

## The Common Aspects of Imam Sohaili and Ibn Qayyim's Methodologies in Deriving Fiqh Rulings

*Dr. Fareed Ud Din Tariq*

*Assistant Professor, Department of Islamic Studies,*

*The University of Azad Jammu & Kashmir, Muzaffarabad, (AJ&K) Pakistan.*

[dr.fareed.uajk@gmail.com](mailto:dr.fareed.uajk@gmail.com)

### **Abstract:**

*On the holy biography of the Holy Prophet (peace and blessings of Allah be upon him), while the biography of Ibn Hisham of Allama Ibn Hisham is an authentic and reliable source, his famous book "Al-Rawd al-Anaf" is also an example of his biography. Imam Suhaili's "Al-Rawd al-Anaf" contains other features, the style of "Fiqh al-Sirah" is also its distinguishing feature and it is the first book to introduce this style. Similarly, after "Al-Rawz al-Anaf" Hafiz Ibn Qayyim's "Zad al-Ma'ad" also has the uniqueness of adopting the style of "Fiqh al-Sirah" in a regular and extensive manner. Below is the description of the common aspect of the style of these two books which the authors have adopted in deriving the rulings from the events and history: The noble biography of the Holy Prophet Muhammad (peace and blessings be upon him) is not only profoundly rooted in the "Seerat Ibn Hisham" by Allama Ibn Hisham, a highly authentic and reliable source, but its renowned commentary, "Al-Rawd Al-Unuf", also stands as an unparalleled reference for Seerah studies. Imam Suhaili's "Al-Rawd Al-Unuf", alongside encompassing various unique features, distinguishes itself with the introduction of the methodology of "Fiqh al-Seerah." It is the first book to pioneer this approach. Similarly, after Al-Rawd Al-Unuf, Hafiz Ibn Qayyim's Zad Al-Ma'ad also gains uniqueness in systematically and comprehensively adopting the "Fiqh al-Seerah" approach. Below is a discussion of the common methodology both authors employed in deriving legal rulings (Ahkam) from the events of the Prophet's biography.*

**Keywords:** *Imam Sohaili, Ibn Qayyim's, Methodologies, Holy Prophet, Zad al-Ma'ad, Al-Rawz al-Anaf*

### **Evidence from the Quran :**

Both Imam Suhaili and Hafiz Ibn Qayyim, while deducing legal rulings from the events of the Prophet's life, substantiate their positions by referencing the noble verses of the Quran. This methodology of Al-Rawd Al-Unuf and Zad Al-Ma'a is elaborated in detail in Chapters Two and Three. However, additional examples of their shared methodology are briefly mentioned here to further illustrate their approach.

The biography of the Holy Prophet Muhammad (peace and blessings be upon him), as documented in Seerat Ibn Hisham, holds unparalleled authenticity, and its celebrated commentary, Al-Rawd Al-Unuf, serves as a benchmark in Seerah literature. Imam Suhaili's Al-Rawd Al-Unuf, in addition to its various merits, is distinguished by its unique Fiqh al-Seerah methodology, which it was the first to introduce.

Similarly, Zad Al-Ma'ad by Hafiz Ibn Qayyim followed Al-Rawd Al-Unuf, and it stands out for formalizing and extensively applying the Fiqh al-Seerah approach. Below, the shared aspect of their methodology in deriving legal rulings from Seerah events is discussed:

### Imam Suhaili

When the Muslims set out for the Battle of Badr to confront the disbelievers and polytheists, the Quran described this moment in Surah Al-Anfal. Allah Almighty commanded the Muslims:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا أَزْهَقًا فَلَا تُوَلُّوهُمُ الْأَدْبَارَ<sup>1</sup>

O believers! When you face the disbelievers in battle (even if they are a great army), do not turn your backs to them.

Imam Suhaili elaborated in detail on the guidance given to the noble Companions who set out for the Battle of Badr, as commanded by Allah Almighty: "Do not turn your backs on them" (fā-lā tuwallūhum al-adbār). He discussed in depth the issue of when retreating from battle is permissible and when it is not .

In this context, he also quoted the statements of scholars. For instance, Hazrat Hasan said:

ليس الفرار من الزحف من الكبائر الأيوم يدروقى الملحمة الكبرى التى تاتى آخر الزمان<sup>2</sup>

Fleeing from the battlefield is considered a major sin only on the Day of Badr and during that great war which will occur in the end times .

Other scholars have stated:

" هو من الكبائر اذا حضر الامام ولم يتحيز الى فئة فاما اذا كان الفرار الى الامام، فهو متحيز الى فئة "<sup>3</sup>

When the Imam is present in battle, fleeing from the battlefield is considered a major sin. However, if someone flees to join the Imam, they are regarded as Mutahayyiz ila Fi'ah (one who retreats to regroup with their own army) .

Imam Suhaili supports this with evidence from an incident in the Seerah. After the Battle of Mu'tah, the Companions who returned said to the Prophet (peace and blessings be upon him):

نحن الفرارون يا رسول الله صلى الله عليه وآله وسلم<sup>4</sup>

O Messenger of Allah! We are those who fled "

In response to their statement, the Prophet (peace and blessings be upon him) said:

بل انتم العكارون، وانا فنتكم،<sup>5</sup>

<sup>1</sup> Al-Qur'an, I5:8

<sup>2</sup> Ibn Abi Shaybah, Abdullah bin Muhammad, Abu Bakr, (1409 AH). *Al-Musannaf*, Volume 7, Page 365, Hadith No. 36733. Maktabat Al-Rasheed, Riyadh.

<sup>3</sup> Al-Suyuti, Jalal al-Din, (1993 CE). *Al-Durr al-Manthur*, Volume 4, Page 37. Beirut: Dar al-Fikr.

<sup>4</sup> Sunan Abi Dawood, Book of Jihad, Chapter: Regarding Turning Away on the Day of Battle, Hadith No. 2320:

<sup>5</sup> Al-Tirmidhi, Muhammad bin Isa, *Al-Sunan*, Chapter: What has been narrated about fleeing, Volume 4, Page 215, Hadith No. 1716. Beirut: Dar Ihya al-Turath.

"No, rather you are the ones who regrouped to launch another attack, and I am the group to whom you have returned ".<sup>6</sup>

On this occasion, Imam Suhaili also elaborates in detail on this issue in light of the verses of the Quran: What is the minimum number of Muslims required for it to be prohibited to flee from the battlefield ?

In clarifying this matter, Imam Suhaili writes:

والقدر الذي يحرم معه القرار الواحد مع الواحد، والواحد مع الاثنين فاذا كان الواحد للثلاثة، لم يجب على الغار قراره، كان متحيزا إلى فئة أولم يكن<sup>7</sup>

When one faces one or one faces two in battle, fleeing from the battlefield is prohibited. However, when one faces three opponents, fleeing is not considered blameworthy, whether the person retreats to join their group (Mutahayyiz ila Fi'ah) or not .

Imam Suhaili cites verse 66 of Surah Al-Anfal as evidence for this, where Allah the Almighty states:

النَّان خَفَّفَ اللّهُ عَنْكُمْ وَ عَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِن يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يُغْلِبُوا مِائَتَيْنِ وَإِن يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللّهِ<sup>8</sup>

Now, Allah has lightened the burden for you, knowing that there is weakness in you. So, if there are a hundred steadfast among you, they will overcome two hundred, and if there are a thousand of you, they will overcome two thousand by Allah's permission." (Surah Al-Anfal, 8:66)<sup>9</sup>

At this point, Imam Suhaili also explains verse 65 of Surah Al-Anfal, where Allah previously stated :

If there are ten steadfast among you, they will overcome a hundred, and if there are a hundred, they will overcome a thousand ”.

This implies that even when facing an enemy ten times greater in number, the believers should not retreat. Imam Suhaili remarks that this verse carries two aspects: an apparent ruling and a hidden one. The hidden ruling, which has been abrogated, served to encourage the believers to engage in Jihad (ḥirād al-mu'minīn 'ala-l-qitāl). However, the apparent ruling stands as a true promise: if ten believers remain steadfast against a hundred, victory is assured for them.

Imam Suhaili also supports this with evidence from various events in Islamic history. He mentions that on twelve occasions, the number of disbelievers and polytheists was more than twenty times that of the Muslims. Yet, the Companions of the Prophet (peace and blessings be upon him) displayed

<sup>6</sup> Al-Suhayli, Abd al-Rahman bin Abdullah, Abu al-Qasim, (1997 CE). *Al-Rawd al-Anf*, Volume 3, Page 125. Beirut: Dar al-Kutub al-Ilmiyyah.

<sup>7</sup> "Baz, Imam Abdul Aziz bin Abdullah, *Masa'il Al-Imam Ibn Baz*, Maktaba Ilmiyyah, 2013, p. 345."

<sup>8</sup> Al-Qur'an, 66:8

<sup>9</sup> Al-Suhayli, Abd al-Rahman bin Abdullah, Abu al-Qasim, (1997 CE). *Al-Rawd al-Anf*, Volume 3, Page 125. Beirut: Dar al-Kutub al-Ilmiyyah.

perseverance and firmness, ultimately achieving victory.<sup>10</sup>

ولما كان الايمان اصله في القلب، رخص للمؤمن في حال الاكراه ان يقول بلسانه اذا خاف على نفسه حتى يا من

116

Because faith resides in the heart, a believer is granted the concession that when his life is in danger, he may utter words of disbelief with his tongue, as long as his heart remains secure in faith ".

To support this inference, Imam Suhaili presents the following verse from the Quran as evidence:

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ<sup>12</sup>

Whoever renounces faith after believing, will face severe punishment, except for one who is forced, while his heart remains content with faith.

Similarly, Imam Suhaili also brings another proof from the Quran to support his position:

إِلَّا أَنْ تَنْقُوا مِنْهُمْ تَقَةً<sup>13</sup>

Except for when you wish to protect yourselves from their harm".

This means that one may utter words of disbelief in order to protect oneself from their harm.

At this point, Imam Suhaili also presents the statement of Hazrat Abdullah bin Mas'ud (may Allah be pleased with him) as further evidence. He said:

ما من كلمة تدفع على سوطين الا قلتها هذا في القول<sup>14</sup>

Any word that saves me from two strikes, I consider it to fall under this category of utterance".<sup>15</sup>

### Hafiz Ibn Qayyim

In Zad al-Ma'ad, an example of referencing the Quran is the incident during the leadership of Hazrat Abu Ubaidah bin al-Jarrah, known as the Expedition of Sayf al-Bahr. During this expedition, the Companions ate the flesh of a sea creature, ambergris. Since the Companions were unfamiliar with the permissibility of eating sea carrion, they took some of this meat with them upon returning from the expedition and reported the incident to the Prophet (peace and blessings be upon him). The Prophet (peace and blessings be upon him) said:

<sup>10</sup> Al-Suhayli, Abd al-Rahman bin Abdullah, Abu al-Qasim, (1997 CE). *Al-Rawd al-Anf*, Volume 3, Page 126. Beirut: Dar al-Kutub al-Ilmiyyah.

<sup>11</sup> Baz, Imam Abdul Aziz bin Abdullah, *Masa'il Al-Imam Ibn Baz*, Maktaba Ilmiyyah, 2013, p. 345

<sup>12</sup> Al-Qur'an, 106:16

<sup>13</sup> Al-Qur'an, 28:3

<sup>14</sup> Al-Rabee' bin Habib bin Omar Al-Azdi (1415 AH), *Al-Jami' Sahih Musnad Al-Imam Al-Rabee'* Volume: 1 Page: 301 Beirut: Dar Al-Hikmah, Maktabat Al-Istiqaamah

<sup>15</sup> As-Suhayli, Abdul Rahman bin Abdullah, Abu Al-Qasim, (1997 CE), *Ar-Rawd Al-Unuf* Volume: 2 Page: 83 Beirut: Dar Al-Kutub Al-Ilmiyyah

هو رزق اخرجہ اللہ لکم، فهل معکم من لحمه شئى تطعمونا؟<sup>16</sup>

This is a provision that Allah has provided for you. Do you have some of its meat so that you may offer it to us "?

So, they presented some of the meat of this creature to the Prophet (peace and blessings be upon him), and he ate it .

Hafiz Ibn Qayyim uses this incident to prove the permissibility of eating sea carrion, and then he supports this conclusion with Quranic verses. He provides further evidence for his interpretation, stating that the prohibition of sea carrion does not fall under the verse of the Quran where Allah Almighty says:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ<sup>17</sup>

You have been prohibited from eating carrion and blood " .

However, the permissibility of sea carrion is derived from Allah Almighty's command in the following verse:

أُجِّلَ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ<sup>18</sup>

"You have been made lawful the catch of the sea and its food for your benefit and for that of travelers " .<sup>19</sup>

The second example presented by Hafiz Ibn Qayyim, where he cites Quranic verses, is regarding the regular practice of the Prophet (peace and blessings be upon him) in performing the night prayer (Tahajjud). It was obligatory for him to offer this prayer:

لم يكن يدع قيام الليل حضراً ولا سافراً، وكان اذا غلبه نوم او وجع، صلى من النهار ثنيتي عشرة ركعة<sup>20</sup>

The Prophet (peace and blessings be upon him) never abandoned the night prayer (Tahajjud) whether traveling or residing. And whenever sleep overcame him or he faced difficulty, he would pray twelve Rak'ahs during the day .

Ibn Qayyim has clarified this practice of the Prophet (peace and blessings be upon him) to explain the issue that:

هل كان فرضاً عليه ام لا؟<sup>21</sup>

Was the night prayer (Tahajjud) obligatory upon the Prophet (peace and blessings be upon him) or not"?

<sup>16</sup> "Bukhari, Abu Abdullah Muhammad bin Ismail Al-Bukhari, *Sahih Bukhari*, 2017, Maktaba Qadriyah, Vol. 2, p. 348."

<sup>17</sup> Surah Al-Ma'idah (5:3)

<sup>18</sup> Surah Al-'Alaq (96:5)

<sup>19</sup> Ibn Qayyim, Muhammad bin Abi Bakr, Abu Abdullah, (2002 CE), *Zad Al-Ma'ad*, Volume: 2, Part: I, Page: 283, Beirut: Dar Al-Kutub Al-Ilmiyah

<sup>20</sup> Bukhari, Abu Abdullah Muhammad bin Ismail, (2004), *Fath al-Bari* by Ibn Rajab, Vol. 9, p. 147

<sup>21</sup> Imam Ibn Qayyim Al-Jawziyah, *Zad Al-Ma'ad*, 2012, Publisher: Nafees Academy Karachi, p. 321.

On this issue, Ibn Qayyim mentions two opinions of the scholars:

1. According to one group, the night prayer (Tahajjud) was not obligatory upon the Prophet (peace and blessings be upon him).
2. According to the second group, the night prayer (Tahajjud) was obligatory upon the Prophet (peace and blessings be upon him).

Ibn Qayyim holds the view that Tahajjud was obligatory upon the Prophet (peace and blessings be upon him). He supports this with the Quranic verse and also responds to the evidence presented by those who claim it was not obligatory. Ibn Qayyim cites the following verse from Allah Almighty as evidence for the obligation of Tahajjud upon the Prophet (peace and blessings be upon him):

يَا أَيُّهَا الْمُؤْمِنُ فُجِّمِ اللَّيْلَ الْأَقْلِيلَ<sup>22</sup>

O you who are wrapped in garments, stand (in prayer) at night, except for a little.

Ibn Qayyim states that

امره في قوله تعالى ولم يحيى ما ينسخه عنه<sup>23</sup>

In this verse, you are being commanded to perform the night prayer (and a command implies obligation) .

No verse has abrogated this command .

In this verse, "Nafl" refers to "an increase beyond the obligatory prayer".

وكذلك النافلة في التهجد النبي صلى الله عليه وآله وسلم زيادة في درجاته وفي أجره، ولهذا خصه بها فان قيام الليل في حق غير مباح ومكفر للسيات واما النبي صلى الله عليه وآله وسلم، فقد غفر الله ما تقدم من ذنبه وما تاخر، فهو يعمل في زيادة الدرجات وعلو المراتب،<sup>24</sup>

Similarly, in the Prophet's (peace and blessings be upon him) night prayer (Tahajjud), "Nafl" refers to an increase in reward and rank. The Prophet (peace and blessings be upon him) was specifically commanded to perform it because, for others, the night prayer is permissible and serves as an expiation for sins. As for the Prophet (peace and blessings be upon him), Allah Almighty, through his intercession, forgave all his past and future sins, and he continued to strive for higher ranks and degrees in reward.

### "Evidence Taken in Support of the Interpretation from the Noble Hadiths."

Just like referencing the Quran, Imam Suhaili and Ibn Qayyim also share common grounds in deriving evidence from the noble Hadiths to support their respective interpretations. The following examples illustrate this point clearly:

#### Imam Suhaili

The first example of deriving evidence from the noble Hadiths in Al-Rawd al-Anf is related to the idols and superstitions followed by the disbelievers of Makkah, particularly regarding camels designated by titles such as Bahira, Sa'iba, Waseela, and Hama. Among their beliefs was that they made the offspring, milk, and meat of these camels lawful for their men and unlawful for their women. Islam

<sup>22</sup> Surah Al-Baqarah (2:73)

<sup>23</sup> Imam Ibn Qayyim Al-Jawziyyah, *Zad Al-Ma'ad*, 2012, Publisher: Nafees Academy Karachi, p. 329

<sup>24</sup> Ibn Qayyim, Muhammad bin Abi Bakr, Abu Abdullah, (2002 CE), *Zad Al-Ma'ad*•Volume: 2•Part:

I•Page: 2•72Beirut: Dar Al-Kutub Al-Ilmiyyah

condemned this practice.

Imam Suhaili derives the following legal ruling from this incident:

الزجر عن التشبه بهم في تخصيصهم الذكور دون الاناث بالهبات

The inheritance should not be exclusively given to the boys, depriving the girls of their share".

Imam Suhaili presents this Hadith as evidence for his interpretation, where the Prophet (peace and blessings be upon him) said:

يعد احدكم إلى المال، فيجعله عند ذكور ولد إن هذا إلا كما قال الله تعالى وَقَالُوا مَافِي بُطُونِ هَذِهِ الْأَنْعَامِ<sup>25</sup>

"When one of you has a preference for wealth, he dedicates all of his property to male children. This action is just like what Allah Almighty has commanded".

(وقالوا ما في بطون هذه الأنعام)<sup>26</sup>

"It has been rejected".<sup>27</sup>

The second example of supporting evidence from the noble Hadiths in Al-Rawd al-Anf is as follows: Regarding the event of the Prophet's (peace and blessings be upon him) Night Journey (Isra and Mi'raj), Hazrat Buraida Al-Aslami narrates that:

حين انتهى إلى بيت المقدس، قال جبريل : بأضيعه الى الصخرة، فخرقها فشد بها البراق<sup>28</sup>

When the Prophet (peace and blessings be upon him) reached Al-Aqsa Mosque (from the Sacred Mosque), Angel Jibril pointed with his finger towards the rock, and the rock split open. He tied the Buraq there".

### Hafiz Ibn Qayyim

An example of deriving evidence from Hadiths in Zad al-Ma'ad is as follows: The Prophet (peace and blessings be upon him) and his companions passed through a barren desert during the expedition of Tabuk, where there was nothing but sand, with no trace of soil. When they camped at this place, the companions performed tayammum (dry ablution) for prayer .

Ibn Qayyim derives from this incident that since there was no soil but only sand, and the companions used sand for tayammum, it proves that...

ومنها جواز التيمم بالرمل<sup>29</sup>

It is also permissible to perform Tayammum with sand." This deduction is supported by the statement of the Prophet Muhammad (peace and blessings be upon him), who said:

<sup>25</sup> Bukhari, Muhammad bin Ismail, (2013), Al-Tarikh Al-Kabir, Volume: 4, Page: 7, Hadith Number: 1775, Beirut: Dar Al-Fikr

<sup>26</sup> Surah Al-An'am (6:139)

<sup>27</sup> As-Suhayli, Abdul Rahman bin Abdullah, Abu Al-Qasim, (1997 CE), Ar-Rawd Al-Unuf, Volume: 2, Page: 83, Beirut: Dar Al-Kutub Al-Ilmiyyah

<sup>28</sup> Ibad:211

<sup>29</sup> As-Suhayli, Abdul Rahman bin Abdullah, Abu Al-Qasim, (1997 CE), Ar-Rawd Al-Unuf, Volume: 2, Page: 98, Beirut: Dar Al-Kutub Al-Ilmiyyah

وجعلت الارض مسجدا و طهورا فايما رجل من امتى ادركته الصلاة فليصل<sup>30</sup>

The entire earth has been made a place of prostration and a means of purification for me. Therefore, anyone from my Ummah who finds the time for prayer, let him perform it wherever he may be ".<sup>31</sup>

Another example of presenting Hadith to support a deduction is from Zad al-Ma'ad. In Rabi' al-Awwal of the 9th Hijri year, the delegation of the tribe of Bani Balee presented itself before the Prophet Muhammad (peace and blessings be upon him). This delegation was brought to the presence of the Prophet (peace and blessings be upon him) by Hazrat Ruwafi' ibn Thabit al-Balawi. The Prophet (peace and blessings be upon him) welcomed them and invited them to Islam. Among the delegation was an elderly man named Abu Dhubayb, who said:

يا رسول الله صلى الله عليه وآله وسلم! ان لى رغبة فى الضيافة فهل لى فى ذلك؟<sup>32</sup>

"O Messenger of Allah (peace and blessings be upon him), I am very fond of hosting guests. Will there be any reward for me in this"?

آپ نے فرمایا: "نعم، وكل معروف صنعته الى غنى او فقير، فهو صدقة"<sup>33</sup>

"Yes, whatever good you do, whether for the rich or the poor, it is charity ".

He then asked, "For how long is hosting considered an act of generosity?" The Prophet (peace and blessings be upon him) replied:

ثلاثة ايام، فما كان بعد ذلك فهو صدقة<sup>34</sup>

"For three days, and anything beyond that is charity ".

Ibn al-Qayyim derives the following legal ruling from this :

The guest has a right upon the host, and this right has three levels: an obligatory right, a recommended right, and a charitable right.

The obligatory right is for one day and night, and it is not appropriate for the guest to impose undue burden on the host .

As evidence for this deduction, Ibn al-Qayyim cites an agreed-upon Hadith narrated by Hazrat Abu Shuraih al-Khuza'i (may Allah be pleased with him), in which the Messenger of Allah (peace and blessings be upon him) said :

من كان يومن بالله واليوم الآخر، فليكرم ضيفه جائزته، قال: وما جائزته يا رسول الله صلى الله عليه وآله وسلم

<sup>30</sup> Ibad:99

<sup>31</sup> Ibn Qayyim, Muhammad bin Abi Bakr, Abu Abdullah, (2002 CE), Zad Al-Ma'ad, Volume: 2, Part: I, Page: 405, Beirut: Dar Al-Kutub Al-Ilmiyyah

<sup>32</sup> Ibad:102

<sup>33</sup> Ibad:109

<sup>34</sup> Ibad:1019



قال : يوم وليلة والضيافة ثلاثة ايام فما كان وراء ذلك فهو صدقة عليه<sup>35</sup>

"Whoever believes in Allah and the Last Day should honor their guest according to what is customary ".

He was asked, "What is considered customary?" The Prophet (peace and blessings be upon him) replied :

"One day and one night, and anything beyond that is charity".

### Clarification of the Position Through Other Narrations

Imam Suhayli and Ibn al-Qayyim share the distinctive approach of supporting their deductions with evidence from other narrations. This is clearly evident in Al-Rawd al-Anf and Zad al-Ma'ad. Examples of this are provided below.

#### Imam Suhayli

At the time of his passing, the Prophet Muhammad (peace and blessings be upon him) said to Hazrat Aisha Siddiqah (may Allah be pleased with her) that he wished to use the miswak. She then provided him with a miswak, and he used it .

Imam Suhayli, deriving a lesson from this incident, writes:

التنظف والتطهر للموت، ولذلك يستحب الاستعداد لمن استشعر القتل او الموت<sup>36</sup>

One should be in a state of purity when facing death. Therefore, it is recommended that a person who feels the approach of death or has a sense of impending departure should prepare themselves accordingly .

Imam Suhayli supports this deduction with the words of Hazrat Khubayb, narrated from the incident of the Battle of Raji'. When the disbelievers were about to martyr him, he expressed his desire to perform two rak'ahs of voluntary prayer, and he prayed them. Imam Suhayli writes:

لان الميت قادم على ربه، كما أن المصلى مناج الرب، فائظاقتهم من شأنهما<sup>37</sup>

Because the deceased is about to meet their Lord, just as the one praying is in conversation with their Lord, therefore, cleanliness is essential for both ".

Another example of presenting supporting evidence from other narrations to back up his deduction is the incident of the breaking of the peace treaty of Hudaibiyyah. The cause of the breakdown was the attack by the tribe of Banu Bakr, under the protection of the Quraysh, on the allied tribe of Banu Khaz'ah of the Prophet Muhammad (peace and blessings be upon him). After this event, the Quraysh realized the gravity of the situation and began to seek a renewal of the treaty. Abu Sufyan came to Medina for this purpose. During his visit, he met several companions and sought their intercession. Hazrat Umar

<sup>35</sup> Bukhari, Muhammad bin Ismail (1987 CE), Al-Sahih, Chapter: "Fala Yuwza Jaraahu" (Do not harm your neighbor), Volume: 5, Page: 2240, Hadith Number: 5673, Beirut: Dar Ibn Kathir

<sup>36</sup> As-Suhayli, Abdul Rahman bin Abdullah, Abu Al-Qasim, (1997 CE), Ar-Rawd Al-Unuf, Volume: 2, Page: 87, Beirut: Dar Al-Kutub Al-Ilmiyyah

<sup>37</sup> As-Suhayli, Abdul Rahman bin Abdullah, Abu Al-Qasim, (1997 CE), Ar-Rawd Al-Unuf, Volume: 2, Page: 44, Beirut: Dar Al-Kutub Al-Ilmiyyah

Farooq (may Allah be pleased with him) said to him :

Imam Suhayli, deriving a lesson from this statement, wrote:

وهو كلام مفهوم المعنى، وقد تقدم ان مثل هذا ليس بكذب<sup>38</sup>

"Such a statement is not a lie; rather, it is a phrase where the intended meaning is what is meant " .

Imam Suhayli supports this deduction with another statement of Hazrat Umar Farooq (may Allah be pleased with him). Once, a man prevented the flow of water from his land, which was meant to benefit the general public. Hazrat Umar Farooq (may Allah be pleased with him) said to him:

والله ليمرن به ولو على بطنك<sup>39</sup>

"By Allah, he will definitely allow the water channel to pass, even if it has to pass over your stomach".

Imam Suhayli says:

"وهو من هذا القبيل لا يعد كذباً، لانه جرى في كلامهم كالمثل " <sup>40</sup>

Such a statement is not considered a lie because it is used among people as a proverb.

### Hafiz Ibn Qayyim

In the context of clarifying the position through other narrations, an example from Zad al-Ma'ad is as follows: After the Treaty of Hudaibiyyah, Banu Bakr became the ally of the Quraysh, while Banu Khaz'ah became the ally of the Muslims. The attack of Banu Bakr on Banu Khaz'ah was seen as the breaking of the Treaty of Hudaibiyyah and served as the justification for the conquest of Makkah. Some people from Makkah supported Banu Bakr in the attack, although not everyone from the Quraysh participated in the war. Despite this, the Prophet (peace and blessings be upon him) fought against all of them .<sup>41</sup>

Ibn Qayyim derives the following rulings from this incident:

انتقاض عهد جميعهم بذلك، ردئهم و مباشر يهم اذا رضوا بذلك، واقرؤا عليه ولم ينكروه  
الا يحبس الرسول عنده اذا اختار دينه، فلا يمنعه من اللحاق بقومه ، بل يرده اليهم<sup>42</sup>

"When a messenger from the disbelievers embraced Islam, the Prophet (peace and blessings be upon him) did not detain him nor forbid him from returning to his people. Instead, he would send him back to his people " .

<sup>38</sup> Ibad:442

<sup>39</sup> Malik bin Anas bin Malik (2012.), Al-Muwatta'Volume: I,Page: 297,Publisher: Al-Maktabah Al-Ilmiyyah

<sup>40</sup> As-Suhayli, Abdul Rahman bin Abdullah, Abu Al-Qasim, (1997 CE), Ar-Rawd Al-Unuf,Volume: 2,Page: 417Beirut: Dar Al-Kutub Al-Ilmiyyah

<sup>41</sup> Ibn Qayyim, Muhammad bin Abi Bakr, Abu Abdullah, (2002 CE), Zad Al-Ma'ad,Volume: 2,Part: I,Page: 116Beirut: Dar Al-Kutub Al-Ilmiyyah

<sup>42</sup> Ibad:102

After the Treaty of Hudaibiyyah, the Quraysh sent Abu Rafi' as a messenger to the Prophet (peace and blessings be upon him). Upon reaching him, Islam filled his heart, and he embraced Islam. He then said, "O Messenger of Allah (peace and blessings be upon him), I will not return to them." The Prophet (peace and blessings be upon him) replied:

ان لا اخيس بالعهد، ولا احبس البرد، ولكن ارجع، فإن كان في نفسك الذي في نفسك الآن، فارجع<sup>43</sup>

"I will not break the treaty, nor will I withhold the cloak. Return to them, and if your heart remains firm in faith, then you may come back".

Thus, Ibn Qayyim not only derives his conclusions from the events of the Seerah, but also provides supporting arguments for his stance, drawing on multiple narrations from the Seerah.

### Reconciliation of Contradictory Narrations

When deriving legal rulings, it is inevitable that at times, contradictory narrations may arise. Both Imam Suhayli and Ibn Qayyim do not leave these conflicting narrations unresolved. Instead, they reconcile them through logical and textual alignment, using them as evidence in support of their stance. Below are examples from the works of these two scholars:

#### Imam Suhayli

During the Battle of Khaybar, the Prophet Muhammad (peace and blessings be upon him) prohibited the Muslims from eating the meat of domesticated donkeys. Hazrat Abdullah bin Abi Salit narrates from his father that:

اتاناهى الرسول صلى الله عليه وآله وسلم عن اكل لحوم الانسية، والقدور تفور بها، فكفاناها على وجوها<sup>44</sup>

"We received the command from the Messenger of Allah (peace and blessings be upon him) to refrain from eating the meat of donkeys at the time when the pots were boiling with their meat. So, we overturned those pots".

In another narration from Hazrat Jabir, it is mentioned that:

نهى النبي من الم يوم خيبر عن أكل لحوم الحمر، ورخص في لحوم الخيل<sup>45</sup>

During the Battle of Khaybar, the Prophet Muhammad (peace and blessings be upon him) prohibited the consumption of donkey meat and permitted the consumption of horse meat. Imam Suhayli, in his explanation of this incident from the Seerah, clarifies the following points:

1. The arguments of those who permitted eating donkey meat and their refutation.
2. The ruling regarding the consumption of horse meat.

<sup>43</sup> Abu Dawood, Sulayman bin Ash'ath (1994 CE), *Al-Sunan*, Kitab Al-Adab, Bab Fi Al-Saff, Volume: 3, Page: 82, Hadith Number: 2578, Beirut: Dar Al-Fikr

<sup>44</sup> Al-Maqdisi, Abu Abdullah Muhammad bin Abdul Wahid (1410 AH), *Al-Ahadith Al-Mukhtarah*, Volume: 4, Page: 292, Hadith Number: 1480, Makkah Al-Mukarramah: Maktabah Al-Shakhsiyyah Al-Hadithah

<sup>45</sup> Bukhari, Muhammad bin Ismail (1987 CE), *Al-Sahih*, Kitab Al-Dhaba'ih wa Al-Sayd, Bab Lahm Al-Himar, Volume: 5, Page: 2101, Hadith Number: 5204, Beirut: Dar Ibn Kathir

3. The ruling concerning animals that roam around settlements and consume dung and filth. Imam Suhayli writes:

اما الحمر الأهلية فمجتمع على تحريمها الا شيئا يروى عن ابن عباس وعائشه، وطائفة من التابعين من اباحها<sup>46</sup>

There is unanimous agreement on the prohibition of the meat of domesticated donkeys. However, there are narrations from Hazrat Ibn Abbas, Hazrat Aisha Siddiqah, and some of the Tabi'un stating that it is permissible.

ضحينا على عهد رسول الله صلى الله عليه وآله وسلم بفرس<sup>47</sup>

"We sacrificed a horse during the time of the Prophet Muhammad (peace and blessings be upon him)".

After narrating this hadith, Imam Suhayli also mentions the opinions of the scholars regarding the consumption of horse meat. In the context of the events of the Battle of Khaybar, Imam Suhayli elaborates on the prohibition of eating the meat of Jallalah animals (those that eat dung and filth) and riding them.<sup>48</sup>

Thus, Imam Suhayli, with his unique approach, reconciles the contradictory narrations and provides a comprehensive explanation of the issue regarding donkeys and horses in a single place, deducing the rulings.

Another example of reconciling contradictory narrations from Al-Rawd al-Anfis as follows: When the Jewish man, Labid bin al-A'sam, cast a spell on the Prophet Muhammad (peace and blessings be upon him), Allah informed the Prophet of this, and the spell was undone by using a well, dates, a comb, and strands of hair. Hazrat Aisha Siddiqah (may Allah be pleased with her) asked:

"Did you not use an amulet (ta'wiz) "?

In response, the Prophet (peace and blessings be upon him) said:

أَمَا فَقَدْ شَفَانِي اللَّهُ<sup>49</sup>

Allah has healed me.

Imam Suhayli, in the context of this incident, reconciles between the following two hadiths that raise questions about the use of amulets (ta'wiz), clarifying the matter. In Sahih al-Bukhari, it is narrated that Hazrat Qatadah said: "I asked Hazrat Sa'id bin al-Musayyib"...

<sup>46</sup> As-Suhayli, Abdul Rahman bin Abdullah, Abu Al-Qasim, (1997 CE), Ar-Rawd Al-Unuf, Volume: 2, Page: 83, Beirut: Dar Al-Kutub Al-Ilmiyyah

<sup>47</sup> Al-Asqalani, Ahmad bin Ali bin Hajar (1964 CE), Takhreej Al-Habeer, Book: Kitab Al-Dhahaya (Book of Sacrifices), Volume: 4, Page: 138, Hadith Number: 1954, Madinah Al-Munawwarah

<sup>48</sup> As-Suhayli, Abdul Rahman bin Abdullah, Abu Al-Qasim (1997 CE), Ar-Rawd Al-Unuf, Volume: 4, Page: 72, Beirut: Dar Al-Kutub Al-Ilmiyyah

<sup>49</sup> "Bukhari, Abu Abdullah Muhammad bin Ismail Al-Bukhari, *Sahih Bukhari*, 2017, Maktaba Qadriyyah, Hadith No. 5763."

رجل به طب أو يؤخذ عن امرأته أيحل عنه أو ينشر؟ قال: لا بأس به،<sup>50</sup>

If a person is prevented from fulfilling the rights of their spouse, is it permissible for them to use an amulet (ta'wiz)?" He replied, "There is no harm in it".

### Ibn Qayyim

In the style of reconciling contradictory narrations, an example from Zad al-Maad is noteworthy. During the Battle of Hunayn, the Muslims gained a large amount of spoils of war and many prisoners. Later, when the delegation from Banu Hawazin came to the Prophet Muhammad (peace and blessings be upon him) to request the release of their people, the Prophet (peace and blessings be upon him) accepted their request and freed all the slaves and captives who were part of his share. He also directed the other companions in this regard. Many companions entrusted the decision to the Prophet (peace and blessings be upon him), allowing him to dispose of the matter as he saw fit. However, there were some who wished to keep some of the men and women of Banu Hawazin with them. For these individuals, the Prophet (peace and blessings be upon him) said:

من لم يطيب نفسه، فله بكل فريضة ست فرائض من أول ما يفن الله علينا<sup>51</sup>

"Whoever does not wish to free the slaves of Hawazin, but if they do, they will receive six portions of the spoils that Allah will grant us for each one freed".

Ibn Qayyim derives from this incident that:

ففي هذا دليل على جواز بيع الرقيق بل الحيوان بعضه ببعض نسيئة ومتفاضلاً<sup>52</sup>

From the command of the Prophet Muhammad (peace and blessings be upon him), it can be inferred that slaves, and even livestock, can be sold on credit or with an increase (additional payment).

Ibn Qayyim supports this inference by citing a narration from Hazrat Abdullah bin Umar (may Allah be pleased with him), in which he mentions that the Prophet Muhammad (peace and blessings be upon him) ordered the preparation of an army, and when there was a shortage of camels:

فأمرني رسول الله صلى الله عليه وآله وسلم أن اخذني قلائص الصدقة فكنت اخذ البعير بالبعيد إلى ابل الصدقة<sup>53</sup>

The Prophet (peace and blessings be upon him) commanded me to take extra camels. Therefore, I took camels with a return of two for one on credit.

In this context, Ibn Qayyim presents a contradictory narration. It is reported from Hazrat Ibn Umar (may Allah be pleased with him) that he said:

<sup>50</sup> Bukhari, Muhammad bin Ismail (1987 CE), Al-Jami' Al-Sahih, Volume: 5, Page: 2175, Beirut: Dar Ibn Kathir

<sup>51</sup> Imam Ibn Qayyim Al-Jawziyyah, *Zad Al-Ma'ad*, 2012, Publisher: Nafees Academy Karachi, p. 327

<sup>52</sup> Ibad:334

<sup>53</sup> Al-Daraqutni, Ali bin Umar, Abu Al-Hassan (1966 CE), Al-Sunan, Kitab Al-Buyu', Volume: 3 Page: 70, Hadith Number: 263, Beirut: Dar Al-Ma'rifah

انه نهى عن بيع الحيوان بالحيوان نسيئة،<sup>54</sup>

"You prohibited the sale on credit for one animal in exchange for another".

Similarly, it is narrated from Hazrat Jabir (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said:

الحيوان اثنان بواحد لا يصلح نسيئاً ولا باس به يدا بيد،<sup>55</sup>

"When there is an exchange of one animal for two, then a credit sale is not permissible, but there is no harm in a cash transaction".

Ibn Qayyim, while reconciling the aforementioned narrations with the incident of the return of the spoils of war to Banu Hawazin during the Battle of Hunayn, mentions the opinions of the jurists:

- According to Imam Abu Hanifa and Imam Shafi'i, all types of sales—whether they are unequal, equal, credit (on deferred payment), or cash—are permissible.
- The second opinion holds that credit and unequal transactions are not permissible.
- The third opinion states that if the goods are the same, then an unequal transaction is permissible, but credit is prohibited. However, if the goods differ, both unequal and credit sales are permissible.

Regarding the combined occurrence of unequal and credit sales in the narration of Hazrat Ibn Umar, Ibn Qayyim's perspective is that this situation occurred in the context of jihad and the Muslim army's pressing need when preparing for battle. The preparation of the army was a major test. Although selling an animal for another animal on credit is generally not permissible, the exigency of the situation required that the army be fully prepared to face the enemy. This was necessary to avoid a greater harm in case the enemy gained dominance. Therefore, the Prophet (peace and blessings be upon him) permitted the smaller wrong (the transaction) in favor of a larger benefit (the defense of the Muslim community).

### "The Mention of all Opinions Without Distinction of Sect".

Imam Suyuti is of the Maliki school, while Ibn Qayyim is of the Hanbali school. However, despite this, both scholarly authors, while deriving legal rulings, do not limit themselves to quoting only the opinion of their respective imams, but rather present the opinions of all the imams. The following examples are presented for clarification.

#### Imam Suhayli

Hazrat Ja'far bin Abi Talib had been residing in Abyssinia for a long time. After the migration

<sup>54</sup> An-Nasa'i, Ahmad bin Shu'ayb, Abu Abd al-Rahman (1991 CE), Al-Sunan, Kitab Al-Buyu', Chapter: Bab Bay' Al-Hayawan Bi Al-Hayawan Nasi'ri (The Chapter on Selling Animals for Animals on Credit), Volume: 4, Page: 41, Hadith Number: 6214, Beirut: Dar Al-Kutub Al-Ilmiyyah

<sup>55</sup> At-Tirmidhi, Muhammad bin Isa (n.d.), Al-Sunan, Kitab Al-Buyu', Chapter: Bab Ma Jaa'a Fi Al-Karahiyyah Bay' Al-Hayawan Bi Al-Hayawan (The Chapter on the Dislike of Selling Animal for Animal), Volume: 3, Page: 539, Hadith Number: 1238, Beirut: Dar Ihya' Al-Turath

of the Prophet Muhammad (peace be upon him) to Medina and the establishment of the state of Medina, he returned to Medina with other companions from Abyssinia. He presented himself before the noble presence of the Prophet Muhammad (peace be upon him) on the day of the conquest of Khaybar.

وقال: ما ادرى بايهما انا افرح بفتح خيبر او بقدم جعفر؟ ثم تلقاه والتزمه وقبل رسول الله صلى الله عليه وآله وسلم ما بين عينيه،<sup>56</sup>

The Prophet Muhammad (peace be upon him) kissed the space between Hazrat Ja'far's eyes, embraced him, and said, "I do not know whether I should express more joy over the conquest of Khaybar or the arrival of Ja'far".

Imam Suyuti derived from this blessed action of the Prophet the permissibility of embracing. He did not favor Imam Malik's stance, who considered embracing (mu'anqah) impermissible and disliked. Imam Suyuti supports the permissibility of embracing by referencing the position of Imam Thawri in this context.

وقد احتج بهذا الحديث الثوري على مالك بن انس في جواز المعانقة، وذهب مالك إلى انه خصوص بالنبي على ،  
و ما ذهب اليه سفيان من حمل الحديث على عمومه اظهر<sup>57</sup>

Imam Sufyan al-Thawri used this hadith to argue against Imam Malik's position, stating that embracing (mu'anqah) is permissible. Imam Malik believed that this act was a special characteristic of the Prophet (peace be upon him), while Imam Sufyan al-Thawri understood the hadith to have a general application, which is clearer.

Thus, despite being a Maliki, Imam Suyuti took a different stance on this matter, not only supporting the permissibility of embracing but also presenting multiple hadiths regarding shaking hands during greetings. Imam Suyuti cites the following hadiths in support of his view on embracing and shaking hands:

- When Hazrat Zayd bin Harithah arrived from Makkah, the Prophet (peace be upon him) embraced him.
- The Prophet (peace be upon him) said... (The continuation of the hadith will follow in the next part).

تمام تحيتكم المصافحه<sup>58</sup>

Your greeting is completed with a handshake".

<sup>56</sup> Ibn Abi Shaiba, Abdullah bin Muhammad, Abu Bakr (1409 AH), *Al-Musannaf*, Kitab Al-Fada'il, Chapter: *Bab Fi Ja'far bin Abi Talib* (The Chapter on Ja'far bin Abi Talib), Volume: 6, Page: 381, Hadith Number: 32206, Riyadh: Maktabat Al-Rashid

<sup>57</sup> Suyuti, Imam Jalaluddin Abdul Rahman, *Mujarrabat Imam Suyuti*, 2019, Shabbir Brothers, Lahore, p. 345

<sup>58</sup> Tirmidhi, Abu Isa Muhammad bin Isa, *Jami' Tirmidhi*, 2019, Shabbir Brothers, Lahore, Hadith No. 4681

- When the people of Yemen came to Madinah, they greeted and shook hands. Upon this, the Prophet (peace be upon him) said" :

قد جاءكم اهل اليمن وهم اول من جاء بالمصافحة،<sup>59</sup>

The people of Yemen have established the Sunnah of shaking hands for you".

After mentioning these blessed hadiths, Imam Suyuti, expressing his opinion in contrast to Imam Malik's view, writes:

وعن مالك فيها روايتان: الاباحة والكراهة، ولا ادري ما وجه الكراهية في ذلك،<sup>60</sup>

Imam Malik has two narrations on this matter: one permitting it and the other considering it disliked (makruh). However, I could not find a reason for the dislike .

Thus, where Imam Suyuti is deriving a legal ruling or presenting arguments in support of his position, he also appears to disagree with the views of the jurists, even if it is Imam Malik.

فمن قتل بعد مقامي هذا ، فأهله بخير النظرين : شأؤ اقدم قاتله وان شاء فعقله<sup>61</sup>

"O Banu Khuzā'ah, stop killing with your own hands; much killing has already occurred, but it has brought no benefit. You killed a man for whom I will certainly pay the blood money (diya). Whoever kills someone after my statement, his relatives will have the right to choose between two things: either to kill the murderer or to accept the blood money".

Imam Suyuti, in his discussion of this incident, explores the concept of discretion in choosing between qisas (retribution) and diya (blood money) .

وقد اختلف الفقهاء في فعل من هذه المسئلة، وهو ان يختار ولى المقتول اخذ الدية ويابي القاتل الا ان يقتص منه<sup>62</sup>

In this issue, the jurists differ on the matter where the guardian (wali) desires to receive the blood money (diya), while the murderer refuses to pay and insists that retribution (qisas) should be carried out instead.

One of Imam Suhaili's notable traits is that he not only presents the issue but also explains the underlying reasons and causes of the disagreement. This is why, in this case as well, he does not just provide a statement but also discusses the reasons behind the disagreement of the scholars, mentioning their respective arguments.

فاحتملت ت الآية عند قوم ان تكون من واقعة على ولى المقتول، ومن أخيه ، اى: من وليه المقتول ، اى: من

<sup>59</sup> Abu Dawood, Sulayman bin Ash'ath (1994 CE), *Al-Sunan*, Kitab Al-Adab, Bab Fi Al-Saff, Volume: 4, Page: 1354, Beirut: Dar Al-Fikr

<sup>60</sup> As-Suhayli, Abdul Rahman bin Abdullah, Abu Al-Qasim (1997 CE), *Ar-Rawd Al-Unuf*, Volume: 4, Page: 102, Beirut: Dar Al-Kutub Al-Ilmiyyah

<sup>61</sup> Khalid bin Daif Allah Al-Shallah, *Kitab Al-Tibyan fi Takhrij wa Tabwib Ahadith Bulugh Al-Maram*, 2013, Ilmiya Kutub Khana, p. 346

<sup>62</sup> Suyuti, Imam Jalaluddin Abdul Rahman, *Mujarrabat Imam Suyuti*, 2019, Shabbir Brothers, Lahore, p. 345



ديته، وعفى له، أي: يسر له شيء من المال" <sup>63</sup>

A group applies this verse to the guardian of the slain person and says that the phrase "من أخيه" (from his brother) refers to the guardian of the murdered person, to whom something from the blood money (diya) has been pardoned. The term "عفى له" in the blessed verse means that something has been forgiven or waived from the payment.

After mentioning the interpretation of the verse by one group, Imam Suhaili also discusses the interpretation taken by the other group from this verse, explaining their reasoning .

واحتتمل ان تكون من واقعة على القاتل وعلى من العفو عن الدم، ولا خلاف ان المتبع بالمعروف، هو ولي الدم، وان المأمور باءاء باحسان هو القاتل

It is also possible that "من" refers to the killer, and "في" refers to the one for whom the retribution (qisas) has been pardoned. There is no doubt that the one who follows the path of righteousness, as mentioned in the verse, refers to the guardian of the blood money who is commanded to fulfill the right with kindness, and that he is the killer.

After mentioning both interpretations of the blessed verse, Imam Suhaili does not provide a definitive stance but advises contemplation on the verse to reach its true meaning, emphasizing the need for careful reflection.

وإذا تدبرت الآية، عرفت منشأ الخلاف منها، ولا من سياقة الكلام الى القولين اولى بالصواب، <sup>64</sup>

"When you reflect on this verse, you will recognize the underlying cause of the difference, and from the context of the speech, it will become clear which of the two opinions is more correct".

### Hafiz Ibn Qayyim

The style of mentioning all opinions without distinguishing between schools of thought is also present in \*Zad al-Ma'ad\*. One example of this is when a member of the 'Delegation of Banu Baly' who came to the Prophet (peace be upon him) in the 9th year of Hijra asked some questions. One of the questions was regarding what should be done if he found goats in a desolate place? The Prophet (peace be upon him) replied"...

وهي الله اولاً خيك او للذئب <sup>65</sup>

"It is either yours, your brother's, or the wolf's share." He then asked: "What about camels?" The Prophet (peace be upon him) replied:

مالك وله ، دعه حتى يجده صاحبه <sup>66</sup>

Here is the complete translation of the passage you provided:

<sup>63</sup> As-Suhayli, Abdul Rahman bin Abdullah, Abu Al-Qasim (1997 CE), Ar-Rawd Al-Unuf, Volume: 4, Page: 122, Beirut: Dar Al-Kutub Al-Ilmiyyah

<sup>64</sup> As-Suhayli, Abdul Rahman bin Abdullah, Abu Al-Qasim (1997 CE), Ar-Rawd Al-Unuf, Volume: 4, Page: 140, Beirut: Dar Al-Kutub Al-Ilmiyyah

<sup>65</sup> Imam Ibn Qayyim Al-Jawziyyah, *Zad Al-Ma'ad*, 2012, Publisher: Nafees Academy Karachi, p. 344

<sup>66</sup> Ibad:105

"You have no concern with it; let it remain until it reaches its owner." Ibn Qayyim derives the following legal ruling from this: Stray goats can be seized, and as long as the owner has not arrived, they should remain with the one who has seized them.

Ibn Qayyim also mentions the different opinions of scholars regarding this issue:

- Some scholars believe that the goat should be kept for a year, and the person who holds it can receive the expenses from the owner when they are found.
- Some scholars believe it should be sold, and the price should be reserved for the owner.
- Others believe the person who seized the goat can use it, slaughter it, sell it, or do whatever they wish, but they must pay the owner the price.
- Some scholars maintain that the person who has seized the goat has the discretion to choose the best course of action, balancing the interests of both the owner and the person who seized it.

As for seizing camels, it is not allowed unless the camel is small and cannot protect itself from predators like wolves or other beasts. In such cases, the ruling will be similar to that of the goat, in accordance with the text and its implications.

Another example of Ibn Qayyim's method is when he describes the muezzins of the Prophet Muhammad (peace be upon him). He mentions that the Prophet had four muezzins: Hazrat Bilal, Hazrat Amr bin Umm Maktum (the blind companion), Hazrat Sa'd Qurt (the servant of Hazrat Ammar bin Yasir) at the mosque of Quba, and Hazrat Abu Mahzurah in Mecca. After mentioning these four muezzins, Ibn Qayyim goes on to describe their different methods of calling the Adhan.

وكان ابو محذورة منهم يرجع الاذان ويثنى الاقامة، وبلال لا يرجع ويفر والاقامة<sup>67</sup>

"Hazrat Abu Mahzurah would repeat the words of the Adhan and Iqama twice (the repetition), whereas Hazrat Bilal did not repeat the words of the Adhan (twice) and would recite the Iqama only once."

After describing the methods of the Prophet's muezzins, Ibn Qayyim presents the different opinions of the scholars regarding this matter.

قاعد الشافعي واهل مكة باذان ابي محذوره والقامة بلال، واخذ ابو حنيفة واهل العراق باذان بلال واقامة ابي محذورة، واخذ الامام احمد واهل الحديث واهل المدينة باذان بلال واقامته، وخالف مالك في الموضوعين: اعادة التكبير وتثنية لفظ الاقامة، فانه لا يكررها،<sup>68</sup>

"Imam Shafi'i and the people of Mecca adopted the Adhan of Hazrat Abu Mahzurah and the Iqama of Hazrat Bilal. Imam Abu Hanifa and the people of Iraq adopted the Adhan of Hazrat Bilal and the Iqama of Hazrat Abu Mahzurah. Imam Ahmad, the followers of Hadith, and the people of Medina adopted both the Adhan and Iqama of Hazrat Bilal. Imam Malik opposed both practices: the repetition of the Takbeer and the repetition of the words of Iqama. He did not repeat them."

<sup>67</sup> Ibad:123

<sup>68</sup> Ibn Qayyim, Muhammad bin Abi Bakr, Abu Abdullah (2002 CE), *Zad Al-Ma'ad*, Volume: 2, Part: 81, Beirut: Dar Al-Kutub Al-Ilmiyyah

After presenting the stance of each school of jurisprudence regarding the words of Adhan, Ibn Qayyim writes:

وكل هذه الوجوه جائزة مجزئة، لا كراهة في شئ منها - - - رحمهم الله كلهم، فانهم اجتهدوا في متابعة السنة<sup>69</sup>

"All these practices are permissible, and there is no disapproval in any of them. May Allah have mercy on all of them; they all exercised ijtihad in the light of the Sunnah".

### "Application of Fiqh Rulings in Preference and Rejection Among Jurists' Opinions"

On one hand, Imam Suhayli and Ibn al-Qayyim adopt the approach of presenting all opinions without preference as evidence for their stance. On the other hand, after mentioning the jurists' opinions, they prefer one opinion over the others and substantiate their preference with proper reasoning. This methodology is reflected in the following incidents mentioned in their works:

#### Imam Suhayli

At the time of the Treaty of Hudaibiyyah, among the individuals who came from the Quraysh was 'Urwah ibn Mas'ud al-Thaqafi. Upon witnessing the scenes of love and devotion between the Prophet ﷺ and his Companions, he described them to the Quraysh upon his return. He said that the Companions did not allow even the water from the Prophet's ablution to fall to the ground, and they regarded even his hair as a source of blessing, striving eagerly to obtain it. Furthermore, he added:

فو الله ما تنخم رسول الله صلى الله عليه وآله وسلم بنخامة الا وقعت في كف رجل منهم فذلك بها وجهه وجلده<sup>70</sup>

By Allah, whenever the Messenger of Allah ﷺ would spit, it would fall into the hand of one of his Companions, and they would rub it on their faces and bodies." Imam Suhayli derives from this that:

وفي ذلك دليل على طهارة النخامة<sup>71</sup>

"(This act of the Companions) serves as evidence for the purity of the Prophet's ﷺ saliva".

Imam Suhayli also mentions the Prophet's ﷺ statement regarding the impurity of saliva in certain contexts. The Prophet ﷺ said:

البزاق في المسجد خطيئة وكفارتها دفنها<sup>72</sup>

Spitting in the mosque is a sin, and its expiation is to bury it in the earth.

After explaining this, Imam Suhayli attributes this act of the Companions to a special characteristic of the Prophet ﷺ, emphasizing that it is unique to him. The Prophet's ﷺ saliva and nasal

<sup>69</sup> Ibn Qayyim, Muhammad bin Abi Bakr, Abu Abdullah (2002 CE), *Zad Al-Ma'ad*, Volume: 2, Part: 362I, Beirut: Dar Al-Kutub Al-Ilmiyyah

<sup>70</sup> Bukhari, Muhammad bin Ismail (1987 CE), *Al-Sahih*, Kitab Al-Istiqa'a, Bab Al-Istiqa'a Fi Al-Masjid Al-Jami', Volume: 2, Page: 976, Hadith Number: 2581

<sup>71</sup> As-Suhayli, Abdul Rahman bin Abdullah, Abu Al-Qasim, (1997 CE), *Ar-Rawd Al-Unuf*, Volume: 2, Page: 83, Beirut: Dar Al-Kutub Al-Ilmiyyah

<sup>72</sup> Ibad: 102

discharge are considered pure.<sup>73</sup>

Imam Suhayli, while deducing the legal ruling from this hadith, also clarifies one of the special traits of the Prophet ﷺ that his saliva, mucus, and waste are pure.

A second example from Ibn Qayyim is related to the Prophet's ﷺ regular practice of fasting continuously (fasting without interruption). This was done so that he could remain engaged in the worship of his Lord at all times. The Companions also began to follow this practice and started fasting continuously just as the Prophet ﷺ did.

فنها هم النبي صلى الله عليه وآله وسلم عن الوصال رحمة لهم، فقالوا انك تواصل، قال: لست كهيئتكم اني  
يطعمني ويسقيني،<sup>74</sup>

The Prophet ﷺ prohibited the companions from fasting continuously with the intention of mercy. It was said to him: "But you also fast continuously." He replied: "I am not like you, indeed, my Lord provides me with food and drink".

The proponents of the permissibility of fasting continuously argue that, despite the Prophet's ﷺ prohibition, the companions did not stop fasting continuously, and the Prophet ﷺ was aware of this. The jurists have rejected this argument both rationally and narratively.

Hafiz Ibn Qayyim, in this regard, presents the jurists' reasoning that despite the prohibition, the Prophet ﷺ tolerated the companions' practice of fasting continuously to allow the underlying reason, its wisdom, and the harmful consequences to become evident. Thus,

فانهم اذا ظهر لهم ما فى الوصال، واحسوا منه الملل فى العبادة والتصوير فيها هواهم وارجح من وظائف الدين  
من القوة فى امر الله، والخشوع فى فرائضه، والاتيان بحقوقها الظاهرة والباطنة والجوع الشديد، نيائى ذلك،  
ويحول بين العبد وبينه، تبين لهم الحكمة النهي عن الوصال<sup>75</sup>

"When the companions began to feel the hardship of continuous fasting, which is the most important and preferable act in fulfilling the rights of Allah, and when the physical and spiritual obligations became hindered due to hunger, the wisdom behind the prohibition of continuous fasting became clear to them".

Regarding continuous fasting, Ibn Qayyim presents a third opinion:

ان الوصال يجوز من السحر إلى سحر<sup>76</sup>

Fasting from one pre-dawn meal to the next is permissible "

Ibn Qayyim, in contrast to the two previously mentioned opinions, prefers this third view and writes:

<sup>73</sup> As-Suhayli, Abdul Rahman bin Abdullah, Abu Al-Qasim (1997 CE), Ar-Rawd Al-Unuf, Volume: 4, Page: 48, Beirut: Dar Al-Kutub Al-Ilmiyyah

<sup>74</sup> As-Suhayli, Abdul Rahman bin Abdullah, Abu Al-Qasim (1997 CE), Ar-Rawd Al-Unuf, Volume: 4, Page: 2592, Beirut: Dar Al-Kutub Al-Ilmiyyah

<sup>75</sup> Imam Ibn Qayyim Al-Jawziyyah, *Zad Al-Ma'ad*, 2012, Publisher: Nafees Academy Karachi, p. 228

<sup>76</sup> Ibad: 229

والقول الثالث: وهو عدل الاقوال - وهو عدل الوصال واسهله على الصائم، وهو في الحقيقة بمنزلة عشائه الا انه تاخر<sup>77</sup>

"The third opinion is the most balanced of all opinions... and it is the easiest and most moderate form of fasting, and it replaces the dinner meal (Isha meal) "

In support of this opinion, Ibn Qayyim writes, citing a narration from Abu Sa'id al-Khudri that the Prophet ﷺ said:

ولا تواصلوا، فايكم اراد ان يواصل، فليواصل حتى السحر<sup>78</sup>

"Do not practice continuous fasting (wasal), but if anyone of you wants to do so, they should fast until the pre-dawn meal (sahri) "

Ibn Qayyim first presented all the opinions of the scholars along with their evidences and then mentioned the opinion he preferred. During this explanation, he wisely refuted the arguments of the other opinions as well.

### Criticism and analysis of the evidences of the jurists"

In the context of deriving legal rulings from the events of the Seerah, both Imam Suhaili and Ibn Qayyim, while giving preference to some opinions of the jurists and rejecting others, also critically analyze and critique the arguments presented in support of opposing views. The following examples illustrate this approach of both scholars.

#### Imam Suhayli

At the time of the Conquest of Makkah, Hazrat Abu Bakr Siddiq's father, Hazrat Abu Quhafa, also accepted Islam at the blessed hands of Prophet Muhammad (peace be upon him). When Hazrat Abu Quhafa came to the Prophet's presence, his hair was white. After his acceptance of Islam, the Prophet (peace be upon him) said to Hazrat Abu Bakr Siddiq about him:

" غير وا هذا من شعره "<sup>79</sup>

From this incident in the Seerah, Imam Suhaili deduces the following matters:

1. The ruling regarding the use of khidab (hair dye).
2. The reconciliation of the Hadiths regarding Prophet Muhammad's (peace be upon him) use of khida.
3. The use of khidab by the Companions.
4. The prohibition of using black khidab.

The following explanation is given for these four issues:

Imam Suhaili, from this command of the Prophet (peace be upon him), deduces the ruling

<sup>77</sup> Ibad:234

<sup>78</sup> Bukhari, Muhammad bin Ismail (1987 CE), *Al-Sahih*, Kitab Al-Istiqa'a', Bab Al-Istiqa'a' Fi Al-Masjid Al-Jami', Volume: 2, Page: 693, Hadith Number: 1862

<sup>79</sup> As-Suhayli, Abdul Rahman bin Abdullah, Abu Al-Qasim, (1997 CE), *Ar-Rawd Al-Unuf*, Volume: 2, Page: 90, Beirut: Dar Al-Kutub Al-Ilmiyyah

regarding the use of khidab (hair dye). He states:

هو على الندب، لا على الوجوب، لما دل على ذلك من الاحاديث عنه انه لم يغير شيبه،<sup>80</sup>

- This matter is understood as recommended (mustahabb) and not obligatory, because the Hadiths indicate that the Prophet (peace be upon him) did not dye his white hair .
- After stating that the act of applying khidab (hair dye) is recommended, Imam Suhayli also narrates the following Hadiths from the Companions, which describe the Prophet's (peace be upon him) practice of both dyeing and not dyeing his hair.

" انه خضب، انما كانت شيبات يسيرة يغيرها بالطيب<sup>81</sup>

The Prophet (peace be upon him) applied khidab (dye) when he had a few white hairs, and he changed the color with the dye .

When asked about the Prophet's use of khidab حضرت انس (may Allah be pleased with him) said:

لم يبلغ الشيب الا قليلا،<sup>82</sup>

Imam Suhayli also presents the evidence from Hazrat Uthman bin Muhabb who narrated that the Prophet (peace be upon him) did apply \*khidab\* (dye) when he was nearing old age.

بعثني اهلى بقدرح إلى أم سلمة، وفيه اطلعت في الجبل فرايت شعرات حمراء<sup>83</sup>

My family sent me with a bowl to Hazrat Umm Salama, and when I looked into the bowl, I saw red hair .

Imam Suhayli explains that this bowl was made of silver, and it was used to protect the hair of the Prophet (peace be upon him). After narrating this, Imam Suhayli asserts that those who believe in the use of khidab (dye) interpret this narration as evidence that the Prophet (peace be upon him) applied khidab to his white hair. This narration, however, seems to contradict the narration of Hazrat Anas, which mentions that the Prophet's (peace be upon him) white hairs were so few they could be counted, thus suggesting that he did not need to apply khidab

Imam Suhayli does not leave

انه لما تولى خضب من كان عنده شيب من شعره تلك الشعرات ليكون ابقى لها،<sup>84</sup>

When the Prophet Muhammad (peace be upon him) passed away, those who had some of His hair, they must have dyed it to ensure that the hair would remain intact for a longer period of time .

<sup>80</sup> As-Suhayli, Abdul Rahman bin Abdullah, Abu Al-Qasim (1997 CE), Ar-Rawd Al-Unuf, Volume: 4, Page: 102, Beirut: Dar Al-Kutub Al-Ilmiyyah

<sup>81</sup> Ibad:109

<sup>82</sup> Bukhari, Muhammad bin Ismail (1987 CE), Al-Sahih, Kitab Al-Istiqaa', Bab Al-Istiqaa' Fi Al-Masjid Al-Jami', Volume: 2, Page: 976, Hadith Number: 5555

<sup>83</sup> Bukhari, Muhammad bin Ismail (1987 CE), Al-Sahih, Kitab Al-Istiqaa', Bab Al-Istiqaa' Fi Al-Masjid Al-Jami', Volume: 2, Page: 976, Hadith Number: 5557

<sup>84</sup> As-Suhayli, Abdul Rahman bin Abdullah, Abu Al-Qasim (1997 CE), Ar-Rawd Al-Unuf, Volume: 4, Page: 106, Beirut: Dar Al-Kutub Al-Ilmiyyah

The excellence of Imam Suhayli's methodology is that when deriving legal rulings, he addresses all possible details of the issue, providing explanations for each aspect. In the discussion on khidab (dye), he also clarifies the use of khidab by the Companions and the color of the dye. He writes:

وكان أبوبكر يخضب بالحناء والكتم، وكان عمر يخضب بالصفرة، وكذلك عثمان وعبد الله بن عمر، وكان فيهم  
من يغضب بالخطر، وهو الوسمه،<sup>85</sup>

Hazrat Abu Bakr Siddiq used to dye his hair with mehnd and wasma, Hazrat Umar Farooq used a yellow dye, and similarly, Hazrat Uthman and Hazrat Abdullah bin Umar used wasma for dyeing their hair .

It seems that Imam Suhayli is also proving the recommendation of using khidab (dye) from the actions of the Companions.

In addressing possible questions in the readers' minds, Imam Suhayli continues to explain every aspect of the issue that could arise. During this discussion, a question arises: Is the use of black dye permissible? Imam Suhayli provides a comprehensive answer to this query. He says:

" من كتاب أبي حنيفة، وبعض أهل الحديث يريد على رواية ابن اسحاق في شيب أبي قحافة: وجنبوة السواد ،  
وأكثر العلماء على كراهة الخضاب بالسواد من أجل هذا الحديث<sup>86</sup>

Abu Hanifa's book and some scholars of Hadith, including Ibn Ishaq, add to this narration in which the Prophet Muhammad (peace be upon him) instructed to dye Hazrat Abu Qahafa's hair. On this occasion, the Prophet (peace be upon him) also said, "Avoid using black dye." Because of this narration, most scholars have considered the use of black dye as disliked (makruh).

After mentioning this hadith regarding the prohibition of black dye, Imam Suhayli refers to another narration as well, saying:

جاء في الوعيد والنهي لمن خضب بالسواد<sup>87</sup>

There is a warning and prohibition regarding the use of black dye "

At this point, Imam Suhayli also presents the stance of those who permit the use of black dye, stating:

و ترخص قوم في الخضاب بالسواد<sup>88</sup>

"Some scholars have permitted the use of black dye "

Imam Suhayli presents the argument of those who permit the use of black dye, quoting a narration from Umar al-Farooq:

<sup>85</sup> Ibad:I63

<sup>86</sup> Ibad:I65

<sup>87</sup> Ibad:I66

<sup>88</sup> As-Suhayli, Abdul Rahman bin Abdullah, Abu Al-Qasim (1997 CE), Ar-Rawd Al-Unuf, Volume: 4, Page: 140 Beirut: Dar Al-Kutub Al-Ilmiyyah

اخضبوا بالسواد، قانه انكي للعدو، واحب للنساء<sup>89</sup>

Imam Suhayli does not leave the issue of using black dye unresolved or hanging. He reconciles the conflicting narrations by applying the words of Ibn Battal, clarifying that "...

اذا كان الرجل كهلا لم يبلغ الهرم جاز له الخضاب بالسواد، لان في ذلك ما قال عمر من الارهاب على العدو والتحبب إلى النساء، واما اذا قوس واحد ودب فحينئذ يكره له السواد، كما قال رسول الله صلى علم في ابى قحافه : " غيروا شيبه، وجنبوه السواد،،"<sup>90</sup>

"When a man reaches an age of senility but is not yet fully old, it is permissible for him to use black dye, as stated by Umar. In this case, it would be more intimidating to enemies and more pleasing to women. However, when his back becomes hunched with age, it is disliked to use black dye, just as the Prophet ﷺ said regarding Abu Quhafa, advising that his white hair should be changed, but avoiding the use of black dye".

### Hafiz Ibn Qayyim

Under the topic of "Methods of Critiquing and Evaluating the Arguments of Jurists," an example from *Zaad al-Ma'ad* can be cited. Ibn al-Qayyim, while discussing etiquettes, elaborates on the manner in which the Prophet Muhammad (peace and blessings be upon him) would sneeze. He quotes the Prophet's statement: "..."

إن الله يحب العطاس ويكره التثاؤب، فاذا عطس احدكم وحمد الله، كان حقا على كل مسلم سمعه ان يقول له :  
يرحمك الله،<sup>91</sup>

Indeed, Allah Almighty loves sneezing and dislikes yawning. So, when any of you sneezes and says *Alhamdulillah* (Praise be to Allah), it becomes a right (obligation) upon the Muslim who hears it to respond by saying, *Yarhamuk Allah* (May Allah have mercy on you)."

In another instance, the Prophet (peace and blessings be upon him) said: "..."

اذا عطس احدكم فحمد الله، فشمته، فان لم يحمد الله، فلا تشمته<sup>92</sup>

"When one of you sneezes and says *Alhamdulillah* (Praise be to Allah), you should respond to his sneeze by saying *Yarhamuk Allah* (May Allah have mercy on you). However, if he does not say *Alhamdulillah*, then you should not respond to his sneeze."

After narrating multiple hadiths on sneezing and its response, Ibn al-Qayyim addresses the following two issues:

- I. If the person who sneezed said *Alhamdulillah*, but only some of those present heard it while others did not, is it obligatory for those who did not hear it to also respond? Ibn al-Qayyim states

<sup>89</sup> Al-Maqdisi, Abu Abdullah Muhammad bin Abdul Wahid (1410 AH), *Al-Ahadith Al-Mukhtarah*, Volume: 3, Page: 355

<sup>90</sup> As-Suhayli, Abdul Rahman bin Abdullah, Abu Al-Qasim (1997 CE), *Ar-Rawd Al-Unuf*, Volume: 4, Page: 1, 6 | Beirut: Dar Al-Kutub Al-Ilmiyyah

<sup>91</sup> Bukhari, Muhammad bin Ismail (1987 CE), *Al-Sahih*, Kitab Al-Istiqaq', Bab Al-Istiqaq' Fi Al-Masjid Al-Jami', Volume: 5, Page: 2298 | Hadith Number: 587

<sup>92</sup> Imam Ibn Qayyim Al-Jawziyyah, *Zad Al-Ma'ad*, 2012, Publisher: Nafees Academy Karachi, p. 327



that one group of scholars is of the opinion that only those who hear it should respond, while those who do not hear it are not obliged to do so.

2. Another group believes that once it is confirmed that the person who sneezed said *Alhamdulillah*, it becomes obligatory for everyone to respond, even if they did not hear it directly.

After presenting both views, Ibn al-Qayyim critiques the opinion of the first group and writes: "..."  
وليس المقصود سماع المثبت للحمد، وإنما المقصود نفس حمده، فمتى تحقق ترتب عليه التشميت، كما لو كان المشمت اخرس، ورأى حركة شفتيه بالحمدف<sup>93</sup>

"The condition of hearing the words of *Alhamdulillah* (praise) is not necessary for responding. The purpose is the act of praising Allah; once the praise is done, responding becomes automatically obligatory. For instance, if a mute person visibly moves their lips in praise, the obligation to respond still applies."

After expressing his opinion on this matter, Ibn al-Qayyim supports it with evidence from the aforementioned hadith, wherein the Prophet (peace and blessings be upon him) said: "..."

فحمد الله، فشمتوه،<sup>94</sup>

"If he praises Allah, then respond to him."

This statement sets the condition of praising Allah but does not include the condition of hearing it.

While discussing the etiquettes of sneezing, Ibn al-Qayyim presents a second issue: If the one who sneezes neglects to say *Alhamdulillah*, is it recommended for those present to remind him to praise Allah?

Ibn al-Qayyim records the following views of the scholars on this matter: "..."

According to Ibn Arabi:

لا يذكره، وهذا جهل من فاعله،<sup>95</sup>

"Do not remind him to praise Allah, as this (neglecting to praise) is a result of the individual's ignorance."

According to Imam Nawawi:

اخطاء من زعم ذلك، بل يذكره<sup>96</sup>

"Whoever believes that he has made a mistake should remind him."

According to Imam Nakhai:

"وهو من باب النصيحة، والامر بالمعروف والتعاون على البر والتقوى"<sup>97</sup>

---

<sup>93</sup> Ibad:I65

<sup>94</sup> Ibn Qayyim, Muhammad bin Abi Bakr, Abu Abdullah (2002 CE), *Zad Al-Ma'ad*, Volume: 2, Part: 403, Beirut: Dar Al-Kutub Al-Ilmiyyah

<sup>95</sup> Al-Asqalani, Ahmad bin Ali bin Hajar (1964 CE), *Takhreej Al-Habeer*, Kitab Al-Dhahaya, Volume: 10, Page: 611, Madinah Al-Munawwarah

<sup>96</sup> Imam Ibn Qayyim Al-Jawziyyah, *Zad Al-Ma'ad*, 2012, Publisher: Nafees Academy Karachi, p. 343

<sup>97</sup> Ibad:356

"Reminding him is part of advising, commanding goodness, and cooperating in acts of righteousness and piety."

After presenting these statements, Ibn al-Qayyim gives preference to Ibn Arabi's opinion and critiques the views of the second group, writing: "..."

لان النبي صلى الله عليه وآله وسلم لم يشمت الذي عطس ولم يحمد الله، ولم يذكره، وهذا تعزير له وحرمان البركة الدعاء لما حرم نفسه بركة الحمد، فنى الله، فصرف قلوب المومنين والسنتهم عن تشميته والدعاء له<sup>98</sup>

The Prophet Muhammad (peace and blessings be upon him) did not make the supplication *Yarhamuk Allah* for the person who sneezed and did not praise Allah, nor did he remind him to do so. This was a form of reprimand. Additionally, it signifies that since the person deprived himself of the blessing of praise, he would also be deprived of the blessing of the supplication. He forgot Allah, so Allah turned the hearts and tongues of the believers away from responding to him and praying for him.

After providing this comprehensive and meaningful critique of the views of those scholars who advocate for reminding the one who fails to praise, Ibn al-Qayyim concludes by writing: "..."

ولو كان تذكيره سنة، لكان النبي صلى اليوم أولى بفعلها وتعليمها، والاعانة عليها،<sup>99</sup>

"If reminding them was a recommended act, the Prophet (peace and blessings be upon him) would have been the foremost in practicing it, teaching it, and encouraging cooperation in this good deed."

In other words, if the Prophet (peace and blessings be upon him) did not instruct reminding those who did not praise, then such a person should be left to their situation.

### The Conclusion:

In the context of deriving legal rulings from the biographies of the Prophet Muhammad (peace and blessings be upon him), the common aspects of the methodologies of Imam Suhaili and Ibn Qayyim become clear. Both of these esteemed scholars prioritized supportive evidence from the Qur'an, Prophetic ahadith, and biographical narratives in the rulings they extracted. Additionally, when faced with differing opinions regarding the issues at hand, they not only adhered to the legal school of their respective imams but also, based on the strength of the evidence, gave preference to the views of other scholars. In some cases, they even expressed their independent opinions through *ijtihad*. Despite the commonalities in their methods, both scholars had their own distinctive way of presenting supportive evidence, reflecting their unique intellectual and scholarly tastes.

<sup>98</sup> Ibad:361

<sup>99</sup> Ibn Qayyim, Muhammad bin Abi Bakr, Abu Abdullah (2002 CE), *Zad Al-Ma'ad*, Volume: 2, Part: 343 Beirut: Dar Al-Kutub Al-Ilmiyyah

**Bibliography**

1. Al-Qur'an
2. Ibn Abi Shaybah, Abdullah bin Muhammad, Abu Bakr, (1409 AH). *Al-Musannaf*, Volume 7, Page 365, Hadith No. 36733. Maktabat Al-Rasheed, Riyadh.
3. Al-Suyuti, Jalal al-Din, (1993 CE). *Al-Durr al-Manthur*, Volume 4. Beirut: Dar al-Fikr.
4. Al-Tirmidhi, Muhammad bin Isa, *Al-Sunan*, Chapter: *What has been narrated about fleeing*, Volume 4. Beirut: Dar Ihya al-Turath.
5. Al-Suhayli, Abd al-Rahman bin Abdullah, Abu al-Qasim, (1997 CE). *Al-Rawd al-Anf*, Volume 3 Beirut: Dar al-Kutub al-Ilmiyyah.
6. Al-Rabee' bin Habib bin Omar Al-Azdi (1415 AH), *Al-Jami' Sahih Musnad Al-Imam Al-Rabee'* Volume: 6 Beirut: Dar Al-Hikmah, Maktabat Al-Istiqamah
7. Ibn Qayyim, Muhammad bin Abi Bakr, Abu Abdullah, (2002 CE), *Zad Al-Ma'ad* Volume: 2 Part: 1 Page: 283 Beirut: Dar Al-Kutub Al-Ilmiyyah
8. Bukhari, Muhammad bin Ismail, (2013), *Al-Tarikh Al-Kabir* Volume: 4 Page: 7 Hadith Number: 1775 Beirut: Dar Al-Fikr
9. Malik bin Anas bin Malik (2012.), *Al-Muwatta'* Volume: 1 Page: 297 Publisher: Al-Maktabah Al-Ilmiyyah
10. As-Suhayli, Abdul Rahman bin Abdullah, Abu Al-Qasim, (1997 CE), *Ar-Rawd Al-Unuf* Volume: 2 Page: 417 Beirut: Dar Al-Kutub Al-Ilmiyyah
11. Abu Dawood, Sulayman bin Ash'ath (1994 CE), *Al-Sunan*, Kitab Al-Adab, Bab Fi Al-Saff Volume: 3 Page: 82 Hadith Number: 2578 Beirut: Dar Al-Fikr
12. Al-Maqdisi, Abu Abdullah Muhammad bin Abdul Wahid (1410 AH), *Al-Ahadith Al-Mukhtarah* Volume: 4 Page: 292 Hadith Number: 1480 Makkah Al-Mukarramah: Maktabah Al-Shakhsiyyah Al-Hadithah
13. Bukhari, Muhammad bin Ismail (1987 CE), *Al-Sahih*, Kitab Al-Dhaba'ih wa Al-Sayd, Bab Lahm Al-Himar Volume: 5 Beirut: Dar Ibn Kathir
14. Al-Asqalani, Ahmad bin Ali bin Hajar (1964 CE), *Takhreej Al-Habeer* Book: Kitab Al-Dhahaya (Book of Sacrifices) Volume: 4 Madinah Al-Munawwarah
15. Al-Daraqutni, Ali bin Umar, Abu Al-Hassan (1966 CE), *Al-Sunan*, Kitab Buyu' Page: 70 Hadith Number: 263 Beirut: Dar Al-Ma'rifah
16. An-Nasa'i, Ahmad bin Shu'ayb, Abu Abd al-Rahman (1991 CE), *Al-Sunan*, Kitab Al-Buyu' Chapter: Bab Bay' Al-Hayawan Bi Al-Hayawan Nasi'ri (The Chapter on Selling Animals for Animals on Credit) Volume: 4 Beirut: Dar Al-Kutub Al-Ilmiyyah
17. At-Tirmidhi, Muhammad bin Isa (n.d.), *Al-Sunan*, Kitab Al-Buyu' Chapter: Bab Ma Jaa'a Fi Al-Karahiyyah Bay' Al-Hayawan Bi Al-Hayawan (The Chapter on the Dislike of Selling Animal for Animal) Volume: 3 Page: 539 Hadith Number: 1238 Beirut: Dar Ihya' Al-Turath
18. Ibn Abi Shaiba, Abdullah bin Muhammad, Abu Bakr (1409 AH), *Al-Musannaf*, Kitab Al-Fada'il Chapter: *Bab Fi Ja'far bin Abi Talib* (The Chapter on Ja'far bin Abi Talib) Volume: 6 Page: 381 Hadith Number: 32206 Riyadh: Maktabat Al-Rashid

19. Abu Dawood, Sulayman bin Ash'ath (1994 CE), *Al-Sunan*, Kitab Al-Adab, Bab Fi Al-Saff, Volume: 4, Page: 1354, Beirut: Dar Al-Fikr
20. As-Suhayli, Abdul Rahman bin Abdullah, Abu Al-Qasim (1997 CE), *Ar-Rawd Al-Unuf*, Volume: 4, Page: 102, Beirut: Dar Al-Kutub Al-Ilmiyyah
21. Al-Asqalani, Ahmad bin Ali bin Hajar (1964 CE), *Takhreej Al-Habeer*, Kitab Al-Dhahaya, Volume: 10, Page: 611, Madinah Al-Munawwarah