

The Ijtihād of Prophet; Analytical Comparison between Sunni and Shiah

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Abstract

This article aims to reveal the nature of Ijtihad in the eyes of linguists and scholars of Usul Fiqh from the Sunni and Shia circles. After that, it goes to the core of the discussion, which is trying to explain what the Ahlusunnah's views regarding Ijtihad on the Prophet are, of course, accompanied by the arguments and arguments—then followed by an explanation of how the Shia perspective on the issue of the Prophet's Ijtihad. The study results show that Ijtihad on the Prophet saw is a classic issue that has been a long discussion, and each has a different view and is supported by accurate and conclusive arguments. Those who support the view that the Prophet SAW in issuing laws for an issue have used the Ra'yu and Ijtihad (Qiyas) methods, and this view is in great demand by the Ahlussunnah scholars. Of course, this view is not without solid arguments. It is even supported by arguments from the Qur'an and hadith, which are the primary basis and source for every problem. The second group argues that it is impossible for the Prophet to Ijtihad in using Qiyas and Ra'yu because everything is clear enough for the Prophet and no longer requires any effort to use Ijtihad to uncover the law of a problem. Supporters of this view are mainly formed from among scholars or scholars of Usul Fiqh of the Imamiyah Shia School.

Keywords:

Ijtihad; Sunni; Shiah.

Abstrak

Artikel ini bertujuan untuk mengungkapkan hakikat ijtihad dalam kacamata pakar bahasa dan sarjana ilmu Usul Fiqh dari kalangan Sunni dan Syiah. Inti pembahasan adalah pandangan Sunni terkait Ijtihad Nabi saw tentu dengan disertai dalil-dalil serta argumentasinya. Lalu pandangan Syiah mengenai persoalan ijtihad Nabi saw. Hasil penelitian menunjukkan bahwa ijtihad pada Nabi Saw termasuk persoalan klasik yang menjadi diskusi panjang dan masing-masing memiliki pandangan yang berbeda dan tentunya dengan didukung oleh argumen-argumen akurat dan muktabar. Golongan yang mendukung pandangan bahwa Nabi Saw dalam mengeluarkan hukum untuk suatu persoalan telah menggunakan metode *Ra'yu* dan *Ijtihad* (Qiyas) dan pandangan ini banyak diminati oleh kalangan ulama Ahlusunnah. Tentu pandangan ini bukan tanpa dalil yang kuat, bahkan didukung oleh dalil-dalil dari al-Qur'an dan hadis yang merupakan landasan dan sumber primer untuk setiap permasalahan. Golongan yang kedua berpendapat bahwa Nabi Saw tidak mungkin berijtihad dalam pengertian menggunakan *Qiyas* dan *Ra'yu* karna bagi Nabi Saw segala sesuatu itu sudah cukup jelas dan tidak lagi memerlukan adanya upaya menggunakan *Ijtihad* untuk menyingkap hukum suatu permasalahan. Pendukung pandangan ini lebih banyak dibentuk dari kalangan ulama atau sarjana Ushul Fiqh Mazhab Syiah Imamiyah.

Kata Kunci:

Ijtihad; Sunni; Syiah.

Introduction

Differences in views and perspectives in religious life are something that is necessary and cannot be avoided. We should understand together, and even we must accept it gracefully and with an open heart and mind so that then the difference does not become a catastrophe or in terms of niqmah but on the contrary, the difference realize and give birth to favors and the most urgent is understanding in religious life.

In religious life, especially in Islam, we recognize many sects and schools of thought, including the Ahlussunnah school and the Shia school. Both of these schools are considered to have majority followers in the Islamic world, although, of course, the followers of the Ahlusunnah school are more dominant, especially in our homeland, Indonesia. As the two most prominent schools of thought in the Islamic world, they have various religious perspectives and views, including the issue discussed in this paper, namely the Prophet's Ijtihad.

Concerning the issue of whether the Messenger of Allah – in determining the law of a problem – did what is termed Ijtihad or not? Scholars in both Ahlusunnah and Shia have different views. Some argue that to determine the law of a matter, the Prophet Ijtihad used the Qiyas and Ra'yu methods, and to support this view, they put forward several arguments. Some say that he cannot do Ijtihad because, for him, everything is clear. This group also mentions the arguments and arguments.

Moving on from the existing themes, in this article, we will try to find and explore how or what form the differences in views and perspectives of Ahlusunnah and Shia relate to the issue of the Prophet Ijtihad or not. Of course, the arguments and arguments for each opinion will be included.

Before going to the main point or core of the study, we will touch on a little. We will mention several definitions of Ijtihad according to the views of the scholars of the two schools, Ahlusunnah and Shia, in order to direct the flow of our discussion or study in this article and the most important thing is to ensure that the purpose of Ijtihad is the point of disagreement between the scholars of these two schools of thought.

Result and Discussion

The Essence of Ijtihād

The word Ijtihad is taken from the root word juhd (جُهِدَ), which means draining energy and ability in doing a job and also the word jahd (جَاهَدَ) means to bear or bear

difficulties. All dictionary writers mention the above meanings to explain the word's meaning, and we suffice here to mention some of them.

Ibn Manzur wrote that the words juhd (جُهد) and jahd (جَهد) mean ability. It is said that jahd (جَهد) means to bear or endure difficulties and juhd (جُهد) means the ability and the word tajāhud (تَجَاهُد) means to exert ability and potential, which is used hyperbolically (mubālghah).¹

Ibn Faris says that the original meaning of the word juhd (جُهد) is to endure suffering and hardship, and the other meanings that are expressed for it originate from it. Based on what was mentioned and explained by the linguists above, it can be concluded that they consider ijtiḥād (اجتِها) to have the same or one meaning because ijtiḥād in their view is to channel effort and effort as much as possible and as much as possible for a job that is not easy. Thus, the conclusions above are agreed upon by all language experts.²

Ijtihād from Ushuly Perspective

Usul Fiqh scholars use several different vocabularies for the definition of term ijtiḥād, such as zhan, faqīh, 'ilm and Malakah, but in this article, we will suffice by citing two definitions that use the word zhan (ظَن) and then try to analyze them. Moreover, offer a definition that we think is more proportional and comprehensive.

a). Al-Amidi, in defining ijtiḥād, wrote as follows::

استفراغ الوسع في طلب الظن بشيء من الأحكام الشرعية على وجه يحس من النفس العجز
عن المزيد عليه

Meaning:

*"Ijtihad is the emission of all available capabilities to investigate syara' law, which is zhann until one suggests unable to inquire more than that.."*³

This definition from the Ahlusunnah Ulama appeared after the 5th century Hijriah among the Shi'a school of thought. Allama Hilli dedicated a chapter in his book to this and wrote::

الإجتهد، استفراغ الوسع من الفقيه لتحصيل الظن بحكم شرعي

¹ Ibnu Manzur, Jamaluddin Muhammad bin Mukrim. *Lisān al-'Arab*. Beirut: Dār al-Fikr. Cet 8, 1424 H, book 3, pp. 133; Ishfahani, Ragib. *Mufradāt fī Alfāz al-Qur'an*. Beirut: Dārul Qalam, 1416 H, pp. 208; Jurjani, Ali bin Muhammad. *Al-Ta'rifāt*. Magrib: Muassasah al-Hasy, 1427 H, pp. 12; Zamakhsyari, Mahmud bin Umar. *Asās al-Balāghah*. Beirut: Dārul Fikr, 1420 H, pp. 105.

² Ibnu Faris, Ahmad. *Mu'jam Maqāyis al-Lughah*. Beirut: Dārul Kutub al-Ilmiyah, 1420 H, book 1, pp. 486.

³ Amidi, Abu al-Hasan Ali Banabi Ali. *Al-Ahkām fī Ushūl al-Ahkām*. Beirut: Dārul Kutub al-Ilmiyah, 1405 H, book 4, pp. 218; Ghazali, Muhammad bin Muhammad. *Al-Mustashfā min 'Ilm al-Ushūl*. Beirut: Muassasah al-Risālah, 1417 H, book 2, pp. 603.

Meaning:

*"Ijtihad is the exertion of scholar all his efforts and abilities to succeed at the sharia law 'zhann."*⁴

Sayid Khu'i said: In this definition, the Ahlusunnah and the previous Shia scholars agree. However, in principle, the above definition is the definition of the Ahlusunnah and the Imamiyya Shia following the definition put forward by the Ahlusunnah scholars, even though the Imamiyya Shia consider that practicing the zhan is a heresy.⁵

At the end of the discussion about the word ijthihad, the right and proportional definition in our opinion is the following definition::

الإجتهداد هو استفراغ الوسع فى تحصيل الحجة بالحكم الشرعى

Meaning:

*"Ijtihad is exerting all attempts and expertise to achieve "hujjah" for syar'i law."*⁶

According to this definition, the benchmark or parameter of the validity of charity is hujjah or Burhan (demonstration) because ijthihad is an effort and effort to obtain evidence or the basis of a syar'i law.

Thus, considering the many definitions expressed and offered by scholars from the Ahlusunnah and Shia circles regarding lafaz ijthihad, the correct definition is the one we mentioned above, and that is because it is pretty proportional and comprehensive. For a further explanation of the definition of ijthihad, it requires a separate discussion space because there are many views on this topic, both among the Ahlusunnah and in the Shia.

It should be noted that the Ahlussunnah scholars turned their attention to ijthihad for the first time as one of the bases for distinct fiqh issues when a mujtahid did not find evidence from the Qur'an and Sunnah and did not find a specific text to answer some of the new questions. , then in this condition, he performs ijthihad and answers the new questions through his thoughts. Ijthihad, in this sense, is one of the sources and the basis of syar'i law in the eyes of the Ahlusunnah, and they term it Qiyas or Ra'yu, and there is no doubt that the figure who is the leading pioneer is Imam Abu Hanifah. Muhammad Baqir Sadr wrote, "When a mujtahid (based on the

⁴ Hilli, Jamaluddin Hasan bin Yusuf. *Mabādī al-Ushūl ilā 'Ilm al-Ushūl*. Qom: Maktab al-'Ilamul Islami. Version 3. 1404 H, pp. 240; Turaihi, Fakhruddin. *Majma' al-Bahrain*. Beirut: Dār Ihyā al-Turāts al-Arabī. Cet 2, 1403 H, book 1, pp. 419.

⁵ Khu'i, Sayid Abul Qasim. *Al-Ra'yu al-Sadīd fī al-Ijtihād wa al-Taqlīd*. Najaf: Mathba'ah al-Nu'man, 1386 H, pp. 9.

⁶ Khurasani, Muhammad Kazim. *Kifāyah al-Ushūl*. Tehran: Nasyr Islamiyah, tt, pp. 529.

Ahlusunnah school) is instinct or concludes a syar'i law and then does not find a related text, he (mujtahid) issues a law based on Ra'yu..⁷

Imamiyya Shia schools reject this kind of ijtiḥad approach, and many books have been written that reject this perspective on Ijtihad, including the book *al-Istifādah fī al-Thu'ūn 'alā al- Awā'il wa al-Rad 'alā Ashāb al-Ijtihād wa al-Qiyās* by Abdullah bin Abdurrahman Zibari and the book of *al-Naqd 'alā Ibn al-Junaid fī Ijtihād al-Ra'yu* by Shaykh Mufid.

Shaykh Tusi wrote, "Indeed, Qiyas and Ijtihad cannot be used in syara'." And in another place, he also said that Qiyas and Ijtihad are not one of the shari'a arguments'.⁸

Thus, their rejection of Ijtihad is because it is identical to Qiyas and Ra'yu. If it were not for that, the Shia scholars would accept Ijtihad, but in a different sense. It is not surprising that some of them avoided using the term ijtiḥad. However, one of the Imami Shia scholars, Muhaqqiq Hilli (died 676 H), using some of the narrations, defines Ijtihad as follows::

وهو في عرف الفقهاء بذل الجهد في استخراج الأحكام الشرعية

Meaning:

*"Ijtihad, in the idea of fiqh scholars, is to exert great attempts to resolve syar'i law."*⁹

He, by this definition, has introduced the Shia school as well as Ahlul Ijtihad and declared that the scope of ijtiḥad is specifically in combining contradictory narrations and referring the *furu'* (branch) to *ushūl* (fundamental principle). On this basis, the activity of fiqh scholars is to use universal rules in maintaining legal status.

Therefore, ijtiḥad among Shia scholars is an instrument and a tool in the hands of a mujtahid who, with in-depth study and study of the Islamic arguments (al-Qur'an and Sunnah), concludes and maintains syar'i law.

By paying attention to the material that has been presented above regarding the nature of ijtiḥad, both from the Ahlusunnah and Shia circles, we can more or less find a bright spot that is the core of the different views on Ijtihad of the Prophet SAW. We will describe the views and Ahlusunnah and Shia perspectives regarding the "Ijtihad of the Prophet" for a further explanation.

⁷ Syahid Sadr, Sayid Muhammad Baqir. *Durūs fī 'Ilm al-Ushūl*. Qom: Muassasah al-Nasyr Al-Islami, 1415 H, pp. 55.

⁸ Ibid.

⁹ Muhaqqiq Hilli, Najmuddin Ja'far bin Hasan al-Hazali. *Ma'arīj al-Ushūl*, Qom: Muassasah Alul Bait, 1403 H, pp. 179.

Sunni Views on Ijtihād of Prophet

Ahlussunnah believes that some of the sunnah of the Prophet is the result of his ijtiḥād and personal experience. Their meaning of ijtiḥād is different from the ijtiḥād mentioned in the definition among the scholars of the schools: the mobilization and outpouring of all abilities to obtain or understand the law using valid grounds, but what is meant by ijtiḥād is Qiyas and Ra'yu. This issue itself is a matter of dispute, and there are many views related to it, and as proof, we mention some of the statements of the Ahlussunnah scholars below:

1. Nizamuddin Ansari suggested, *"What we meant by the Prophet's Ijtihad is Qiyas and not knowledge of the conception of texts, because for the Prophet, the texts are clear."*¹⁰
2. Qadi Baidhawi assumes that the Messenger of Allah attempted ijtiḥād and made an analogy or qiyas far'i (branches) with asl (core) so that Qiyas (analogy) is allowed.¹¹
3. Abu Hamid al-Gazali wrote:

وكان يجوز له (ص) الإجتهد في الأحكام و هو في حقه القياس فقط لا معرفة النصوص
لأن المراد من النصوص واضحة عنده (ص) و إنما الإجتهد بالحق مسكوت بمنطوق
وهو القياس

Meaning:

*"It is permissible for the Messenger of Allah to attempt ijtiḥād in matters of law. It was considered as Qiyas, not knowledge of the texts because the texts for the Prophet are clear things. Ijtihad is to include something that does not exist in the text, and this is called Qiyas."*¹²

4. Muhammad Amir Badsyah wrote:

المختار عند الحنفية انه (ص) مأمور في حادثة لا وحى فيها ثم بالإجتهد

Meaning:

¹⁰ Ansari, Muhammad bin Nizamuddin. *Fawātih al-Rahamūt bisyarh Muslim al-Tsubūt fī Ushūl al-Fiqh*. Beirut: Dārul Fikr, tt, book 2, pp. 27; Syarif al-Umri, Nadiyah. *Ijtihād al-Rasūl*. Beirut: Muassasah al-Risalah, 1401 H, pp. 50.

¹¹ Badakhshī, Muhammad bin Hasan. *Manāhij al-'Ushūl*. Beirut: Dārul Kutub al-Ilmiyah, tt, book 3, pp. 262.

¹² Ghazali, Muhammad bin Muhammad. *Al-Mustashfā min 'Ilm al-Ushūl*. Beirut: Muassasah al-Risalah, 1417 H, book 2, pp. 603; Ismandi, Muhammad bin Abdulhamid. *Badzl al-Nazhar fī al-Ushūl*. Kairo: Maktabah Dār al-Turāts, 1412 H, pp. 606; Ibnu Hajib, Jamaluddin Abi Amru Utsman bin Umar bin Abi Bakar al-Maqri al-Nahwi al-Maliki. *Muntaha al-Ushūl wa al-Amal fī 'Ilm al-Ushūl wa al-Jadal*. Beirut: Dārul Kutub al-Ilmiyah, 1405 H, pp. 209; Sarakhshī, Abu Bakar Muhammad bin Ahmad. *Ushūl Sarakhshī*. Beirut: Dārul Ma'rifah, tt, book 2, pp. 95.

“Based on the view of the Hanafi school, the Messenger of Allah, if there was no revelation, was ordered to perform ijtihad.”¹³

For this reason, for a matter for which no revelation was found, the Prophet had the right to perform ijtihad. So, when waiting for revelation and it did not come, the Prophet needed to perform ijtihad.

Based on the above explanation and the study of the views of the Ahlusunnah fiqh scholars above, it can be concluded that some of the Ahlusunnah scholars believe that the Sunnah of the Prophet SAW has two sources. Namely, the first revelation and the second is ijtihad and the thoughts of the Prophet's figure through the Ra'yu approach..

The Argumentations of this view are stated as follows:

1. Al-Qur'an

a. Allah stated in al-Qur'an surah al-Hasyr 2:

فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ

Meaning:

“So take warning, O people of vision.”

It is said that the word *اعتبار* is taken from the word which means to move from something to something else. For this reason, tears are called because they move from the eyes to the temples. Moreover, the words are termed *عبارة* because the speaker transfers the meanings to the mind of the listener.

The commentators believe that the word *اعتبار* means careful attention and attitude towards the nature of something in order to distinguish some from others. As Allah says, *يا أُولِيَ الْأَبْصَارِ* and this is interpreted that O people of mind, intellectuals, people of understanding and insight, and the Messenger of Allah are one of the most precise representations of intellectuals. Hence, for this reason, he became a part of and entered in the expression 'Am (general) the verse above, and this is proof, and the argument of ijtihad and qiyas is permissible.¹⁴

The community that supports the Prophet's ability to ijtihad interprets the word *اعتبار* in this verse as Qiyas and ijtihad, and they are ordered to do this, and it is evident that the Messenger of Allah in terms of knowledge of Qiyas is the most knowledgeable and most worthy person.

Therefore, ijtihad in Qiyas terminology is proper and for him. Likewise, the verse that Allah says in Surah Ali-Imran verse 159, (*وَأَوْزَهُمُ الْأَمْرُ*), shows that the

¹³ Amir Badsyah, Muhammad Amin. *Taisir al-Tahrir*. Beirut: Dārul Fikr, tt, book 3, pp. 184.

¹⁴ Syarif al-Umri, Nadiyah. *Ijtihad al-Rasul*. Beirut: Muassasah al-Risalah, 1401 H, pp. 50.

Prophet PBUH practiced ijtiḥād because deliberation on legal matters was through ijtiḥād and not revelation.¹⁵

b. Allah said in Qur'an surah al-Nisa' ayat 105:

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا

Meaning:

"Indeed, We have sent down the Book to you 'O Prophet' in truth to judge between people by means of what Allah has shown you. So do not be an advocate for the deceitful."

Among the verses used as arguments to prove that the Prophet SAW ijtiḥād is the verse above.

It is stated that what is meant by the word *ا ا ك الله* is Ra'yu, that is, "O Prophet, we decide and issue the law based on your ra'yu and views that Allah has given you" the word of God which states *ا ا ك الله* is not specific to the texts but even to all that Allah taught His Prophet and ijtiḥād is part of his knowledge. Thus, practicing Qiyas is the same as practicing Nas.¹⁶

2. Hadith

Among the arguments of the community who believe that the Prophet SAW practiced ijtiḥād and practiced Qiyas are the traditions in which it is explained about the permissibility of ijtiḥād with Ra'yu. Of course, many hadiths or narrations explain this question, but the history of fascinating and quite time-consuming among religious scholars, especially Usul Fiqh experts, is the history of Mu'az bin Jabal.

When the Messenger of Allah sent Mu'az bin Jabar as governor of Yemen, he said to him::

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا أَرَادَ أَنْ يَبْعَثَ مُعَاذًا إِلَى الْيَمَنِ قَالَ : كَيْفَ تَقْضِي إِذَا عَرَضَ لَكَ قَضَاءٌ ؟ ، قَالَ : أَقْضِي بِكِتَابِ اللَّهِ ، قَالَ : فَإِنْ لَمْ تَجِدْ فِي كِتَابِ اللَّهِ ؟ قَالَ : فَبِسُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : فَإِنْ لَمْ تَجِدْ فِي سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَلَا فِي كِتَابِ اللَّهِ ؟ قَالَ : أَجْتَهِدُ رَأْيِي ، وَلَا أَلُو .

Meaning:

"That the Messenger of Allah, when he was about to send Mu'az to Yemen, first said to him, "What is your guide in judging what is presented to you, O Mu'adh? He said, "I will decide based on Kitabullah. What if you do not find it in the Book of Allah?" He said, "I decided by the Sunnah of the Prophet." If you don't find it

¹⁵ Untuk penjelasan dan keterangan lebih lanjut, bisa merujuk ke kitab-kitab seperti: *al-Mahshūl fī 'Ilm al-Ushūl*, book 2, pp. 695 karya Razi dan juga *al-Ahkām fī Ushūl al-Ahkām*, book 1, pp. 40 karya Amidi.

¹⁶ Syarif al-Umri, Nadiyah. *Ijtihād al-Rasūl*. Beirut: Muassasah al-Risalah, 1401 H, pp. 50.

in the sunnah of the Prophet and the Book of Allah?" He said, "I will perform ijtiḥād with my mind and I will not act in vain."¹⁷

Shiah Views on Ijtihād of Prophet

Scholars and scholars from the Imamiyyah Shi'a school as well as some of the Ahlussunnah scholars believe that there is no single law issued by the Prophet based on his personal views or what we call ijtiḥād (Qiyas) and Ra'yu and to prove the validity and accuracy of their views, he offers a number arguments and arguments. However, before that, it is better if we look at the views of one of the significant figures and scholars of the Imamiyya Shia School on the issues we are discussing this time:

In his book *al-'Uddah fī Ushl al-Fiqh*, Shaykh Tusi released a fairly broad chapter and started his discussion with a question as follows: "Did the Prophet ijtiḥād to obtain the law of something and is this kind of thing permissible for him or not? In answering this, Shaykh Tusi said that based on our (Shia) principles, this is something that is not permissible because, as we have stated that Qiyas and Ijtihād cannot be used in the Shari'a, and when this has been proven, it is not permissible for the Prophet Saw uses it and also not for his followers.¹⁸

From the above statement, ijtiḥād for the Prophet was something impossible and impossible. There are several arguments that are the basis for it:

1. The first argument is that if various incidents occur and then new problems arise, and there is a legal explanation about it from the Messenger of Allah based on his ijtiḥād, then it is automatically confident that his friends will quote it. However, we do not have any of these excerpts, which later became evidence for the topic, and this in itself gives us an understanding that ijtiḥād never happened to the Prophet.¹⁹
2. The second argument is that the Prophet SAW, when explaining the law and various events that occurred, followed what was said by revelation and would not provide information based on personal thoughts and Ra'yu. There are many

¹⁷ Tirmizi, Muhammad bin Isa. *Al-Jāmi' al-Shahīh*. Beirut: Dārul Kutub al-Islamiyah, 1408 H, book 6, pp. 68; Abu Daud, Sulaiman bin Asy'ats. *Sunan Abu Daud*. Beirut: Dār Ihyā al-Sunnah al-Nabawiyah, tt, book 2, pp. 272; Ahmad bin Hanbal. *Al-Musnad*. Beirut: Dār Shādir, tt, book 5, pp. 235.

¹⁸ Tusi, Muhammad bin Hasan, *al-'Uddah fī Ushūl al-Fiqh*, Qom, version 1, 1417 H, book 2, pp. 733.

¹⁹ Ghazali, Muhammad bin Muhammad. *Al-Mustashfā min 'Ilm al-Ushūl*. Beirut: Muassasah al-Risālah, 1417 H, book 2, pp. 356.

verses of the Qur'an that support this, and here we suffice to explain just one verse:

Allah said in al-Najm 3-4:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

Meaning:

"Nor does he speak of his own whims. It is only a revelation sent down 'to him.'"

Jalaluddin Suyuti quoted that when the Messenger of Allah (saw) closed the houses around the mosque and only left the house of Ali bin Abi Talib open, this made the Muslims object. The Messenger of Allah knew and gathered all of them in the mosque and said:

أَيُّهَا النَّاسُ مَا أَنَا سَدَدُهَا وَلَا أَنَا فَتَحْتُهَا وَلَا أَنَا أَخْرَجْتُكُمْ وَأَسْكَنْتُهُ ثُمَّ قَرَأَ وَ مَا يَنْطِقُ
عَنِ الْهَوَىٰ

Meaning:

"Hey people, I was not the one who closed the houses, and I was not the one who opened them, and I was not the one who told you to get out of the mosque and it wasn't me who told Ali to stay. This is God's revelation and command. After that he read the sura above."²⁰

Garanati interpreted that verse as:

و ما ينطق: اى الرسول عليه الصلاة و السلام عن الهوى: اى عن هوا نفسه و رأيه

Meaning:

That is, the Messenger of Allah did not speak based on lust, personal thoughts, and ra'yu, but he spoke based on revelation."²¹

Ibnu Katsir stated:

و ما ينطق عن الهوى: ما يقول قولاً عن هوا و غرض اى إنما يقول ما أمر به يبلغه الى الناس
كاملاً موفوراً من غير زيادة و لا نقصان

Meaning:

"Moreover, he does not speak according to his desires. He does not speak words with lust and for a purpose. He only speaks what he is commanded to convey to humanity completely without exaggeration or subtraction."²²

²⁰ Suyuti, Abdurrahman bin Abi Bakar. *Al-Dur al-Mantsūr fī Tafsīr al-Ma'tsūr*. Beirut: Dārul Kutub al-Ilmiyah, 1421 H, book 6, pp. 155.

²¹ Garanati, Muhammad bin Yusuf. *Bahr al-Muhīth*. Beirut: Dārul Kutub al-Ilmiyah, 1422 H, book 8, pp. 222.

²² Ibnu Katsir Dimasyqi, Ismail. *Tafsīr al-Qur'an al-'Azhīm*. Beirut: Dār al-Andalus, tt, book 7-8, pp. 340.

He is the explanation of the interpretation of the verse above quotes that Abdullah bin Umar said, "I recorded everything I heard from the Prophet and some of the Quraysh said to me: the words of the Messenger of Allah are not revelations because he is the same as us and speaks in anger. Thus, after that, I no longer memorized and wrote the words of the Prophet Muhammad". The Messenger of Allah said:, *"Tulislah! For the sake of Allah, I don't say anything other than the truth."*²³

Imam al-Qurtubi stated:

ما يخرج نقطه عن رأيه إنما هو يوحى من الله عز و جل و فيها ايضا دلالة على أن السنة كالوحي المنزل فى العمل

Meaning:

*"Nothing came from mouth of the Prophet (saw) based on his personal opinion, but what came out of it was only a revelation from Allah and in it also shows that the sunnah like revelation has the same truth and truth as words other than the truth."*²⁴

Therefore, all the laws and sunnah that the Prophet explained SAW and reached us are revelations and commands of Allah and nothing else because the pronoun in verse goes back to and he did not issue a law based on personal view or ra'yu

Conclusion

Based on views and perspectives of scholars and scholars both from the Sunni and from the Shia Imamiyah, the conclusion that can be drawn in this study is that Ijtihad on the Prophet is a classic issue that has become a lengthy discussion, and each has a different view and of course supported by accurate and conclusive arguments. Those who support the view that the Prophet SAW in issuing laws for an issue have used the Ra'yu and Ijtihad (Qiyas) methods, and this view is in great demand by the Ahlussunnah scholars. Of course, this view is not without solid arguments. It is even supported by arguments from the Qur'an and hadith, which are the primary basis and source for every problem. The second group argues that it is impossible for the Prophet to Ijtihad in using Qiyas and Ra'yu because everything is clear enough for the Prophet and no longer requires any effort to use Ijtihad to

²³ Ibnu Katsir, *al-Tafsir al-Qur'an al-Azhim*.

²⁴ Qurtubi, Muhammad bin Ahmad al-Anshari. *Al-Jāmi' al-Ahkām al-Qur'an*. Beirut: Dārul Kutub al-Ilmiyah, 1420 H, book 17-18, pp. 57.

uncover the law of a problem. Supporters of this view are mainly formed from among scholars or scholars of Usul Fiqh of the Imamiyah Shia School.

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