



WHY DISPUTE OVER ABLUTION?

And Who is Behind the Scenes

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the Name of Allah, the Most
Gracious, the Most Merciful**

**In the Name of Allah, the Most Gracious, the Most
Merciful**

All praise belongs to the Lord of the worlds. Benediction and peace be upon Muhammad and his good and pure Household.

O dear reader, this small book at your disposal is the first book from the series, “Studies on the Prophetic Ablution (Wodhu)”. It is a summary of a bigger work authored by Ustaz Sayyid Ali Al-Shahristani, where he discussed the topic from the historical point of view and conflicting incidents; the secret of differences that occurred among the current Muslims concerning the Prophetic ablution. Such differences were not supposed to occur especially concerning ablution for the Noble Qur’an has explicitly stated it in His words:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ
إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

“Oh, you who believe, when you rise to prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles.”¹

¹ Al-Ma'idah: 6

Similarly, the Noble Messenger Muhammad (s) has explained and clarified its rules and regulations. He (s) has discussed its obligations. He (s) has discussed how it is performed; explained the things and conditions that make it void; its necessary parts and the optional ones, in the best way that it can be explained. Furthermore, he (s) has also demonstrated its performance in the very eyes of the Muslims for many years during his sacred life, and the Muslims practiced it according to his (s) teachings.

At some stage during the study, the author found two textual evidence that proves that differences and contradictions occurred concerning ablution during the reign of Uthman bin Affan, and no proof of the occurrence of difference was found before that time, neither during the time the Messenger of Allah (s) nor during the time of the two *Sheikhs* (Abubakr and Umar).

Then, it was found out that Uthman bin Affan was the first person who created the difference and came up with the thought of a new ablution. This is from the fact that he had conflicted with great Sahabas (companions) on many jurisprudential rules and regulations in addition to his

differences in administrative and political laws and regulations, particularly in the last six years of his time. That is why you see Uthman ignoring the companions who disagree with his mode of ablution even though they were prominent narrators and reporters from the Messenger of Allah (s). We can notice this fact from his saying:

“They narrate from the Messenger of Allah (s) traditions (ahadith) that I do not know. It is nothing more than what I saw the Messenger of Allah (s) performing his ablution...”, and then he goes on talking about the ablution of washing thrice each part of the body that is to be washed during ablution. In all this, he treats with blame any researcher who strives to reveal the truth.

He summons a group of his companions (friends) to witness and testify to his mode of ablution. He concludes his ablution with laughter and a smile and invited people to it; he sits at sensitive places to advertise and disseminate it. This study and observation made us ponder over the identity of those people who disagree with Uthman in his ablution and other views and opinions of

his. And we knew that they are from the famous narrators and great companions of the Apostle (s). The incidents of that time also reveal that the main cause of the death of Uthman bin Affan was his religious fabrications in the first place, not due to his financial, administrative and political corruption and misconduct.

Pertinent to the warm welcome and tremendous acceptance the original book received from honoured readers, it has been published so far five times in five years. Moreover, some brothers and respected readers requested us to prepare the abridged version of the book with the selection, arrangement and order of the main topics focusing on the central theme to make it simpler, convenient and user-friendly for readers. We found it necessary to respond to the request, and with the help of Allah, we managed to summarize and arrange it accordingly. The intention is to serve religion, knowledge and research.

If this version is found to be difficult, insufficient, or incompatible with the need of the reader, it is

recommended to refer to the original book for more details.

We seek the support and blessings of Allah to help us benefit from it; benefit Islam and Muslims with it. We ask Allah to help us go forward and civilize by getting rid of blindly adhering to the rusted hearts of the past times swinging with specific situations and numerous circumstances with the intent to abolish the ever flourishing and vivid reality.

Qays Al-Att'ar

Introduction

After the departure of the Messenger of Allah (s), Muslims were divided into two approaches, each of them having their inclinations and assumptions.

Some from among the companions used to call for commitment to the extraction of the Islamic laws and jurisprudence from the Qur'an and the Pure Sunnah (tradition) and showed discontent with personal opinions and discretions (*ijtihad*) against textual shreds of evidence (*nass*). Meanwhile, some others used to consider and believe in the legitimacy of the words of men and the authenticity of "*ijtihad*" against "*nass*" because they were considered to possess the knowledge of rulings and the tenets of legislation!

The first group adhered to the approach of total obedience and compliance to the laws that emerge from the Almighty Allah and His messenger. This group did not allow themselves or others to act upon Sharia Laws based on personal opinions and discretions not extracted from narrations and textual references (*nass*).

The second group, that is the group of “Mujtahidin”², was those who used to make verdicts based on their personal opinions in the presence of the Messenger of Allah (s). They indulged in seeking solutions in favour of their opinions in the presence of textual references (nass). Although they believed in the message of the Messenger (s), they did not give him the sacredness and the status that Allah bestowed on him. In the majority of instances, they treated him (s) like a person who is not perfect; a person who at times errs and at times gets things right; they used to consider him like a person who insults and curses people and then asks for forgiveness and mercy for the cursed ones.³

This division among the companions (Sahara) was one of the causes from various causes that led Muslims to

²This is the kind of Ijtihad that Allah and His Prophet (s) and the Imams of Ahlulbait (as) prohibited. That is the act of passing verdicts (fatwa-- based on personal opinions –like analogy (qiyas), approbation (istihsan), unspecified public interests (al-masalih al-mursalah) and the like- leaving aside Quranic and Prophetic textual references (Nusus) or abusing their meaning and concepts.

³ Refer to Sahih Muslim 4: 2008/90, Musnad Ahmad 2: 316-317, 449, 3: 400.

differences and divisions over sharia Laws after the departure of the Messenger of Allah (s). This division was also the root cause of many other disasters which we would ponder over some of them in our research to come.

Indeed, the propagators of Ijtihad argued for the legality of this difference and variance, referring to the word of the Holy Prophet (s) that says:

“Difference of opinion (disagreement) in my ummah (nation) is a mercy.”⁴

⁴Commentary of Al-Nawawi on Sahih Muslim 11: 91, Al-Jaami' al-Saghir-Al-Suyuti 1: 48. Al-Manaawi in Faidh al-Qadir 1: 209 said: I did not find any authentic sanad (chain of narration for proof of origin) for it. It is also mentioned in Kanz al-Ummal 10: 136/ H. 28686. And then he said: “Nasr Al-Maqdisi mentioned it in Al-Hujjah; Al-Bayhaqi in Risalat Al-Ash'ariyyah without any sanad (proof of origin). Similarly, Al-Hulaymi, Al-Qadhi Hussain, Imam of Al-Haramayn and others had mentioned it. It is also likely that it might have been mentioned in the books of some scholars that have not reached us.

The isnad (proof of origin) of this hadith (tradition) has been proved to be authentic with Ahlulbait and it has been explained by Imam Ja'far Al-Sadiq that what is intended by “difference among my ummah” is their departing from each other to different countries after they acquired education so that they admonish their respective- people in

However, is it true that the meaning of this hadith is the way it is interpreted by propagators of this group, or it has another meaning? If this were the case, how do we interpret the Prophet's (s) word:

“Do not get divided, for if you do so, you perish!”⁵

And his (s) word:

“My ummah will be divided into seventy-three groups. There will be only one group that attains salvation while the rest are in the hell fire.”⁶

their respective motherlands. Refer to Ilal al-Shara'e'i' 1:85. Ma'aani al-Akhbar: 158. Note how they take it even though it lacks any proof of origin and authentic chain of narration in their references!

⁵ Al-Musannaf of Ibn Abi Shaybah 8: 161/ H. 28.

⁶ Refer to various traditions (ahadith) with nearly similar wordings and bearing the same meanings in: Tuhfat Al-ahwazi 7: 333. Al-Mu'jam Al-Kabir of Al-T'abaraani 18: 51. Kanz Al-Ummal 1: 377/H.1637. Shwaahid Al-Tanzil 1: 270. Tafsir Al-Qurt'ubi 2: 9.

In the Mustadarak of Al-Hakim Al-Naysaburi 3: 547, from Awf bin Malik in the chain of narration, he said that the Messenger of Allah (s) said: “My ummah will be divided into... seventy and so groups. From among them the causers of the worst calamity to my ummah are those who make analogy of matters based on their personal opinions; they prohibit what is permissible and permit what is prohibited.”

Why do division and disagreement occur among Muslims to this extent while their Book is one and their Prophet is one?

You observe one releases his hands during prayers while another one holds them; the second one stands with his legs wide apart and yet the other one stands holding them tight. The third one washes his legs during ablution and another one wipes them. The fourth one recites *Basmala* (saying Bismillah al-Rahman Al-Rahiim) loudly while another one says it unheard. This one says Aameen and the other does not say it. Yet surprisingly each of them ascribes their words and deeds to the Messenger of Allah (s) although there are clear contradictions and differences among them.

Would it be possible that the Messenger of Allah (s) has said or has done all of that so that we say the two narrations or all of them are authentic at the same time, as

It is similarly mentioned in Al-Muhalla of Ibn Hazm 1: 62. Al-Mustadrak Al-Hakim 4: 430. Majma' Al-Zawa'id 1: 179. Al-Mu'jam Al-Kabir of T'baraani 18: 51. Musnad Al-Shamiyyin 2: 143.

they claim?! Or his action was one in all these circumstances?!

If this is the case, from where did the differences and contradictions which defended them or ignoring them become difficult to emerge? Do you think we are obliged to abide by the laws of Allah based on one opinion or we are commanded to accept and follow differences and contradictions? How is it possible to interpret the fact that one companion narrates contradicting narrations?!

How do two opinions in Sharia Law, one calling to diversity and another calling to unity, emerge at the same time?

If the Legislator aimed to promote difference and diversity, why did the Messenger of Allah (s) limit the group that attains salvation from the ummah to only one group from seventy-three of them, stating that all the rest are in hell fire?

According to the former interpretation, does it not entail that all the groups attain salvation and only one is in hell

fire? Indeed, it leaves no place for the assumption that even one group will be in hell fire!!!

And if the Legislator aims to establish unity, why are diversity and difference promoted and practised to the contrary? Is it then acceptable what is said literary that difference of opinion and disagreement of the ummah is mercy? Then what is the meaning of the call and focus of the Almighty Allah to the unity of words?

If difference and diversity were the need of the Legislator, what is the meaning of His word:

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

“Had it been from other than Allah, they would have found in it so many differences and contradictions (*Ikhtilaf*)”?⁷

Similarly, His word:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

⁷ Al-Nisaa': 82.

“And (know) that this is My path, the right one. So, follow it, and follow no other ways, for they will lead you away from His way; this He has enjoined you with that you may guard (against evil)”.⁸

Thus, belief in diversity or unity, in our opinion, goes back to the causes of the division of Muslims after the Messenger of Allah (s). That is, their division mainly into two basic approaches:

1. The approach of absolute obedience = **Unitary**
2. The approach of approbation and opinion = **Diversity and Multiplicity**

We have elaborated these two approaches in our lessons about the reasons for the prevention of documentation of prophetic traditions (ahadith), explaining therein the root of approbation and personal opinions with Arabs before the advent of Islam, their attitude towards the Messenger of Allah (s) and the way they treated him. We discussed there that they used to treat him as if he were like any other person who errs sometimes and gets things right

⁸ Al-An'aam: 153

some other times. They considered him a person who is dominated by emotion. That is, things he may not say when he is happy but may say when he is angry. They believed that he was nothing more than a hardworking leader who was successful in attaining victory. His teachings were nothing more than his own decisions and rules, and Allah (SW) did not reveal anything about it.

To unite the nation, Islam came with testimony (shahadah), “That there is no deity except Allah (*a Laa ilaaha illaa Allaah*)” and “that Muhammad is the Messenger of Allah (*anna Muhammadan Rasuulullaah*)”. The first testimony was meant for all Arabs and then for the whole world as one ideology or belief, calling to the unity of the Deity and denial of other gods and idols that are found with them. The second testimony means giving an end to the multiplicity of leadership and tribal conflicts and killings. It is meant to be committed to unite under one leader, that is, the messenger of humanity as a whole. In other words, Islam wanted their unity in Allah as Qaida (ideologically) and take Muhammad bin Abdallah (s) as a divine, political and social leader because the unity of

thought and leadership is one of the issues that empower the ummah and keeps them exalted. On the other hand, difference and diversity lead to division, conflict and weakness.

Now, let us see some issues related to Al-Ta'abbud and Al-Muta'abbiduun (absolute obedience and the obedient ones) as well as Ijtihad and the Mujtahiduun (approbation (Jurist Reasoning) and practitioners of approbation (Juristconsults), and the role of each of them in prophetic ablution in general.

Al-Ta'abbud and Al-Muta'abbiduun (Absolute Obedience and the Obedient Ones)

We told you that the Noble Qur'an and the Prophetic Sunna (tradition) do not accept diversity; rather they came to eradicate the belief of the time of arrogance (Jahiliya) which is based on the love of the self and covetousness for leadership. That is why Allah, The Exalted, emphasized repeatedly in the Noble Quran in various verses concerning the obligation of following the Prime Prophet (s).

To give few examples of His words among many:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

“Whoever obeys the Apostle indeed obeys Allah.”⁹

Allah also says:

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ

“And he who obeys Allah and His Apostle, and fears Allah, and is careful of (his duty to) Him, these are the ones that are the achievers.”¹⁰

Again, His word:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا
أَعْمَالَكُمْ

“Oh, you who believe! Obey Allah and obey the Apostle, and do not make your deeds of no effect.”¹¹

Similarly:

⁹ Al-Nisa’: 80

¹⁰ Al-Noor: 52

¹¹ Muhammad: 33

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“The response of the believers, when they are invited to Allah and His Apostle that he may judge between them, is only to say ‘we hear and we obey’; and these are the ones that are the achievers.”¹²

Allah also says:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

“And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and his Apostle have decided a matter; and whoever disobeys Allah and His Apostle, he surely strays off a manifest straying.”¹³

These are only a few examples of the noble verses that command and oblige the believers to follow and obey the

¹² Al-Noor: 51

¹³ Al-Ahzab: 36

Apostle (s). The majority of the verses are related to obedience to Allah (s.w), and this indicates that the commandment of the Apostle (s) is the commandment of Allah (s.w).

Not to mention the verses which clearly reveal the lofty status and greatness of the Holy Prophet (s), like the word of Allah:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (٤)

“He does not speak out of desire. It is not but revelation that is revealed.”¹⁴

It is also possible to mention many other verses of praise for those who obey the words of the Apostle with absolute obedience. For instance, the Word of Allah:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ

¹⁴ Al-Najm: 3 and 4.

“Only those are believers who believe in Allah and His Apostle, and when they are with him in a momentous affair they go not away until they asked his permission; surely they who ask your permission are they who believe in Allah and His Apostle.”¹⁵

Similarly, there has come prophetic sunnah (traditions) that repeatedly and insistently command and oblige the believers to follow and obey the words and deeds of the Apostle (s) with absolute obedience and strict following.

It is narrated in the Hadith of Arikah (Hadith of the Couch), that the Holy Prophet (s) has said:

“The time will come soon when a man will be leaning on his couch and as my hadith is said to him, he will answer, ‘the book of Allah is between us and you. We will deem lawful whatever we find lawful in it and we deem unlawful whatever we find unlawful in it.’ Behold that whatever the Messenger of Allah (s)

¹⁵ Al-Noor: 62

deemed unlawful is the same as what Allah deemed unlawful.”¹⁶

There are more similar narrations on this issue but only a few have been mentioned here.

This is in addition to the various prophetic hadiths that praise those who sincerely obey the words, deeds and decisions of the Holy Prophet (s). Let us consider some of the words of the Holy Prophet (s) on this.

Once the Holy Prophet said:

“O people of Quraish! You must either refrain or a person whom Allah has tested his heart with faith, and who will strike your neck with a sword for the sake of religion will be raised against you. They asked, “Who is he, o the Messenger of Allah?”

Abubakr also asked, “Who is he, o the Messenger of Allah?”

¹⁶Musnad Ahmad 4: 132. Sunan Ibn Majah 1: 6/12. Sunan Abi Dawud 4: 200 / 4: 26. Al-Sunan Al-Kubra of Al-Bayhaqi 9: 331. Al-Ahkam of Ibn Hazm 2: 161. Al-Kifaya of Al-Khatib: 9. Al-Mustadrak 1: 108. Al-Faqih wa Al-Mutafaqqih 1: 88.

Umar also asked, “Who is he, o the Messenger of Allah?”

The Holy Prophet then answered, “He is the shoe mender.” The Prophet had just given one of his shoes to Ali to mend it.”¹⁷

Similarly, the word of the Holy Prophet (s), about **Ammar bin Yasir**, where he (s) said:

“Indeed, Ammar is full of faith from head to toe.”

The Prophet (s) also said:

“He who is hostile to Ammar becomes an enemy of Allah. He who bears a grudge against him and makes him angry will make Allah angry.”¹⁸

Similarly, note what the Apostle (s) said about Hanzalah who rushed out of his home responding to the call of the Messenger of Allah (s) during the campaign of *Uhud*. He was a newly married young man at the time but he left his wife on the first wedding night. He left in a state of ritual

¹⁷ Kanz al-Umaal 13: 173, 107 and 115.

¹⁸ Al-Isabah 2: 512.

impurity and he did not have time to make *gusl* (purification bath/bathing after sexual intercourse or a wet dream). He was martyred in Uhud while he was in this situation.

The Prophet (s) then said about Hanzalah:

“The angels will bathe this friend of yours.”

They asked his wife about it and she answered, **“He rushed out when he heard the shouting while he was in ritual impurity.”**

The Apostle (s) then said, **“That is why the angels gave him a bath.”**¹⁹

Ijtihad and the Mujtahidun

The approach of absolute obedience (ta’abbud) was the acceptable and authentic way that Allah desired for His believing servants. That is, they believe in Allah and believe in His Apostle (s), follow his footsteps and commandments, refrain from whatever he forbids and he

¹⁹ Al-Isabah 1: 361.

admonishes, accept him as a leader and obey him with strict commitment, giving no place for personal opinions or without any influence of inherited personal views.

However, the reality of the time reveals that there existed companions (sahabas) who dared to assume that the Messenger himself makes mistakes and errs. They used to disobey and stand against his words and actions. This is, of course, not something new in religions. The Noble Qur'an and the Sacred Sunnah tell us that it is the custom in the history of former religions. People believed in their prophets in general. Among them, some had a special connection to the prophets of their time. Some of them were intimate to them and some were their disciples. Similarly, there were who disbelieved and falsified their prophethood. There was also another group of people among those who believed in the prophets. This group believed in the prophets but they disagreed among themselves; they did not understand correctly what the prophets brought them, or they understood but they mixed their belief with their sentiments, personal view and errors in what they understood!

Anyway, there is no doubt that the Noble Qur'an has revealed to us that there were companions who embraced Islam and believed in Allah and His Messenger. But there were also a considerable number of them who fell short of absolute obedience to the Holy Prophet (s) as they did not know the sacred position of the Messenger of Allah (s), and the scope and extent of the obligation of obedience to him (s). That is why they were sometimes treating him as any ordinary person. They used to oppose him, object to him in some cases, raise their voices over him, and many other similar things.

The Noble Qur'an exposed and clarified these irresponsible situations and provided remedy to many of them. The All High and All Sublime Allah said:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

“And it behooves not a believing man and a believing woman that they should have any choice in their matter when Allah and his Apostle have decided a

matter; and whoever disobeys Allah and His Apostle, he surely strays off a manifest straying.”²⁰

Allah also says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا
فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا (٦٥)

“But no, by your Lord, they do not believe (in reality) until they make you a judge in all disputes among them and thereafter find no resistance (nor impediment) within their souls as to what you have decided, but submit with entire submission and total conviction.”²¹

He (sw) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا
تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا
تَشْعُرُونَ

²⁰ Al-Ahzab: 36

²¹ Al-Nisaa': 65

“O you who believe! Raise not your voices above the voice of the Prophet, and shout not words at him as you shout to one another, lest your deeds become null while you are unaware.”²²

In this verse of the Qur'an, it is so clear that the addressees are believers who utter and affirm the two testimonies (*Shahaadatein*). They were not convicted of committing adultery or murder but were admonished for raising their voices above the voice of the Holy Prophet (s). They were shouting in his (s) presence in a manner it exposes that they were not behaving according to the demand of the position of Prophethood. They considered the Apostle (s) as an ordinary person like them. Thus, they believed that there was no need or obligation of obeying the words and deeds of the Prophet (s) as a prophet. That is why they were warned of nullification of their entire deeds if they do not stop behaving with the Prophet (s) the way they used to do.

Similarly, we see the word of the Most High Allah:

²² Al-Hujurat: 2

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْخُذْتُمْ
إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ
الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ

“O you who believe! What (excuse) have you that when it is said to you: Go forth in Allah’s way, you should incline heavily to earth; are you contented with this world’s life instead of the hereafter? But the provision of this world’s life compared with the hereafter is but a little.”²³

Allah also says:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ
لَهُمْ عَذَابًا مُهِينًا

“Surely (as for) those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and in the hereafter...”²⁴

In addition, His (sw) word:

²³ Al-Tawba: 38

²⁴ Al-Ahzab: 57

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ
وَيَتَنَاجَوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ

“Have you not seen those who are forbidden secret counsels, then they return to what they are forbidden, and they hold secret counsels for sin and revolt and disobedience to the Apostle...”²⁵

Al-T’bari quotes in the commentary of the word of Allah: **“O you who believe, be not forward in the presence of Allah and His Apostle...”** Ibn Jinni stated that the meaning of the verse is, “Do not act upon your preferences ignoring what Allah and His Apostle (s) commanded you to do.” This is the meaning of the common reading of the verse, that is, “Do not give priority to any matter over what Allah commanded you to do.”²⁶

These verses and more similar ones, without any doubt, clearly reveal that there existed such a group of people in Islamic society since the very advent of the Islamic Message. When one ponders over these verses and

²⁵ Al-Mujadalah: 8

²⁶ Majma’ Al-Bayaan 5/129.

investigates the background of their revelation, it becomes clear that this group was not few as such. Rather, they make up a considerable portion of the then population in both scope and identity. That is why we see that it has influenced and formed a considerable number of Muslims with such thoughts and views.

The shreds of evidence that support this issue are not limited to verses of the Noble Qur'an only. The sacred prophetic tradition (hadith) did not only reveal verbally and practically the existence of such a party but also criticized and refuted it. This party did not limit their actions and their interpretations (ijtihad) to the speeches of the Apostle but they indeed went further to the Noble Qur'an.

That is why the Apostle (s) said to some of his companions: ***“How dare you blow some part of the Book of Allah by some part of It! Those who lived before you perished because of this.”***

In another narration, the Apostle (s) said: ***“Is the Book of Allah abused and ridiculed as such while I am alive among you!?”***

In a third narration, the Messenger of Allah (s) also said: ***“Did you receive any commandment for this or are you created for this purpose; so that you blow a part of the Book of Allah with another part of It?! Behold whatever you are ordered to do, and obey accordingly, and refrain from whatever you are prohibited.”***²⁷

The Messenger of Allah (s) indeed admonished and warned his companions concerning their abuse and mistreatment of Qur’anic and Prophetic words, for faith in Allah and His Messenger entails absolute surrender and obedience to the words of Allah and the commandments of the Holy Prophet (s). Disbelief in the holiness and

²⁷Musnad Ahmad 2: 192. Musnad Abi Ya’laa 5: 429 / H. 3121. Kanz Al-Ummal 1: 383 / H. 1661. Sunan Al-Nasa’i 6: 142 / 3401- via a chain of narrators from Mahmood bin Lubeyd where he said: “The Messenger of Allah was told about a man who divorced his wife with three utterances of divorce all at once. The Holy Prophet (s) stood up with anger and said, “How come the Book of Allah is abused like this while I am yet present amongst you?!” Upon this, a man rose and said, “O the Messenger of Allah, shall I kill him?”

infallibility of the Apostle (s), and disbelief in his words and deeds contradicts the absolute belief in Allah and the Messenger.

Allah (sw) warned of the consequences of this kind of thinking and stated that it will cause calamities and draw one to disasters. A narration from Zubeyr bin Al-A'wam in the commentary of the word of the All High Allah: ***“O you who believe, respond to Allah and His Messenger... up to His word, “and fear a trial which will not strike those who have wronged among you exclusively-”***²⁸

Zubeyr then said. “We have been reciting this verse for a long time but we did not see to whom it referred. However, finally, it became evident that we are the ones referred to by the verse.”²⁹

Al-Siddi said that it was revealed particularly concerning the people of Badr and they were inflicted with the trial on the Day of Jamel³⁰ (*The War of Camel- named after the camel*

²⁸ Al-Anfal: 24-25.

²⁹ Tafsir Ibn Katheer 2/488-489

³⁰ Tafsir Ibn Katheer 2: 488-489

that was ridden by the wife of the Prophet, A'isha, during the war against Imam Ali).

As the emergence of this kind of belief in the newly formed society in the era of Islam is an issue that is in concord with the history and description of the Qur'an about the life of the past nations, the Holy Legislator then weighed and discriminated between the two parties, and clarifies the right group and the correct path. Thus, absolute obedience is the only way of salvation. It is the desire and the will of the All-High Allah. The methodology based on Ijtihad, personal opinions, and interpretations of affairs according to personal taste, emotional attitude, personal interests and inherited ideologies is contrary to Allah's desire and the correct path. Allah, the All High says:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ
جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَئِكَ الَّذِينَ
يُؤْمِنُونَ بِاللَّهِ

“Only those are believers who believe in Allah and His Apostle, and when they are with him in momentous affair they go not away until they asked his permission; surely

they who ask your permission are they who believe in Allah.”³¹

The Holy Qur'an, in this Noble Verse, confirmed that asking the Apostle (s) for permission is the manifestation of faith in Allah. That is, those who ask for permission possess firm faith (belief) and the correct understanding of the obligation to obey the Apostle (s), and strict adherence and obedience to his words and deeds, contrary to those who do not agree with this view and contradict with it, or interpret it according to their personal opinions and their *ijtihad*.

Similar other verses of the Qur'an that talk about this issue can be mentioned.

The Mujtahidun During the time of the Prophet (s)

The *Mujtahidun* (those who preferred to interpret religious laws and rules according to their personal views instead of absolute obedience to the commandments of Allah and His Apostle) during the time of the holy Prophet (s) had a

³¹ Al-Noor: 62

considerable impact on society. They created for themselves a job that the Holy Prophet (s) prohibited them from. They went beyond their limits and boundaries and dared to display their objection which history has never witnessed of its nature. They used to object and deny clear proofs (nass) in favour of their ijtiḥad.

Among these kinds of actions is what Khalid bin Walid did to the children (tribe) of Jazimah in the year 8 A.H. when the Messenger of Allah (s) sent him to call the Jazimites to Islam. The Holy Prophet (s) did not send him to wage war on them. However, Khalid bin Walid ordered the Jazimites to disarm themselves and put their weapons down. When they did so, Khalid played treachery and exposed them to swords to take revenge for what was between them during the time of Jahiliyya (ignorance). When the Holy Prophet (s) received the news of the incident, he (s) raised his hands to heaven and said:

“O Allah! I am innocent of what Khalid has done.”

He (s) immediately sent Ali bin Abi Talib with blood-money to all who suffered loss...³²

The killing of Mardas bin Nahik by Usama bin Zayd is another example. Even though it was so obvious that shedding the blood of a Muslim is strictly forbidden, Usama killed Mardas while the latter uttered Takbir (said AllahuAkbar) and the Shahadatayn (the Two Testimonies). After all this, Usama killed him and confiscated his sheep with the pretext that Mardas only surrendered (testified that he is a Muslim) out of fear of the sword. When the Holy Prophet (s) learned what happened, he (s) said:

“You killed him out of covetousness for what was with him.”

He then recited a verse of the Qur’an, which reads:

“Do not say to anyone who offers you peace: `You are not a believer`. Do you seek goods of this world’s life?”³³

³² Al-Kamil fi Al-Tarikh 2: 255-256; Siirsat Ibn Hisham 4: 70-78.

Another incident was when the Prophet (s) distributed the war booty, a man from the Ansar said:

“By Allah! This is a distribution not intended to please Allah.”

When the Holy Prophet (s) was informed of that statement, the color of his face changed and he was so upset. Then he (s) said:

“Musa (Moses) was troubled with more than this but he remained patient.”³⁴

It is so odd that the party with this way of thinking used to practice their wrong thoughts even in the matters that the holy Prophet allowed to be practiced. That is, the Holy Prophet (s) permitted some matters to be practiced but they abstained from doing them. When the Holy Prophet (s) was informed of this situation, he (s) was upset and said:

“What is the matter with this people that they dare to refrain from the things that I practice? By Allah, indeed

³³See Tafsir of Fakr Al-Razi 11: 3. Al-Kashaf 1: 552. Tafsir of Ibn Kathir 1: 851-852. Verse 94 of Surat Al-Nisa’

³⁴Sahih Al-Bukhari 8: 31/ Book of Discipline- Chapter on ‘Remaining Patient on Troubles’.

I am the most Knowledgeable person of all and the most God-fearing person among them.”³⁵

Worse than this, some of those people who were in favor of this approach troubled the Holy Prophet (s) and annoyed him (s) by showing disrespect towards him and his wives. Talha and another companion (he is Usman bin Affan in the narration of Al-Siddi) even said:

“How come that Muhammad gets married to our women when we die, but we cannot marry his women when he dies!? If he dies, we shall indeed marry his wives”.

In another narration, Talha is reported to have said:

“If I lived after Muhammad, I would indeed get married to Aisha.”³⁶

Talha was interested in Aisha and Usman was interested in Ummu Salamah.

³⁵Sahih al-Bukhari 8:31/ Book of discipline- Chapter on ‘those who never face people with reproach’

³⁶Tafsir al-Razi 25/225; Tafsir al-Qurtubi 14/229; Tafsir Ibn Kathir 3/506; Al-Durr al-Mansur 6/639; Tafsir al-Baghawi 3/541; Ma’ani al-Qur’an-al-Nuhas 5/373; Ruuh al-Ma’ani 22/73; Ghayat al-Sul fi Sirat al-Rasul:223; Al-sirah al-Halabiyyah 1/448; Al-Tabaqat al-Kubra 8/201; Zad al-Masir 2/712.

Allah the Almighty thereby revealed the following verses
in the Noble Qur'an:

وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ
أَبَدًا

**“It belongs not you to hurt the Messenger of Allah (in
any way) and nor to marry his wives after him ever.”** ³⁷

And His (s.w) Words:

إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

“Whether you declare a thing or keep it hidden,
(regarding marrying the Prophet's wives after him) **God is**
Aware of all things (a threatening remark to those who
used to hurt the Prophet or make mention of marrying his
wives after him).”³⁸

And His (s.w) Words:

³⁷ Al-Ahzab: 53- from Al-Siddi in the commentary of the verse- Al-Durr al-Manthur 5/214.

³⁸ Al-Ahzab: 54

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا

“Those who hurt Allah and His Messenger, Allah has cursed them in this life and the Hereafter, and has prepared for them a demeaning punishment.”³⁹

And His (s.w) Words:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

“The Prophet has a greater right over the believers than they have over their own selves, and his wives are similar to their mothers (in terms of the obligation of their reverence and the prohibition of marriage to them after his death.”⁴⁰

Another remarkable incident that catches one’s attention is that Abubakr and Umar were not exceptional to this sort of Ijtihad. We indeed see them taking part in objecting to the Holy Prophet (s) and ignoring his (s) commandments⁴¹;

³⁹ Al-Ahzab: 57

⁴⁰ Al-Ahzab: 6

⁴¹ Al-Isabah 1/484; Hilyat al-Awliya’ 3/227; Al-Bidayah wa Al-

and particularly Umar bin Khattab who differed from and contradicted with the Messenger of Allah in many instances.

For instance, his objection to the Prophet's prayer on a hypocrite;⁴² his show of dissatisfaction when the Prophet made distribution of some goods among his companions⁴³; his confrontation of the Prophet (s) with harsh words during the Treaty of Hudaibiyya;⁴⁴ his request of the Prophet (s) to use the Jewish scriptures in the Shari'ah,⁴⁵ and his description of the Prophet (s) as "he hallucinates"⁴⁶ or "the pain has overcome him"... are some among the many that can be mentioned.

Similarly, in the ijtiḥadat that the Prophet (s) was objected to in his lifetime, it is worth mentioning that the Muslims

Nihayah 7/298; Musnad Ahmad 3/15.

⁴²Tarikh al-Madinah- Ibn Shaybah 1/372; Al-Durr al-Manthur 3/264; Kanz al-Ummal 2/419, Hadith- 4393.

⁴³Musnad Ahmad 1/20- from A'imash-from Shaqiq-from Salman bin Rabi'ah. And Muslim in the book of Zakaat (Alms).

⁴⁴Tarikh Umar- Ibn Al-Jwazi: 58.

⁴⁵Al-Musannaf-Abdarrazzaq 10/313; Majma' Al- Zawa'id 1/174.

⁴⁶Sahih Al-Bukhari 1/39- Book on Knowledge and book on the Sick; Sahih Muslim 3/1257, 1259.

were divided in the presence of the Messenger of Allah (s) when he (s) called for a pen and a piece of paper so as to write for them a document that would keep them safe from going astray. Among them were who said: “Do Carry out what the Messenger of the Allah (s) said.” And others said: “What Umar said is right.”

If this incident has to reveal something, it removes the curtain revealing that there existed two groups with different point of views until the last moments of the life of the Messenger of Allah (s). Hence, the approach of ijtiḥad based on personal views and opinions was strong and had great influence in the history of Muslims, in their understanding and their lives in general. This was what justified multiplicity and the legitimacy of personal opinions after the demise of the Messenger of Allah (s).

It is obvious to you that our focus in this research is to have knowledge of the ablution of the Prophet (s). This would be done by explaining the confusions and vagueness in legislation of Islamic laws in general and what is related to the ablution of the Messenger of Allah (s) in particular.

The Mujtahidun after the Prophet (s)

We have known that there were two groups of people during the time of the Holy Prophet (s). These were the *`Muta'abbid`* (those who were committed to absolute obedience) and the *`Mujtahid`* (those who preferred their own opinions and deductions in some matters in the religion). These groups existed up to the last days of the Prophet's life. For many reasons, the reign of *Caliphate* (successorship) after the Prophet (s) fell in the hands of the leaders of *ijtihad* and those who favored personal opinions instead of absolute obedience to teachings of the Messenger of Allah (s).

Among the decisions that they passed were the prohibition of the narrating of any hadith from the Messenger of Allah (s).

It is narrated in *Tazkirat al-Huffaz* that:

“Al-Siddiq gathered the people after the demise of the Messenger of Allah (s) and said to them, ‘You narrate from the Messenger of Allah (s) ahadith (traditions) than cause you discord among yourselves; and the generations that come after you will be even worse in differing and

conflicting. So do not narrate anything from the Messenger of Allah (s). If anyone asks you to do so, tell them, "Between us and you is the Book of Allah; so follow the lawful in it and refrain from the prohibited ones."⁴⁷

It has been also narrated by Urwah bin Zubayr that he said:

"Umar ibn al-Khattab once tried to deal with the problem of committing the Hadith to writing. The companions of the Prophet whom he consulted, encouraged him, but he was not quite sure whether he should proceed and he continued to hesitate and pray to Allah for a whole month for guidance and enlightenment. One day, moved by God's inspiration, he made up his mind and announced: "I wanted to have the traditions of the Prophet written down, but I recalled the former peoples who neglected the Divine Books and concentrated only on the conduct of the prophets; I do not want to set up the possibility of confusion between the Divine Qur'an and the Prophet's Hadith." I fear that the Book of Allah might be encroached

⁴⁷ Tazkirat al-Huffaz1/ 2-3; Hujjiyat al-Sunnah: 394.

upon. By Allah, I shall not allow the book of Allah to be contaminated by anything else.”⁴⁸

Similarly, it is narrated from Yahya bin Ja'idah that he said: “Umar bin Khattab once decided to write the sunnah but later it appeared to him not to do so. He wrote letters to all provinces: “Whoever has a document bearing a prophetic tradition, shall destroy it.”⁴⁹

From Qasim bin Muhammad bin Abubakr:

“Umar bin Khattab was informed that some people had books with themselves. He objected and disliked this matter. He then said: ‘Oh you people! I have heard that some books have been found in your hands. The most beloved ones to Allah are those who are just and upright. Do not leave any of them with you. You must bring all of them to me so that I see whatever I have to decide concerning them.’”

⁴⁸ Taqyid al-Ilm: 49; Hujjiyat al-Sunnah: 395- from Bayhaqi in the introduction part and from Ibn Abdalbarr as well.

⁴⁹ Taqyid al-Ilm: 53; Hujjiyat al-Sunnah: 395.

He said: “The people thought that he (Umar) wanted to see them and arrange them in a way that they may not cause any discord among the people. Therefore, they brought their books to him. He then burned all of them in fire and said, ‘These are like the scriptures of the People of the book’.”⁵⁰

In *Tabaqqat al-Kubra* of ibn Sa’ad and Musnad of Ahmad, Mahmud bin Labid said that he had heard Usman saying on the pulpit: “Nobody is allowed to narrate any hadith (tradition) from the Messenger of Allah (s) which he did not hear of them during the era of Abubakr and Umar.”⁵¹

⁵⁰Hujjiyat al-Sunnah: 395; In *Tabaqat al-Kubra* of Ibn sa’ad- ‘Mushnat ka Mushnat Ahl al-Kitaab’. (like the scriptures of the People of the book)

⁵¹ Al-Tabaqat al-Kubra 2/336; Al- Sunnah Qabla al-Tadwin: 97

From Mu'awiyah where he said:

“Narrate less from the Messenger of Allah, and if you want to mention a hadith from him, say what used to be said about him during the time of ‘Umar.”⁵²

These textual shreds of evidence reveal that Muslims were divided into two groups:

1. The approach of the two elderly persons (Shaykhayn) and the other khalifas who followed in their footsteps. These were against the recording of the prophetic ahadith (traditions) and they used to spy on the companions and prohibit them from narrating any tradition from the Messenger of Allah (s).

2. The approach of the other group of the companions (Sahaba) who believed in the necessity of the recording of the Prophetic Sunnah even during the time of Umar bin Khattab. Among these are Ali bin AbuTalib, Mu'az bin Jabal, Ubay bin Ka'ab, Anes bin Malik, Abu Sa'eed al-Khudri, Abu Zarr and others. You see these companions of the Prophet (s) were committed to recording and

⁵² Kanz al-Ummal: 291.

narrating even if a yoke was put on their necks. This is pertinent to the saying of a narrator:

“I once went to Abuzarr while he was sitting at the Jamrat al-Wusta, answering the questions of lots of people who were gathered around him. Meanwhile a man⁵³ came to him and stopped in front him and said: “Are you not prohibited from making *futya*⁵⁴ (making verdicts)?

He raised his head and said:

“Are you spying on me? Let it be known to you that even if you are to put a valve on this- pointing to his mouth- and if I think there is a word which I have heard from the Messenger of Allah (s), I will never doubt to say it out before my assassination is over.”⁵⁵

⁵³ According to Tarikh Dimashq: 66/93, it is mentioned that he was a young man from Quraysh. In Fath al-Bari: 1/148, it is stated, “the person who confronted him is a young man from Qurash.”

⁵⁴ In Fath al-Bari, Ibn Hajar said that the person who banned him from fatya is Usman.

⁵⁵ Sunan Al-Darimi 1/136; Siyar A’lam al-Nubala’ of al-Zahabi 2/64; Ibn Sa’ad in His Tabaqat 2/354; Al-Bikhari in his Sahih 6/25- but he omitted part of the narration and failed to mention Usman or the young man of the Quraysh who acted as spy on Abuzar al-Ghifari. He simply mentioned the statement of Abuzar, “If you put a valve in my mouth...”

So, you see that the khalifas and their followers were prohibiting the narration and recording of the traditions (ahadith) and they used to beat and intimidate the narrators.

From here, difference and conflicts emerged between the two groups. One of them believed in the necessity of narrating and recording the Sunna, whereas the other one was committed to banning and prohibition of narration and recording of the Sunna. One says that the necessity of crosschecking what is quoted from the Apostle against the Noble Qur'an, and whatever is in agreement with the Qur'an is accepted, and that which does not match with the Qur'an is rejected. The other group claims that it is not necessary to do such a thing and label such an act the works of the *Zanadiqah* (Heretics).

This way, the two groups gradually developed the basis of their thoughts.

Uthman and Ijtihad

In the midst of these incidents, the establishment of the approach of ijtiḥad and personal opinions as tools of

controlling emerging affairs paved the way to make the approach of the two old men (*Shaykain*) a third choice and share, besides the Book of Allah and the Sunna of the Prophet (s).

They made this approach that emerged from *ijtihad*, a principle which must be strictly followed by the person who becomes the next successor (*khalifa*) after Umar bin Khattab. Uthman bin Affan accepted the proposal. However, Ali bin Abi Talib rejected it with total rejection. Because accepting such a deal means ignoring and giving up the approach of absolute obedience, and involving in the approach of *ijtihad* and personal deductions. This is unacceptable to Ali bin Abi Talib depending on the Messenger of Allah (s) and the Noble Qur'an, as we have explained earlier. Accepting such an offer entails the establishment of the Shari'a upon newly emerged thoughts and baseless innovations.

It was obvious that Abdurrahman bin Awf wanted this precondition to make Uthman bin Affan act according to the *ijtihad* of the two old men. He restricted the circle of the authenticity of shari'a to the approach of the two

Sheikhs (old men). However, what really happened later was contrary of what the two Sheikhs and Ibn Awf wanted to be. This is so because the very nature of ijtiḥad does not allow making such a restriction without having any strong convincing logic.

The legislation of the sunna of the two sheikhs- according to the approach of ijtiḥad- and upgrading it to the level of the Prophetic Sunna came for the application of what had become a sunna that emerged from personal opinions during their time, and moving it forward to the level of legitimacy and prohibiting others from opposing them. Uthman used to think that he was by no means inferior to the two sheiks. Thus, what was the justification for strictly following the views and footsteps of the two sheikhs rather than establishing his approach and different views based on his own ijtiḥad?!

Uthman then went on following the method of the two sheikhs for some time until he wanted to be independent and decided to establish his approach. Therefore, he made himself the third person in announcing and revealing the approach of ijtiḥad. He then faced strong opposition and

objection. The voice of protesters started to go louder and louder for the circle of his ijtiḥad went beyond the former ijtiḥads and it resulted in expelling him from the position he was given. In this way, the circle of the ijtiḥad of the two sheikhs was completed after reaching its peak during the time of Uthman. He was accused of corrupting and misrepresenting the religion. He was then described as similar to the Jewish Na'thal⁵⁶ and others.

That was why we found so many people who criticized his views and expressed their objections to his approach. His new jurisprudential rules that he wanted to apply were opposed and rejected. Among these issues was the case of ablution (*wudhu* ') as you have seen and will see.

Uthman and Wudhu'

The consequences of ijtiḥad were clearly seen during the time of Uthman to the extent that no Muslim could tolerate them anymore. Finally, it caused the revolt against Uthman.

This change in the course of legislators and the life of Muslims in general was what made once Umar bin

⁵⁶ You will see references concerning this text later in this book.

Khattab ponder over the issue so that he summoned Ibn Abbas to ask him some questions. Umar once asked Ibn Abbas:

“How come that this nation differs while their Book is one, their Prophet is one and their Qiblah is one?”

Ibn Abbas replied: “O the commander of the faithful, the Qur’an was revealed on us and we read it; we knew why it was revealed and what it was revealed about. However, after us, there will be some people who will recite the Qur’an but they do not know why it was revealed. Everyone will entertain his own personal opinion. When it so happens that all nations entertain their own opinion, they will differ. When they differ, they fight and kill each other. Here, Umar rebuked Ibn Abbas and he returned. Umar called him again. He then knew what he said...”⁵⁷

This was actually what had happened. The companions differed on matters they know and on issues they do not know as well. Then, the majority of them started to take

⁵⁷ Kanz al-Ummal 2/333- H. 4167

action against Uthman. Only a few of them remained on his side.

Ijtihad and personal opinion remained the two judges in the mind of Uthman until finally ended up in his assassination. This is a sort of ijtiḥād that influenced the majority of the rules of the branches of the religion if not all, to the extent that the nation got confused even about the popular and clearest issues like the ablution (wudhu’).

Here, we take the phrase “*the wudhu’ of the prophet*” to see the extent of ijtiḥād and its impact on this branch of religion upon which the authenticity of *ṣolat* (prayer) is based. That is, prayer (ṣolat) is invalid without it (ablution). Then how come the ummah differed with the prophet (s) on wudhu’ even though the holy prophet (s) taught and demonstrated it for twenty-three years?! When did this difference occur? Who is at the backstage? What are the causes of the difference?

There is no doubt that during the time of the prophet (s), Muslims followed the footsteps of the Messenger of Allah (s) concerning the ablution. There was only one wudhu’. How did, then, the Muslims got divided into those who

‘wash twice and wipe over feet’ and those ‘who wash thrice including feet’?

So, it is not strange to see that some agree to use the combination of the two approaches as a precaution or choose from the two on the pretext of lacking adequate evidence for their choice. Yet everyone claims that he strictly follows the footsteps of the Apostle (s), gives credit for oneself and judges others’ actions as erroneous. Anyway, the wudhu’ has not been in various forms and did not reach us with differences to dispute over during the time of the Prophet (s), while the holy Prophet (s) was still among them.

And during the time of Abubakr, although short, we do not observe that there were differences on the matter of wudhu’. If there had been differences, it could have been revealed. This indicates that the issue of wudhu’ was stable among Muslims during his time. That is, they did not cease performing their ablution according to the ablution of the Prophet (s). We did not particularly receive any explanation on wudhu’ from Abubakr. This shows

that there was no difference and dispute over ablution during that time.

Similarly, we did not face any serious difference during the time of Umar bin Khattab except for some simple issues like the legitimacy or illegitimacy of wiping over shoes or sandals for ablution. This is the issue over which Ali and Umar differed.⁵⁸ Furthermore, it has been reported

⁵⁸ In the Tafsir of Ayashi 1/301-302, Imam Al-Sadiq (a.s) is reported to have said: Ali opposed the people and objected to wiping overshoes during the time of Umar bin Khattab. Similarly, on 1/207, via the chain of narrators from Zurara bin A'iyān and Abuhanifa, from Abubakr bin Hazm, he said: Once a person wiped on his pair shoes for ablution. Then he went into a mosque and prayed. Ali came and stepped on his neck and said to him: "Woe unto you! Do you perform prayer without ablution?"

The man answered: "I was ordered by Umar bin Khattab to do so."

The narrator said that Ali took the man by his hand and took him to Umar. He then said to him: "Look what this person narrates from you?!" Ali raised his voice.

Umar said: "Yes, I ordered him to do so! The Messenger of Allah wiped over his sandals."

Ali asked: "Is that before Sura Al-Ma'idah (The Table Spread) was revealed or after that?"

Umar said: "I do not know."

Ali said: "Why do you pass verdict on matters you do not know ...?"

that there was an argument between Sa'ad and Abdallah bin Umar in the presence of Umar himself.⁵⁹ We do not find any serious difference during this time. This does not affect the basis and essence of ablution.

Furthermore, the absence of any descriptive explanation from Umar concerning ablution reveals that there was no conflict over it during his time, particularly when we know that during his time, many countries were conquered and new converts needed to learn how to perform the ablution.

This is to mean that the chapter (surah) of Al-Ma'idah is among the last chapters of the Noble Qur'an that was revealed on the messenger of Allah (s) and the issue of ablution is clearly explained in that verse: "... and wipe your heads and your feet..." That is, the wiping is over the feet, not on sandals.

⁵⁹ In the Musnad of Ahmad bin Hanbal 1:366, according to an authenticated chain of narration from Khasif where he reported that Maqma (the servant of Abdallah bin Harith bin Nawfal) told him that Ibn Abbas said: "I was with Umar bin al-Khattab when Sa'ad bin Abuwaqqas and Ibn Umar asked him about wiping over pair of sandals. (Sa'ad used to think that wiping over sandals is legitimate whereas Abdallah bin Umar sees it illegitimate.) Umar judged in favor of Sa'ad. Ibn Abbas then said: "O Sa'ad! We know that the Prophet wiped over his sandals. However, was it before the revelation of Al-Ma'idah or before it?... He said: "Nobody will ever tell you that the Messenger of Allah (s) wiped over them after the surah Al-Ma'idah was revealed."

Umar kept silent and did not say anything about it.

If there were any differences or conflicts concerning the essence of ablution, obviously there could have been some texts or sayings from Umar or at least during his time. However, we do not see any of these things at that particular time. Thus, it appears that the issue of ablution was stable and there was no conflict or variance concerning it. Then what we can attribute to khalifa Umar bin Khattab is that he used to wipe his feet for ablution (*Al-Mash ala al-qaqdamayn*)⁶⁰

Yes indeed, the difference and conflict concerning ablution emerged during the time of Uthman bin Affan. This is pertinent to historical evidence and logical indicators, as brief discussion will follow sooner.

Al-Muttaqi al-Hindi narrated from Abumalik al-Dimashqi where he said: “It has been reported that differences and conflicts over ablution occurred during the caliphate of Uthman bin Affan.”⁶¹

⁶⁰ See Umadat al-Qari 2/240- where it is mentioned that Ibn Shahin is said to have recorded in the book Al-Nasikh wa al-Mansukh.

⁶¹ Kanz al-Ummal 9: 443/ H.26890.

Muslim also narrated in his Sahih from Quteyba bin Sa'eed and Ahmad bin Abdeh al-Dhabi where they said: "Abdulaziz- he is Al-Darewardi- told us from Zaid bin Aslam-from Himran (the servant of Uthman bin Affan) that he said: 'I brought Uthman bin Affan some water for ablution. He performed his ablution and said: 'Some people narrate from the Messenger of Allah (s) some traditions (ahadith) that I do not know what they are about. All I know is that I saw the Messenger of Allah (s) performing his ablution similar to mine just like this. He (s) then said: 'whosoever performs his ablution in this same manner, all his past sins are forgiven.'"⁶²

The above two narrations confirm that there were differences in ablution between Uthman and those people who were narrators from the Messenger of Allah (s), and this reveals the co-existence of the two approaches at that time: the approach of ijtihad and personal opinions that was claimed by the khalifah, and the approach of absolute

⁶² Sahih Muslim 1:207/ H.8. We also find from the same narrator in Kanz al-Ummal 9: 423/ H. 26797.

obedience that was followed by those who narrate from the Messenger of Allah (s).

In other words, there were two types of ablution:

1. Wudhu' (ablution) of Uthman bin Affan
2. Wudhu' (ablution) of hadith narrators from the Prophet (s)

That is, Uthman attempted to ignore the narrators by saying: "Some people narrate from the Messenger of Allah (s) some traditions (ahadith) that I do not know what they are about", in spite of his recognition that they are narrators of the hadith of the Messenger of Allah (s) without causing them any trouble or abuse them for their falsifying him or blaming him on the issue.

When we add the following points to the two narrations above, it becomes clearer to us that the difference and conflict occurred during the time of Uthman, not at any other time. These are:

A. The absence of any explanation or practical action about ablution from the two old men (Abubakr and Umar) as we have already mentioned.

Indeed the textual evidence we have is that the second khalifa-Umar- was among those who wipe over their feet in performing ablution. We see that Al-Ayni in Umdat al-Qari mentioned his name among the wipers of his feet when performing ablution.⁶³

Similarly, the hadith concerning wiping came from his son Abdallah according to what Al-Tahawi narrated on the authority of Nafi' from Ibn Umar that he used to wipe the outer part of his feet while he wears sandals and says: "The Messenger of Allah used to do like this."⁶⁴

It has been also narrated from Aisha that she opposed her brother Abdurrahman in his ablution and said to him: "O Abdurrahman, make your ablution complete and thorough. I have heard the Messenger of Allah say, 'Woe to the ankles from hellfire!'"⁶⁵

She wanted to use the phrase "complete your ablution" and "woe to the ankles from hell fire" to prove the necessity of washing the feet, whereas you know that these

⁶³ Umdat Al-Qari- Al-Ayni- 2/24

⁶⁴ Sharh Ma'ani al-Athar 1: 35/ H. 160.

⁶⁵ Sahih Muslim 1:213/ H. 25. Sunan Ibn Majah 1:154/ H. 452.
Abdurrazak's Al-Musannaf 1: 23/ H. 69. Al-Muwatta' 1: 19/ H. 5.
Musnad Ahmad 6: 112. Sharh Ma'ani al-Athar 1:38/ H. 188.

phrases do not show any evidence for what she intended. You rather see that she reveals that what she knows from the Messenger of Allah (s) is *maseh* (wiping over the feet) but at the same time, she considered the phrase “woe to the ankles from hell fire” as general evidence for washing the feet according to her own *ijtihad* or personal opinion.

If she had really seen the Messenger of Allah (s) washing his feet for ablution, she would have said: “O Abdurrahman, you have to wash your feet, for I have seen the Prophet (s) washing his feet when he performed ablution.” She would not have used the phrase, “woe to the ankles from hell fire” as a shred of evidence. She had never seen the Messenger of Allah (s) washing his feet, and yet she contended about the necessity of washing feet according to her own deduction from the word of the Prophet (s), not based on his practical action when making ablution. At some assumption level, this word and similar other traditions could be what the Bani Umayyah attributed to her.

From these circumstances, you came to know that the known mode of ablution to the Muslims involves wiping

over the feet from the time of the Prophet (s) until the time of the two Sheikhs (Abubakr and Umar). This is so because we did not see any explanation or description concerning ablution as there was no difference or disagreement about it during their caliphate times. The actions of their sons related to ablution confirm the same.⁶⁶

B. The absence of description or elaboration concerning ablution from those companions such as Abu Hurayra, Aisha, Ibn Umar who are well known for their abundant traditions and nor from the famous and elderly companions such as Ibn Mas'ud, Ammar, Abu Zarr, Salman, the wives of the prophet and even from his servants like Anes who contended for the ablution of

⁶⁶These are Abdallah bin Umar, Abdurrahman bin Abubakr, Muhammad bin Abubakr and Aisha bint Abubakr before the death of Sa'ad bin Abu Waqqas. According to Sahih Muslim and Al-Bayhaqi's Sunan Al-Kubra 1:230 and Al-Tabarani's Jami' al-Bayan 6: 180 and others, the conflict between Aisha and her brother Abdurrahman was on the day Sa'ad bin Abi waqqas died. Sa'ad died in the year 54 or 55 or 58 Hijra. See Usd al-Ghaba 2:293.

wiping the feet as opposed to the mode of ablution of Hajjaj bin Yusuf al-Thaqafi.⁶⁷

No narration or elaboration came from these personalities but naturally, narrations about ablution were supposed to emerge from these companions.

C. The number of traditions narrated by Uthman about ablution is relatively more than the traditions he narrated on various issues. These traditions are twenty of the total one hundred forty-two traditions he narrated on various subjects.

D. The existence of odd similarities among the traditions of Uthman about ablution, which are unique to him from the traditions of other narrators. In these traditions, there are indicators that he stands as an accused and blamed person on the issue and there are differences and conflicts with him about ablution.

E. The fabrication of some traditions to make those important personalities who were against Uthman in jurisprudence and politics so as to consider them as if they were on his side. It was intended to get some credibility by

⁶⁷ See the story in the Tafsir of Al-Tabari 6/82. Tafsir Ibn Kathir 2/44 and Tafsir of al-Qurtubi 6/92.

doing such sabotage. In this way, Uthman considered them in the list of those who supported him in his mode of ablution.

Those who opposed Uthman

After we came to know the history of the conflict and the division of Muslims on the issue of ablution, it would be quite important to look into the “personalities who narrate or speak on behalf of the Messenger of Allah”, because Uthman did not mention their names.

This can be approached by investigating and knowing the opposers who were persecuted or partially persecuted by Uthman bin Affan due to his other innovations like praying a complete Solat (four raka’at of Solat instead of two raka’ats) at Mina⁶⁸; his excuse for Ubaidullah bin Umar⁶⁹, his failure to pass penal law and his rejection of witness—on the matter of drinking of Alcohol (intoxicant)

⁶⁸ Tarikh Al-Tabari 4/268. Ansab Al-Ashraf 5/39. Sunan Al-Bayhaqi 3/144. Kanz Al-Ummal 8/238, H. 22720. Sahih Al-Bukhari 2/53. Sahih Muslim 1/481, H. 15, and 482/ H.17. Musnad Ahmad 3/159, 190. Majma’ Al-Zawa’id 2/155. Al-Muwatta’ 1/402, H. 201.

⁶⁹ Sunan al-Bayhaqi 8/21. Tabaqat Ibn Sa’ad 5/15. Tarikh al-Tabari 4/239. Tarikh Al-Ya’qubi 2/163. Al-Kamil fi al-Tarikh 3/75.

by Walid bin Uqbah⁷⁰, for instance, -making of Sermon prior to the two Eid Solats⁷¹ and the third call (Azan) for Friday prayer⁷², and others. When we enter into the investigation of the names of those personalities⁷³ who were persecuted by Uthman in those events, we came to know that they are the following ones:

1. Ali bin Abi Talib
2. Abdallah bin Abbas
3. Talha bin Ubaidullah
4. Zubayr bin Awwam
5. Sa'ad bin Abi Waqqas
6. Abdallah bin Umar
7. Aisha bint Abubakr
8. Anes bin Malik

⁷⁰Tabaqat ibn Sa'ad 5:17; Tarikh al-Tabari 4:274; Ansab al-Ashraf 5:34; Tarikh al-Khulafa':154; Al-Kamil fi al-Tarikh 3:106.

⁷¹Fath al-Bari 2:161; Sahih al-Bukhari 2:23; Sahih Muslim 2:602/H.102; Sunan Ibn Dawud 1:297/H.1142; Sunan Ibn Majah 1:406/H.1273; Sunan al-Tirmizi 2:21/H.529; Mushad Ahmad 2:38.

⁷²Ansab al-Ashraf-Al-Balazari-5:39; Al-Muhtazam 5:7; Al Mussanaf Abi Ibn Shaybah 2:48/H.3,4 and6; Tarikh al-Ya'qubi 2:162;

⁷³Let it be known to you that the list here is only meant for summary as an introduction to the topic. For more details, you may refer to Historical Research for Academic Purpose (Introduction) p 115-127.

When we realize that Ali bin Abu Talib, Abdallah bin Abbas and Anes bin Malik are among the well-known personalities who are known for their ablution of wiping the feet and among those who narrated many traditions, it becomes clear that they are the ones referred to by Uthman; and we also realize that they are the top and star of the companions to the contrary how Uthman depicted them by ignoring their status.

Furthermore, we can also add the list of some companions who tend to wipe their feet during ablution or who are said to be among those known as wipers of feet:

1. Ubbad bin Tamim bin Asim Al-Mazini
2. Aws bin Abi Aws al-Thaqafi
3. Rifa'a bin Rafi'
4. Abi Malik bin Al-Asha'ri
5. Abdallah bin Mas'ud⁷⁴
6. Jabir bin Abdallah al-Ansari⁷⁵
7. Umar bin Khattab⁷⁶ and others.

⁷⁴This inferred from the claim that he changed his mind and came to wash his feet. It means that he used to wipe before the claim.

⁷⁵Al-Ayni considered him among the wipers. See Umdat Al-Qari 2/24.

From here, it is possible to know whom Uthman considered as opponents to his type of ablution. We also realize the fabricated traditions that claim that Talha, Zubeyr, Ali and Sa'ad were in concord with the mode of ablution of Uthman. This becomes clearer when you knew that these companions were the opponents of Uthman in general and particularly Talha and Zubeyr were among the harshest companions to Uthman and among the first ones who called to his murder.

From the fact that some companions opposed Uthman in most of his Ijtihads, and their being listed in the group of those who wipe their feet for ablution and their absence in the list of those who wash the feet, we can deduce the companions who are referred to by Uthman. Similarly, other claims and words considered in this situation indicate that the persons intended were the personalities mentioned earlier.

⁷⁶Umdat Al-Qari 2/24.

Who initiated the defection (difference)?

Before we go into revealing who started the conflict and differences, we should present some of the textual references narrated in favour of the ablution of Uthman. By doing so, we would be able to come to the right inference to the context:

1. Muslim narrated in his Sahih on the authority of Himran who was the servant of Uthman where he said:

“I brought Uthman bin Affan some water for ablution. He then performed his ablution and said, ‘There are some people who narrate from the Messenger of Allah (s) traditions that I do not know. But all I know is that the Apostle of God (s) used to perform the ablution exactly similar to that of mine⁷⁷ and he (s) said, ‘whoever

⁷⁷Uthman used to emphasize on this meaning. His narrator here is Himran (Tuwayd al-Yahudiy) the Jew-his servant. In Sunan al-Darimi 1/53,56,58- “Whoever performs ablution similar to this”, in Bukhari 1/51-Sunan Abi Dawud-1/106; Sunan Dar Qutni 1:83/H.14- “I saw the Messenger of Allah (S) performing ablution similar to this ablution of mine.” In all these narrations Uthman invited and called people to his ablution and emphasizes that the ablution of the prophet (S) was similar to his rather than emphasizing that his ablution is similar to that of the Prophet (S).

performs ablution like this, all his past sins are forgiven.”⁷⁸

2. Al-Bayhaqi narrates via the chain of authority from Muhammad bin Abdallah bin Abi Maryam where he said:

“I once visited Ibn Dareh (servant of Uthman) at his place and he heard me while I was rinsing. He then said to me: ‘Oh Muhammed!’

I said, ‘At your service!’

He then said, ‘Do you want me to tell you about the ablution of the Messenger of Allah (s)?’

I said, ‘Yes indeed’.

He then said, ‘I saw Uthman bin Affan at Maqa’id⁷⁹... he then narrated the Uthmanian ablution in which he mentioned that: ‘He wiped over his head three times and washed his feet.’⁸⁰

⁷⁸ Sahih Muslim 1:207: H.8.

⁷⁹Al-Maqaid: It is said to be one of the shops of Uthman; it is also said to be ‘stairs’. It is also said to be a place near the mosque where he sits to help people with their affairs, make ablution and similar things. Uthman used to sit at crowded public places to invite and call people to the new type of ablution.

⁸⁰Sunan al-Bayhaqi-1:62-63

Furthermore, Darequtni on the authority of Muhammad bin Abi Abdillah bin Abi Maryam from Ibn Dareh where he said:

“Once I went to him (i.e., Uthman) while he was at his place and he heard me rinsing. He then said:

‘O Muhammad!’

I said: Yes Sir!

He said: Shall I tell you something from the Messenger of Allah (s)?

I said: Yes indeed.

He said: I saw that the Messenger of Allah (s) was brought some water for ablution while he was at his sitting place..., He narrated the Uthmanian ablution in which he said:

‘He wiped his head three times.’ He then said: ‘This was the ablution of the Messenger of Allah (s). I wanted to show you this.’”⁸¹

3. Dar Al-Qutni recorded with the chain of narrators from Umar bin Abdurrahman where he said:

⁸¹ Sunan Al-Dar Qutni 1/91: H.4.

“My grandfather told me that once Uthman bin Affan went out with some of his companions. When he arrived at a resting place, he sat down and requested some water for ablution... He then said, ‘I am actually in the state of ablution but I wanted to show you how the Prophet (s) performs his ablution.’”⁸²

4. In Sahih Muslim, with the chain of narrators from Al-Zuhri- (but Urwah narrated from Himran) where he said: “...by Allah, I have to narrate to you a hadith. I Swear to Allah that had it not been for a verse in the Book of Allah, I would not have narrated... I have heard the Messenger of Allah (s) saying:

‘No person performs ablution and does it in the best way and then prays unless by doing so his sins between that prayer and the next prayer are forgiven.’

He then recited the verse:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ...

⁸² Sunan Al-Dar Qutni 1/93:H.8

“Those who conceal what we have revealed of clear proofs and guidance)... up to His word “those who curse”⁸³.

5. From Himran where he said: “I brought Uthman some water for ablution. He performed ablution for a certain prayer and then said, ‘I have heard the Messenger of Allah (s) saying that anyone who performs ablution and does it in the best manner, his past sins are forgiven.’

He then turned to his companions and asked: ‘O so and so, did not you hear this from the Messenger of Allah (s)?’ He asked three of his companions for witness and all of them said: ‘Indeed we have heard him say so and we have comprehended it like that.’”⁸⁴

6. From Himran (servant of Uthman) where he said: “Uthman ordered for some water and made his ablution. He then laughed. He then said: ‘Don’t you ask me what made me laugh? They said: ‘O commander of the faithful, what made you laugh?’ He then said, ‘I have seen the

⁸³Sahih Muslim 1/206:H.6. The verse is in Surah Al-Baqarah:159.

⁸⁴Kanz al Ummal 9/424:H.26800.

Messenger of Allah performing ablution in the same way I just did.”⁸⁵

From Himran again where he said: “I saw that once Uthman requested for some water... (He completed the narration of his ablution)... He then said: ‘He laughed and said, ‘Don’t you ask me what made me laugh?’

We said: ‘What made you laugh, o the commander of the faithful?

He said: ‘What made me laugh is that when a person washes his face, Allah washes away from him all the sins that the person committed by his face.”⁸⁶

7. From Abdurrahman al-Baylamani-from Uthman where he made his ablution at al-Maqaid. He washed his hands three times each... he washed his feet three times each. Then someone saluted him while he was still performing his ablution. He did not respond to him until he completed the ablution. When he finished, he apologized and said: “Nothing prevented me to respond to your salutation except that I heard the Messenger of Allah (s) saying:

⁸⁵Kanz al-Ummal 9/436:H.26863.

⁸⁶Kanzal al-Ummal 9/442: H.26886

‘Anyone who performs ablution like this and does not speak anything but finally says *Ashadu anla ilaha’illalaha wahdahu laa sharika lahu wa anna Muhamadan abduhu wa rasuulu* (I testify that there is no deity other than Allah. He is One and has no partner, and Muhammad is His servant and His Messenger), the sins he commits between the two ablutions are forgiven.⁸⁷

In another narration from Al-Baylamani again, he observed that a person greeted Uthman while he was performing ablution and Uthman did not respond to him. When he finished, he apologized and said: “I saw the Messenger of Allah (s) performing ablution and a person recited greetings (salaam) to him and the Prophet (s) did not respond.”⁸⁸

So far, we discussed about some of the indicators that show as to who started the Khilaf (difference). It then becomes clearer that there are a number of clues that shade light that Uthman bin Affan is the initiator and the instigator of the variance and differences concerning the

⁸⁷Sunan Al-Daraqutni 1/92.

⁸⁸Kanz al-Ummal 9/443: H.26888

ablution. The Muslims did not accept his works and his deeds in his lifetime. When they know that the people differed with Uthman on this matter, the rulers of Umayyads or Abbasids emphasized the Uthmanian mode of ablution for what they saw as an advantage for the generation to come then.

We have seen that Uthman bin Affan appeared to confess his weakness when he observed the great number of those who wipe their feet, their narration from the Messenger of Allah (S) and the strength of their shreds of evidence. This can be seen from the fact that:

1- Uthman did not blame and accuse the people of lies or fabrication or innovations but he described them as narrators. He did not make people doubt them or falsify them. This is a testimony from him that they are narrators from the messenger of Allah (S), not liars or fabricators or innovators. If there were like that, he would describe them with what they deserve-as liars, innovators and the like, in the same way they did that to Uthman. He simply mentioned ignoring their narrations (hadith) by saying “I do not know what their narrations are about”.

By saying so, Uthman revealed to us the positions that those people have and the status they enjoy in general.

2. If those people were the ones who started the difference and conflict, Uthman would have used one of the three approaches and would have applied to them:

A. Punishment and prosecution: This was what Umar bin Khattab did to Dhabi' bin Usal al-Hanzali⁸⁹. This is the approach that Uthman used with some other companions even in the simple peripheral issues⁹⁰

B. Seeking help- He could have asked the Muslims for help and action so as to get rid of those who brought innovation to the religion, like Abubakr did to the people

⁸⁹He was a companion who used to ask about the vague (mutashabih) issues of the Qur'an like Al-Zariyat, Al-Mursalat, Al-Nazi'at. Umar hit him on the head till blood gushed out. He was whipped with two hundred whips. He was carried on pack-saddle and was exiled to Basrah. His payments and gifts were denied. He was marginalized and was left in solitude. He has made a lowly and useless person after he had once been honorable. Refer to Masa'il of Imam Ahmad 1:478/H.81. Al-Isabah 2:198-199. Sunan al-Daremi 1:54 and 55. Nasb al-Rayah 4:118. Al-Durr al-Mansur 2:7. Fatih al-Qadir 1:319. Tarikh Dimashq 23:411.

⁹⁰See Tarikh al-Tabari 4:251,284,318,398. Al- Kami Fi al-Tarikh 3:87,137,181. A-Al-Muntazam 4:360. Al-Bidayah wa Al-Nihayah 7:173,224. Ansab al-Ashraf 5:48. Sharh Nahj 3:48,49,50,54.

of Malik bin Nuwayra and others after being accused of not willing to pay the alms rate (Zakat)!

C. Debate and argument: Uthman could have summoned “those narrators” and debate with them with evidence in order to change the state of the Muslims by convincing them with knowledge. By doing so, he might make some of them change their minds. This is the approach used by Ali bin Abi Talib (as) when he sent Ibn Abbas to debate with the Kharijies, where some of them changed their minds.

Nevertheless, we do not see that Uthman used any of these approaches. He rather stood simply as a mere defendant of a blamed and an accused person whereas he exercised dictatorship and violence in his life. He prosecuted opponents of Sa’eed bin al-Aas in Kufa. He also prosecuted and dismissed Abuzarr. He prohibited Ibn Mas’ud from recitation and broke some of his bones. He beat ‘Ammar and badly injured him. He also blamed Ali and warned him for accompanying and treating Ammar and for being against the prosecution of Ammar.⁹¹

⁹¹See Ansab al-Ashraf: 5:55.

What can be noticed here is that in spite of his being harsh and strong, it appears that he (Uthman) was weak and reluctant when it comes to his proposals of Ijtihad, and when some of the Muslims opposed him in this regard. When he was opposed for his praying complete Solat (4 Rakats) at Mina, he did not say anything more than saying “This is only my personal opinion”⁹². When Imam Ali opposed him concerning the legitimacy of eating what is hunted during the sacred months, Uthman did not have the motive to argue except crossing his arms and saying: “Why don’t you just leave us alone?!”⁹³

However, the situation of the topic and the importance of the Sharia (the Islamic law) necessitate the use of power and strong determination if he were the owner of the right teachings and if the truth was with him.

In the presentation about his mode of ablution and his recommendations about it, it comes clear to you that Uthman showed some humbleness and hesitation and

⁹² Ansab Al-Ashraf: 5: 39. Tarikh Al-Tabari: 4: 268.

⁹³ Tafsir Tabari: 7:46

focused on the usage the terminologies used to describe the ablution like “performance of the ablution in best manner (the good ablution)”. Similarly, he called his loyalties to it, and he attempt to propagate the thought in a very calm and humble way.

Uthman also did not seek any help from the Muslims nor did he make them scream for it. Rather what happened was that Muslims shouted with grudges and gathered to eradicate the fabrication and innovations of Uthman till finally they managed to kill him.

Had it been “the narrators” that instigated the difference and the conflict, it could have caused the outburst of the Muslims and the narrators among them would have intervened and clarified the matter to the mass. By doing so, they could have freed the Khalifa from the obligation and avoided the protest as we have seen this in the case of refusal of paying alms (Zakat) where the companions took the responsibility of disseminating what they heard from the prophet (s) concerning people who refused to pay the alms-rate (Zakat), their penalty and the necessity of obligation of paying it.

On the other side, we also see some indicators that match this assumption and reveal to us that Khalifa is the one who started the difference. These indicators are:

A. Uthman did not mention by name any of his opponents. This indicates, somehow, his fear concerning the issue.

B. It has been already mentioned that he did not blame or accused anyone of lying and innovation. He simply described them as “narrators from the messenger of Allah (s).” He then claimed that he did not know them and ignored their narrations.

C. We do not find even the intimate companions of Uthman such as Marwan bin al-Hakam, Mughira bin Shu’ba and Zaid bin Thabit defending his mode of ablution. They did not take this responsibility and yet among them were those who defended him during the incident of *Yawm Al-Dar* (“the Day on the House”).

3. Uthman bin Affan used an unconventional method to announce his new mode of ablution, and this reveals his stand and his feeling as a person accused of innovating and recommending something new. We can prove this by considering the following points:

A. Uthman equipped some people, who were loyal to him and who were under his complete control, with the thoughts of his new mode of ablution. He used individuals like Himran and Ibn Dareh for this purpose. Himran was a Jew who was a captive of Ayn al-Tamr⁹⁴. He embraced Islam in the third year of the caliphate of Uthman. This shows that his narration of ablution from Uthman emerged later this time. Thus, this clearly reveals that the Uthmanian ablution emerged in the last six years of his reign. The issue is like other issues and like his other Ijtihads on which the Muslims objected to and finally brought an end to his life. It is the same matter that made imam Ali say about him: “Until his actions (deeds) hastened his death”⁹⁵

B. Uthman’s initiation of the teaching of the ablution by himself without being requested by anyone:

⁹⁴Tabaqat Ibn Sa’ad7:148. Tahzib-Kemal 7:303. Tarikh al-Islam ofAl-Zhabi:395. Mukhtaser Tarik Dimashq 7:253. Wafayat al-A’yan 4:181.Tarikh Baghdad 5:332. Tarikh Al-Tabari 3:415. Al-Akhbar al-Tuwwal:112. Mu’ijam al-Buldan 5:301. Ibn Qutayba’s al-Ma’arif:248.

⁹⁵ Nahj al-Balagha 1:35/Sermon 3

He always took the initiative without anyone asking him to learn. This can be seen in his eagerness to teach Ibn Dareh just by hearing him rising⁹⁶, or sitting at Maqaild (a resting place for talks and ablution) and deliberately start lecturing about the ablution of “washing the feet” (Wodhu’ al-Gusli)⁹⁷

The phrase “I would like to show you”⁹⁸ also indicates that he was eager and takes the initiative by himself. Mu’wiyah also used this style concerning the ablution of washing the feet and his addition of wiping the head with handful of water so that the water should drip from his head or tends to drip. He also used to express that he “demonstrates to them the ablution of the Messenger of Allah (s).”⁹⁹ The same phrase is used to the ablution attributed to Bara’i bin Aazib.¹⁰⁰ These are some of the evidences besides the majority of traditions (Ahadith) on

⁹⁶ Sunan al-Bayhaqi 1:62-63.

⁹⁷ Sunan Dar-Qutni 1:91/H.4

⁹⁸ Sunan Dar-Qutni 1:91/H.4 and 13/H.8

⁹⁹ Musnad Ahmad 4:94.

¹⁰⁰ Musnad Ahmad 4:288- Here Bara’ said to them “Please get yourself gathered at a place. I will show you how the Messenger of Allah used to perform ablution”. “He gathered his children and family and ordered for water for the ablution...”

the ablution of washing feet, which were taught and propagated by self-initiation without any request. And this makes the issue doubtable and there appears that there is something at the back stage.

C. Uthman's attempted of calling some group of companions as witnesses on the authenticity of his ablution so as to get proof of its legitimacy and so that he could obtain as many numbers of people as possible to support his new mode of ablution. In a hadith, it has been reported that he said:

“O so and so, is it not in this manner?”

He responded: “Yes indeed!”

Uthman then said: “O so and so, is it not in this manner?”

He said: “Yes indeed.”

This way he was able to get witnesses from a number of individuals from the companions of the Messenger of Allah (s).

He then said: “I praise and thank Allah for your agreement with me on this matter¹⁰¹, to the extent that, in some

¹⁰¹Kanz al-Ummal 9:41/H.26883 from Al-Dar Qutni 1:67-68. Kanz al-Ummal 9:441/H.26883. In the traditions mentioned earlier, you realized that those people who witnessed for him were the propagators

instances, he even claimed that Talha, Zubayr, Ali and Sa'ad were among those who witnessed and said their words on the authenticity of his mode of ablution.¹⁰²

This is despite the fact that the companions were not in need of learning how to make ablution because it was clear and common to them at that time. It is also paradoxical that the companions mentioned one among the opponents of Uthman in his jurisprudence in general and some of them were in contradiction with him on his mode of ablution. How did then, they witnessed and confirmed for him?! These traditions indicate the severity of opposition and objection against his Ijtihads and his (Uthman) weak stand and lack of confidence about his new mode of ablution.

of his innovations (Ijtihads). They are not the companions of the Messenger of Allah (s).

¹⁰²Kanz al-Ummal 9:448/H.26907-This narration was reported by Abu Al-Nadr Salim bin Abi Umayyah; he did not hear it from Uthman but he used to narrate without reliable chain of narration. This is confirmed by Ibn Abi Hatim , Al-Haytami , Al-Dar Qutni.(See also Tahzib al-Tahzib 3:432.Majma' al-Zawa'id 1:229. Ilal Al-Darqutni: 3:17). It appears that this person fabricated this tradition to serve the interests of Uthman and the Umayyads.

D. Uthman tried to ornament his “washing thrice” mode of ablution by adding tails to the authentic traditions of the Messenger of Allah(s). That is, he takes the known and then goes to the unknown he wanted to establish.

At times, he accompanies his mode of ablution with the phrase: *“Whoever performs ablution and who performs it in the best way, and then prays two rak’ats of prayer, he becomes free of his sins as if he were a newborn baby.”*¹⁰³

At another time, he wraps it by saying: *“Whoever performs ablution and does the purification in its best way, his past sins are forgiven.”*¹⁰⁴

Thirdly, he attempts to surprise and inspire us saying:

“By Allah! I must tell you a tradition (Hadith). By Allah! If it had not been for the sake a verse in the Book of Allah, I would not have told you ... I have heard the Messenger of Allah saying: “No person performs ablution and does it in the best way and then prays unless his sins between that prayer and the prayer that follows are forgiven.”

Urwah said, the verse is:

¹⁰³ Kanz al-Ummal 9:447/H.26907

¹⁰⁴ Kanz al-Ummal 9:427/H.26800

“Those who conceal what we revealed of clear proof and guidance... till his word (those who curse)¹⁰⁵

Does the issue of ablution and performing it in the best way entail all his fear and caution to extent of saying, “If it was not for sake of a verse in the Book of Allah?”

Despite the narration of tens of companions concerning “performing the ablution in its best manner”, it will soon be clearer to you how the Umayyad related “*the performance of ablution in the best way* to its “performance in a complete and thorough mode”. They did this through Ummu Al-Mu’minin Aisha and Abu Hurayra by using the word of the prophet(s): “*Woe to the ankles from the hell fire*” and tried to use the context to refer to the concept of “washing” only, no to anything else, whereas they interpreted the concept of “*Isbagh/complete and thorough*” to the concept of “*washing each part of the body three times.*”, like they interpreted the phrase “*woe to the ankles from hell fire*” to mean “washing the feet.”

¹⁰⁵Sahih Muslim1:266/H.6. Al-Baqara:159. Similar narrations are found in Musnad of Ahmad bin Hanbal from Himran (servant of Uthman).

E. The laughter and smiles of Uthman during performing ablution: He used to laugh whenever they brought him water for ablution and says: “Don’t you ask me what made me laugh?” He then contends to legitimize his actions by saying that he saw the Messenger of Allah (s) performing ablution in the same way he (Uthman) did.¹⁰⁶ Other times he says that it was for forgiveness and getting rid of sins for whoever performs the ablution.¹⁰⁷

And sometimes it is said to be for forgiveness of sins for whoever performs ablution and then goes for prayer.¹⁰⁸

Fourthly, he laughed and asked his companions about the secret of his laughing¹⁰⁹. He then gave the reason of his laughter to be the ablution of “washing the feet” alone. The other time he added that it was the ablution followed by prayer that makes sins forgiven.

¹⁰⁶Kanz al-Ummal 9:436/26863.

¹⁰⁷ Kanz al-Ummal 9:442/26886.

¹⁰⁸ Kanz al-Ummal 9:439/26872.

¹⁰⁹ Refer to the Hadith reported by Himran (servant of Uthman) mentioned earlier.

These entire attempts indicate that Uthman was trying to attribute something to the Prophet (s) by means of various arguments. Otherwise, why are these smiles and laughter not mentioned by others rather than him? Why are as many as these reports and narrations attributed to the messenger of Allah (s) originate from Uthman in the attempt of narrating the ablution of “washing feet”?

F. All the explanations concerning the Uthmanian ablution are limited to the type the ablution of washing each part of the body three times. No narrations are reported in the chapter of ablution concerning the issue of washing once or twice in spite of the existence of some narrations by some companions such as Umar, Ali, Ibn Abbas, Jabir and others.

Was that the case that Uthman used to see the illegitimacy of washing once or twice, or is it that the thrice-washing mode of ablution had some hidden agenda?

It was to give emphasis to the new ablution of washing thrice by using the phrase “complete/thorough washing – where the meaning of it became to be “washing the feet three times.”

Gradually Uthman started to wash his feet and Mu'awiyah developed it more when he washed his head as well.

In this manner, it was later claimed that wiping the head or feet had no place in the rulings of the four schools of thought (mazhab) because they legitimized the washing instead of the wiping.¹¹⁰

What Abdallah bin Umar bin Al-Aas narrated from the Apostle (s) strengthens what we have said. He narrates that after performing the ablution of washing thrice, the Apostle (as) said, “*Whoever does more or less than this is sinful and unjust.*”

Is it conceivable that a person who washes once or twice is judged to be sinful and doer of injustice¹¹¹ despite the existence of traditions that confirm that this mode of ablution is performed by the Prophet (s) and by the great and famous companions.

It appears that Uthman and his followers wanted to make sure that the only legitimate mode of ablution is washing

¹¹⁰ Refer to Jaziri's Al-Fiqih ala Mazhab al-Arba'a 1:57-62 for instance.

¹¹¹ Sunan Abi Dawud 1:33/H.135. Sunan Al-Bayhaqi 1:79. Sunan Ibn Majah 1:146/H.422. See Al-Suyati's commentary on his hadith in the footnote of Al-Nasa'I 1:88

thrice. What is intended by the phrase “*Isbagh*” (making ablution complete or thorough) is nothing but this mode of the Uthmanian ablution.

G. Uthman’s mode of ablutions holds in its essence some indicators that reveal his fabrications and the injustice he committed to ablution.

Among these are his words like:

“I saw the prophet (s) performing similar ablution to this of mine or the same ablution to that of mine¹¹² or “I saw the Messenger of Allah performing this ablution of mine”¹¹³. You do not find him saying, for instance, ‘I performed my ablution in the same manner I saw the Messenger of Allah (s) did or like the ablution of the prophet (s) or a similar ablution to that of the prophet (s).’ In these phrases, we observe that he considers his own ablution as a reference or evidence.

For instance, he limited the forgiveness of sins to the washing thrice mode of ablution without mentioning the

¹¹² Sahih Al-Bukhari 1:51. Sunan Abu Dawud 1:102. Sunan Al-Bayhaqi 1:48. Sunan Al-Nasai 1:64 and 65. Sunan Al-Dar Qutni 1:83/14. Sahih Muslim 1:205.

¹¹³ Sunan Al-Nasai 1:65. Sunan Al-Bayhaqi 1:48.

ablutions of washing once or twice in spite of the existence of the latter two modes as narrated by the considerable number of companions and the generations that followed.

It shows us that Uthman considered the only authentic mode of ablution to be the “washing thrice” mode and nothing else. In addition to this, the saying, “He does not talk (speak) while performing ablution” can be assumed that it was used to give credibility to himself and get away any doubt from himself. By doing so, he wanted to strengthen his claim and manifest the legitimacy of his ablution.

He wanted to add some sanctity and dignity to his mode of ablution by forbidding any kind of talk, even including responding to greetings while performing ablution. He justified this claim by what he narrated from the Messenger of Allah(s): “Whosoever performs ablution and recites the words of testimony (Shahada) and does not talk between the two, the sins he commits between the ablution and the next one, are forgiven”. This is despite the fact that responding to greetings is obligatory, for it is not considered like any other talk.

Uthman and Innovation

Now, we are left with explaining the motives or reasons that initiated Uthman to come up with this new mode of ablution-*the washing thrice mode of ablution*. To answer this question, we first thought of looking into the causes that led to his (Uthman's) death, because we have come to know that the main reason that led the killers to this is his innovation in religion. It was not due to some of his deeds and political, financial and administrative issues. We can infer this by considering the following crucial points:

1. Talha and Zubayr were among the first persons who revolted against Uthman and passed verdicts permitting his murder although he invested enormous amount of money on both of them. History witnesses that Uthman spent surprising amount of money on both Talha and Zubayr¹¹⁴. The same was true to Abdurrahman bin Awf¹¹⁵

¹¹⁴According to Al-Tabari 4:405, he gave Talha fifty thousand and his wealth increased up to two hundred thousand. His cattle and slaves become so huge. His daily income from Iraq only was one thousand dinars. When he died, the amount of money he left behind reached thirty million dirhams. From this amount, the amount of cash (coins) was two million and two hundred dirhams.

besides Uthman's promise to hand to him the reign of Caliphate after him¹¹⁶.

He also satisfied the other companions with surplus money in a similar manner except few of them. It is, thus, not logical to think that he was killed due to his preference of his relatives to others in spite of gaining abundant share of money from him during his caliphate time.

Thus, there must be some religious reasons and innovations that led them to be killed. There might be many other reasons, which Al-Tabari disliked to mention¹¹⁷. It could be one of the reasons that the people took as a pretext to kill him. There could

Refer to the book *Al-Fitnat al-Kubra 1:148*, for details of the wealth of Zubayr.

¹¹⁵The wealth of Ibn Awf was about one thousand camels, one hundred horses, ten thousand goats and large plot land for agriculture. See *Muruuj Al-Zahab 2:333*

¹¹⁶When Imam Ali said to him on the day of Al Saqifah: "By Allah, you didn't do this except that you desired what your friend (Umar) desired from his friend (Abubakr). May Allah put enmity between you." (*Sharh Nahj al-Balagha-1:188*.)

¹¹⁷ See *Tarikh al-Tabari 4:557*- where he said concerning the conflict and disagreement between Uthman and Abi Zarr al-Ghifari and the death of the later in exile at Zabdah: "They narrated concerning the conflicts between the two so many things and ugly issues which I hated to mention."

be a number of reasons which Ibn Al-Athir ignored mentioning many of them¹¹⁸.

2- The financial politics of Uthman, which was based on discrimination or class oriented, necessitates his deposal or removal from office but not his murder¹¹⁹. The companions are said to be either the killers or those who betrayed him, as Ibn Umar puts it¹²⁰. Nevertheless, there must be enough reason that justifies his murder. It may be his innovations in the religion, not only his other external actions.

3- The existence of odd religious, factual jurisprudential innovations (Mubtadi'at) that emerged from Uthman. The companions argued with him over a number of issues and presented evidences against his claims, but Uthman did not pay heed to their arguments. To mention few among the many innovations he brought, praying a complete (four

¹¹⁸See Al-Kamil fii al-Tarikh 3:167- where he said: "We just mentioned why the people went into the murder of Uthman. But we have abstained from mentioning the reasons and motives that the people considered as a pretext to his murder, and a number of justifications that caused it to happen. Oh, if only we know what could be those reason which Ibn Athir hated to mention!!

¹¹⁹Al-Kamil fi al-Tarikh 3:167

¹²⁰See Sharh Nahjal-Balagha-3:8

raka'at) solat at Mina¹²¹, the addition of the third call (Azan) on Fridays in the seventh year of his caliphate time, -(the “people” blamed him for that and told him that it was “bid’a” (odd innovation)¹²²; Performing the sermon before prayers on the holidays (Eid),¹²³ and many others which clearly reveal that Uthman brought innovations on many jurisprudential issues. It is not a surprise if these innovations led to other essential and obligatory deeds such as ablution.

4- Uthman’s actions and his practical innovations led to educational (intellectual) and religions innovations, which in return can cause dangers to Islam and its laws in general. His failure to pass penal law on Al-Walid bin Uqbah means breaking the law, making it ineffective; challenging facts and ignoring witnesses.¹²⁴ Similarly, his support for the claim of Sa’eed bin al-A’as that the Al-Suwad or Iraq was a garden that belongs to the Quraysh

¹²¹See the word of Ibn Abilhadid in *Sharh Nahj al-Balagha* 1:199-200.

¹²²*Ansab al-Ashraf* 5:39. *Al-Muntazam* 5:7-8

¹²³ *Fath Al-Bari* 2:361. *Nil al-Awtar* 3:362. *Tarikh al-Khulafa* 1:164-165.

¹²⁴*Ansab al-Ashraf*:5:34. *Al-Imama wa al-Siyasa* 1:37. *Sahih Muslim* 3:1331- H.38.

and Bani Umayyah-This was against the rule of distribution of war booty bestowed upon Muslims according to their swords.¹²⁵

Furthermore, Uthman gave Fadak and Khums (one fifth of revenue or war booty) of Africa to Marwan¹²⁶. This is against the law of inheritance as Fadak was the property of the Prophet (S) and for his heirs after him. It is also against the law of war booty if it were war booty of the Muslims. He has come up with numerous innovations in the same way.

5- His innovations and additions in the religion can also be proved by looking into the narrations and sayings recorded from the companions that were contemporary to him.

What Talha said to Uthman can be mentioned as an example:

¹²⁵Sharh Nahj al-Balagha 3:21 and 35. Al-Kamil fi al-Tarikh al-Tabari 4:328-323.

¹²⁶See al-Ma'arif:12. Ansab al-Ashraf 5:25. Al-Imama wa Al-Siyasa 1:35.

“You have come up with many odd innovations which the people never expected to occur.”¹²⁷

Similarly, Talha’s word to Uthman: “The people have gathered against you. They have disliked the innovation that you brought.”¹²⁸ Zubayr’s saying about Uthman: “Kill him, for he has altered your religion.”¹²⁹ Abdallah bin Mas’ud said about him as well; “I do not see this friend of yours except that he altered and changed (the religion).

Another saying from Ibn Mas’ud:

“The best of words is the Book of Allah; the best of guides the guidance of Muhammad. The worst of all things is its innovation. All innovations are alternations and additions (bid’a). All bid’a (innovations and alternations) are misguidance and going astray. All misguidances end into hell fire.”¹³⁰

¹²⁷ Ansab al-Ashraf 5:39

¹²⁸ Al-Futuh 1:35

¹²⁹ Sharh Nahj 9:36

¹³⁰ Hilyat al-Awliya’ 1:138. Ansab al-Ashraf 5:36. Sharh Nahj 3:42

Thirdly, he said:

“The blood of Uthman is halal (allowed to be shed).”¹³¹

Ammar’s sermon at Siffin:

“These are the people who do not care about the religion as far as their worldly gain (Duniya) is secured. If we were asked why we killed him, we could say that we killed him for his innovations in the religion.”¹³²

Ammar said to Amr bin al-Aas:

“He wanted to alter our religion and so we killed him.”¹³³

What Sa’ad bin Abi Waqqas said concerning the death of Uthman:

“We left him; if we needed, we would have prevented him. But Uthman changed and was changed.”¹³⁴

Similarly, Hashim Al-Mirqal said:

¹³¹ Ansab al-Ashraf 5:36

¹³² Siffin:319

¹³³ Siffin:338. Sharh Nahj 8:22

¹³⁴ Al-Imamah wa Al-Siyasa 1:48

“He came up with many innovations and transgressed the Law of the Book.”¹³⁵

The saying of Ashtar:

“Uthman indeed altered and changed (the religion).”¹³⁶

Aisha brought out the dress of the Holy Prophet (s) and said:

“This is the new dress of the Messenger of Allah (S); this dress and hair of his did not expire (did not decay) but indeed his religion has worn out.”¹³⁷

Another saying of hers: “Here are the garments of the Messenger of Allah (S) not worn out yet. But indeed Uthman demolished His Sunnah (traditions).”¹³⁸

And her saying-resembling Uthman to a Jewish man:

¹³⁵Tarikh Al-Tabari 5:43

¹³⁶Ansab Al-Ashraf 5:45. Al-Imamah wa Al-Siyasa 1:38

¹³⁷Al- Mukhtasar fi Akhbar al-Bashar 1:172

¹³⁸Sharh Nahj 3:9

“Do kill Na’athal because he has really gone astray (disbelieved).”¹³⁹

What Ali (A S) said on the day of Shura (consultation)

“As to me, I certainly know that they will appoint Uthman and he will certainly come up with innovations and alternation (in the religion of Allah).”¹⁴⁰

Furthermore, the companions of the Messenger of Allah (s) wrote letters to each other for invitation to Jihad (war) and avail themselves for it if they needed its virtues.

They wrote to one another: “We have a Jihad campaign with us if you want to take part in it”¹⁴¹. That is, they considered fighting with Uthman and killing him as a Jihad. And such an action cannot be justified except if it is for the purpose of safeguarding the religion from alternation and corruption.

¹³⁹ Al-Futuh 1:64

¹⁴⁰ Tarikh al-Tabari 4:230

¹⁴¹ Tarikh Al-Tabari (The incidents of the year 34 Hijra)

All the Muslim knew about the innovations and alternations of Uthman, such as what he intended to do in the pretext of expanding the Al-Haram Mosque (the sacred Mosque of Makka). They said about this:

“He expands the Masjid of the Messenger of Allah (s) and changes (alters) his (s) Sunnah.”¹⁴²

It is also an acknowledged fact that they prevented him from being buried in the graveyard of the Muslims.¹⁴³

He was buried at night in the graveyard of the Jews¹⁴⁴ called “Hash Kokeb”. He was taken to this grave with fear and terror. They carried him on a piece of wood (door) while his head was hitting the ground making the sound of “t’ak t’ak”¹⁴⁵.

¹⁴²Ansab al-Ashraf 5:38

¹⁴³In the Tarikh of Tabari 3:44, “Some people from the Ansar said: “By Allah, he will not be buried in the graveyard of Muslims ever. They buried him in “Hash Kokeb.”

¹⁴⁴Al-Tabari in his Tarikh 3:438 said, “It is a fence in Medina called Hash Kokeb where the Jews used to bury their dead ones.”

¹⁴⁵Tahzib al-Kamal 19:457. In the Tarikh al-Madina of Ibn Shabah 1:113 “They carried him on a wooden door where I can hear the sound of his head hitting the door as if it was a walking animal making the sound “dab dab...”

The companions, the people and the Muslims would not do such things except after they had been fed up of Uthman's deviation and his innovations in the religion, not merely due to his bad deeds, economic deterioration and disruption in the system of administration.

From all these, we can understand that Uthman was a person of high tendency and delinquency in making innovations and alternations. So, it is not surprising at all if he makes his personal opinions and suggestions concerning the new mode of ablution like he earlier did at Mina, the Friday Prayer, the prayers of the two Eids (holidays) and others. This is besides other cultural, psychological, political and social impacts that contributed to coming up with innovations in ablution, the propensity to wash thrice and finally washing the parts of the body which are supposed to be wiped.

Why odd Innovations in Ablution?

1. Uthman used to see himself that he was eligible of legislation as it was the case with the two old men before him (the two Sheiks-Abubakr and Umar). He was not inferior to them by any means. Why, then, that it was permissible for the two to pass verdicts according to their personal opinions, but not permissible for him (Uthman)? They are all from the same school of thought-the school of ijtiḥād and they are all Caliphates!!

2. He was one of the extremists and was so strict concerning the external (physical) practices of the religion. During the building of the Mosque of the Prophet (Masjid al-Nabi), He carried only a brick and kept it away from touching his clothes. When he put down the brick, he shook his hands and looked at his clothes. If he saw dust or soil on his cloth, he shook and blew it. This was so because he was a person of hygiene and was always clean¹⁴⁶. However, in spite of being weak, Ammar used to carry two bricks at a time.

¹⁴⁶See al-Aqd al-Farid 5:90-from Ummu Salamah

Uthman used to take bath every day¹⁴⁷ and never responds to the greetings of the believers if he is in the state of performing ablution¹⁴⁸. He said about himself that he never stretched his right hand towards his private part since he paid allegiance to the Messenger of Allah(s) (since he became a Muslim). And there are some other cases that show that he was extremely fond of hygiene and had acute sense of purification.

3. Uthman considered ablution as means of *tahara* (purification) and cleaning. So, according to his view, washing each part three times and washing the parts that are supposed to be wiped would be more of *tahara* and cleaning. He had no doubt in this according to his personal insights.

¹⁴⁷From Himran (servant of Uthman) where he said, “Uthman used to take bath once every day since he embraced Islam (Musnad Ahmad 1:76 Khasa’is al-Sahaba 1:466).

Ibn Hazm-in Al-Muhalla 2:16 says, “It has been assured based on authentic chain of narrators that Uthman used to take bath every day. Friday is one of the days among the days of the week for sure.”

It becomes apparent from the narration of Muslim 1:207/H.231 that he used to take bath five times a day as it appears on the first tradition but they interpreted it as he took bath once a day.

¹⁴⁸Sahih Muslim 1:266/H.6)

4.The existence of prophetic traditions (ahadith Nabawiyya) that enabled him use them as evidences to his ‘washing mode of ablution’ such as using the phrases “*performing the ablution in the best way*” to proof the legitimacy of his mode of ablution. We have seen earlier from some of his narrations that he mentioned after his ablution of *ghusli* (washing).

He, then, used the phrases,” Isbagh al-Wudhu”(making ablution complete and thorough) and the phrase “Waylun li al-a’qab”) (“Woe onto the ankles”) as evidence to the “washing mode of ablution.”

5. When it was revolted against him, he attempted to pretend righteous and tried to reveal himself as if he were in the state of obedient worshiper to protect himself from those who wanted to kill him. He was trying to remind them his positions and his buying the water well of Ruma and others¹⁴⁹, to prove that he was still a believer.

¹⁴⁹See Tarik al-Tabari 3:415 and 434. Al-Bidaya wa al-Nihaya 7:198 and 200

The new mode of ablution was one of the steps to this path. He wanted rescue his positions in this manner but he tried to cure the disease with another disease rather than medicine.

6. He was trying to make people busy on differences and disagreements related to jurisprudence, and make them debate on them. In this way, he attempted to prevent them from murdering him and to keep them away from indulging into his financial politics and administrative corruption and problems. That was actually what happened in most of his views. However, the consequences were not appreciable and brought him disaster. That is why Imam Ali (a.s) said about him- that it was his deed that caused him a bad end¹⁵⁰.

¹⁵⁰ Amiral Muiminin (A.S) in his description of the reign of Uthman, said; “When the third one came to power the Bani Umayyah got power and begun plundering the public fund and just as cattle on seeing green grass after drought trample it away, they recklessly fell upon Allah’s money and devoured it. At last, this self-indulgence and nepotism brought him to the stage when people besieged his house, put him to sword and made him vomit all that he had swallowed until death took him and his duds saw him off to his grave, (Nahj al-Balagha-1:35/Sermon 3.)

7. One of the main causes that made Uthman involve in bringing new concepts and innovations was his gathering the Banu Ummaya around himself. They tried to establish a new jurisprudential and political power. This was what some of the great companions such as Ibn Mas'ud and Ibn Abbas... to distant themselves from cooperating with him. This created gaps in the jurisprudential issues, which was then filled by the sabotage and tricks of the then powerful Umayyads of his time.

8. The existence of many companions that tended to accept and submit to the thoughts and innovations of Uthman, made the Khalifa to freely express whatever he sees as his personal opinion. Their opposition would end when he said, "This is my personal opinion as I see it"¹⁵¹ or their saying, "Conflict /difference is bad"¹⁵²; or "Uthman is

¹⁵¹It has been already mentioned that when the companions argued with him concerning his innovation of praying a complete Solat at Mina (praying 4 Raka'ats) , he simply responded "this is my personal opinion."

¹⁵²It was said to Abdallah bin Umar, "You did blame Uthman for praying four raka'at at Mina and yet you prayed yourself four raka'at? He said, "Disagreement (difference) is bad (evil).(Sunan al-Bayhqi 3:144)

indeed an Imam (leader) and I do not oppose him”¹⁵³. This way, whatever the Kalifa said would be accepted at the end of the day.

9. The ubiquity of the view of Ijtihad and getting acceptance by many of the companions facilitated the validity of his personal recommendations as acceptable opinion. This situation also helped the outcome of Ijtihad to flourish during the time of Umar bin Khattab and during the time of Abubakr before Umar.

From all these circumstances and other issues mentioned that assess the position of Uthman’s life, we would see the motives and the driving forces that made him create a new mode of ablution (the new thrice washing mode of ablution). But this mode of ablution did not get acceptance by the companions that follow the approach of absolute obedience (Al-Muta’abbidun).

¹⁵³It was said to Abdallah bin Mas’ud: “You did not tell us that the Prophet (S) prayed two raka’ats; Abubakr pray two raka’ats (i.e. at Mina)? He said,” Of course, I still tell you that. However, Uthman was an Imam (leader) and I do not oppose him. Difference and disagreement is evil.” (Sunan al-Bahaqi-3:144).

Ali (a.s) and Ablution

When Imam Ali (a.s) came to Caliphate, he started explaining and elaborating the prophetic ablution to the Muslims. He started to reveal and clarify that Uthman made bad innovations to the ablution of the prophet (S). We can, step by step, elaborate how he (a.s) gradually explained the prophetic ablution according to the following steps:

1.What is recorded and confirmed from Imam Ali (a.s) in the books of jurisprudence¹⁵⁴, exegesis¹⁵⁵ and tradition (hadith)¹⁵⁶ in the ablution that is based on washing the face and the hands twice and wiping part of the head and the feet (washing twice and wiping mode of ablution). Many companions follow him on this. The foremost ones among

¹⁵⁴ See Fath al-Bari of Ibn Hajar 1:213. Al- Muhalla of Ibn Hazm 1-2:56/ Inquiry 200. Nil al-Awtar of Al-ShawKani 1:209. Al-Mughni of Ibn Qudama 1:151/Inquiry 175 Umdat al-Qari of Al-Umayni 2:21

¹⁵⁵See al-Tabari in his exegesis 6:86 and Al-Jassas in his Ahkam 2:346 -347, and Ibn Kathir in his exegesis 2:45

¹⁵⁶See what a good servant (Abdun Khayrun) narrated from him in Musnad of Al-Humaydi 1:26 /H.47 and Musnad Ahmad 1:95,116,124,148; Musnad Al-Daremi 1:181.What Al-Nazal bin Sabra in Musnad Abi Dawud Al-Tayalsi 22/H.148 and others.

them include Ibn Abbas, the T'alibites (T'alibiyyun) and Anas bin Malik.

2. Imam Ali used to indicate and mention the innovations and alternations that occurred in ablution. For instance, he used to say after performing the ablution of wiping and drinking the left-over water after: "There are indeed people who hate this, but I actually saw the messenger of Allah(s) doing like this. This is the ablution of those who do not innovate and alter¹⁵⁷. His saying "this is the ablution of those who do not innovate or alter and "I saw the messenger of Allah doing like this"¹⁵⁸ emphasizes and confirms that there are people who altered and brought innovations to ablution. As you have observed already, there was no other person before him who caused innovations and alternations to ablution except Uthman bin Affan.

¹⁵⁷Musnad Ahmad 1:153. See also Musnad Ahmad 1:144. Sunan Al-Bayhaqi 1:75.

¹⁵⁸Musnad Ahmad 1:12. It is not hidden from you that what is meant by innovation or alternation is the innovation in religion in general and alternation (innovation) in the ablution of the prophet(s) in particular.

3- Ali's saying: "I indeed knew that the governors before me did things in which they opposed and disobeyed the messenger of Allah(s). They did that deliberately and knowingly and altered his (s) sunnah while they were aware of opposing the prophet of Allah(s). If I were appointed, I would put back the *Maqam Ibrahim* (the standing place of Ibrahim) to the original place the messenger of Allah has placed it; till he said, 'I would put back ablution, bathing, and prayer to its designated time, to its laws and rules, and to its place and context.'¹⁵⁹

In this text, after proving that the two old men (Abu Bakr and Umar) have no share in creating the innovations in ablution, it appears that Uthman is the innovator of the "washing thrice mode of ablution." This is so because he (Ali) has mentioned that the governors before him brought about the innovations. If the two sheikhs are free of bringing innovations on ablution, there remains then that who is intended in the speech of Imam Ali (a's) is Uthman and nobody else.

¹⁵⁹ Al-Kafi 8:59-62

4. Letter of Imam Ali (as) to his delegate governor Muhammad bin Abubakr, concerning how ablution should be performed: in his letter he mentioned to him, “rinse (out the moth) three times, snuffle three times, wash your face, then your right hand, then your left hand, then wipe your head and feet... for I have seen the Apostle of Allah (s) perform it in this manner.”¹⁶⁰

¹⁶⁰See Amali of Al-Mufid published in his collections of Musannafat 13:267. Amal of Al-Tusi: 29 with the chain of narrators including Al-Thaqafi who is the author of Al-Gharat. The speech (text) mentioned earlier has been altered in the published Al-Gharat (1:251-254).

We have explained this in the introduction part. What must be mentioned here is the existence of shreds of evidence that confirm that Mu'awiya altered a number of traditions (Nusus) It has been mentioned in the last part of the text just mentioned. In the book Al-Gharat, it is mentioned that 'Muawiyah used to look into that book and he liked it. Walid said to him. “Indeed, you have no idea. Is it considered as a good opinion that the people come to know that you have the traditions (hadith) of Abuturab (Ali) are with you and you learn from them and make your judgments according to his verdicts? Then why do you fight him?”

Mu'awiya then said-“If Abu Turab (Ali) killed Uthman and then pass verdict (fatwa), we would accept his fatwa (verdict). He then kept silent for a while, and glanced at people around him and said, “We don't tell people that it is from the book Ali bin Abi Talib, but we say that it is the books of Abubakr al-Siddiq, which was with his son Muhammad we use it to make judgments and we declare fatwa with it.”

5-The notification and indications of Imam Ali (a.s) in his traditions concerning ablution-that the main cause in altering ablution is relying on Ijtihad and personal opinions. But, ablution or indeed religion (din) in general cannot be approached by personal opinions and notions. He (a.s) used to say; “If religion was by personal opinions and conceptions, the inner part of the part of the feet are more logical to be wiped than wiping over the outer part. But I saw the Messenger of Allah (s) wiping the outer part¹⁶¹. He also said, “I used to think the inner part of the feet was more logical to wipe until I saw the messenger of Allah (s) wiped the outer (upper) part¹⁶².

He concludes and approves that religion in general (ablution is one of it) cannot be realized based on personal opinions contrary to what some people think. If it were the case, the inner part of foot deserves wiping than the outer part. How then, can it be changed to washing both the

In the commentary of Nahj al-Balagha 6:73 and Bihar al-Anwar; when Ali bin Abi Talib was informed that the book has become the property of Mu'awiyah, he (Ali) was so sad and he recited a poem to metaphorically express his feelings.

¹⁶¹Al-Musannaf 1:30/H.60

¹⁶²Sunan Abi Dawud:42/H.164

outer and inner part of feet based on ijthihad and opinions only?

6- Ali's description and elaboration of ablution, as well as that of Ibn Abbas and Anas bin Malik, draw their evidence from the book and Sunnah. It is not based on mere claims and heresies about prophetic ablution. Ali's saying: "If religion was by personal opinions and conceptions, the inner part of the part of the feet are more logical to be wiped than wiping over the outer part. But I saw the messenger of Allah (s) wiping the outer part"¹⁶³, and other narrations reveal that the evidences from the book clearly proves 'wiping' as the sunnah of the prophet (s). Imam Ali considers it as an acknowledged fact pertinent to basis of legislations based on the verse of ablution in the Noble Qur'an which explicitly commands us to wipe over the feet. He then refuted the idea of practicing religious rituals based on personal opinions. If we were to accept the idea of this sort of personal view, the inner part of the foot deserves wiping. Thus, what is required by the Sharia (Islamic law) is wiping over the feet. After all this, Imam

¹⁶³Ta'wil Mukhtalaf al-Hadith 1:56

Ali emphasized that he indeed saw the prophet (s) wiped over his feet.

Similarly, Ibn Abhas says: “I don’t find in the book of Allah except *ghaslatain and mashatein* (two washings and two whippings -washing two parts of a body-face and hands-, and wiping two parts of the body-head and feet).”¹⁶⁴

Anas bin Malik who was the servant of the messenger of Allah (s) refuted the opinion of Al-Hajjaj who claimed the legitimacy of washing the feet. Al-Hajjaj’s evidence was that he believed that the feet are nearer to filth and dirt than the rest of the body. However, Anas bin Malik refuted his claim by saying; “Allah said the truth (Allah is

¹⁶⁴Al-sunan Al-Kubra Al-Bayhaqi 1:72- Musnad Ahmad 6:358. Based on authentic chain of narration according to the principles of Bukhari, Ibn Abbas said, “Ablution means two washings and and two wipings (washing two parts of the body and wiping over two parts of the body).” See in Musannaf of Abdarrazaq 1:19 /H.55.

Truthful) whereas Al-Hajjaj is a liar. Allah said: “Wipe part of your head and your feet...”¹⁶⁵.

What is intended to reveal here is that Imam Ali drew his shreds of evidence from the book and sunnah and refuted the approach of personal opinions. This is contrary to the mere claims of Uthman based on his personal opinions and baseless deduction that have no connection to the basis of the practice of ablution. Imam Ali (as) wanted to draw attention to the ijtiḥad of Uthman on ablution and refuted it with evidence.

7- After all these, in the ablution of Imam Ali (as), Ibn Abbas or Anas bin Malik who are among the wipers of feet during performing their wudhu, we do not see those smiles and laughter, nor the need for witness that a self-doubt person who recommends a new thought calls for, or a person eagerly taking the initiation of teaching ablution without any request but just only for hearing someone rising, and all others things that we mentioned in the

¹⁶⁵Tafsir al-Tabari 6: 82. Tafsir Ibn Kathir 2:44. Tafsir al-Qurtubi 6:92. Anas Ibn Malik used to say; “The Qur’an was revealed for wiping.” See in the Tafsir of Ibn Kathir 2:44. Al-Durr al- Mansur 2:262.

Uthmanian ablution. We simply see that the situation was so natural and in concord with the flow of issues in teaching the authentic prophetic ablution, and he (as) refuted the new mode of ablution that emerged from personal opinions, whereas their textual shreds of evidence paradoxically confirm and negate at the same time.

The Umayyads and Ablution

When Imam Ali (as) got martyred and Imam Hassan (as) entered into a treaty with Mu'awiyah, the latter held power and started to follow in the footsteps of Uthman. He began to establish his moves in the footsteps of his cousin in jurisprudential issues and supported him ideologically. He claimed the viewpoint of the third caliph. We can mention what happened when he prayed two *raka'ats* (bows) of the noon prayer (solat al-Zuhor) at Makkah. Here, Marwan bin al-Hakam and Amr bin Uthman protested to his actions and said to him: "Nobody else ever done injustice and vice to your cousin as you did to him"

He said to them, "He prayed like that with the prophet (s), Abubakr and Umar, shortening."

They told him: “But your cousin used to pray a complete one (four raka’ats). Your opposing of him is a vice. Then, Muawiyah headed to Mina and we prayed there four raka’ats while he led the prayer.”¹⁶⁶ Similarly, he followed the footsteps of Uthman in allowing the marriage of two sisters at a time in the name of the possession of rights (Milk al-Yamin).¹⁶⁷

In the same way, Muawiyah also omitted the sunnah Takbeer (saying Allahu Akbar/Allah is the greatest in prayers, for Uthman had omitted them. Then, Ziyad bin Abihi (Zyad-the son of his father) also ignored the Takbeer following Muawiyyah in his turn.¹⁶⁸

Similarly, he left the recitation of Talbiya (saying *Labbayk Allahumma Labbayk*) during the ritual of Hajj (pilgrimage)¹⁶⁹ in spite of textual evidences and narrations that confirm that the prophet (s), Abubakr and Umar

¹⁶⁶ See Musnad Ahmad 4:94, Fath al-Bari 2:457. Nayl al-Awtar 3:259.

¹⁶⁷ Al-Durr al-Mansur 2:137. Al-Muwatta’ 2:538/H.34.

¹⁶⁸ Fateh al-Bari 2:215

¹⁶⁹ Sunnan Al-Mahalla 7:135-136. Fateh al-Bari 3:419-420.

recited it. Uthman is not mentioned here¹⁷⁰. We can mention similar changes and omissions in jurisprudential issues. Furthermore, the steps of Mu'awiyah were to establish the principle of "Whoever has power and upper hand" which Uthman also used to claim the same earlier.¹⁷¹

¹⁷⁰ See Al-Muhalla 7: 135-136. Fateh Al-Bari 3: 419-420.

¹⁷¹In Al-Imamah wa Al-Siyasah:58, what Abdallah bin Umar bin Khattab said to Uthman when the protesters ignited fire at the gate of Uthamns place.

"O the commander of the faithful, with whom do you command me to be when these people win and overthrow you?

He said, "You should follow the jama'ah (the congregation- the majority)."

I said. "(the speaker is Ibn Umar): "What about if the ones who win and overthrow you are the jama'ah?"

"You should be with the jama'ah wherever they may be."

Muawiyah followed the same approach. In the Tarikh of Ibn Khaldun 2:180, once Ali (as) sent a messenger to Muawiyah and one of them said to him: "Fear Allah, o Mulawiyah and stop what you are doing. Do not argue over the issue that you do not deserve. Leave it for the owners (for those who deserve it). Muawiyah responded with insult and bad words and then said, "Go away, there is nothing between I and you except sword..."

In the Musanad of Ibn Abi Shaybah,7:25, Tarik Dimashq 59:150, Al-Bidayah wa al-Nihayah 8:140, Maqatil al-Talibiyyin:45, Sharh Nahj 16:46, Muawiyah said at Nukeyla on Friday:

Furthermore, then benefit of ideological concepts and beliefs on which Mu'awiyah focused goes to pave the way and establish the pillars of Umayyad government, the base of which is the thought of Uthman bin Affan.

However, our concern here his claim and belief in the jurisprudence of Uthman and its impact on ablution.

The Umayyad Jurisprudence based itself on the footsteps of Uthman. They used the phrases "Isbagh al-Wudhu'(making ablution complete and thorough), Waylun lil a'iqab min al-nar ('woe to the ankles from hell fire' to confirm and establish the Uthmanian mode of ablution.

"By Allah,I did not fight you so that you pray, fast or make pilgrimage or pay alms. I know you do all these. I fought you to get authority over you and rule over you."

Abdallah bin Umar followed this principle. Al-Qadhi Abu Ya'la in Ahkam al-Sultaniya:7-8 "When those who needed authority revolt against a leader and when the people got divided (one group sides this and the other sides that) the majority (jama'ah) will be with the one who wins(defeats). He argued that Ibn Umar led prayer and prayed with the people of Madina in the time of the Hirra incident (this is when the party of Yazid violated the town of the messenger (Madinat al-Rasul), and dignity of the people there). He said; "I do not fight during conflicts and temptations; I pray behind (following) whoever defeated (won)."Tabaqat Ibn Sa'ad 4:149.

1- Abdurrahman bin Abibakr went to Aisha on the day Sa'ad bin Abi Waqqas died (in the year 55 Hijra), and performed ablution in her presence. She said to him:

“O Abdurrahman! Extend your wudhu’ (Make it complete and thorough). I have heard the messenger of Allah (s) saying: “Woe to the ankles from hell fire.”¹⁷²

Notice how Aisha used the saying “Woe to the ankles from hell fire” as proof to establish the ‘washing feet mode of ablution.’

The Banu Umayyah, and Uthman before them, used similar pretexts to establish the Uthmaninan ablution.

The same principle is claimed until the present time by the foster of the school of ijtiḥad and verdicts based on personal opinions.

From the above communication between Abdurrahman and Aisha, we can deduce that there was a difference between the mode of ablution that Umm al-Mulminin Aisha wanted and the ablution of Abdurrahman. We knew

¹⁷² Sahih Muslim 1:213/H.25. Al-Muwatta’ 1:19/H.5. Sharh Ma’ani al-Athar 1:38/H.188

from what she previously said, what she wanted to use as evidence to the washing mode of ablution. Thus, from the difference we conclude that Abdurrahman's ablution was that of wiping over the feet.

Abuhurayra came to do the same thing to that of Aisha. That is, he saw some people performing ablution, and he said to them:

“Extend your ablution-make it complete and through- for I have heard the father of Qasim saying: “Woe to the ankles from hell fire”¹⁷³.

A number of scholars have commented and explained¹⁷⁴ concerning the insertion or merging of Abuhurayra's hadith from the messenger of Allah(s). That is, he merged

¹⁷³Sahih Muslim-1:214-215/H.29

¹⁷⁴An inserted or merged hadith is a hadith to which some statement that is not found in the actual hadith is added to it. It is of two types: addition in the chain of narrations (*Isnad*) and addition to the text or statement (*matn*). Addition of *matn* would be at the beginning of the hadith, like the hadith of Abuhurayra “*Asbighu al-Wudhu, waylun Lil alqab min annar*”. The prophet (s) did not say that at the same time. Each of it has its own place and context. However, Abuhurayra merged the first part into the second one. It is not allowed to do such a thing deliberately. Ibn As-Salah:76. Tadrib al-Rawi:80. Adhwa' ala Sennat Al-Muhammadiyah:140.

the two statements “Isbagh al-Wudhu” and “Weylun Lil a’qab” even though the statements did not occur from the prophet (s) at once. This shows that Abu Hurayra wanted to use the statements to confirm the feet-washing mode of Uthmanian ablution in a similar way as Aisha did.

This becomes more apparent when we see what Abdurrazaq recorded from Ibn Jureyj where he said, “I said to Ata’ ‘why do I don’t wipe over the feet in the same way I do with the head, for they are mentioned together?’¹⁷⁵

He said, “I do not see it except wiping the head and washing the feet. I have heard Abu Hurayra saying, “woe to the ankles from hell fire.”

Ata’ said: “People say that it is wiping, but I wash them both.”¹⁷⁶

Therefore, he draws his evidence from Abuhurayra’s saying, “woe to the ankles from hell fire” to affirm the washing mode of ablution. These incidents clarify to us

¹⁷⁵ That is, the Quran mentioned both of them together

¹⁷⁶ Al-Musannaf of Abdurrazaq 1:20/H.58.

that there are interconnected chains in the attempt to establish the washing mode of ablution. The correction of Aisha, the merging of Abuhurayra and the inference of Ata' reveal the chains of development that are used to confirm and support the Uthmanian mode of ablution.

2- The support of the Umayyads for the Uthmanian ablution continued. At the same time, the insistence of the approach of (absolute obedience) confirming the illegitimacy of this mode of ablution went on. This is so because it contradicts the book of Allah and the Sunnah.

Ibn Majah is said to have reported on the authority of Al-Rabi' bint Mu'awwaz where she said:

“Ibn Abbas came to me and asked me about this hadith (i.e., the hadith which mentions that the prophets (s) washed his feet for ablution).

Ibn Abbas said: “The people refused except washing (the feet)! But I did not see in the Book of Allah except wiping¹⁷⁷.

¹⁷⁷Sunan Ibn Majah 1:156/ H.458

Humaydi said; Sufian told us that Abdallah bin Aqil bin Abu Talib told them saying, “Ali bin Husain sent me to Al-Rabi bint Al-Mu’awwaz bin Afra’ so that I ask her about the ablution of the Messenger of Allah (s). The prophet (s) used to perform ablution in her presence. Therefore, I went to her and asked her about it. She brought out some water pot and said: “I used to come out to the messenger of Allah(s) with this pot. He starts with washing his hands three times before inserting them into the pot. Then he rinses and sips water into his nostrils three times each. He washes his face three times. Then he washes his hands three times each. Then he wipes over his head forward and backward. Then he washes his feet three times each.”

She then said: “Your cousin (Ibn Abbas) came to me and asked me about it and I told him the same.”

He said: “We did not know in the Book of Allah except two washings (washing two parts of the body) and two wipings (wiping two parts of the body)¹⁷⁸.

¹⁷⁸ (2) Mushad Al- Humaydi 1:164. Mushad Ahmad 6:358

Here, let us take time to touch upon the struggle between the two modes of ablution during the time of the Ummayyds.

A. Between Al-Rabi' bint Al-Mu'awwaz and Ibn Abbas.

B. Between Al-Rabi' and Imam Al-Sajjad and Abdallah bin Muhammad bin Aqil.

According to the two traditions mentioned earlier Al-Rabi' claimed the washing mode of ablution and insisted on it. However, she obviously knew that the progeny of the Messenger (the Ahlulbait) does not accept her report on the washing mode of ablution. Ibn Abbas refuted her opinion by drawing strong evidence from the verse of the Qur'an. He clearly revealed that attributing the washing mode of ablution to the Messenger of Allah(s) is by no means acceptable. Then, he (may Allah have mercy on him) argues in another narration by applying the same approach of ra'iy (personal opinion), they used, to show that the omission of two parts of the body in the dry

ablution (*tayammum*) to prove the authenticity of the wiping over feet mode of ablution.¹⁷⁹

These arguments reveal the effort and support of the Umayyads, through their cadres and narrators, to legitimize the Uthmanian washing the feet mode of ablution.

3- The issue of the ‘feet washing mode of ablution’ reached the extent that personalities like Al-Hajjaj became the claimers and fosters of the matter despite the fact that he was too far from religion as much as the earth is far from heaven. But he was concerned to announce and assert the Uthmanian feet washing version of ablution on stages in sermons.

Al-Tabari is said to have recorded via chain of narrators that reaches Humayd, where he said: Musa bin Anes said to Anes while we were there with them: “O Aba Hamza!

¹⁷⁹In the Musannaf of Abdurrazzaq 1:19/ H.54- from Ibn Abbas, he said: “Allah made mandatory that two parts of the body be washed and two parts be wiped (two washings and two wipings)...

Don’t you see that He mentioned Tayammum (dry ablution) and He replaced the parts to be washed for ablution to wiping for dry ablution, and left out the parts to be wiped for ablution?

Al-Hjjaj made a sermon at Ahwaz while we were there, talking about the purification (Al-Tahur) and he said: “Wash your faces and hands; wipe your heads and your feet. Indeed, there is not part of human body that is closer to filth and dirt than his feet. So, wash their inner parts, their outer parts and the calves.”

Anes said: “Allah spoke the truth and Al-Hajjaj really lied. Allah the Sublime said: “Wipe your hands and your feet.”¹⁸⁰

This announcement and argument from Hajjaj show that The Umayyads gave recognition to the Uthmanian ablution on one part, it reveals that Ijtihad and personal opinion are the basis of the ablution they recognize contrary to the ablution of the Prophet (s) and that of Imam Ali. Imam Ali (a.s) emphasized and clearly elaborated that if the ablution was based on Ijtihad and personal deductions, the inner part of the foot deserves wiping than the outer part; but he (as) saw the Messenger of Allah (s) wiping over the outer part.

¹⁸⁰Tafsir al- Tabari 6:82. See also Tafsir Ibn Khatir 2:44. Al- Jami’ li Ahkam al-Quran 6:92. Al-Durr Al- Mansur 2:362. Tafsir al-Khazin 1:435.

However, Al-Hajjaj contradicts with the Qur'an and Ali and urges that the outer and inner parts and all should be thoroughly washed. His evidence for this is that the foot is closer to dirt than the other parts.

After this, there is no place for doubt that the Ummayyads claimed and recognized the Uthmanian ablution and they used the same approach and argument (evidence) to familiarize it. They attempted to popularize it using Ijtihad, personal deductions, feelings, interpretations, odd and remote shreds of evidence and word tricks. This clearly shows that this mode of ablution has no base and they never obtained it from the prophet (s).

To confirm the authenticity of the ablution they claimed, they attributed it to well-known personalities such as Imam Ali (a.s), Ibn Abbas and Anes and presented their claim as if these personalities performed the thrice-washing mode of ablution. Even though these personalities are well known for their being wipers of the feet for ablution. Yet the Umayyads presented them as if they washed their feet. By doing so, they wanted to get rid of

any possible accusation of innovation and alteration concerning ablution.

They continued with this approach and started to prevent the public from recording and narrating traditions (Ahadith) until Umar bin Abdulaziz came and ordered them to record those traditions. He ordered them to record from Ibn Shihab al-Zuhri because it was then believed that there was no more knowledgeable person than him.¹⁸¹

Raja'i bin Hayuweh, who was a top scholar among the famous scholars of The Levant (Sham), was appointed to guide the people by passing verdicts (fatwa) according to the views of Abdulmalik bin Marwan¹⁸². Similarly comes

¹⁸¹ This part will be elaborated more in the second publication from the series of "The ablution of Uthman from inception to prevalence"

¹⁸² See Tazib al-Kamal 9:154- Sa'eed bin Jubayr said: Raja' bin Hayuweh was considered as the most knowledgeable person in The Levant. However, when you shake him, you find him Levantine (Ummayad). He used to say "Abdalmalik bin Marwan passed a judgment on this and that....."

Abdallah Bin Umar advising people to take judgments from Abdulmalik.¹⁸³

Abu Hurayra was among those who call people to keep silent from the oppression of the Umayyads¹⁸⁴. Aisha was considered as the most knowledgeable person and the best figure in the public¹⁸⁵, and so on and so on...

All these are meant to weaken the guidance of jurisprudence based on absolute obedience approach and to distort the prophetic ablution. For this reason, we see the fosters of this mode of ablution increasing in number while the majority of people recognized the washing twice and wiping over feet mode of ablution during the time of Uthman and before him. However, in spite of the struggle and strive of the Umayyads, yet some personalities

¹⁸³Tahzib al-Tahzib 6:422. Tahzib al- Kamal 18:410. Tarikh Baghdad 10:389. Al-Muntazam 6:39. When Abdullah bin Umar was asked, "Whom do we present our questions to after you"? He answered; "Marwan has got a son who is knowledgeable. Ask him."

¹⁸⁴Kitab al-Amwal:412. Al- Shi'r wa al- Shu'ara'i: 392.

¹⁸⁵ Al-Mustadrak ala- As-Sahihayn 4:14- who said this saying was Ata'bin Abi Rabah whose hand was mutilated with Abdallah bin Zubayr. He ordered the Banu Umayyah: "Nobody should respond to the questions of the people (give verdict) except Ata'. See Tahzib al-Tahzib 7:181.

remained firm in following the prophetic ablution and wiped over their feet instead of washing. These include personalities such as Urwah bin Zubayr, Hasan al- Basri, Ibrahim al-Naka'ee, Al-Shai'bi, Ikrimah, Alqamah bin Qays, Imam al-Baqir, Imam al-Sadiq and others whom any researcher could be familiar with.

How hard the Banu Umayya tried to call to the feet washing mode of ablution, they would not terminate the wiping over feet mode. We do not see the Imams of Ahlulbait using Taqiya (taking precaution) when it comes to the issue of ablution until the last days of the Umayyads. Anyone who looks into the narrations of Imam Baqir in the four books of Hadith (traditions) with Shia, finds out that the Imam describes and elaborates the ablution of the Messenger of Allah(s). The Imam was not indifferent to what had been said or what to be said about it.

It appears that the Umayyads were showing courtesy to some Sahabas and Tabi'eens (companions and their successors) such as Anas bin Malik, Ibn Abbas, Ali bin Hussain, Muhammad bin Ali al-Baqir and others in their

ablution, and they did not confront them with violence; even though they confronted them with violence in some other issues, like in the narration of Abu Malik al-Ash'ari¹⁸⁶ - how was he in fear to elaborate to his people the ablution of the prophet or the prayer of the prophet.

The Abbasids and Ablution

The Abbasid government was founded on the shoulder of the motto "For the pleasure of the family of Muhammad." The people gathered around it and gave their support for it because it was once believed to be a government that worked for the victory of the truth and justice. Abul Abbas Al-Saffah spent the time of his reign busy on settling the disputes of the Umayyads and their followers. He was kept aloof from jurisprudential conflicts in general and from the hands of the Alawites in particular.

However, when the issue came to Abi Ja'far Al-Mansur Al-Abbasi, the balance started to change after the pillar of the state was established for some times. He started buying scholars with gifts, by giving them recognition, positions

¹⁸⁶ See: Musnad Ahmad 5:342

and authority as judges, and so on. However, he and his followers could not control Abu Hanifa. They bothered him a lot and harassed him but finally they succeeded in luring his student Al-Qadhi AbuYusuf.

Imam Ja'far Muhammad Al-Sadiq remained guardian of the school of Absolute Obedience and the bearer of 'wiping over the foot and washing twice' mode of ablution during this time. The Imam was a challenge to Al-Mansur and the Abbasids and he closed the door to their aims and intentions. Al-Mansur attempted various ways and methods to confute the Imam. He summoned Abu Hanifa to challenge the Imam with possible complicated questions but he did not succeed. Rather, Abu Hanifa had to confess that Imam Al-Sadiq is the most knowledgeable person on earth¹⁸⁷.

Al-Mansur started calling people to the school of thought (Mazhab) of Malik. He summoned Malik and ordered him

¹⁸⁷See Manaqib Abu Hanifa of Al-Muwaffaq Al-Khawarizmi 1:73. Jami' Asanid Abi Hanifa 1: 222. Tazkirat Al-Huffaz 1: 166. Asna al-Matalib: 55.

to document knowledge and write a book. He made him the only public figure to whom the people should refer¹⁸⁸.

He set for him preconditions that he should not follow Ali and Ibn Abbas. He should follow the words of Ibn Umar even he contradicts with Ali and Ibn Abbas¹⁸⁹. He did this because he knew that Malik used to propagate about the superiority of the three caliphates, excluding Ali, over the rest of the companions. The then government did not consider Ali except as the rest of the people¹⁹⁰.

This ideological and jurisprudential plan set by Al-Mansur was intended to affect the prophetic ablution as well. Al-Mansur followed the 'the washing thrice Uthmanian ablution' and abandoned the Prophetic ablution that involved wiping over the feet and washing twice those parts that should be washed. The latter is the mode of

¹⁸⁸ Tartib Al-Madarik 1:192. It has been also mentioned herer that Al Muwatta' was written under the custody of the the Abbasid government. Abu Mus'ab narrated that that Abu Ja'far Al-Mansur said to Malik: "Make a book that I will oblige the people to abide to." So, Malik produced Al-Muwatta'.)

¹⁸⁹Al-Tabaqat Al-Kubra 4:147. See Al-Imam Al-Sadiq wa Mazahib Al-Arba'a / Imam Al-Sadiq and the Four Scchool of Thoughts) 1: 4-5

¹⁹⁰ Mawaqif al-Khulafa' Al-Abbasiyeen: 170.

ablution that became one of the jurisprudential issues that the Shias are known for.

Al-Mansur and Ablution

Narrated from Dawud Al-Raqi that he said: “Once I went to Abu Abdillah or Al-Sadiq (as) and said to him, ‘I may become your ransom, what the number of *tahara* (washing during performing ablution)?’”

The Imam said: “What Allah made obligatory is just one. The Messenger of Allah (s) added one more for the sake of the weakness of the people. Whoever washes three times during ablution has no solat/prayer (his solat is void).”

I was there until Dawud bin Zurbi came and asked the same question (the number of *tahara*) where the Imam said, ‘three times each. Whoever makes less than this, he has no solat at all.’”

He said: My body shook and I shivered. I was almost to be tempted by Satan. Abu Abdallah just saw me as my colour was changing. He said: “Calm down O Dawud! This is either unbelief (kufr) or beheading (a strike on the neck).

He said: “We went out from him (Abu Abdullah). Ibn Zurbi was in the neighbourhood of the garden of Abi Ja’far Al-Mansur. He had been already told about Dawud bin Zurbi that he was a Rafidhi (Shia) that often visits Ja’far bin Muhammad.

Abu Ja’far al-Mansur said: “I will observe the way he performs his tahara (ablution). If he performs it the way Ja’far bin Muhammad does, for I, very well, know his way of tahara)- I will then prove and confirm his stand and put him to death immediately.”

Al-Mansur secretly observed Dawud while he was preparing for prayer. Dawud bin Zurbi performed a complete and thorough mode of ablution by washing each part of the body to be washed three times as he was told by Abu Abdallah. As soon as Dawud completed his ablution, Abu Ja’far sent him a messenger and summoned him.

He said: “Dawud bin Zurbi said, ‘When I went to him, he warmly welcomed me and said to me: ‘A lot has been said about you wrongly. Nevertheless, you are not like that. I

observed your ablution and I have found out that it is not that of the Rafidha (Shia). He finally offered him one hundred thousand dirhams.

He said that Dawud Al-Raqi said, “I and Dawud bin Zurbi met in the presence of Abu Abdallah and Dawud bin Zurbi said to him: “May I be your ransom, you save us from being killed in this world and we wish to enter paradise by your generosity and kindness.”

Abu Abdallah said: “May Allah grant you that with all your brethren and the whole Mu’mineen (believers).”

Abu Abdallah said to Dawud bin Zubri: “Tell Dawud bin Raqi what happened to you so that you calm down his tariffications.”

He then said: “I have told him the whole thing.”

He said that Abu Abdallah said; “That is why I told him to act like that because he was on the verge of being killed on the hands of that enemy.”

He then said: “Oh Dawud bin Zurbi, perform your ablution by washing two times each part of the body to be

washed and do not add on that. If you do more than that, you have no Solat at all (your prayer is void)¹⁹¹.”

Imam Al-Sadiq knew very well the Mansurian politics that readily looks after pretexts to take some actions. He knew that Dawud bin Zurbi was about to be attacked for his mode of ablution (the twice washing and wiping over feet mode). Thus, the Imam (a.s) treated the issue with wisdom and saved his companion from being murdered.

What has become clear here is that Al-Mansur used to consider this type of ablution as an indicator of following the school of absolute obedience and narration. That is the school of Ja'far bin Muhammad Al-Sadiq. He used the number of washing (how many times to wash the parts to be washed during ablution), as a number that shows which school one has followed. And this number was good enough to kill those who believed in it and acted accordingly.

¹⁹¹Rijal Al- Kashki:378, No.564. Wasa'il Al- Shia 1:443/ Hadith 1172.

Al-Mahdi and Ablution

The same method holds true with Al-Mahdi Al-Abbasi (The Abbasid Al-Mahdi). He wanted to try to know and identify those people who were dangerous to the authority of the Abbasids. He wanted to know those people who may shake the wall of their power by the authentic prophetic ablution. Dawud bin Zurbi was the focus of attention concerning the issue of ablution at this time as well. That is, secret security personnel and spies considered the ‘wiping over feet and washing twice mode of ablution’ as an indicator to know those people who are against the Abbasid authorities and the school of Ijtihad and personal opinion (*rai’y*).

Dawud bin Zurbi is reported to have said:

“I asked Al-Sadiq about ablution and he said to me, ‘make it three times.’”

He then said to me: “Don’t you see Baghdad and their army?”

I said: “Yes indeed.”

Dawud said: “I was once performing ablution in the compound of Al-Mahdi. One of them was watching me but I did not know that. He said: “Whoever said that you are a Rafidhi (Shia) is a liar while you perform an ablution like this.”

He said, “I said, ‘By Allah! I was ordered to do like that.’”¹⁹²

These textual and narrative evidences reveal that dispute over ablution continued till this time and the governors focused on the necessity of following the Uthmanian ablution and ignoring the ‘washing twice-wiping over feet’ prophetic ablution.

It is not hidden from you that Al-Mahdi Al-Abbasi hated the approach of Imam Ali on jurisprudence and imamate. When Qasim bin Mujasha’ Al-Tamimi presented to him his last will or testament, after his testimony of unity (wahdaniyya) and prophethood of Muhammad, it contained “Ali ibn Abi Talib is the Wasiy (successor) of the Messenger of Allah (s) and the inheritor of imamate

¹⁹²Al- Tahzib 1:82/H.214. Al-Istibsar 1:71/H.219.

after Him.” When Al-Mahdi reached at this point, he threw away the testament and did not see it after that¹⁹³.

Once Al-Mahdi asked Shurayk the judge (Qadhi) saying:

“What do you say about Ali bin Abi Talib?”

He said: “Whatever your grandfather Abbas and Abdallah said about him.”

He said: “What did they say about him?”

He said: “As to Abbas, he died while in his view Ali was the greatest and superior of all the companions. He used to see that the elderly and famous personalities from the Muhajirin (the emigrants) enquired and learned from him concerning whatever happens and occurs about all issues. He did not need the help of any other person until he met Allah (until he passed away). And as to Abdallah, he had fought on his side with two swords. He was at the front in his battles and was an obedient commander. If his imamate had been unjust and oppressive, the first person to abandon it would have been your father, for he was a knowledgeable person concerning the religion of Allah

¹⁹³ Tarikh Al-Tabari 8:876/-the incidents of the year 169 Hijra.

and was an expert on the laws of Allah. Al-Mahdi did not utter a word and remained silent. After the day of that meeting, only short time passed until Shurayk was deposed from his position¹⁹⁴.

This clearly reveals the enmity and objection they had towards the way of Ali, be it on the issue of Caliphate, viceregency, jurisprudence or any other principles. Among these issues is the ablution, as you have already known.

Al-Rashid and Ablution

When Harun Al-Rashid came to power- the time that is considered the climax of the power of the Abbasids-, he embraced the same method of his predecessors on not accepting Imam Ali and Ibn Abbas even though the later was their grandfather. He refused the way of Ahlulbait (a.s) be it ideological or jurisprudential.

¹⁹⁴Tarikh Baghdad 9:292.

After the conversation between Al-Mahdi and Shurayk, it did take a long time till Harun Al-Rashid went to Kufa and deposed Shurayk from his position as a judge¹⁹⁵.

Here, we have no desire to elaborate the oppression and injustice Harun Al-Rashid did to the Alawites. However, what we wanted to focus on here is fighting of Ahlulbait (a.s) jurisprudentially (on Fiqih) in addition to his waging war on them (a.s) politically and militarily.

Once, a person came to Al-Rashid to inform him about the status and the situation of Yahya bin Abdallah bin Hassan. He described for him his appearance, his dressing style, his prestige and his followers (group). Al-Rashid was not satisfied and was not assured of his description. Therefore, he asked him:

“Do you really know Yahya?”

He said: “I know him before. That is what assured me to recall him and recognize him yesterday.”

He said: “So describe him for me.”

¹⁹⁵ Tarikh Baghdad: 9:292.

He said: “He is a middleman, beautifully brown skinned, wound (his hair receded from both sides of his head), beautiful eyes, potbellied.

He said: “That is him. What did you hear from him saying?”

He answered: “I did not hear him saying anything. However, when I saw him, I saw his servant whom I know. When it was the time for prayer, the servant brought him a clean cloth and put it on his neck. Then, he took from him a woolen overcoat to wash it. Just after the inclination of sun towards the west (after noon), he performed a prayer. I suppose it was the afternoon prayer. He prolonged the first two (bows) and shortened the last two ones.

Al-Rashid said to him, “Oh, wonderful. God job! That was indeed the Asr prayer. That is its time with those people.”¹⁹⁶

Al-Rashid was not satisfied with the description of the man and with all what he said about Yahya. However,

¹⁹⁶ Maqatil al-Talibiyyin: 310

when described the afternoon prayer, its time and the merging of two prayers, he certainly knew that the man was right. He proved that the man really knows Yahya very well.

These incidents, in general, show the atrocity of the rulers in exploiting and altering religious jurisprudence at all levels in practical laws of Islam.

Al-Rashid used ablution as a tool to identify the Shia of his time and to attack them accordingly. A good example is his attempt to attack Ali bin Yaqtin.

It is narrated by Muhammad bin Al-Fadhl where said: “There were different opinions among our men concerning the rules of wiping or rubbing over the feet for ablution, whether it is from the toes to the ankles or the vice versa.”

Ali bin Yaqtin wrote a letter to AbulHasan Musa bin Ja'far: “May I be your ransom! Our men differed on the issue of wiping over the feet for ablution. I wonder if you could write to me, with your own handwriting, on the issue so that I act accordingly, Allah willing.”

AbulHasan wrote to him: “I understood what you mentioned concerning differences of opinions about ablution. What I order you to do in this regard is, rinse your mouth and your nose three times each. Run your fingers through your beard. Then wash your face three times. Next, wash your hands to the elbows three times. Then wipe all over your head. You also rub the inner and outer parts of your ears. Then you wash your feet up to the ankles three times. Do not do anything contrary to this.”

When the letter reached Ali bin Yaqtin, he was so perplexed about the explanation of the performance of the ablution. He found it totally contrary to what the group had agreed upon. He contemplated for a while and then said: “My *Mawla* (master) knows best what he meant. I will obey his commands strictly.”

Ali bin Yaqtin used to perform ablution in this manner responding to the orders of AbulHasan and he contradicted with the whole Shia of the time.

Reports about Ali bin Yaqtin reached Al-Rashid many times. He was told: “Ali bin Yaqtin is a Rafidhi (Shia) and he contradicts you.”

Al-Rashid said to some of his close men: “I have received many reports about Ali bin Yaqtin. I have heard that he is accused of being against us and he is inclined towards *Rafdh* (protest). However, I did not see any fault or shortage in his service for me. I have tested him several times but none of the blames on him was proved true. I think I have to reconsider his issue and examine him once again without his knowledge about it.”

Al-Rashid was then told: “O Amir Al-Mu'minin, the Rafidhi (Shia) contradict the public on the way they perform ablution. They do not believe in washing their feet for ablution. You can test him about his stand concerning ablution without drawing his attention.”

Al-Rashid said: “Yes indeed! This way his position will be revealed.”

Then, Al-Rashid spared Ali bin Yaqtin for a while and then entrusted him with some work in the compound.

Meanwhile, the time of prayer approached. Ali bin Yaqtin always goes to a separate room in the compound for ablution and prayer. When the time of prayer arrived, Al-Rashid stood behind the fence (wall) of the room where he can see him but Ali bin Yaqtin cannot see him.

Ali bin Yaqtin came with water for ablution. He rinsed his mouth and nose three times each; he washed his face; he ran his fingers through his beard; he washed his hands to the elbows three times; he rubbed his head and ears and finally he washed his feet.

Al-Rashid was watching the whole thing. When Ali finished performing his ablution, Al-Rashid could not control himself and appeared to him so that Ali can also see him. He then called him out: “Indeed is a liar, o Ali bin Yaqtin, whoever claims that you are one among the Rafidha (Shia).” Since then, Ali bin Yaqtin was considered a good person by Al-Rashid.

Later, a letter from AbulHasan came to Ali bin Yaqtin. It reads:

“O Ali bin Yaqtin, from now on, you should start performing your ablution according to the orders of Allah. Wash your face once as an obligation and one more time optionally for idealization. Do the same to your hands from the elbows. Wipe over the front of your head and the upper part of your feet with the moisture left on your hand from your wudhu. What was feared for you has now gone. Be at peace (wassalam).¹⁹⁷

From these points, we draw enough evidences that the rulers and personalities around them took the twice washing and wiping over feet mode of prophetic ablution as a tool to identify the Shia in the Haruni palace. This is so because performing the ablution is an act of worship that is repeated many times every day before prayer. It is an open and clear rule of *fiqh* by which the “Rafidha” can be distinguished, as Harun himself stated in his own words.

Anyway, differences and conflicts concerning ablution continued with all rage and intensity. The Narrators (of

¹⁹⁷ Al-Irshad 2: 227. Manaqib Ibn Shahr Ashub 4: 288. Al-khara’ij wa Al-Jara’ih 1: 335. I’lam Al-Wara: 293

hadith) and followers of the school of absolute obedience see the authentic ablution to be the wash-twice and wipe over feet prophetic ablution. The government and its followers (from the scholars that prohibit the documentation of hadith), and the supporters of the school of *Ijtihad and Ra'iy* (personal opinions and judgments) do not consider a valid ablution except that of the thrice-washing Uthmanic mode of ablution.

When the Abbasid government limited the Islamic school of thoughts to four Mazhabs that were all from the school of *Ijtihad and Ra'iy*, their opinions and personal judgments were documented accordingly. Among the fiqh issues was the case of ablution which was given due attention and was over emphasized. They all differed on its obligatory parts, its optional parts, its principles and codes of conduct with serious differences. Any researcher who can refer to their books of fiqh can readily ponder over them. The difference increased and widened from time to time until it became so an influential and remarkable issue to the extent of the emergence of two types of ablution with two parallel lines that never meet.

Finally...

A very important and clear point becomes known from all that has been presented so far. That is, those people who opposed the new mode of Uthmanic ablution did not react to it with much surprise. They just emerged on the stage of Islamic Jurisprudence as an expected kind of emergence. Rather the opposite was true. There had been a series of decrees based on personal opinions (Ijtihadat) against the book and the Sunnah on one hand, and a series of oppositions and prohibitions on documentation and narration of the prophetic traditions (Ahadith) by the caliphates on the other hand. Yet, a good deal of individuals from the Sahaba insisted on carrying out the work of documenting and narrating. Then, those who prohibited this task turned to open the way to Ijtihad and personal opinions, and those who followed the way of complete obedience (Al-muta'abbidun) remained on their

absolute obedience and opposed the practices based on Ijtihad and personal opinions¹⁹⁸.

The fact that Abu Bakr and Umar opened the way of Ijtihad and personal opinions for themselves in return opened the same way for all the Sahaba. This was a natural consequence of their prohibition of documentation and narrations of hadith that then led to the emergence of multiple legislations and validity of verdicts based on personal opinions.

Similarly, the fact that Umar gave the responsibility of election of the third Caliph to Abdurrahman bin Auf was to assure that the run goes to the side where Abdurrahman belonged to. It was also wrapped with a precondition of following the way or tradition of the two old men (“Sirat al-Sheikhayn”)¹⁹⁹.

This is actually what Abdurrahman bin Auf did when he paid allegiance to Uthman pertinent to the precondition

¹⁹⁸Refer for details in our book-“Man’i Tadwin al-Hadith: Asbabuha wa Nataejuha” (prohibiting the documentation of prophetic traditions, it’s causes and consequences).

¹⁹⁹Tarikh Al-Tabari 2:586. Al-Bidaya wa Al-Nihaya 7:142. Subul Al- Huda wa Al-Rashad 11:278.

set. That is, if he were given the charge of government of Muslims, and he was put over their affairs, would he promise to act according to the Book of God, the Sunna of the Apostle, and the precedents of Abu Bakr and Umar. He knew that Ali would not accept such a precondition.

Ali (a.s) did not like the precondition that was actually fabricated and newly inserted into the Shariah without having any supporting evidence from the Book of Allah, and the Sunnah of His Apostle (a.s).

The promise and oath of Uthman bin Affan to act according to the precedent of the two old men later resulted in disputes and arguments between Uthman and the great Sahabas. The foremost of them was Abdurrahman bin Awf himself. He used to think that Ijtihad should be limited to the old men (Sheikhayn) only. But Uthman thought he had also the right to do the same as the two old men did. He thought he is by no means inferior to them. This is what created enmity between Abdurrahman and Uthman. Abdurrahman bin Awf had no talk with Uthman until the former died.

The Sahaba, including Ali bin Abi Talib, pertinent to the word of the messenger of Allah – “commit them to what they committed themselves to” demands Uthman to fulfil his oath of commitment on the day of *Shura* (Yawm Al-Shura). However, Uthman considered himself to be of “long hand” and able to keep on acting on his Ijtihad and modification of issues related to jurisprudence and practical laws. This resulted in conflicts and disputes between him and the Sahaba. The conflict widened its scope until finally, it claimed the life of Uthman bin Affan.

Ali bin Abi Talib did not accept and did not commit himself to the principle of the “Precedents of the two old men” (Sirat Al-Sheikhayn). He rather strongly rejected it and did not utter any word of promise to act according to the principle on the Shura Day²⁰⁰. Nevertheless, it had an impact even on the Caliphate of Ali bin Abi Talib.

When the people came to Imam Ali (a.s) to pledge allegiance to him, he pledged allegiance to them on condition that he would be committed to the Book of

²⁰⁰Refer to Akhbar Al-Shura in Tarikh of Tabari and others.

Allah and what He (a.s) knows from the Sunnah of the Messenger of Allah (s).

They initially accepted and agreed to his condition but later they broke the agreement on various issues such as the Tarawih prayer, Fadak²⁰¹, and the like.

²⁰¹ Al-Kafi 8:58; H.21- on his chain of narration from Sulaym bin Qays in a long narration:

Ali (a.s) stood face to face with people around him from his household, those who were intimate with him and his Shia and said: “I know that the rulers before me did things in which they contradicted the Messenger of Allah (s). They deliberately did it breaking their oath and promise, and altered his Sunnah. If I forced the people to restrain from these contradictions and put it back to its place as it was during the time of the Messenger of Allah, my army would surely disseminate away from me. What would you think would happen if I ordered them to put back the “Maqaam Ibrahim” (Station of Ibrahim) to the place it was during the time of the Messenger of Allah (s); or if I return Fadak to the heirs of Fatuma.... I swear to Allah, I commanded the people not to gather in the month of Ramadan except for obligatory players and told them that their gathering for non-obligatory prayer (Salat Al-Tarawih) was bid’ah (innovation) and yet some people from my own army who fought on my side call out to each other and say “oh, people of Islam! Indeed, the Sunnah of Umar has been altered! Oh, what I faced from this Ummah– differences and divisions, and obedience to leaders of perversity and callers to the Hellfire!”

Ali bin Abi Talib severely suffered due to the approach of “*Ijtihad and Raiy*” (the approach of personal opinions and precedents). It has brought about successive corruptions and fraudulent conduct in the course of history since then.

This method of *Ijtihad and Raiy* (personal opinions and precedents) shed its shadow on the stage of Islam and became the main power for the ruling power of the time (the Caliphate and the government). It helped them justify their rulings. The method, then remained to be the way of worship in the sources and documents of the Sahaba who were oppressed and despised and had no power to turn the people to the right path.

This is the methodology that justified for Umar bin Khattab to severely punish anybody who dares to narrate from the Apostle (s)²⁰², and later it made the way easy for

²⁰²In the abridged Tarikh of Dimashq 17:101- from Abdurrahman bin Awf who said: Umar bin Khatab did not die until he summoned the companions of the Messenger of Allah (s) from all horizons (places): Abdallah (bin Mas’ud), Huzaifah (bin Yaman), Abu Darda’, Abu Zarr (Al-Ghifari), Uqbah bin Aamir (Abu Mas’ud Al- Ansari) and said to them: “What are these traditions (Ahadith) from the Messenger of Allah (s), that you are dispersing everywhere?” They said: “Do you prevent us from doing that?”

Uthman to ignore authentic traditions (Ahadith) of the Messenger of Allah (s). We see this in his own words (Uthman's words): "They narrate ahadith (traditions) that I have no idea about them."

Yes, indeed, Uthman ignored them as if he has never heard of them before. He also denied and claimed that he had never heard the Apostle(s) talking about it and had also never seen him (s) performing it during his (s) blessed messengership time!

Similarly, Uthman continued prohibiting the companions from narrating and passing verdicts. Abu Zarr, Ibnu Mas'ud, Ammar and their likes became the victims of severe harassment and pervasive surveillance because they did not obey the prohibitions of the government. Later the issue reached the era of Hajjaj bin Yusuf Al-Thaqafi who

He said: "No, but you should permanently live with me. I swear to Allah, you will never separate from me as long as I am alive. We are more entitled and knowledgeable; we accept from you whatever we like or ignore whatever we like. They did not separate from him until he died. In Sharaf Ashab al-Hadith of Khatib al- Baghdadi:20 -Umar bin Khattab sent a messenger to Abdallah bin Mas'ud, Abu Darda'I and Abu Mas'ud Al-Ansari and said to them: "What are these excessive ahadith from the messenger of Allah that you are taking too much?" He confined them to Madinah.

made a seal on the hand of Jabir bin Abdallah Al-Ansari, on the neck of Sahl bin Sa'ad Al-Sa'idi (Al-Ansari) and Anes bin Malik (Al-Ansari) in order to humiliate them and keep the people away from them and not to listen to them or hear anything from them²⁰³.

In the book “Al-Mihan” of Abi Al-Arab Al-Tamimi, it has been narrated that Al-Hajjaj made a seal on the hands of Hasan Al-Basri and Ibn Sirin as well²⁰⁴.

Thus, the existence of group of thinkers of jurisprudential issues that contradicted and objected to Uthmanic mode of ablution were not a group that emerged suddenly; neither was it an event that fades shortly. It was rather a natural extension of the phenomena of objection to the methodology of *Ijtihad and Raiy* (personal opinions and precedents) as opposed to the method of *al-Tahidith* (narration and dissemination of hadith)

²⁰³Ud al-Ghabah of Ibn Al-Athir 2:472- in the biography of Sahl ibn Sa'ad Al-Sa'idi,

²⁰⁴Kitab Al-Mihan: 428-429 and similarly in “Fikr al-Usuli of Abdul Majid Al-Saghir.

In the traditions (Ahadith) of Uthman about ablution, the word ‘Al-Nas’ (the people) refers to the great Sahabas (companions) or their extensions (successors). These were against the prohibition of narrations and documentation of the traditions of the Messenger of Allah (s).

These are the people that strongly believed that rules and regulations that relate to religious practices (Al-Ahakm) should be objective and must be absolutely obeyed as they are. They should not be subjected to addition, decrement, or alteration. There is no place for Ijtihad and Raiy (personal opinions and precedents of some individuals) particularly with the existence of Quranic textual shreds of evidence and the noble Sunnah of the Prophet (s).

It is known that those people, who support the need for documentation, are the supporters and followers of the ablution of washing twice and wiping over feet mode, or at least they are not the supporters of the thrice washing mode of ablution. This fact clearly indicates that there is a strong relationship between documentation and absolute obedience to the rules of ablution on one hand, and the relationship between the prohibition of documentation and

the application of Ijtihad based on personal opinion on the other hand. Even Abdallah bin Umar was against the personal opinions of his father Umar²⁰⁵.

He (Ibn Umar) was against the practice of wiping over sandals (mas'h al-Khuffayn) because he has heard a hadith (tradition) from the messenger of Allah (s) which states that wiping over sandals is not allowed and ablution in this manner is not valid and is not considered as ablution at all. Surah Al-Ma'idah came with the verse that clearly states that it is the foot that is wiped during ablution, not sandals or shoes.²⁰⁶

Although it has been claimed that he did not die until he came to agreement with people and changed his mind to accept the validity of wiping over sandals (shoes), the important fact here is that he used to be among those who were against the wiping over sandals mode of ablution during his father's lifetime. His position related to ablution and his strong opposition to his father's ijtihad

²⁰⁵ Refer to "Man'i Tadwin al-Hadith: (prohibiting the documentation of prophetic traditions): 252- 256

²⁰⁶ Refer to what has already been mentioned in Musnad Ahmad bin Hanbal 1: 366.

(passing verdicts and altering rules based on personal opinion) cannot be overlooked.

There are many stances of defending many established rules and regulations of worship (ahkam) and his strong position against the ijtiḥad of his father.

Here, we come to conclude about the origin and basic nature of ablution. That is, the authentic and original mode of ablution is clearly discussed in these discussions. After all this evidence, it is of no use whether Ibn Umar changed his mind and came to say the validity of wiping over the sandals or shoes or otherwise. This change of mind and going here and there goes back to the circumstances and conditions in which he used to live at the time. It is well known that Ibn Umar's lack of stability on these issues was due to his political stand in the last years of his life where he became the follower of the Umayyad authorities.

The truth is that the method of absolute obedience and narration of prophetic traditions (as opposed to the prohibition of documentation) became vivid and active during the caliphate of Ali bin Abu Talib. We can see this

in the letter of Imam Ali to Muhammad bin Abu Bakr who was the Imam's delegate governor in Egypt²⁰⁷.

Issues related to ablution and other jurisprudential matters that were once at the level of and matter of common sense finally became an important duty of Imam Ali to restore them.

The washing twice and wiping over feet (washing face and hands twice each and wiping over the portion of the head and feet with wet hands) mode of ablution, rules and procedures of prayers and other issues related to practical laws of Islam were among the concern of Imam Ali to take them back to the basis of absolute obedience and fostering the need of narration and documentation of hadith of the Prophet (s).

Indeed Imam Ali (as) struggled a lot to eradicate the heritages of the rulers before him (as). He did his best to revive the prophetic Sunnah that was altered by persistent works of ijtihad and verdicts based on the personal opinions of the rulers before him. He seriously

²⁰⁷ Refer to Al-Gharat of Al-Thaqafi 1: 251-154 and commentary of Nahj Al-Balaghah 6: 73

emphasized the obligation and necessity of observing the principle and methodology of absolute obedience (Nahj al-Ta'abbud) and following the way of the messenger of Allah (s) in his rules and deeds.

Thus, ablution cannot be dissociated from the issue of narration and documentation (of prophetic traditions). Similarly, we cannot dissociate it, in any case, from the question of Ijtihad and absolute obedience. This is so because the pioneer followers of the method of absolute obedience are also the pioneers in the washing twice and wiping over feet mode of ablution. In the same way, the pioneers of ijtiḥād during the time of Uthman are the pioneers of the washing thrice mode of ablution. We should not forget that Uthman bin Affan clearly claimed that his opponents on the issue of ablution were the narrators of the traditions of the Prophet (s) from the prophet (s). Recall what he mentioned earlier: “There are some people who indulge in narrating from the messenger of Allah (s) traditions that I have idea about.”

Brief Summary

1. Uniformity and unity on rituals of ablution during the time of the Prophet (s) and the two old men (al-sheikhayn).
2. The emergence of difference during the time of Uthman bin Affan.
3. Uthman bin Affan conflicts with the “people”- who are great companions.
4. The pioneer in creating conflicts and innovating new modes of ablution is Uthman.
5. The companions who follow the school of absolute obedience disliked the views of Uthman on ijthad in general and his alteration of ablution in particular.
6. The violation of Uthman of the sunnah of the Prophet (s) and his commitment to the precedents of the two old men (sirat al-Sheikhyan) was the same precondition to take the position of the caliphate from them.
7. The cause of the assassination of Uthman was his innovations in religious issues in addition to his bad moves in political and financial matters.

8. The attempt of Amir Al-Mu'minin Ali to correct what his predecessors altered and distorted. Among them was the distortion of ablution by Uthman.

9. The correlation between 'the washing twice-wiping over feet mode of ablution' and the methodology of the absolute obedient worshippers (*Al-Muta'abbidin*) and recorders (*Al-Mudawwinin*) of hadith on one hand, and the correlation between 'the washing thrice-feet wash mode of ablution' and the methodology of making judgments based on personal opinions (*Al-Mujtahidin*) and prohibition of narrating and documenting of hadith.

10. The Ummayyad and Abbasid governments were the supporters of the method of Ijtihad and followers of the footsteps of the father of the *thrice wash-feet wash* mode of ablution and were against the method of absolute obedience. They used the practice of the washing twice – wipe over feet mode of ablution as a tool to discriminate against and attack those who follow the method of absolute obedience and strict adherence to the traditions of the Prophet (s).

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