18]: 34-37). (6) Between the unbelievers. *Fanâdau **ṣâhibahum** fa ta'âṭa fa'aqar* (QS. al-Qamar[54]: 29). (7) Between the Prophet and the disbelievers or his people who tried to hinder his dakwah (Islamic propagation, an act of inviting or calling people to embrace Islam). *Wa mâ **ṣâhibukum** bimajnûn* (QS. al-Takwir[81]: 22). (8) Between two criminals. *Fa inna lillidhîna ẓalamû dhanûban mithla dhanûbi **aṣhâbihim** falâyasta'jilûn* (QS. al-Dhariyat[51]: 59).

Now let see what the word *ṣa-ḥi-ba* means according to linguists. Ibn Manzur in *Lisân al-'Arab* writes: *ṣâḥibahu, yaṣhabuhu, ṣuḥbatan—bi-al-ḍamm, wa-ṣaḥâbatan—bi-al-fatḥ, wa-ṣâḥibahu* means *'âsharahu. Al-Ṣâḥib* means *al-mu'âshir.* According to al-Jawhari, the word *al-ṣaḥâbah – bi-al fatḥ* means *al-aṣhâb,* the origin is a noun.

It is interesting from the explanation above that the Qur'an mentions the word *ṣa-ḥi-ba* with all its derivations to show a pattern of interaction that is not only positive but also negative. Even those who are hostile to the Prophet according to the logic of the Qur'an are called friends/ companions. This mention applies not only to the people of the Prophet Muhammad, only. The former people whom God destroyed for being hostile to and denying their Prophets were also called companions to the Prophets they opposed and denied. As stated in the following verses:

Aṣhâb Madyan and *Aṣhâb al-Aykah, Aṣhâb al-Rass* for the people of Prophet Shu'aib.

"Has there not reached them the news of those before them - the people of Noah and [the tribes of] 'Aad and Thamūd and the people of Abraham and the companions [i.e., dwellers] of Madyan and the towns overturned? Their messengers came to them with clear proofs. And Allah would never have wronged them, but they were wronging themselves" (QS. al-Taubah[9]: 70).

"And the companions of the thicket [i.e., the people of Madyan] were [also] wrongdoers" (QS. al-Hijr[15]: 78).

"The companions of the thicket (aṣhâb al aykah) denied the messengers" (QS. al-Shu'ara[26]: 176).

"And [We destroyed] 'Aad and Thamūd and the companions of the well and many generations between them" (QS. al-Furqan[25]: 38).

"The people of Noah denied before them, and the companions of the Rass and Thamūd" (QS. Qaf[50]: 12).

From the meaning of the Qur'an above, it seems that hadith experts are more likely to combine the first meaning with the fourth meaning only. This word, in their view, is only used to refer to the pattern of interaction between Muslims and the Prophet that is followed. This has implications for the loose definition of companions formulated by hadith experts, as mentioned above. According to Jabali, this method was used by hadith experts to protect the hadith from the attacks of the Mu'tazilah by including as many people as possible into the group of companions. Not only the humans of the Jinn and even the Angels were almost included in the group of companions.

Although, on the one hand, the definition of a companion referred to by Jabali is very loose with the inclusion of as many parties as possible into this group. On the other hand, this definition excludes many people who, in the logic of the Qur'an, are also called companions, namely those who hinder the Prophet's da'wah, either openly or secretly. So if we use the meaning of Ibn Manzur to read the word ṣa-ḥi-ba with all its derivations, we will conclude that this word is also used to refer to people who behave negatively.

Ibn Manzur interprets the word *al-sahib* with *al-mu'âshir,* which means interacting or associating. By combining all the derivatives of this word in the Qur'an, we can conclude the pattern of interaction that occurs between those who are bound in *al-ṣuḥbah* (friendship), namely positive or negative interactions. Negative interactions by and among fellow criminals, or adverse interactions by unjust people against pious people.

The conclusion from the description above is that the word ṣaḥâbah or aṣḥâb, according to the logic of the Qur'an, is not always synonymous with positive things. The perpetrators of evil are also called friends/companions. In fact, frequently, the word *aṣḥâb* is synonymous with ugliness, especially when mentioning the former people who were hostile to the Prophets who were sent to them. Such as *aṣḥâb madyan, aṣḥâb aykah, aṣḥâb al-rass, aṣḥâb al-sabt, aṣḥâb al-ukhdûd.*

Companions in the Hadith of the Prophet

Having learned together with the meaning of the word friend/companion in the logic of the Qur'an, it is time to explore how the Prophet interpreted this word and to determine whom the Prophet considered being the primary reference for all Muslims.

The Prophet's hadith refers to anyone who believes, either with their hearts and words or only with their words. The latter model is called a hypocrite whose faith is only on the lips. In Islamic history, the person known as a hypocrite is 'Abd Allah b. Ubai b. Salul.

One day, after returning from the village of Bani Mustaliq, 'Umar b. Khattab urged the Messenger of Allah to kill 'Abd Allah b. Ubai, historically known as the leader of the Hypocrites. The Prophet rejected Umar's demand with his famous saying: *fa-kayfa yâ 'umar idhâ taḥaddatha al-nâs anna Muḥammadan yaqtul aṣḥâbah.* "O Umar, what if later people will say that Muhammad killed his friend."[33]

The Prophet gave the same answer to his son, 'Abd Allah b. 'Abd Allah b. Ubai, when asking permission to kill his father who had committed treason: *bal nataraffaq bi-hi wa-nuḥsin* **suḥbatah** *mâ baqiya ma'anâ.* "But we are gentle and fix friendship with him as long as he is still with us," said the Prophet. On

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[33]Ibn Hishâm, *al-Sîrah al-Nabawîyah* (Beirut: Dâr Iḥyâ al-Turâth al-'Arabî, 1997), 3: 319. See also, *Ṣaḥîḥ al-Bukhârî,* Kitâb Tafsîr al-Qur'an, chapter Sûrah al-Munâfiqûn (Shirkah Nûr Âsiya), 3: 203.

another occasion, as reported by Ibn Hanbal, the Messenger of Allah said: *inna fî aṣḥâbî munâfiqîn*. "Verily, among my companions, there are hypocrites."[34]

After reading the explanation above, it can be concluded that the word ṣaḥâbah in the Prophet's hadith refers to anyone contemporary with the Prophet. People who believe deeply, or those who believe half-heartedly; people who believe sincerely, or those who are just playing games, according to the Qur'an (QS. al-Baqarah[2]: 13-14). In the latter case, hypocrites have faith. Qur'an and hadith define them as Companions due to the relationship they have with the Prophet. Despite their apparent faith, this group still holds disbelief in their minds. The Qur'an describes them as *kafir* in association with these positions and reminds us of this in a letter; *al-Munafiqun*. The hadith experts have also defined them as friends/companions. The Prophets also met with them and made friends with them, and they died in a state of faith, even if only symbolically.

Presumably, the following hadith narrated by Bukhari can further clarify the position of the Companions in the messenger's understanding of Allah:

> "*Layaridanna 'alayya nâsun min* **aṣḥâbî** *al-ḥawḍa ḥatta idhâ 'araftuhum ikhtalajû dûnî, fa-aqûlu:* **aṣḥâbî**, *fayaqûlu: lâ tadrî ma aḥdathû ba'daka*" (Will come to me in the lake a group of people from my companions. Until the moment I recognize them, they move away from me. I said, "O, my friends." (God) said, "You do not know what traditions they make up for you).[35]

Hadith experts do not include hypocrites in the group of Companions. This is the origin of the vague notion that gave birth to a partial definition that gave rise to unnecessarily lengthy discussions, as the author explained at the beginning of the paper, like the debate about Jin and Angels are considered as companions or not. Debates like this keep us away from the reality of the people and the real core of the problem so that the discussion about Prophet's companions, to borrow Brown's term, becomes an egg-chicken debate. Therefore, to end this endless debate, the writer took the initiative to reconstruct the definition of companions based on the meanings of the Qur'an, hadith, and linguists, as seen in the preliminary study above.

Redefining Companion's Criteria

This paper defines the Companions as "*Man ra'â aw laqiya al-nabî mu'minan aw mutaẓâhiran bi-al-îmân wa-mâta 'alâ dhâlik*" (Who saw or met the Prophet in a state of faith or pretended to believe and died in such a state).

It is in the word *mutaẓâhiran bi-al-îmân* that this definition differs from those of hadith experts. "Which outwardly shows faith." This definitional reform will be rejected by mainstream Muslims and by those who study hadith in particular. The hypocrites, in their view, are outside the circle of Companions. Adding Companions to the hypocrites will have consequences for the Companion's justice rules that have been established. The claim is not only shocking but may undermine the theory of *kullu aṣḥâbi al-nabî udûl*, and by doing so, a part of Islamic teachings will be lost, namely the hadith of the Prophet who came through his Companion. Furthermore, to fortify the Companion's doctrine of justice, several theories were developed, such as *wa-ma jarâ bayna al-ṣaḥâbah naskutu 'anhu* (we are silent on conflicts between companions), or *bisaṭuhum qad ṭuwiyat* (their dark sheets have been closed).[36]

[34]Ibn Ḥanbal, *Musnad al-Imâm Aḥmad bi Hâmish Muntakhab Kanz al-'Ummâl fî Sunan al-Aqwâl* (Beirut: Dâr al-Fikr), 4: 83.
[35]*Ṣaḥîḥ al-Bukhârî*, Kitâb al-Riqâq, chapter *al-Ḥauḍ*.

[36]Muḥammad Na'îm Muḥammad Hânî Sâ'î, *al-Qânûn fî 'Aqâ'id al-Firaq wa al-Madhâhib al-Islâmîyah* (Kairo: Dâr al-Salâm, 2008), 62.

The mainstream is trapped in what Leon Festinger calls cognitive dissonance, which is why it has a circular debate about Companions. Festinger's theory of psychological behaviour has influenced social psychology.[37] As per al-Badawi, human beings are creatures who tend to maintain consistency within their belief systems and between belief systems and behaviour. "The theory initiated by Festinger states that a person is identical with the inherent belief in his feelings, thoughts, views, and beliefs that are adapted to his behavior. Therefore, if he is forced to do something that is contrary to these values, which causes a clash between his beliefs and the views of others, then emerge cognitive dissonance and cause mental shock."[38]

Cognitive dissonance means a mis match between two cognitions (knowledge). People become agitated by dissonance. People try to eliminate dissonance in a variety of ways in these situations. For example, the belief that "all Companions are fair," is at odds with the belief that "slander occurs between them, and/or there are friends who drink wine." When confronted with a discordant scenario, one can adopt one of the numerous attitudes: (1) accepting that not all them are equal. (2) altering one's perception of what has occurred, such as looking for escapegoat and claiming that the provocateur caused the slander; Ibn Saba. (3) Alternatively, one of the dissonant cognitions, "They all exercise ijtihad; the incorrect one gets one reward, the right one gets two," is strengthened by none of the companions who participated in the slander of Usman's murder. (4) alleviates dissonance by deciding that one of the cognitions is irrelevant. Companions are at odds with one another; perhaps some are still

inebriated. Everything is logical. Because they are not perfect, their justice in the tale is not diminished. They are sinners, yet they do not lie, according to Ibn Taimiyah as mentioned by Jonathan A.C Brown.[39]

According to dissonance theory in communication science, people seek information that lowers dissonance and rejects information that raises dissonance. For example, the expressions *wa-ma jarâ bayna al-ṣahabah naskutu 'anhu or bisatuhum qad tuwiya* are tangible instances of this concept. According to this view, humans are inherently justification-seeking beings who strive to justify or defend themselves.

In the instance of this Companions' justice, we are presented with several options. In contrast to the mainstream, which uses the three examples above to explain companions' behavior, this study prefers the first attitude to recognize that not all Companions are fair. Numerous reasons exist for this study's rejection of the theory of justice companions. Apart from breaking the Qur'an's unambiguous teachings, as we shall discover later, this concept also conflicts with the Prophet's Sunnah and the objective realities of their real lives. We will address the issue around the Companion's justice in the following part, the reasons for and against this idea, and why this study tend to reject it.

Companion's Desacralization

According to Kamaruddin, numerous prevalent verses are subjectively interpreted to bolster the Companion's doctrine of justice. Indeed, as the author mentioned previously, Companions are not as magnificent as described in the Qur'an and Hadith. Thus, while the justice of Companions is frequently lauded, it can never be established. In Kamaruddin's term, Companion's justice is

[37]Jalaluddin Rakhmat, *Psikologi Komunikasi* (Bandung: Remaja Rosda Karya, 2012), 29.

[38]Aḥmad Zakî Badawî, *Mu'jam Muṣṭalaḥât al-'Ulûm al-Ijtimâ'îyah* (Beirut: Maktabah Lubnân, 1978), 113.

[39]Jonathan A.C. Brown, *Hadith Muhammad's Legacy,* 87.

a dogma, not a historical fact.[40]

In this section, we will read some of the holy verses that are often used to sacralize the Companions. The author is in line with Kamaruddin, who states that there are no holy verses that definitively support the Companion's claim of justice. The context behind the revelation of these verses is often overlooked. In this section, we will use one branch of social science that is used to understand texts; hermeneutics.[41] Besides finding instructions in symbolic forms, hermeneutics also functions to determine the content and meaning of a word, sentence, text.[42]

This paper use Gracia's hermeneutic to decipher the context surrounding the revelation of the holy verse that is thought to demonstrate the Companion's justice. Gracia refers to it as an objective meaning that can be reached through interpretants. However, this contrasts with Gracia's assertion that interpretants create a dilemma for interpreters because they are deemed to have corrupted the interpreted text by adding something to the *interpretandum*.[43]According to this paper, interpreters are essential necessary in order to interpret the Qur'an's holy verses. *Asbâb al-nuzûl* (occasions or circumstances of revelation names the historical context in which Quranic verses were revealed from the perspective of traditional Islam) is an exegesis of the Qur'an's sacred verses. However, not all holy texts (in Qur'an) have a clear *asbâb al-nuzûl*, as defined by al-Suyuti or al-Wahidi. In other words, *asbâb al-nuzûl* has a few traditions. According to Rahmat, most of the

few could not take criticism.[44] Apart from that, because *asbâb al-nuzûl* is typically known through narrations, it can be produced and manipulated for ideological purposes. Thus, *asbâb al-nuzûl an sich* does not imply that one can determine the objective meaning of a verse. Historical methods need the analysis of objective facts.

According to Louis Gottschalk, the historical method is considered scientific if it fulfills two conditions. (1) able to determine facts that can be proven, and (2) the fact is derived from an element obtained from the results of a critical examination of historical documents.[45]

Historical interpretations may vary, but historical facts remain one. In the following, we will examine some verses often used to support the Companion's justice doctrine. Then, we will examine this doctrine with historical facts as interpretants recorded in various authoritative sources, history books, and hadith books.

> *"Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muḥammad], under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest (QS. al-Fath[48]: 18)."*

The mainstream view holds that this verse came down with the Hudaibiyah agreement.[46] However, the details of how the incident occurred have never been analyzed. According to Edward Said, it is only a traveling story used to describe the peace of Hudaibiyah in general. When describing all the events that occurred

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[40]Kamaruddin Amin, *Menguji Kembali,* 52.

[41]Roger Trigg, *Understanding Social Science* (New York: Blackwell Publisher Inc, 2001), 219.

[42]Josef Bleicher, *Contemporary Hermeneutic: Hermeneutics as Method, Philosophy and Critique* (Toronto: Routledge, 1990), 11.

[43]Sahiron Syamsuddin, "Hermeneutika Jorge J.E. Gracia dan Kemungkinannya dalam Pengembangan Studi dan Penafsiran Al-Qur'an," 2nd Annual Meeting Qur'an dan Hadith Academic Society (QUHAS), 2012.

[44]Jalaluddin Rakhmat, *Dahulukan Akhlak di Atas Fikih* (Bandung: Mizan, 2007), 226.

[45]Louis Gottschalk, *Understanding History: A Premier of Historical Method* (New York: Alfred A. Knopf, 1956), 193; Syuhudi Ismai, *Kaidah Kesahihan Sanad Hadis: Telaah Kritis dan Tinjauan dengan Pendekatan Sejarah* (Jakarta: Bulan Bintang, 1995), 14.

[46]W. Montgomery Watt, *Muhammad at Madina* (London: Oxford University Press, 1956), 50.

before or after signing the Hudaibiyah treaty, Bleicher used many insufficiently understood symbols. The writer will use this historical fact as an interpretation to determine the objective meaning of this verse. Based on an authoritative historical document, this fact is guaranteed to be accurate. Following this interpretation, we will try to find an objective meaning for the verse.

A brief history of Hudaibiyah is as follows. In the month of Dzulqa'dah in the sixth year of Hijri, the Prophet left for Mecca for Umrah. There is no agreement about the number of Muslims who went with him. Watt estimates the number to be between 1,400 and 1,600. Meanwhile, al-Nadawi, quoting Ibn Hisham and Ibn al-Qayyim, mentions the number 1,500.[47]

The Companions who participated were ordered to sheath their swords. Then they entered *ihram* in Dhilhulaifah while carrying sacrificial animals so that the Quraysh of Mecca would know that they had come for Umrah, not for war.The Prophet delegates several members of the tribe of Banu Khuza'ah to spy on the Quraysh of Mecca. Approaching the entry of 'Asfan, the place generally passed to enter Mecca; a messenger came with the news that 200 Meccan Cavalry troops, under the leadership of Khalid b. al-Walid blocked the primary route to Mecca. So the Prophet chose an alternative route, passing through a steep rocky valley. Arriving at a place, which was later called Hudaibiyah, the Prophet's camel, *al-qaswâ'*,stopped, not wanting to continue his journey. Finally, he camped in that place.

The Prophet asked Umar to go to the Quraysh leader in Mecca to inform him of the purpose of his arrival. Umar refused the Prophet's orders out of fear. The Prophet finally sent Usman. During Usman's mission,

there were rumors that Usman had been killed by the Meccan Quraysh, and they were preparing to attack the Medina people, who were camping in Hudaibiyah at the time. Immediately, word spread throughout the group. It was an eerie atmosphere. The Prophet gathered them under a tree. During such critical times, some of them swore loyalty to the Prophet by pledging obedience. After that, the above verse came down.

The part of the story above is the first episode of the complete story of Hudaibiyah peace. This story can be found in almost all references that tell about the history of the Prophet—starting from the classics like Ibn Hisham, medieval-like Ibn Athir, to the Modern century like Watt, al-Nadawi, and Martin Lings.[48]

Let us comprehend the following verse: *Laqad radiya Allâhu 'an al-mu'minîn idh yubâyi'ûnaka taḥta al-shajarah fa-'alima mâ fî-qulûbihim fa-anzala al-sakînata 'alayhim wa-athâbahum fatḥan qarîban*. In this verse, the word *idh* is continued with *Fi'il Muḍâri'* (present, continuous, and future verb); *yubâyi'ûnaka*. The word *idh*, according to Mustafawi, is ḥarf ta'lîl (adverb) *wa-yadullu 'alâ al-zamân al-mâḍi* (and it indicates the past). In a sentence, *idh* is muḍâf (adverb or adverbial phrase added to a sentence to modify the meaning of the verb), which indicates how events occurred in the past. With this meaning, the number with the word *idh* contains different contexts based on its position in the sentence.[49]

Based on the above theory, we will attempt to find the context of this verse (QS. al-Fath[48]:

[47]Abû al-Ḥasan ʿAlî al-Ḥasanî al-Nadawi, *al-Sîrah al-Nabawîyah* (Jeddah: Dâr al-Shurûq, 1979), 229.

[48]Martin Lings, *Muhammad His Life Based On The Earliest Sources* (London: George Allen & Unwin Ltd, 1983).

[49]Ḥasan Muṣṭafawî, *al-Taḥqîq fî Kalimât al-Qur'ân al-Karîm* (Teheran: Markaz Nashr al-Kitâb Sûrâ Saʾâdât, 1395), 1: 36. See also, Bahjat ʿAbd Wâḥid Ṣâliḥ, *al-I'râb al-Mufaṣṣal li Kitâbillah al-Murattal* (Amman: Dâr al-Fikr), 11: 142; Aḥmad Jamîl Shâmî, *Mu'jam Ḥurûf al-Ma'ânî* (Beirut: Mu'assasah ʿIzz al-Dîn, 1992), 98-101.

18). According to the verse, Allah bestows blessings on those who pledge their allegiance under a tree, as indicated by the phrase *laqad radiya Allahu*. There are, however, causes and conditions to this blessing. The purpose behind their blessing to Allah is by taking allegiance under a tree; *idh yubâyi'ûnaka taḥta al-shajarah.*

The cause of this is indicated by the number that begins with the word *idh*: *idh yubâyi'ûnaka* (when they pledge allegiance to you). *Yubâyi"* (they pledge) is *fi'il muḍâri'*. It shows the continuity of a case. Therefore, the pledge must continue. They took allegiance under a tree at that time, but the word *idh* indicates that this allegiance has passed. Whenever the *idh* ever uses *fi'il muḍâri'*, there is a condition that binds them to continue being in Allah's blessing (*al-bay'ah al-mustamirrah*) and obeying all the Prophet's commands. Watt wrote, "To do whatever Muhammad had in mind."[50]

Some Muslims interpret the *bai'at* here as a pledge not to run away or be ready for war against the people of Mecca.[51] Montgomery Watt rejected this argument. According to him, this is a pledge to be loyal and obedient to the Prophet in every situation. The author agrees with Watt because the Prophet did not want to go to war at that time. So, it is not a pledge to fight. Moreover, the month of Dhulqa'dah, including the month when war is forbidden and has become a consensus with the Arab community, not only by those who have faith, even those who are still infidels and oppose the Prophet's da'wah also accept this consensus. Therefore, it is impossible for the Prophet to accept allegiance for war in the month that war is forbidden.

The above description concludes that Allah is pleased with anyone who has pledged allegiance under a tree. His pleasure is not unconditional. Some conditions must be met by those who have pledged allegiance, namely always faithful, and obedient to all the Prophet's commands. Therefore, whoever remains loyal and obedient to the Prophet after the allegiance procession is in God's pleasure. The contrary understanding (*mafhûm mukhalafah*) is that who disobeys the Prophet means he is not in His pleasure.

Understanding the context behind the revelation of the above verse, let us examine where the story goes from here as allegiance becomes a part of the entire story of the Hudaibiyah. Besides the erroneous interpretation of the holy verse, this piecemeal view of the occasion led to confusion as well. Supporters of the Companion's doctrine of justice often consider this event incomplete. So that initiates the concept of Companion justice which, according to Kamaruddin, is ambiguous.[52]

Suhail b. 'Amru, leader of a Quraysh delegation, met Usman soon after the allegiance process had concluded. Suhail was sent to cancel Muhammad's intention to enter Mecca that year. In order to prevent Arabs from hearing that Muhammad had somehow destroyed their fort, Quraysh rulers denied Muhammad's entrance into Mecca. Some of the Companions felt the Quraysh made unfair conditions, but the Prophet accepted them based on the guidance of the heavens.

The majority of the Companions rejected and even opposed the Prophet's decision. Umar, according to Hakim, was the most adamant opponent of the Prophet.[53] So much so that Umar doubted Muhammad's prophethood. "Are you truly the true Prophet of Allah?" Umar said arrogantly. Muhammad replied, "Yes."

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[50]W. Montgomery Watt, *Muhammad at Madina*, 50.
[51]Abû 'Abdillah Muḥammad al-Anṣârî al-Qurṭubî, *al-Jâmi' li Aḥkâm al-Qur'ân* (Beirut: Dâr al-Kutub al-'Ilmîyah), 16: 182.

[52]Kamaruddin Amin, *Menguji Kembali,* 51.
[53]Avraham Hakim, "Muhammad's Authority and Leadership Reestablished: The Prophet and 'Umar bin Khaṭṭâb, *Reveu de L'histoire des religions,* T. 226, Fasc. 2 (2009): 193. http://www.jstor.org/stable/23618203.

However, even though the Prophet clearly and emphatically said that his decision was based on the guidance of the God, Umar still did not believe in the Prophet. Dissatisfied with the Prophet's answer, Umar went to Abu Bakr and asked him the same question. "O Abu Bakr! Is he (Muhammad) a prophet?," Abu Bakr replied, "Yes."

Then Umar showered him with questions that he asked the Messenger of Allah. Furthermore, Abu Bakr replied with the same answer. Apparently, Umar was still unsatisfied with Abu Bakr's answer. In order not to doubt the Prophet's decision, Abu Bakr hastily cut off Umar's stubbornness. "O, my brother! Muhammad is the true messenger of Allah, who will not disobey His orders. He is the Savior. So, believe in him." Following the peace treaty signing, the Prophet addressed his Companions, saying, "Slaughter the sacrificial animals you have brought, and shave your hair."

Bukhari reported, "By Allah, none of the Companions obeyed his order until he said it three times. When he saw they were disobeying his order, the Prophet went into his tent and told Umm Salamah what had happened and then went out again without speaking to anyone. He slaughtered the sacrificial animal himself, called the barber, then shaved. Only then did the Companions slaughter their sacrifice, then shave each other. Bukhari, in his masterpiece, closes this story by writing, "They almost killed each other."[54]

The story above Shows that the Companions who previously took oath to be obedient to the Prophet, not long after, immediately canceled their oath by not immediately carrying out the Prophet's orders. Even aprominent Companions, Caliph 'Umar b. Khattab vehemently opposed the Prophet's decision to accept the terms of the Quraysh. Whereas the Qur'an explicitly states: *wa-mâ yanṭiqu 'an al-hawâ in huwa illa waḥyun yûḥâ*. This means that the Prophet's decision was based on a revelation from the heavens, and that was reiterated by the Prophet in his three replies to this second caliph, as reported by Bukhari above. But Umar still doubted the Prophet's answer and instead asked Abu Bakr the same question, and Abu Bakr answered with the same answer. In fact, Umar trusted Abu Bakr more than the Prophet Muhammad. By citing non-mainstream sources, Avraham Hakim closes his article to conclude that 'Umar never truly believed.[55]

In the verse's context above, opposing the Prophet's decision means violating the allegiance. In fact, allegiance is an absolute requirement for a person to gain the pleasure of Allah. According to Gracia's theory, the implication function of this attitude means that those who do not obey the Prophet do not get the pleasure of Allah. Not only here, but even the Qur'an also mentions anyone who is not pleased with the Prophet's decision as an unbeliever (Q.S. al-Nisa[4]: 65). "But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission."

Another verse that is also often used to support the companion's dogma of justice is Q.S. al-Taubah[9]: 100.

"And the first forerunners [in the faith] among the Muhājireen and the Anṣārand those who followed them with good conduct – Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the

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[54]Al-Bukhârî, *Ṣaḥîḥ al-Bukhârî,* Kitâb al-Shurûṭ, chapter *Shurûṭ fî al-Jihâd* (Beirut: Dâr al-Fikr, 1401), 2: 122.

[55]Avraham Hakim, "Muhammad's Authority, 196.

great attainment."

According to Hasyim Kamali, the verse above proves the justice of all Companions regardless of their behavior and political conflicts. According to him, this is also supported by several hadiths which, unfortunately, he did not mention, completely praised the generation of companions, both in general and in particular.[56]

In contrast to Kamali, al-Hiskani sees the opposite. The verse did not come down to praise all the Companions but only for certain names, only. While citing the history of Hamid b. al-Qasim b. Hamid b. Abd Al-Rahman b. 'Awf, al-Hiskani explains the sentence *al-sâbiqûn al-awwalûn* in the verse above: *Hum sittah min quraish awwaluhum islâman* Ali b. Abi Talib. They were six people from Quraish. The first to convert to Islam among them was 'Ali b. Abi Talib. In the history of Zubayr b. 'Adi from al-Dahhak: *al-Sâbiqûn al-awwalûn* is 'Ali b. Abi Talib, Hamzah, Ammar, Abu Dhar, Salman, Miqdad.[57]

Referring to the interpretation above, the context of the verse is different from what has been generally understood so far. All Companions do not absolutely obtain God's guarantee. Moreover, the verse that follows mentions that Arab hypocrites surrounded the Prophet from the people of Medina (QS. al-Taubah[9]: 101. *Wa-min al-a'râb munâfiqûn wa-min ahl al-madînah maradû 'alâ al-nifâq.* This verse mentions the hypocrites who came from the inhabitants of Medina, which comprised the Muhajirin and the Ansar. This verse is part of the Surah Tawbah, which was revealed in the ninth year of hijrah. Some commentators call the Surah al-Tawbah with the surah *al-faḍîḥaḥ* (disgrace/ignominy)

because half of this letter unmasks those whose faith is only on the lips.[58] In fact, this group is also called Companions in the formal definition made by hadith experts. This group cannot gain the pleasure of Allah because they are in the same position as those who do not believe. Therefore, it is inappropriate if this verse (al-Tawbah 100) is used to support the doktrine of the Companion's justice.

The writer will show another verse as an interpretation to understand the above verse and answer Kamali's argument. According to Gracia's Hermeneutics, the following verse has a double function; interpretandum and interpretants. As interpretants, the following verse clarifies the objective meaning of several verses, which are subjectively interpreted as evidence of the Companion's justice. Moreover, as an interpretandum, this verse rejects that theory. The following verse is about the prohibition of alcohol (QS. al-Maidah[5]: 90).

"O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone altars [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?"

All commentators (*mufassir*) agree that the above verse emphasizes the prohibition of alcohol. Ibn Hisham's following report shows that alcohol was forbidden from the beginning of the arrival of Islam in Mecca. One day A'sya b. Qays wanted to meet the Prophet to convert to Islam. In the middle of the road, a group of infidels Quraysh intercepted him. Knowing A'sya's good intentions, Abu

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[56]Mohammad Hasyim Kamali, *A Textbook of Hadith Studies* (Leicester: Islamic Foundation, 2005), 187.

[57]Al-Ḥâkim al-Ḥiskânî al-Ḥanafî, *Shawâhid al-Tanzîl li Qawâ'id al-Tafḍîl* (Beirut: Mu'assasah al-'Alamî li al-Maṭbû'ât), 255.

[58]Maḥmûd Abû Rayyah, *Shaikh al-Muḍîrah Abû Hurayrah* (Beirut: Mu'assasah al-A'lamî li al-Maṭbû'ât, 1993), 313.

Sufyan tried to dissuade him by saying, "That Muhammad forbade adultery." A'sya replied, "I do not mind." Abu Sufyan said again, "That Muhammad forbade alcohol." A'sya replied, "As for this one, I cannot leave it yet. This year I want to be satisfied with drinking; next year, I will convert to Islam." Finally, A'sya also gave up his intention to convert to Islam at that time, and, in the same year, he died before she could meet the Messenger of Allah.[59]

The dialogue above took place in Mecca, long before the revelation of QS. al-Maidah[5]: 90. According to al-Ṭabarî, from the beginning of prophethood, *shurb al-khamr* (drinking alcohol) was forbidden. *Taḥrîm al-khamr* descended four times; the first is al-Baqarah 219, and the last is al-Maidah 90.[60] Like al-Ṭabarî, al-Jaṣṣâṣ consider al-Baqarah 219; *yas'alûnaka 'an al-khamri wa-al-maysîr qul fî hima ithmun wa-manâfi'un li-al-nâsi*, which means they ask you about alcohol and gambling, Say that both contain sin and benefit for humans already contains the prohibition of *khamr*. This verse contains the prohibition of alcohol. *"Hâdhihi al-âyah iqtaḍat taḥrîm al-khamr,"* wrote al-Jaṣṣâṣ.[61] Instead of obeying the majority of companions, they are happy to violate it. Finally, Allah revealed the verse forbidding alcohol many times. Al-Maidah verse 90, according to al-Ṭabâṭabâ'î, is *al-taḥrîm bi al-tashdîd al-bâligh* (prohibition with extreme emphasis) because the Companions violated the previous prohibitions.[62] In a narration, after the revelation of the above verse, Umar b. Khattab said, *"Intahaynâ, intahaynâ* (we are done/finished)."Yes, we

stopped not going to drink anymore. In another narration brought by al-Jaṣṣâṣ it is stated that one day the caliph Umar beat a bedouin who was drunk. The bedouin protested because he drank the former drink of the Caliph. Facing the protests of his people, the Caliph Umar said, "Whoever has doubts about his drink should mix it with water."

The story above is contrary to the concept of justice formulated by hadith experts. That a person is considered fair if he does not only leave a small sin, even an act which, if committed, tarnishes his moral honor, must be abandoned. Even though drinking alcohol is damaging to morals, it is also a major sin that brings God's wrath. How does the human brain understand this contradiction? Let us observe how philosophy answers this question.

Muslim philosophers divide the concept of the law of the human brain into two; (1) *Al-Aḥkâm al-'aql al-naẓarî* (Law of theoretical reason). (2) *Al-Aḥkâm al-'aql al-'amalî* (Law of practical reason). The meaning of this concept is that the human mind has two kinds of understanding; understanding something that already exists (das Sein) and understanding something that should exist (das solen). The first is called theoretical reason, and the second is called practical reason. A doctrine or any concept will stand firmly amid criticism if it contains conformity between the two laws above. If not, then the concept is fragile, which, although to some extent becomes true, is true for other reasons. In terms of hadith, the validity of *li-ghayrihi* is not valid *li-dhâtihi*, such as the Companion's rule of justice. The truth of the Companion's justice doctrine is not because of the material but because it always campaigns as a traveling theory. Hitler's following words would be appropriate to describe the concept of Companion's justice, "If you tell a big enough lie and tell it frequently enough, it will be believed." If a big lie is told many times, it will be believed. Therefore, in

[59]Ibn Hishâm, *al-Sîrah al-Nabawîyah* (Beirut: Dâr Iḥyâ' al-Turâth al-'Arabî, 1997), 1: 426.

[60]Abû Ja'far Muḥammad ibn Jarîr al-Ṭabarî, *Jâmi' al-Bayân fî Ta'wîl al-Qur'ân* (Beirut: Dâr al-Kutub al-'Ilmîyah, 1999), 2: 219.

[61]Abû Bakr Aḥmad al-Râzî al-Jaṣṣâṣ, *Aḥkâm al-Qur'ân* (Beirut: Dâr al-Fikr, 1993), 1: 441.

[62]Muḥammad Ḥusayn al-Ṭabâṭabâ'î, *al-Mîzân fî Tafsîr al-Qur'ân* (Beirut: Mu'assasah al-A'lamî li al-Maṭbû'ât, 1983), 6: 135.

Kamaruddin's view, this theory is more fitting to be called a dogma than a scientific concept.

This paper views that practical reason does not play a role in the Companion's concept of justice. The core part of the Companion's justice doctrine is the theoretical reason that justifies all their violations contrary to the concept of justice itself. This theory is not based on a solid foundation. In the following, we will confront Companion's behavior with the concept of *'adâlat al-râwî,'* which has become a traveling theory among hadith scholars.

After explaining the meaning of the word *al-'adl lughatan wa-iṣṭilâhan* (lexically and contextually) according to *uṣûl al-fiqh* (Islamic Jurisprudence) scholars and some figures such as al-Ghazali and al-Ṭabarî, A'ẓamî quoted Ibn al-Najjar's opinion as follows:

> *"Al-'Adâlah fi iṣṭilâḥ al-shar'î: ṣifatun ay kayfîyatun insânîyatun râsikhatun fi al-nafsi taḥmiluhu 'alâ mulâzamat al-taqwâ wa-al-murûah wa-taḥmiluhu ayḍan 'alâ tarki al-kabâir wa-taḥmiluhu ayḍan 'alâ tarki al-radhâil al-mubâḥaḥ"* (Justice according to the term Shari'a is a trait or character that is firmly entrenched in a person who leads him always to be pious and maintain self-respect, leaving major sins, even permissible things that can damage his honor).[63]

According to Ibn Mubarak (d. 181), a person is considered fair if he has five characteristics strongly attached to him: *wa-lâ yashrab hâdha al-sharâb* (*ay al-nabîdh*). Do not drink wine. In addition, it must also be witnessed by many people (*yashhaduhu al-jamâ'ah*), there is no damage in his religion (*lâ takûnu fî dînihi kharbah)*, does not lie (*lâ yakdhib*), sensibleness (*lâ yakunu fi 'aqlihi shay'un).*

What about Umar b. Khattab, who, when he was in power, still drank *nabîdh* (wine) even in the final moments of his death he could not leave this Jahiliyah tradition as? Does Ibn Mubarak's condition above not apply to him so that even though he clearly violates Allah's prohibition, as reported by al-Jaṣṣâṣ, he is still considered fair? Also, Mughirah b. Shu'bah and other companions who were rebuked by QS. al-Maidah 90 above?

Conclusion

The preceding description indicates that there are still outstanding issues in the field of hadith that have not been resolved and will remain unresolved as long as no one dares to stand. In the end, the debate in this field, according to Kamaruddin Amin, went round and round without end what makes the study of hadith in the Islamic world stagnate, running in place. This paper took the initiative to end the boundless debates by proposing the new definition of ṣaḥâbah and the *jarḥ wa-ta'dîl* rule should be applied to Companions. This is under the principle of equality (*al-musâwah*) which Islam upholds. Excluding Companions from this rule contradicts the primary principles of human rights. The case of Caliph Umar, who imposed caning on his drunken people, is a bad excess of this view. If it was fair, the caliph should have punished him because the defendant drank from his drink. How can a sinner be judged fair when we are forbidden to dispute it? We will only discover circular logic, except for daring to assert and demonstrate that not all Companions are fair, as the author has demonstrated in the preceding description.

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[63]Muḥammad Muṣṭafa A'ẓamî, *Manhaj al-Naqd 'Inda al-Muḥaddithîn: Nash'atuhu wa Târîkhuhu* (Riyad: Maktabah al-Kauthar, 1990), 24.

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