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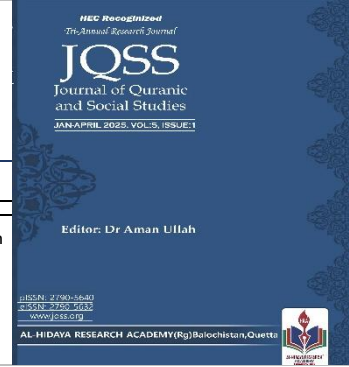
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Collective Ijtihad during the Era of the Prophet ﷺ: A Model of Intellectual Unity for the Ummah

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Abstract

In the era of Prophet Muhammad (ﷺ), the concept of collective ijihad (independent reasoning) served as a fundamental pillar for fostering intellectual unity within the Muslim community. The Prophet ﷺ established a model wherein consultation (Shura) and consensus (Ijma) were central to decision-making processes. This approach was not only instrumental in resolving disputes but also promoted unity, collaboration, and mutual respect among the companions (Sahabah). Through collective ijihad, the Prophet ﷺ demonstrated that, despite differences in opinions, a unified and well-considered decision could be achieved, ensuring harmony and cohesion in the community. The practice of consulting the companions and encouraging collective reasoning allowed for diverse viewpoints to be heard and integrated into decisions that aligned with the teachings of the Qur'an and Sunnah. This process ensured that the community's decisions reflected the collective wisdom of its members, fostering an environment of intellectual solidarity. Importantly, this model highlighted the idea that diversity of thought within the community was not a cause for division, but rather a strength when managed through mutual consultation and agreement. In the contemporary world, this practice remains a beacon for the Muslim ummah. It provides a clear and relevant methodology for resolving modern issues within the community, where diverse opinions are prevalent. The lesson from the era of the Prophet ﷺ is that unity can be maintained through consultation, ijihad, and consensus, even in the face of differences. This approach not only safeguards the intellectual unity of the Muslim community but also lays the foundation for its success and prosperity, both in this world and the hereafter. By adopting the principles of collective ijihad, consultation, and consensus, Muslims can overcome divisions and work towards common goals. The example set by the Prophet ﷺ continues to be a source of guidance for modern Muslims, showing that intellectual unity, collaboration, and mutual respect are key to building a successful and harmonious community. Through these principles, Muslims can continue to thrive as a united and prosperous ummah in the modern world.

Keywords: Collective Ijtihad, Shura (Consultation), Ijma (Consensus), Intellectual Unity, Muslim Ummah

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Introduction

The period of the Prophet ﷺ is considered a golden example in Islamic history, in which the unity of thought and collective action of the Muslim Ummah is clearly visible. Among the key principles introduced by the Prophet ﷺ during his lifetime was the concept of collective Ijtihad, through which matters of the Ummah were discussed, and collective decisions were made. This process laid the foundation for a strong intellectual and ideological unity, enabling the Ummah to continue moving forward despite internal and external challenges. Under the guidance of the Prophet ﷺ, this process of collective Ijtihad became the most effective means of strengthening the intellectual unity of the Ummah.

Islam is a religion that provides all the rules and regulations for the welfare and well-being of human beings. However, in a social and cultural environment where people's ideas, perspectives, and various aspects of life may differ, implementing the principles of this religion correctly could be a complex task. Yet, the example of collective consultation established by the Prophet ﷺ and his companions proved that, despite differences, a consensus could be reached.

In the time of the Prophet ﷺ, the aim of collective Ijtihad was not just to correct individual Ijtihad but also to consider the collective interests of the Ummah. The Prophet ﷺ always consulted his companions based on the teachings of the Quran and Sunnah and gave importance to their opinions. Therefore, whenever an important issue or disagreement arose, the Prophet ﷺ consulted his companions and made decisions based on their suggestions. This process fostered unity and harmony in the Ummah, helping them adopt a unified stance on various issues.

The practice of collective Ijtihad symbolized that differences in religion did not mean division or sectarianism. Instead, the aim was to reach a consensus despite differences. This process promoted intellectual coherence and unity among the various segments of the Ummah, resulting in the concept of a strong and successful community. The Prophet ﷺ's consultation process not only highlighted the greatness of his leadership but also emphasized that collective decisions are necessary for the welfare of the Ummah.

The Prophet ﷺ included his companions in the process of collective Ijtihad, teaching that when there are differences within the Ummah, instead of dividing into different sects, consultations should be held to bring those differences into a unified opinion. This process maintained the intellectual unity of the Ummah while also helping find the best solutions to various issues. The Prophet ﷺ practically demonstrated that through consultation and consensus, the Ummah could overcome internal differences and remain united.

In today's world, when the Muslim Ummah faces various intellectual, political, and social challenges, the example of consultation and consensus during the time of the Prophet ﷺ provides the best guidance. The unity and harmony that existed in that consultation is still a model for Muslims today, showing how, despite diverse opinions and perspectives, a collective decision can be made to maintain unity. This doesn't mean that

differences will disappear, but it means that despite differences, the Ummah can unite to work towards a common goal. Adopting this process can help preserve unity within the Ummah and open the path to its welfare and success.

The process of collective Ijtihad under the leadership of the Prophet ﷺ demonstrated that if the Ummah bears its differences and makes decisions through consultation, it can overcome every challenge. This process serves as a deep guidance for today's Muslims, reminding them to use consultation and Ijtihad to reach a consensus on various issues so that the intellectual unity of the Ummah is maintained and it can become a strong and successful community.

During the time of the Prophet ﷺ, in cases where no direct revelation had been revealed, the Prophet ﷺ and his companions would engage in Ijtihad. There were also situations where, due to the significance and delicacy of a matter, the Prophet ﷺ would consult with his companions before making a decision. This was essentially a form of consultative Ijtihad. The Prophet ﷺ's mutual consultation with his companions on resolving different issues was also due to his commitment to obeying the commands of Allah, as seen in the Quranic verses.

One important verse that highlights the consultation between the Prophet ﷺ and his companions is from Surah Ash-Shura (42:38):

"وَأْمُرْهُمْ شُورَىٰ يَكْتُمُونَ" (1).

"And their affair is [determined by] consultation among themselves."

This verse describes a key characteristic of the believers: their actions are based on mutual consultation. This means that Muslims consult each other and give importance to each other's opinions in decision-making.

This verse was a guidance for the Prophet ﷺ as well, teaching him to consult with his companions, as this was part of the social principles of Islam. The Prophet ﷺ fully adhered to this principle in his life, demonstrating that the act of consultation is not only significant in collective life but also in leadership.

Below, we will present some examples from the time of the Prophet ﷺ where collective consultation took place on various issues.

I. Consultation Regarding the Method of Azaan

Immediately after the migration to Medina, the construction of the Prophet's Mosque began, and the Prophet ﷺ started leading congregational prayers. Initially, a problem arose regarding how to notify the Muslims about the prayer times. The Prophet ﷺ consulted with his companions about this matter. One of the narrations mentions:

”حدثنا محمد بن خالد بن عبد الله الواسطي، حدثنا أبي، عن عبد الرحمن بن إسحاق، عن الزهري، عن سالم، عن أبيه، أن النبي ﷺ استشار الناس لما يهيمهم إلى الصلاة فذكروا البوق فكرهه من أجل اليهود ثم ذكروا الناقوس فكرهه من أجل النصارى فأري النداء تلك الليلة رجل من الأنصار يقال له عبد الله بن زيد وعمر بن الخطاب فطرق الأنصاري رسول الله ﷺ ليلا فأمر رسول الله ﷺ بلالا به فأذن . قال

الزهري وزاد بلال في نداء صلاة الغداة الصلاة خير من النوم فأقرها رسول الله ﷺ . قال عمر يا رسول الله قد رأيت مثل الذي رأى ولكنه سبقني - (2)

"We were informed by Muhammad bin Khalid bin Abdullah al-Wasiti, who said that his father narrated to him from Abdul Rahman bin Ishaq, who narrated from Zuhri, who narrated from Salim, who reported from his father; that when the Prophet ﷺ faced the issue of gathering people for prayer, he consulted with his companions. Some companions suggested using a horn (to call for prayer), but the Prophet ﷺ disliked it due to its resemblance to the practices of the Jews. Then, some companions proposed using a bell (to call for prayer), but the Prophet ﷺ rejected this as well because of its association with the Christians. That very night, an Ansari companion, Abdullah bin Zayd, and Umar had a dream in which they saw the call to prayer (Azan). The next morning, the Ansari presented the Azan to the Prophet ﷺ, and he instructed Bilal to call the Azan. Imam Zuhri said: "Bilal added the words 'Prayer is better than sleep' during the Fajr Azan." The Prophet ﷺ kept these words. Umar said, 'O Messenger of Allah ﷺ! I too have seen the same thing that this man saw, but he preceded me in telling you.'"

2. Consultation with the Companions Regarding the Construction of the Wooden Pulpit

After the construction of the Prophet's Mosque, the Prophet ﷺ consulted his companions about preparing a pulpit for delivering sermons in the mosque. Ibn Sa'd (رحمه الله) writes:

”أخبرنا يعقوب بن إبراهيم بن سعد الزهري عن أبيه عن صالح بن كيسان عن ابن شهاب قال: حدثني من سمع جابر بن عبد الله يقول: إن رسول الله ﷺ كان يقوم إلى جذع نخلة منصوب في المسجد حتى إذا بدا له أن يتخذ المنبر شاور ذوى الرؤى من المسلمين فرأوا أن يتخذ رسول الله ﷺ فلما كان يوم الجمعة أقبل رسول الله ﷺ حتى جلس على المنبر فلام فقدمه الجزع حن حيناً أفرغ الناس فقام رسول الله ﷺ من مجلسه حتى انتهى إليه فقام إليه ومسه فهدأ ثم لم يسمع له حين بعد ذلك اليوم - (3)

"We were informed by Ya'qub bin Ibrahim bin Sa'd al-Zuhri, from his father; from Salih bin Kaysan, who narrated from Ibn Shuhab al-Zuhri, who said: 'I was told by the person who heard from Jabir bin Abdullah that he said: The Messenger of Allah ﷺ used to stand near a pillar in the Prophet's Mosque to deliver his sermons. Then, he thought of having a pulpit

made. He consulted the prominent Muslims about this, and they all advised him to have a pulpit constructed. So, the Prophet ﷺ had a pulpit made. When Friday came and he went to ascend the pulpit, the date palm trunk, which he used to lean on, began to cry out loud in sorrow at his absence. The people were startled by this sound. The Prophet ﷺ immediately stood up, and he went to the pillar where the trunk was and touched it. The trunk then became calm, and from that day onward, the sound was never heard again."

3. Consultation with the Companions During the Battle of Badr

During the Battle of Badr, the Messenger of Allah ﷺ consulted his companions about whether they should head towards Abu Sufyan's caravan to impose an economic blockade on the disbelievers, or not. Regarding the consultation with the companions, one narration states:

” عن أنس أن رسول الله ﷺ شاور حين بلغه إقبال أبي سفيان قال فتكلم أبو بكر فأعرض عنه ثم تكلم عمر فأعرض عنه فقام سعد بن عبادَةَ فقال إيانا تريد يا رسول الله والذي نفسي بيده لو أمرتنا أن نخيضها البحر لأخضناها“ - (4)

"It is narrated from Anas that when the Messenger of Allah ﷺ received news of Abu Sufyan's arrival, he consulted his companions. Anas said: Then, Abu Bakr spoke, but the Prophet ﷺ turned away from him. Then, Umar spoke, but the Prophet ﷺ again turned away from him. Then, Sa'd bin Ubadah said: 'O Messenger of Allah ﷺ! Are you seeking our opinion? By Allah, in whose hand my soul is, if you command us to jump into the sea, we would jump into it.'"

4. Consultation Regarding the Prisoners of War After the Battle of Badr

During the Battle of Badr, approximately seventy disbelievers were taken as prisoners of war. The Prophet ﷺ consulted his companions about whether they should release them for ransom or execute them. One narration states:

”حدثنا علي بن عاصم عن حميد عن أنس وذكر رجلاً عن الحسن قال استشار رسول الله ﷺ الناس في الأسارى يوم بدر فقال إن الله عز وجل قد أمكنكم منهم قال فقام عمر بن الخطاب فقال يا رسول الله اضرب أعناقهم قال فأعرض عنه النبي ﷺ قال ثم عاد رسول الله ﷺ فقال يا أيها الناس إن الله قد أمكنكم منهم وإنما هم إخوانكم بالأمس قال فقام عمر فقال يا رسول الله اضرب أعناقهم فأعرض عنه النبي ﷺ قال ثم عاد النبي ﷺ فقال للناس مثل ذلك فقام أبو بكر فقال يا رسول الله إن ترى أن تعفو عنهم وتقبل منهم الفداء قال فذهب عن وجه رسول الله ﷺ ما

كان فيه من الغم قال فعفا عنهم وقبل منهم الفداء قال وأنزل الله عز وجل (لَوْلَا كَتَبَ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ) إِلَى آخِرِ الْآيَةِ “ - (5)

"We were informed by Ali bin Asim, who reported from Hamid, who reported from Anas, who mentioned a person who narrated from Hasan al-Basri (رحمه الله), who said: The Messenger of Allah ﷺ consulted his companions regarding the prisoners of war after the Battle of Badr. He ﷺ said, 'Allah has given you power over them.' The narrator says that Umar stood up and said, 'O Messenger of Allah ﷺ, strike off their necks!' The Prophet ﷺ turned away from his opinion. The narrator continues that the Prophet ﷺ repeated the statement, saying, 'O people, Allah has given you power over them, and they were once your brothers.' Then Umar stood up again and said, 'O Messenger of Allah ﷺ, strike off their necks!' Again, the Prophet ﷺ turned away from his opinion. The narrator says that the Prophet ﷺ repeated his statement for the third time, saying the same thing to the people. At this point, Abu Bakr stood up and said, 'O Messenger of Allah ﷺ, what do you think about pardoning them and accepting ransom from them?' The narrator says that the signs of distress on the Prophet's ﷺ face disappeared upon hearing this suggestion. The Prophet ﷺ pardoned the prisoners and accepted ransom from them. Then Allah revealed the following verse: * "If it had not been for a decree from Allah that had already been made, you would have been afflicted for what you took (i.e., the ransom)".

Sheikh Shu'aib al-Arna'oot (رحمه الله) writes about the authenticity of this hadith:

"It is hasan li-ghayrih (good due to other factors), although the mentioned chain of narration is weak because of the weakness of Ali bin Asim, who is Ibn Suhayb al-Wasiti."(6)

5. Consultation Regarding the Battle of Uhud

When the Prophet ﷺ received news of the approaching army of the disbelievers during the Battle of Uhud, he ﷺ consulted his companions about whether to stay in Medina or to go out and fight. One narration states:

”أخبرنا علي بن الحسين قال ثنا أمية بن خالد عن حماد بن سلمة عن أبي الزبير عن جابر بن عبد الله قال: استشار رسول الله ﷺ الناس يوم أحد فقال إني رأيت فيما يرى النائم كأنني في درع حصينة وكان بقرا تنحر وتباع ففسرت الدرع المدينة والبقر بقرا والله خير فلو قاتلتهم في السكك فرماهم النساء من فوق الحيطان قالوا

فيدخلون علينا المدينة ما دخلت علينا قط ولكن نخرج إليهم قال فشأنكم إذا قال ثم قدموا قالوا ردنا على رسول الله ﷺ رأيه فأتوا النبي ﷺ فقالوا يا رسول الله رأيك فقال ما كان لنبي أن يلبس لأمته ثم يخلعها حتى يقاتل - (7)

"We were informed by Ali bin Hussein, who said, Umayyah bin Khalid narrated to us, who reported from Hamad bin Salamah, who narrated from Abu Zubair, who reported from Jabir bin Abdullah, who said: On the day of Uhud, the Messenger of Allah ﷺ sought the advice of the people. He ﷺ said: 'I saw in a dream that I was in a strong armor, and a cow was slaughtered and then sold. The interpretation of the armor was related to Medina, and the cow referred to a cow.' He ﷺ further said, 'Allah is the best in bringing about goodness. If you fight the disbelievers in the streets of Medina, the women will shoot arrows at them from the rooftops and walls.' Some companions said, 'If we fight in Medina, they will enter it, and no one has ever entered Medina against our will.' They also said, 'We will go out and fight the disbelievers.' Upon this, the Prophet ﷺ said, 'Do as you wish.' The narrator says that a debate started among the companions, and they realized that they had rejected the Prophet's ﷺ opinion. They then came back to the Prophet ﷺ and said, 'O Messenger of Allah ﷺ, what is your opinion?' The Prophet ﷺ replied, 'It is not fitting for a Prophet to wear his armor once and then take it off before the battle.' "

"Alama Albani has classified this narration as Hasan." (8)

6. Consultation with Companions During the Battle of the Trench

Before the Battle of the Trench, when the Prophet ﷺ received news of the approaching army of the disbelievers, he ﷺ consulted his companions regarding military strategies to confront the enemy. Imam Ibn Qayyim (رحمه الله) writes:

”فلما سمع رسول الله ﷺ بمسيرهم إليه استشار الصحابة فأشار عليه سلمان الفارسي بحفر خندق يحول بين العدو وبين المدينة فأمر به رسول الله ﷺ فبادر إليه المسلمون وعمل بنفسه فيه وبادروا هجوم الكفار عليهم وكان في حفره من آيات نبوته وأعلام رسالته ما قد تواتر الخبر به - (9)

"When the Messenger of Allah ﷺ heard the news of the disbelievers' arrival, he ﷺ consulted his companions. Then, Salman al-Farsi suggested digging a trench between the disbelievers and the people of Medina. The Prophet ﷺ commanded the digging of the trench, and the Muslims hurried to carry out the task. The Prophet ﷺ himself

participated in digging the trench, and the Muslims took the lead in digging it in response to the disbelievers' attack. The digging of this trench was one of the signs of your Prophethood and a proof of your mission, as it had been foretold in the reports of previous nations."

7. Consultation Regarding Banu Ghatafan

During the Battle of the Trench, when the siege by the disbelievers prolonged and the Muslims' hardship and trials reached their peak, the Prophet ﷺ consulted his companions about making peace with certain tribes in exchange for paying them tribute in order to weaken the disbelievers' power. Ibn Hisham (رحمه الله) narrates this incident, saying:

” فلما اشتد على الناس البلاء بعث رسول الله ﷺ كما حدثني عاصم بن عمر بن قتادة ومن لا أتهم عن محمد بن مسلم بن عبيد الله بن شهاب الزهري إلى عيينة بن حصن بن حذيفة بن بدر وإلى الحارث بن عوف بن أبي حارثة المري وهما قائدا غطفان فأعطاهما ثلث ثمار المدينة على أن يرجعا بمن معها عنه وعن أصحابه فجزى بينه وبينهما الصلح حتى كتبوا الكتاب ولم تقع الشهادة ولا عزيمة الصلح إلا المروضة في ذلك فلما أراد رسول الله ﷺ أن يفعل بعث إلى سعد بن معاذ وسعد بن عباد فذكر ذلك لهما واستشارهما فيه فقالا له يا رسول الله ﷺ أمرا نحبه فنصنعه أم شيئاً أمرك الله به لا بد لنا من العمل به أم شيئاً تصنعه لنا قال بل شيء أصنعه لكم والله ما أصنع ذلك إلا لأتني رأيت العرب قدر متمك عن قوس واحدة وكالبوم من كل جانب فأردت أن أكرس عنكم من شوكتهم إلى أمر ما فقال له سعد بن معاذ يا رسول الله ﷺ قد كنا نحن وهؤلاء القوم على الشرك بالله وعبادة الأوثان لا نعبد الله ولا نعرفه وهم لا يطمعون أن يأكلوا منها ثمرة إلا قرى أو يبيعا أكرمنا الله بالاسلام وهدانا له وأعزنا بك وبه نعطيهم أموالنا والله مالنا بهذا من حاجة والله لا نعطيهم إلا السيف حتى يحكم الله بيننا وبينهم قال رسول الله ﷺ فأنت وذاك فتناول سعد بن معاذ الصحيفة فحما فيها من الكتاب ثم قال ليجهدوا علينا“-(10)

When the situation became very difficult for the people during the Battle of the Trench, the Messenger of Allah ﷺ, as narrated by Asim bin Umar bin Qatadah from Muhammad bin Muslim bin Ubayd Allah bin Shihab al-Zuhri, sent a man to the leaders of Banu Ghatafan—"Uyaynah bin Hisn, and Harith bin 'Auf bin Abi Harithah—to propose an agreement in exchange for one-third of the fruits of Medina, so that they would abandon the disbelievers and return to Medina. An agreement was prepared, and they even wrote it down, but

both parties had not yet signed it, and there had been no firm commitment from either side. However, both sides expressed a willingness to agree. When the Messenger of Allah ﷺ intended to make this peace agreement, he summoned Sa'd bin Mu'adh and Sa'd bin 'Ubadah and presented the matter to them, seeking their advice. Both replied: "O Messenger of Allah ﷺ, is this something we are allowed to do, or is it something Allah has commanded you, and we must follow it, or is it a decision you want to make for us of your own accord?" The Prophet ﷺ replied: "This is something I wish to do for you alone. By Allah, I want to do this because I see that the Arabs have united against you, and they have surrounded you on all sides. I want to break their power for a time." Upon hearing this, Sa'd bin Mu'adh said: "O Messenger of Allah ﷺ, we and these people were involved in polytheism and idol worship. We did not worship Allah alone, nor did we recognize Him. Even now, they did not expect to gain a single date from Medina except through hospitality or buying and selling. But when Allah granted us His favor through Islam, guided us, and gave us honor through you ﷺ, shall we give them our wealth? By Allah, we have no need for that. By Allah, we will not give them anything except by the sword until Allah decides between us and them." The Prophet ﷺ then said: "This is now a matter between you and them." Sa'd bin Mu'adh then took the agreement and erased everything written in it.

8. The Incident of Ifk (Slander) and the Prophet's Consultation with Some Companions

During a return from a military campaign, when Hazrat Aisha (RA) was falsely accused by the hypocrites, the Prophet ﷺ, due to his initial ignorance about the truth of the matter, consulted some of his companions regarding the possibility of divorcing her. The incident is narrated by Hazrat Aisha (RA) as follows:

”دعا رسول الله ﷺ علي بن أبي طالب وأسامة بن زيد حين استلبت الوحي يسألها ويستشيرهما في فراق أهله قالت فأما أسامة فأشار علي رسول الله ﷺ بالذي يعلم من براءة أهله والذي يعلم لهم في نفسه فقال أسامة أهلك ولا نعلم إلا خيرا وأما علي فقال يا رسول الله ﷺ لم يضيق الله عليك والنساء سواها كثير وسل الجارية تصدقك قالت فدعا رسول الله ﷺ ببريرة فقال أي بريرة هل رأيت من شيء يريك قالت له بريرة والذي بعثك بالحق ما رأيت عليها أمرا قط أغمصه غير أنها جارية حديثة السن تنام عن عجين أهلها فتأني الداجن فتأكله قالت فقام

رسول الله ﷺ من يومه فاستعذر من عبد الله بن أبي وهو على المنبر فقال يا معشر المسلمين من يعذرني من رجل قد بلغني عنه أذاه في أهلي والله ما علمت على أهلي إلا خيرا ولقد ذكروا رجلاً ما علمت . عليه إلا خيرا وما يدخل على أهلي إلا معي“-(11)

"When there was a delay in the revelation regarding this issue, the Prophet ﷺ called Hazrat Ali bin Abi Talib and Hazrat Usama bin Zayd to consult with them about the possibility of separating from Ummul-Mu'mineen (Hazrat Aisha). Hazrat Aisha (RA) narrates: Hazrat Usama gave the Prophet ﷺ advice in accordance with what he knew of Ummul-Mu'mineen's innocence and his personal knowledge about her. Hazrat Usama said: 'O Messenger of Allah ﷺ! I know nothing about your family except good.' On the other hand, Hazrat Ali (RA) said: 'O Messenger of Allah ﷺ, there is no difficulty in this matter for you. There are many other women, and you can also ask Barira (Hazrat Aisha's freed slave girl), as she might be able to give you more information.' Hazrat Aisha (RA) continues: The Prophet ﷺ then called Barira and asked her, 'O Barira! Have you seen anything in Ummul-Mu'mineen that would make you doubt her?' Barira replied: 'By the One who sent you with the truth, I have seen nothing objectionable in her, except that she is young and sometimes falls asleep while guarding her family's flour, and if a chicken eats it, she doesn't notice.' Hazrat Aisha (RA) says that on that day, the Prophet ﷺ stood on the pulpit and made an announcement, seeking an excuse from Abdullah bin Ubayy, and said: 'O community of Muslims! Who will present an excuse to me for the one who has caused me distress regarding my family? By Allah, I know nothing of my family except good, and they speak of a person who only enters my household in my presence.'"

9. Consultation During the Treaty of Hudaibiyyah

Before the Treaty of Hudaibiyyah, the Prophet ﷺ consulted with his companions regarding the potential conflict with the disbelievers. One narration states:

”أخبرنا محمد بن الحسن بن قتيبة قال حدثنا محمد بن المتوكل بن أبي السرى قال حدثنا عبد الرزاق قال أخبرنا معمر عن الزهري قال أخبرني عروة بن زبير عن المسور بن مخرمة ومروان بن الحكم يصدق كل واحد منهما حديثه حديث صاحبه قال: خرج النبي ﷺ زمن الحديبية في بضع عشرة مائة من أصحابه حتى إذا كانوا بذي الحليفة ، قلد رسول الله ﷺ وأشعر ثم أحرم بالعمرة وبعث بين يديه عيناً له

رجلاً من خزاعة يجيئه بخبر قريش وسار رسول الله ﷺ حتى إذا كان بغدير الأشطاط " قريباً من عسفان أتاه عينه الخزاعي فقال: إني تركت كعب بن لؤي وعامر بن لؤي ، قد جمعوا لك الأحابيش وجمعوا لك جمعاً كثيرة وهم مقاتلون وصادوك عن البيت الحرام فقال النبي : أشيروا على أترون أن نميل إلى ذراري هؤلاء الذين أعانوهم فنصيبهم ، فإن قعدوا قعدوا موتورين محزونين وإن نجوا يكونوا عنقاً قطعها الله أم ترون أن تؤم البيت، فمن صدنا عنه قاتلناه؟ فقال أبو بكر الصديق رضوان الله عليه: الله ورسوله أعلم يا نبي الله إنما جئنا معتمرين ولم نجيء لقتال أحد ولكن من حال بيننا وبين البيت قاتلناه فقال النبي ﷺ فروحوا إذا قال الزهري في حديثه . وكان أبو هريرة يقول: ما رأيت أحداً أكثر مشاورة لأصحابه من رسول الله ﷺ"-(12)

We were informed by Muhammad bin Hasan bin Qutaybah, who said that Muhammad bin Mutawakkil bin Abi Sari narrated to him, and he said that Abdul Razzaq narrated to him, who reported that Ma'mar informed him from Az-Zuhri, who said, that 'Urwah bin Zubair narrated to him from Mus'irah bin Mahramah and Marwan bin Hakam, and each of them confirmed the other's narration. During the Treaty of Hudaibiyah, the Prophet ﷺ set out with more than 1,300 companions. When they reached Dhul-Hulayfah, the Prophet ﷺ marked the sacrificial animals and tied the neck of the animal, then he entered into the state of Ihram for Umrah. He sent a man from Banu Khuza'ah ahead as a scout to gather news about the Quraysh. The Prophet ﷺ continued his journey until he reached the place called Ghadir Ash-Shata, near Banu Asfan. There, the Prophet ﷺ was informed by the Khuza'ah scout, who said: "O Messenger of Allah ﷺ, I have seen Kab bin Lu'ay and Amir bin Lu'ay gathering an army against you, and they have gathered many tribes to fight you and prevent you from reaching the Ka'bah." The Prophet ﷺ then asked his companions for advice, saying: "What do you think? Should we advance toward the tribes of the Quraysh and their allies, who have come together against us? If they remain where they are, they will be people who will not take revenge for their slain and will be in grief, and if they advance, they will be a group whom Allah will destroy. Or do you think we should continue our journey to the Ka'bah, and if anyone tries to stop us from reaching it, we will fight them?" Upon

this, Abu Bakr Siddiq (RA) said: "O Messenger of Allah ﷺ, Allah and His Messenger ﷺ know best. We have come for Umrah, not for fighting, but anyone who tries to prevent us from reaching the Ka'bah, we will fight them." The Prophet ﷺ then said: "Continue, then." Imam Az-Zuhri, in his narration, mentions that Abu Hurayrah (RA) used to say: "I never saw anyone consulting his companions more than the Messenger of Allah ﷺ."

10. Consultation Regarding the Conquest of Khaybar

Before the attack on Khaybar, the Prophet ﷺ also consulted his companions. One of the narrations states:

”حدثنا عبد الله حدثني أبي ثنا عبد الله بن بكر ثنا حميد عن أنس قال شاور رسول الله ﷺ إلى خيبر فاتهبنا إليها فلما أصبحنا الغداة ركب وركب المسلمون وركبت خلف أبي طلحة وإن قدي لتمس قدم رسول الله ﷺ وخرج أهل خيبر بمكاتلهم ومساحيهم إلى زروعهم وأراضيهم فلما رأوا النبي والمسلمين رجعوا هراباً وقالوا محمد والحميس فقال رسول الله ﷺ الله أكبر خربت خيبر إنا إذا نزلنا بساحة قوم فساء صباح المنذرين “-(13)

"Abdullah reported to us, saying that my father told me, and he said that Abdullah bin Bukayr reported to him, who said that he heard Hamid narrating from Anas. He said: The Messenger of Allah ﷺ consulted regarding the matter of Khaybar. So when we woke up in the morning, the Prophet ﷺ and the Muslims mounted their horses, and I was riding behind Abu Talha, in such a way that my feet were touching the feet of the Prophet ﷺ. Then the people of Khaybar came out with their baskets and hoes to their lands and fields. When they saw the Prophet ﷺ and the Muslims, they fled back, saying, 'Muhammad ﷺ and his army!' The Messenger of Allah ﷺ then said, 'Allahu Akbar! Khaybar is destroyed! Indeed, when we descend upon the courtyard of a people, it is a very bad morning for them.'"

11. Consultation regarding the governorship of Hazrat Muadh ibn Jabal

When the Messenger of Allah ﷺ intended to appoint Hazrat Muadh ibn Jabal as the governor of Yemen, he consulted with the Companions. One narration mentions:

”حدثنا الحسن بن العباس الرازي وعبد الرحمن بن سلم والحسين بن إسحاق التستري قالوا: حدثنا سهل بن عثمان حدثنا أبو يحيى الحماني عن أبي العطف عن الوضين بن عطاء عن عبادة بن نسي عن عبد الرحمن بن غنم عن معاذ بن جبل أن رسول الله ﷺ لما أراد أن يسرح معاذ إلى اليمن استشار ناساً من أصحابه فيهم أبو بكر وعمر

وعثمان وعلى وطلحة والزبير وأسيد بن حضير فاستشارهم فقال أبو بكر لولا أنك استشررتنا ما تكلمنا فقال إني فيما لم يوحى إلى كأحدكم قال: فتكلم القوم فتكلم كل إنسان برأيه فقال ما ترى يا معاذ قال أرى ما قال أبو بكر فقال رسول الله ﷺ إن الله عز و جل يكره فوق سبائه أن يخطئ أبو بكر رضى الله عنه “-(14)

We were informed by Hasan bin Abbas Razi, Abdul Rahman bin Muslim, and Hussain bin Ishaq Tustari. They said that Sahl bin Othman informed us, who said that Abu Yaki Mamani narrated to us from Abu Atuf, from Din bin Ata, from Abadah bin Nasi, from Abdul Rahman bin Ghanm, who narrated from Muadh bin Jabal that when the Messenger of Allah ﷺ intended to send Muadh bin Jabal to Yemen as a governor, he consulted his Companions including Abu Bakr, Umar, Uthman, Ali, Talha, Zubair, and Asid bin Hudayr. Abu Bakr said: 'O Messenger of Allah ﷺ! Even if you had not asked us for advice, we would not have spoken.' The Messenger of Allah ﷺ replied: 'In matters where revelation is not involved, I am like any other individual among you.' Then people began offering their advice, and each person expressed their opinion. The Messenger of Allah ﷺ asked: 'What is your opinion, O Muadh?' Muadh ibn Jabal said: 'O Messenger of Allah ﷺ! My opinion is the same as Abu Bakr's.' The Messenger of Allah ﷺ replied: 'Allah does not like it in the heavens that Abu Bakr would make a mistake.

12. Disagreement Among the Companions Regarding the Asr Prayer During the Battle of the Trench

After the battle of the Trench, the Messenger of Allah ﷺ commanded the Companions to lay siege to the Jewish tribe of Banu Qurayza, as they had violated the treaty during the battle. The words of one narration are:

”عن ابن عمر قال قال النبي ﷺ لنا لما رجع من الأحزاب لا يصلين أحد العصر إلا في بني قريظة فأدرك بعضهم العصر في الطريق فقال بعضهم لا تصلوا حتى نأتيها وقال بعضهم بل نصلى لم يرد منا ذلك فذكر للنبي فلم يعنف واحدا منهم “-(15)

It is narrated from Abdullah ibn Umar that he said: "When we returned from the Battle of the Confederates, the Messenger of Allah ﷺ said to us: 'Let none of you pray the Asr prayer except in the land of Banu Qurayza.' Some of the Companions reached the time of prayer while still on the way. Some of them said, 'We will not pray until we reach the dwellings of Banu Qurayza.' While another group of Companions said, 'We will pray on the way because the

Messenger of Allah ﷺ did not mean for us to delay the prayer, but rather his command was for us to reach the land of Banu Qurayza before the Asr prayer.' So, some prayed and some delayed it. When both groups mentioned this matter to the Messenger of Allah ﷺ, he did not rebuke either of them."

13. The Collective Ijtihad of the Companions Regarding the Payment for the Recitation of the Qur'an

A group of the companions was traveling and they camped near a tribe, asking for hospitality, but the tribe refused. During their stay, the chief of the tribe was bitten by a venomous snake. One of the companions recited Surah Al-Fatiha as a form of spiritual healing, and in return, he received a payment for his services. This payment was then shared among all the companions who were present. A narration of this event is as follows:

”عن أبي سعيد الخدري رضي الله عنه قال انطلق نفر من أصحاب النبي ﷺ في سفرة سافروها حتى نزلوا على حي من أحياء العرب فاستضافوهم فأبوا أن يضيفوهم فلدغ سيد ذلك الحي فسعوا له بكل شيء لا ينفعه شيء فقال بعضهم لو أتيتم هؤلاء الرهط الذين نزلوا لعله أن يكون عند بعضهم شيء فأتوهم فقالوا يا أيها الرهط إن سيدنا لدغ وسعينا له بكل شيء لا ينفعه فهل عند أحد منكم من شيء فقال بعضهم نعم والله إني لأرقي ولكن والله لقد استضفناكم فلم تضيفونا فما أنا براق لكم حتى تجعلوا لنا جعلاً فصالحوهم على قطع من الغنم فانطلق يتنقل عليه ويقرأ الحمد لله رب العلمين فكأنما نشط من عقال فانطلق يمشي وما به قلبه قال فأوفوهم جعلهم الذي صالحوهم عليه فقال بعضهم اقسمو فقال الذي رقى لا تفعلوا حتى تأتي النبي ﷺ فنذكر له الذي كان ينتظر ما يأمرنا فقدموا على رسول الله فذكروا له فقال وما يدريك أنها رقية ثم قال قد أصبتم اقسمو واضربوا لي معكم سهماً فضحك رسول الله ﷺ.“ (16)

It is narrated from Abu Sa'id al-Khudri (RA) who said: A group of the companions of the Messenger of Allah (ﷺ) set out on a journey and camped with one of the tribes of the Arabs. They asked for hospitality, but the tribe refused. Later, the chief of the tribe was bitten by a snake, and despite all efforts to treat him, no remedy worked. One of the companions suggested that they go to the group of Muslims camped nearby, hoping they might have a cure. They approached the companions and said: "O people! Our leader has been bitten by a snake, and we have tried every treatment, but nothing has helped. Do any of you have a

remedy?" One of the companions replied, "Yes, by Allah, I can perform a healing recitation, but we asked you for hospitality, and you refused. I will not perform the healing unless you agree on a fee." After some negotiation, they agreed to pay a certain number of goats (about thirty) for the healing. The companion began performing the healing with Surah Al-Fatiha, and it was as though the snakebite was no longer an issue. The chief of the tribe stood up and moved about as though he had never been bitten. The tribe then gave the agreed-upon payment, but one of the companions suggested they divide the payment. The healer replied, "Do not divide it yet, until we go to the Messenger of Allah (ﷺ) and report what happened, and see what he says." So, they went to the Messenger of Allah (ﷺ) and told him what occurred. The Prophet (ﷺ) asked, "How did you know that Surah Al-Fatiha could be used for healing?" He then said, "You have done well. Divide the payment, and set aside my share." The Prophet (ﷺ) smiled and approved of their action.

14. The Consultation Among the Female Companions Regarding the Washing of the Deceased

When the daughter of the Prophet (ﷺ), Zainab, passed away, he gave the women in his household the discretion to wash her as many times as they deemed necessary, whether three, five, seven, or more, based on their judgment. The number of washings was left to the mutual agreement of the female companions. A narration states:

”عن أم عطية الأنصارية رضى الله عنها قالت دخل علينا رسول الله ﷺ حين توفيت ابنته فقال اغسلنها ثلاثاً أو خمساً أو أكثر من ذلك إن رأيتم ذلك بماء وسدر واجعلن في الآخرة كافوراً أو شيئاً من كافور فإذا فرغتن فأذني فلما فرغنا آذناه فأعطانا حقوقه فقال أشعرنها إياه تعنى إزاره “ (17)

Narrated by Umm 'Atiyah: When the daughter of the Messenger of Allah (ﷺ) passed away, he came to the women of his household and said: "Wash her three times, five times, or more if you feel the need, using water and the leaves of the lote tree, and for the last wash, mix camphor or some other fragrance with the water. When you are done, inform me." When we had finished the washing, we informed him, and he gave us his garment, saying: "Place this on her body."

Summary

During the time of Prophet Muhammad (ﷺ), the practice of collective ijtihad (juridical reasoning) was a key means of preserving the intellectual unity of the Muslim community. The Prophet ﷺ made collective decisions on various matters with the consultation and

consensus of his companions, fostering unity and harmony among the Ummah. Through this practice, the Prophet ﷺ demonstrated that although there may be differences of opinion and perspectives within the community, these differences could be harmonized into a unified and cohesive stance through consultation and consensus. This practice serves as an important lesson for the Muslim Ummah on how, despite diverse intellectual views, unity can be maintained, and challenges can be overcome.

The Prophet ﷺ's approach was based not on individual opinions but on collective consultation and consensus. His objective was to include the thoughts and opinions of all members of the community in making decisions that could lead to agreement and consensus, ensuring the unity of the Ummah on any given issue. Moreover, this method helped in fostering intellectual coherence and unity among the people.

In the process of collective ijihad, the Prophet ﷺ always valued the consultation of his companions, whether the issues were religious or worldly. From the battles of Uhud and Badr to other events, the Prophet ﷺ sought the advice of his companions and incorporated their suggestions into his decisions. This approach led to intellectual unity within the community, as the companions felt that their opinions and understanding were respected, which in turn fostered trust and unity.

This practice demonstrated that, despite differences, a strong collective decision-making process is necessary. When consultation is conducted and everyone is involved, it becomes a powerful means of maintaining unity. This method not only nurtured intellectual unity but also guided the community toward successful decisions in practical terms.

Even today, the principles of collective ijihad and consultation are invaluable guidance for Muslims. If we seek to resolve our issues today, we must adopt the principles of collective reasoning and consultation. Through this approach, we can reduce internal disagreements and establish unity and harmony within the Ummah. When the Muslims are united, they will become a strong force capable of working effectively toward their prosperity and success in the world.

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