

A decorative border in a dark brown color, featuring stylized floral and leaf motifs. It starts at the top left, curves across the top, and then descends vertically on the right side, ending in a small tassel-like detail.

Shaafi' Wudhu Masaail

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Shaafi' Wudhu Masaail

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نُحَمِّدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

FOREWORD

“Tahaarat is half of Imaan”

(Hadith)

Rasulullah (Sallallahu alayhi wasallam) said that on the Day of Qiyaamah when the vast multitudes of mankind will be running helter skelter, driven by anxiety, fear and terror, not knowing what the ultimate outcome of the momentous Reckoning will be – on that Day when a man will flee from his mother, father, brother, wife and son, Rasulallah (Sallallahu alayhi wasallam) will also be running around in anxiety searching for his Ummah.

In that sea of billions of humanity, Rasulallah (Sallallahu alayhi wasallam) will recognize the members of his Ummah from the glitter which will radiate from their foreheads and feet – the limbs of Wudhu. The glitter will be the effect of a lifetime of making perfect Wudhu here on earth.

Tahaarat is the key or door for the greatest act of Ibaadat, namely, Salaat. Rasulallah (Sallallahu alayhi wasallam) stressed

much the perfection and beautifying of Wudhu. Wudhu is not a mere mundane act of washing the limbs. When the method of effecting a perfect Wudhu as ordered by the Shariah is observed, then Wudhu is transformed into a superior act of Ibaadat. It is of utmost importance, therefore, to observe all the rules, respects and etiquettes of Wudhu.

It is explained in the Hadith that when a person sits down to make Wudhu, four Angels descend with a blanket of Noor with which they cover him whilst he is engaging in Wudhu. If during the course of Wudhu, he engages in talk, one Angel drops the one corner of the blanket of Noor and departs in disgust. If the person again speaks, the second Angel departs in disgust. If he speaks again, the third Angel departs in disgust. The blanket of Noor then dangles with one Angel holding the one corner. Should the person again speak, this last Angel taking the blanket of Noor departs in disgust.

The Sunnat and Mustahab factors of Wudhu should not be treated lightly and omitted on the basis of insignificance, for such an attitude is termed *Istikhfaaf* which is kufr. All acts of the Wudhu regardless of the Fiqhi (juridical) classification are extremely important and should be correctly and fully observed. Only then will the Wudhu be a beautiful and perfect act of Ibaadat which will engender the emission of Noor from the limbs of Wudhu on the Day of Qiyaamah.

Wudhu

Wudhu means: *to wash certain parts of the body with water and with Niyyat (intention).*

On the night of *Mi'raaj* wudhu was declared *fardh* together with Salaat. Even prior to its status being elevated to *fardh*, Wudhu was in vogue. During the earlier period of *Nubuwwat* Jibraeel (Alaihis Salaam) came to Nabi (Sallallahu Alayhi Wasallam) and taught him the method of making Wudhu. Nabi (Sallallahu Alayhi Wasallam) then performed two-rakaats Salaat with Jibraeel (Alaihis Salaam).

The practice of wudhu was also part of the former Shariats. In one Hadeeth, after demonstrating how wudhu should be made, Nabi (Sallallahu Alayhi Wasallam) said:

“This is my (method of making) wudhu and the (method of) wudhu of the Ambiya before me.”

Wudhu is discussed before ghusl, as wudhu is part of ghusl. The part precedes the whole.

Tayammum is discussed after wudhu and ghusl in view of tayammum being the substitute of wudhu and ghusl.

In Aayat no. 6 of *Surah Maa'idah* all three forms of Tahaarat – wudhu, ghusl and tayammum – are mentioned, and also in the sequence we have mentioned. Allah Ta'ala says:

“O Believers! When you intend offering Salaat then wash your faces, your hands till the elbows, pass your hands over your heads and (wash) your feet till the ankles.

If you are in the state of janaabat then wash your entire body.

If you are sick or on journey or any of you have come from istinja (answering the call of nature) or have touched women and you do not have water then make tayammum with clean soil, that is, pass your hands over your faces and forearms with it (the soil).

Allah Ta'ala wishes not to impose upon you any hardship. On the contrary, He wishes to cleanse you and complete His favour upon you so that you be grateful."

Matters Related to Wudhu

There are eight matters we will discuss pertaining to wudhu. These are:

1. The nature of wudhu
2. Waajib occasions of wudhu
3. Fardh acts of wudhu
4. Sunnah acts of wudhu
5. Additional Sunnah acts
6. Sunnah occasions of wudhu
7. Makrooh acts in wudhu
8. Factors which nullify wudhu

1. The Nature of Wudhu

Wudhu means: to wash certain parts of the body with water and to have intention of wudhu.

2. Waajib Occasions of Wudhu

Wudhu is *waajib* on the following occasions:

- 2.1. Offering Salaat – all types of Salaat
- 2.2. Making Sajdah – Sajdah Tilaawat as well as Sajdah Shukr
- 2.3. Making Tawaaf – all forms of Tawaaf
- 2.4. Carrying the Qur'aan Shareef

- 2.5. Touching its pages
- 2.6. Touching the cover, binding, strap and cloth of the Qur'aan
- 2.7. Touching the box in which the Qur'aan is specifically kept
- 2.8. Touching anything upon which the Qur'aan was written for the purpose of reading and learning
- 2.9. Touching a Tafseer kitaab in which the Tafseer is equal or less than the words of the Qur'aan

3. The Faraaidh of Wudhu

Faraaidh is the plural of *fardh*. *Fardh* and *Waajib* are synonymous in the parlance of Shaafi' Fiqh except in the Ahkaam (Commandments and Laws) of Haj. Whatever acts are *fardh* in a *fardh wudhu* are also *fardh* in a *mandoob* (mustahab) wudhu.

There are six acts which are *fardh* in wudhu. They are:

- 3.1. Intention when washing the face
- 3.2. To wash the face
- 3.3. To wash both hands till the elbows
- 3.4. To make masah of a part of the head
- 3.5. To wash the feet till the ankles
- 3.6. To observe the above sequence

We shall now mention the Masaail pertaining to these six *faraaidh* of wudhu in detail.

3.1. Niyyat (Intention)

- 1. Niyyat means: to intend a particular action precisely at the time of doing it.
- 2. It is *waajib* for the intention and action to be simultaneous. This rule does not apply to fasting, however. In Saum (fasting) it is *waajib* for the Niyyat to be made at night before Subh Saadiq.
- 3. It suffices to make the intention in the heart and mind. Expressing the intention verbally is *mustahab*.

4. Niyyat for wudhu can be made in several ways, viz.:

a. Niyyat of Rafa' Hadath, that is, intending the expunging of the ruling of *hadath*. One may say in Arabic:

نَوَيْتُ رَفْعَ الْحَدَثِ

“I intend the removal of hadath.”

All forms of Ibaadat which require wudhu can be offered with a wudhu made with the niyyat of *rafa' hadath*.

Note: One whose *hadath* is continuous, such as a woman experiencing *istihazah* or a person suffering from incontinence or continuous emission of wind due to flatulence, cannot make intention of *rafa' hadath*. Such a person has to compulsorily make intention of *istibaahat* which is explained in (b) hereunder.

b. Niyyat of Istibaahat– This means to intend with wudhu such an action becoming *mubaah* (lawful) which is dependent on wudhu. The wudhu with this intention is valid. A general formula of this type of Niyyat in Arabic is:

نَوَيْتُ اسْتِبَاحَةَ عَمَلٍ مُفْتَقِرٍ إِلَى الْوُضُوءِ

“I intend such an action becoming lawful which is dependent on wudhu.”

*An intention of a specific act becoming *mubaah* can also be made, such as:

نَوَيْتُ اسْتِبَاحَةَ الصَّلَاةِ

“I intend Salaat becoming lawful (with this wudhu).”

نَوَيْتُ اسْتِبَاحَةَ مَسِّ الْمُصْحَفِ

“I intend touching the Qur’aan becoming lawful (for me with this wudhu).”

* With an intention of *istibaahat* of *fardh*, Nafil Salaat can also be offered.

* If the *istibaahat niyyat* is merely for Salaat without specifying whether *fardh* or *nafl* then such an *istibaahat niyyat* only makes Nafil Salaat permissible. Fardh Salaat cannot be offered with a general *istibaahat niyyat* of Salaat.

* Salaat cannot be performed with a niyyat of *istibaahat* of touching the Qur’aan.

* It is preferable to combine the intentions of *rafa’ hadath* and *istibaahat*, such as saying: “O Allah! I intend the removal of *hadath* and such an action becoming lawful which requires wudhu.”

c. Niyyat of Tahaarat from Hadath

نَوَيْتُ الطَّهَّارَةَ عَنِ الْحَدَثِ

“I intend purification from hadath.”

The above three intentions cannot be made for *wudhu-e-mujaddad*, i.e. a wudhu without being in the state of *hadath* – a fresh wudhu. For refreshing the wudhu one of the following two niyyats should be made:

d. Niyyat of the Fardh of Wudhu

نَوَيْتُ فَرَضَ الْوُضُوءِ

“I intend the fardh of wudhu.”

e. Niyyat of Wudhu

نَوَيْتُ الْوُضُوءَ

“I intend wudhu.”

Wudhu with this niyyat also suffices for all acts of Ibaadat.

5. The *fardh niyyat* should be simultaneous with washing the first part of the face. If any portion of the face was washed prior to the niyyat then that portion has to be washed again.

6. It is not necessary to maintain the niyyat throughout the washing of the whole face.

7. If a person falls into doubt whether he made the necessary *fardh intention* then this doubt will compromise the wudhu, irrespective of the doubt occurring during the wudhu, after the wudhu or during the Salaat. The wudhu has to be repeated.

8. A doubt about niyyat occurring only after Salaat has been offered does not adversely affect the Salaat. However, another Salaat cannot be offered with that wudhu.

3.2. Washing the Face

1. Washing the entire face is the *second fardh* of wudhu.

2. The face in this context is from where the hair of the head grows till the chin and from one ear till the other. The protruding triangular part of the ear which is connected to the face is included in this *fardh*.

3. It is necessary for the water to flow on the face and this rule applies to all the parts of wudhu which have to be washed. Water merely touching the face does not fulfil the *fardh* requirement of washing the face.

4. If the beard is thickset because of which the skin beneath cannot be seen then it suffices to wash the visible part of the beard.

5. If the beard grows sparsely and the skin can be seen then it is *waajib* to wash the skin.

6. To ensure that the outer limit of the face has been completely washed, the washing should extend to those parts of the head, neck and chin which border the face.

3.3. Washing the Forearms

1. It is *fardh* to wash both hands till the elbows.

2. The elbows are included in the *fardh* of washing.

3. If dirt accumulates under the nails and prevents water from reaching the skin then it is *waajib* to remove the dirt.

3.4. Masah of the Head

1. It is *fardh* to make masah of a part of the head.

2. A part of the head means: the minimum amount of the head.

3. If masah is made of that part of the head which becomes washed during the face being washed then this, too, will suffice for the masah.

4. Masah of any part of the head discharges this *fardh*. It is not incumbent for the masah to be on the top of the head.

5. The mas'alah of masah of the head equally applies to male and female.

6. The masah has to be on whatever comes within the limits of the head. Thus, masah of the hair which hangs loosely beyond the limits of the head, such as masah of the plaits, is not valid.

7. The masah can be on the hair of the head or the skin.

8. If the masah was done with a damp piece of cloth, the *fardh* will be discharged.

9. If instead of applying the moist hands one washed the head or portion thereof, the masah will be fulfilled.

10. Merely placing a wet hand on the head without moving it also discharges this *fardh*.

11. The *fardh* of *masah* will also be discharged if, for instance, drops of water fell onto the head.

3.5. Washing the Feet

1. To wash both feet including the ankles is the *fifth fardh* of wudhu.
2. If the feet become washed by themselves, such as by walking in a pool of water, the *fardh* will be discharged.
3. If a person is wearing leather socks (*khuffain*) instead of washing the feet *masah* will suffice, although washing is *afzal* (more meritorious).
4. If during wudhu a doubt occurs whether one washed a certain part of the body then that part has to be washed again and all the limbs following it in wudhu should also be washed.
5. If the doubt of washing or not washing a limb occurs only after completing the wudhu then this doubt should be totally ignored.

3.6. Sequence

1. The *sixth fardh* of wudhu is to perform wudhu in the same sequence as mentioned above. In other words, of the *faraaidh* the face has to be compulsorily washed before the forearms, then *masah* of the head should be made and then the feet should be washed.
2. Even if the sequence is mixed up unintentionally the wudhu will not be valid.
3. In a *mustahab wudhu* the sequence is *mustahab*.
4. If a person is in *hadath akbar* (major ceremonial impurity requiring *ghusl*) then sequence for wudhu falls away. Thus, if the person in *janaabat* takes a *ghusl* without observing the sequence as mentioned, his *ghusl* will be valid and he will become purified from both *hadath akbar* and *asghar* (the major and minor ceremonial impurity).

4. The Sunan of Wudhu

There are ten actions which are *sunnah* in wudhu. These *ten sunnah* acts are:

- 4.1. Tasmiyah
- 4.2. Washing both hands till the wrists
- 4.3. Rinsing the mouth
- 4.4. Putting water into the nose
- 4.5. Masah of the whole head
- 4.6. Masah of the ears
- 4.7. Khilaal of the beard, fingers and toes
- 4.8. Washing the right limbs before the left
- 4.9. Washing thrice
- 4.10. Muwaalaat

These *sunan* apply to any wudhu, be it *fardh* or *mandoob*.

The details of these *sunan* are as follows

4.1. Tasmiyah

1. Tasmiyah means: to recite Bismillah (In the Name of Allah).
2. The minimum amount of Tasmiyah is:

بِسْمِ اللّٰهِ

Just this much fulfils the *sunnat*.

3. The complete Tasmiyah is:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

“In the Name of Allah, the Exceedingly Compassionate, the Exceedingly Merciful.”

4. The Tasmiyah can be recited by any person, even by one who is in the state of janaabat or haidh or nifaas provided that it is said with the intention of Thikr and not Tilaawat of the Qur’aan.
5. Ta’awwuz before Tasmiyah is *sunnat*. Ta’awwuz is to recite:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

“I seek the protection of Allah from Shaitaan the accursed.”

6. It is also *sunnat* to supplement Tasmiyah with this Du’aa:

الْحَمْدُ لِلَّهِ عَلَى الْإِسْلَامِ وَ نِعْمَتِهِ

“Praises be to Allah for Islam and His favour.”

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا وَ الْإِسْلَامَ نُورًا

“Praises be to Allah Who made water a purifier and Islam a spiritual light.”

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ

“O My Rabb! I seek your protection from the evil whisperings of the Shayaateen.”

وَ أَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

“And I seek Your protection, O My Rabb, from their presence by me.”

7. It is *sunnat* to say the Tasmiyah softly.

8. The Tasmiyah should be read when washing the hands at the beginning of wudhu.

9. It is *sunnat* to make the intention of the *sunan* of wudhu in the heart when reciting the Tasmiyah.

10. If the Tasmiyah is left out at the beginning of wudhu, forgetfully or intentionally, then it should be read during the wudhu when one remembers. In this case the Tasmiyah to recite is:

بِسْمِ اللَّهِ أَوَّلَهُ وَ آخِرَهُ

“In the Name of Allah at the beginning and at the end.”

11. After the Tasmiyah make the niyyat of the *sunan* of wudhu verbally with these words:

نَوَيْتُ سُنَنَ الْوُضُوءِ

“I intend the Sunnah acts of wudhu.”

4.2. Washing both Hands

1. It is *sunnat* to wash both hands till the wrists three times.
2. If one has a doubt about the tahaarat of one’s hands and one is making wudhu from a dish whose quantity of water is less than qullatain then it is *sunnat* to wash both hands before submerging the hands in the water.
Note: Qullatainis approximately 193 litres of water. This fills a bath tub of approximately 150cm x 50cm or 80.2cm x 80.2cm with a depth of 30 centimetres.
3. It is *makrooh* to submerge one’s hands into such a dish or tub of water which is less than qullatain if there is doubt about the hand’s tahaarat.
4. There is no *karaahat*, however, if one is certain of the hands being taahir (pure and clean from najaasat).
5. Even if one is certain that one’s hands are taahir, then too, it is *sunnat* to wash the hands first.
6. It is not permissible to submerge one’s hands in the dish when one is certain of the hand or both hands being najis (impure).
7. If the water is katheer (plenty), that is, it is in volume qullatain or more then there is no *karaahat* in submerging one’s hands in the water.

4.3. Rinsing the Mouth

1. It is *masnoon* to rinse the mouth.
2. Rinsing the mouth follows the washing of the hands.
3. It suffices to merely put water in the mouth. To swoosh the water in the mouth or gargle is not incumbent.
4. It is, however, *sunnat* to swoosh, gargle and rotate the finger in the mouth.
5. It is *sunnat* to take the water in the right hand.
6. It is *afzal* (more meritorious) to rinse the mouth and apply water to the nose with one scoop of water. In other words, although washing the mouth first with three scoops of water is perfectly permissible, there is greater virtue to wash the mouth and nose together by putting part of the water from the hand into the mouth and applying the balance in the nose, and this should be done thrice.
7. It is *mandoob* (recommended) that the rinsing of the mouth be thorough, provided that one is not fasting.
8. Rinsing thoroughly is for the water to reach the back of the mouth, gums and all the teeth.
9. In the state of fasting it is *makrooh* to rinse the mouth thoroughly.

4.4. Applying Water to the Nose

1. It is *masnoon* to apply water to the nose.
2. The occasion for this is after having rinsed the mouth.
3. Merely applying the water to the nose suffices. The best method, however, is to take the water into the nostrils and then blow out.
4. It is *afzal* to rinse the mouth and apply water to the nose together, with a single scoop of water, rather than taking water separately for the two.
5. It is also *sunnat* to rid the nose of dirt and mucus. This should be done with the little finger of the left hand.

6. It is *sunnat* to thoroughly apply water to the nose, provided that one is not fasting.

7. Applying water thoroughly to the nose entails drawing the water into the nostrils and then blowing it out from the nose.

4.5. Masah of the Whole Head

1. It is *sunnat* to make *masah* of the whole head.

2. The *sunnat* and *afzal* method of making *masah* of the head is as follows:

* Place both hands on the forehead with both index fingers touching and the thumbs on their respective sides of the temples.

* Draw the hands over the head right to the back.

* Bring the hands back to the forehead in the same manner, provided that there is that much of hair on the head which can fall frontwards when drawing the hands back.

3. Taking the hands to the back of the head and bringing them back to the forehead is one *masah*.

4. If the hair is very short and does not fall frontwards when drawing the hands back to the forehead then the return *masah* is not necessary. In other words, it will suffice in this instance to stop the *masah* at the back of the head.

5. It is also *sunnat* to make *masah* of the locks of hair which go beyond the limits of the head. This applies to females as well as males.

6. If one is wearing an *amaamah* (turban) and one does not wish to remove it and make *masah* of the entire head then *masah* over the *amaamah* is also permissible.

7. The *fardh masah* which is *masah* of the bare minimum of the head – even a strand or two of hair of the head – cannot be substituted with *masah* on the *amaamah*. Thus, *masah* on the *amaamah* will be made in addition to the *fardh masah* of the head.

8. Besides an amaamah it is also permissible to make masah on any head covering and headgear such as a scarf, topi, hood, etc.

9. There are certain conditions for making masah on the amaamah, however. These are:

(a) Before making masah on the turban the *fardh masah* of the head should be made.

(b) After the *fardh masah* of the head the masah on the amaamah should be made without taking the hands away, otherwise fresh water will be required for the masah on the amaamah.

(c) It is not sinful to wear an amaamah during wudhu.

(d) There should not be even *ma'fu anha najaasat*, that is, even a little blood or little pus, on the amaamah. Although Salaat is valid with *ma'fu anha najaasat* on the body or clothes, masah will not be valid with even such little najaasat on the amaamah.

4.6. Masah of the Ears

1. After masah of the head it is *sunnat* to make masah of the ears.

2. If the masah on the ears is done before masah of the head then the *sunnat* of masah of the ears will not be gained.

3. Fresh water should be taken for this masah. This is the best method of the *sunnat*. If, however, the leftover water or moisture on the hands from masah on the head is used, the *sunnat* will be fulfilled.

4. The masah should be made on the front and back of the ears in the following manner:

* Place the *kalimah fingers* – the index fingers – of both hands in the opening of the ears of their respective sides.

* Move the fingertips along the contours of the ears and simultaneously the thumbs along the back of the ears.

* Lastly, place the palms on the ears.

5. The above method is the most perfect (akmal) method of masah of the ears. It is not incumbent, however. The *sunnat* will be fulfilled in any other method as well.

6. If masah was made on only parts of the two ears then although this fulfils the *sunnat*, however, the perfect method of the *sunnat* is to make masah of the entire ear.

Note: When washing the face it is *sunnat* to wash the ears as well. Then, whilst making masah of the head, passing the moist hands over the ears is also *sunnat*. Then the masah of the ears will be exclusively done as an independent *sunnat*. In this manner the ears enjoy one occasion of washing and two occasions of masah.

4.7. Khilaal of the Beard, Fingers and Toes

(A) Khilaal of the Beard

1. It is *sunnat* to make khilaal of – pass the fingers through – a thickset beard, the fingers and the toes.

2. Khilaal of the beard is done after washing the face.

3. The method of takhleel (making khilaal) of the beard is:

* Take water in the right hand.

* Apply the water from the back of the beard, that is, from the neck side.

* Spread out the fingers and draw them out of the beard.

4. If the beard grows sparsely and water does not reach the inside portions of the beard on the face then takhleel is *waajib*.

5. If the beard is fine and water reaches the face when washing then the takhleel of such a fine beard is *mandoob*.

(B) Khilaal of the Fingers

1. It is *sunnat* to make khilaal of the fingers notwithstanding that water reaches between the fingers.

2. Takhleel of the fingers is by interlocking the fingers.

3. The *sunnat* of Takhleel is fulfilled by interlocking the fingers in any way. The best method, however, is to firstly place the inside (that is the palm) of the left hand on the back of the right hand and insert the left hand's fingers into the right hand's fingers. Thereafter place the inside of the right hand on the back of the left hand and insert the fingers of the right hand into the fingers of the left hand.

(C) Khilaal of the Toes

1. It is *sunnat* to make khilaal of the toes.
2. The *afzal* method of takhleel of the toes is by passing the little finger of the left hand in between the toes from the bottom to the top, starting from the little toe of the right foot.
3. It is *mandoob* to repeat this thrice.

4.8. Washing the Right Limbs before the Left

1. It is *masnoon* to wash the right limbs, that is, the right hand, arm and foot, before the left limbs, that is the left hand, arm and foot.
2. This is also applicable when making masah on leather socks.
3. Washing the right limbs first is *sunnat* even if one can comfortably wash both sides at the same time, such as in the instance of a person being in a pool of water.
4. Those parts of the body which can be washed easily from both sides at once, such as the two sides of the face, the two sides of the head and the two ears, it is *sunnat* to wash them together.
5. To wash the parts mentioned in no.4 one after the other is *makrooh*. Some have said that it is *khilaaf aula* (contrary to what is best).

4.9. Washing Thrice

1. It is *masnoon* to wash and make masah of the respective parts thrice. Thus, the face and hands shall be washed thrice and masah of the head and plaster shall be made thrice.

2. Since masah can be made over the amaamah (turban) it is masnoon for this to be done thrice.
3. It is not *masnoon* to make the masah of the leather sock thrice.
4. It is *makrooh* to repeat the washing or masah more than thrice.
5. It is likewise *makrooh* to wash or make masah only once. The wudhu will nevertheless be valid.
6. If one is in doubt as to the number of times one has washed a part then one should act on certainty. In other words, one should take the number which is certain. For example, if one has a doubt whether the face was washed once or twice then one should take it to be washed once and wash a further two times, as the doubt is in actual fact regarding the second wash. In so far as having been washed once, there is certainty in it in the example illustrated. Similarly, if the doubt is between twice and thrice the respective part should be taken to have been washed twice and then washed once more.
7. Tathleeth, that is, washing and making masah thrice can be discarded in the following cases:
 - 7.1. The time for Salaat is very little; if one engages in tathleeth the time of the Salaat will pass by.
 - 7.2. One has insufficient water for tathleeth. If one washes the parts thrice then the water will be used up and other parts will require tayammum.
 - 7.3. One will not have water for drinking by making tathleeth.
 - 7.4. By engaging in tathleeth one will miss *Jamaat Salaat* in entirety.
8. It is not proper to forego tathleeth in the following circumstances:
 - 8.1. The Takbeer-e-Tahreemah will be missed.
 - 8.2. A rakaat or more will be lost.

4.10. Muwaalaat

1. It is *masnoon* to wash uninterruptedly.
2. To maintain a sequence between two or more things without a pause or break in between is termed muwaalaat.
3. There are three circumstances of muwaalaat, viz.:
 - 3.1. To wash the next part of the body without a lengthy break between the two. A lengthy break refers to such a long pause whereby the previous part that was washed becomes dry before washing the next part.
 - 3.2. Similarly, there is muwaalaat between the first and second, and between the second and third washing of a single part of the body. When washing for a second or third time the limb should not be left to become dry.
 - 3.3. Then there is muwaalaat of the part as a whole. In other words, when washing a part or limb the rest of that particular limb should not be washed only after the earlier portion becomes dry. The whole limb should be washed without some parts of the particular limb becoming dry.These were the three types of muwaalaat.
4. In two special circumstances muwaalaat becomes *waajib*. These are:
 - 4.1 The person making wudhu is a Saahib Zaroorat, which means that his wudhu is continuously breaking through incontinence, for example. For such a person it is necessary to observe muwaalaat.
 - 4.2. The time left for Salaat is very little. In this case muwaalaat becomes *waajib* as it allows for more time to offer the Salaat, otherwise the Salaat time may elapse.

5. Additional Sunnah Acts Pertaining to Wudhu

Besides the above *Ten Sunnah Acts* there are some additional *masnoon* practices associated with wudhu which some Shaafi' Fuqaha [Jurists] have mentioned. These are:

- 5.1. Du'aas of Wudhu
- 5.2. Expanding Ghurrah and Tahjeel
- 5.3. Not taking assistance
- 5.4. Intention beforehand
- 5.5. Not speaking
- 5.6. Saving oneself from splashes
- 5.7. Rotating the ring
- 5.8. To rub
- 5.9. Not wiping
- 5.10. Two masnoon acts pertaining to washing the face
- 5.11. Moderation in water usage
- 5.12. Istinja prior to wudhu
- 5.13. Perpetual state of wudhu
- 5.14. Salaat

5.1. Du'aas of Wudhu

a. When washing the hands read:

اللَّهُمَّ احْفَظْ يَدَيَّ مِنْ مَعْصِيكَ كُلِّهَا

“O Allah! Protect my hands from all types of sins against You.”

b. When rinsing the mouth recite:

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

“O Allah! Help me to remember You, to be grateful unto You and to offer beautiful Ibaadah to You.”

c. When applying water to the nostrils recite:

اللَّهُمَّ ارْحِنِي رَائِحَةَ الْجَنَّةِ

“O Allah! Comfort me with the fragrance of Jannah.”

d. When washing the face read:

اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَبْيَضُّ وُجُوهُهُ وَتَسْوَدُّ وُجُوهُهُ

“O Allah! Brighten my face the Day some faces will be brightened and some faces will be darkened.”

e. When washing the right hand read:

اللَّهُمَّ أَعْطِنِي كِتَابِي بِيَمِينِي وَحَاسِبْنِي حِسَاباً يَسِيراً

“O Allah! Give me my Record of Deeds in my right hand and take an easy account from me.”

f. When washing the left hand read:

اللَّهُمَّ لَا تُعْطِنِي كِتَابِي بِشِمَالِي وَلَا مِنْ وَرَاءِ ظَهْرِي

“O Allah! Do not give me my Record of Deeds in my left hand or behind my back.”

g. When making masah of the head recite:

اللَّهُمَّ حَرِّمْ شَعْرِي وَبَشْرِي عَلَى النَّارِ

“O Allah! Make haraam upon the Fire my hair and my face.”

h. When making masah of the ears read:

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ

“O Allah! Make me among those who listen to advice and follow the best of it.”

i. When washing the feet recite:

اللَّهُمَّ ثَبِّتْ قَدَمَيَّ عَلَى الصِّرَاطِ يَوْمَ تَزِلُّ فِيهِ الْأَقْدَامُ

“O Allah! Plant my feet firmly on the Bridge of Siraat the Day feet (of the hypocrites and transgressors) will be slipping.”

j. After completion of wudhu face the Qiblah, raise the hands in Du’a, look to the sky and read the following:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ

“I bear witness that there is no god but Allah Alone. No one is His partner.”

وَ أَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ، وَ رَسُولُهُ

“And I bear witness that our leader, Muhammad is His (Allah’s) servant, slave and messenger.”

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَ اجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

“O Allah! Make me among those who repent in profusion and make me among those who are very conscious of cleanliness.”

سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ

“I glorify You, O Allah, with praises to You.”

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ

“I bear witness that there is no god besides You.”

أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

“I ask for Your forgiveness and I turn in repentance to You.”

وَ صَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

“May Allah send special mercy to our leader, Muhammad, and to his family and companions, and peace as well.”

5.2. Expanding Ghurrah and Tahjeel

It is *masnoon* to wash part of the head when washing the face, part of the upper arms when washing the forearms and part of the shin when washing the feet.

It is narrated in the Hadeeth:

“You are going to have white and shining faces, hands and feet on the Day of Qiyaamah as a result of wudhu.”

Literally “ghurrah” is the white mark or spot on the forehead of a horse and “muhajjal” is a horse with white legs. “Tahjeel” means: the legs being white.

The narration of the Hadeeth goes on to say: *“Whoever among you is able to expand and increase his lustre, let him do so.”*

5.3. Not to Take Assistance

- a. When making wudhu it is *masnoon* to refrain from taking assistance from anyone without valid reason.
- b. If there is a valid reason for taking assistance then there is no harm in this.
- c. The person pouring the water should stand to the left of the person making wudhu.
- d. Needless to take help from someone when washing the limbs is *makrooh*.

e. There is no harm in taking assistance to procure water. It is not *makrooh*.

f. If wudhu is made by taking water out of a dish then it is *sunnat* to keep the dish to the right, and if the utensil is being lifted or tilted then it is *masnoon* to tilt it with the left hand.

5.4. Prior Intention

a. It is *sunnat* to make intention of the *sunnats* of wudhu before washing the face. In other words, it is *sunnat* to make intention for the *sunnah* parts from the commencement of wudhu.

b. It is also *sunnat* to maintain this intention in the heart till the end.

5.5. Not to Speak

It is *masnoon* to refrain from speaking whilst making wudhu, unless there is a need to speak.

5.6. Saving Oneself from Splashes

a. It is *masnoon* to save oneself from splashes, i.e. to ensure that splashes of water do not fall on one's body or clothes.

b. One should sit on a raised place so that the splashes do not fall on one.

5.7. Rotating the Ring

a. It is *masnoon* to turn the ring when washing the hands.

b. If water does not reach the skin below the ring then turning the ring will be *waajib*.

5.8. To Rub

It is *sunnat* to rub the parts of wudhu with the hand, especially the heels in winter.

5.9. Not to Wipe

- a. It is *masnoon* not to wipe and not to shake the wetness and moisture from the limbs when there is no valid reason to do so. The moisture on the limbs is a sign of the Ibaadat of wudhu and hence it should be left as it is.
- b. If one has a valid reason for wiping, such as feeling very cold, then there is no *karaahat* (reprehensibility) in wiping.
- c. It is *masnoon* to wipe the moisture from the body of the mayyit (deceased) after giving ghusl to him, however.

5.10. Two Masnoon Acts Pertaining to Washing the Face

- a. It is *masnoon* to start washing the face from the top, that is, from the forehead and then downwards.
- b. It is *masnoon* to refrain from splashing the water on the face.

5.11. Moderation in Water Usage

- a. It is *masnoon* to use water in moderation.
- b. Moderation refers to the stage in between wastefulness and niggardliness.
- c. One should not use less than one mudd (approx. ½ litre) of water for wudhu.

5.12. Istinja Prior to Wudhu

It is *masnoon* to execute istinja, that is, to relieve oneself, prior to wudhu.

5.13. Perpetual State of Wudhu

It is *mandoob* to remain perpetually in the state of wudhu. In a Hadith Qudsi it is mentioned that Allah Ta'ala admonishes Moosa (Alaihis Salaam):

“O Moosa! If any adversity overtakes you when you are not in the state of wudhu, then you have only yourself to blame.”

5.14. Salaat

It is *masnoon* to offer two Rakaats with the intention of *Sunnatul Wudhu* after having made wudhu.

6. Sunnah Occasions of Wudhu

Wudhu is a *sunnah* on the following occasions:

6.1. When reciting the Qur'aan, but for touching the Qur'aan, wudhu is compulsory.

6.2. When listening to the Qur'aan

6.3. When relating Hadith

6.4. When listening to Hadith

6.5. When picking up or carrying Tafseer and Fiqh Kutub

6.6. When writing Tafseer or Fiqh

6.7. For Athaan

6.8. For sitting in the Masjid

6.9. Entering the Masjid

6.10. During the wuqoof (stop) at Arafaat on the 9th of Zil Hijjah

6.11. Ziyaarat of Nabi (Sallallahu Alaihi Wasallam)

6.12. When touching or lifting the mayyit (deceased)

6.13. Laughing in Salaat breaks the Salaat. To make wudhu after this is *sunnah*.

6.14. When in anger

6.15. For any Khutbah apart from the Jumu'ah Khutbah. For the Jumu'ah Khutbah wudhu is necessary.

7. Makrooh Acts in Wudhu

The following acts are *makrooh* in wudhu:

7.1. To waste water

7.2. To wash the left limb before the right limb

7.3. To wash a part less than three times or more than three times

7.4. To take help in making wudhu without the need for such help

7.5. To excessively rinse the mouth and excessively apply water to the nose when fasting

8. Factors which Nullify Wudhu

There are five factors or causes of wudhu breaking. These are:

8.1. Anything coming out of the urinary organ or anus

8.2. Sleep

8.3. Losing sanity

8.4. Lams

8.5. Mass

8.1. Anything Coming Out from the Urinary Organ or Anus

a. Wudhu is nullified if anything comes out from the urinary organ and anus.

b. Regardless of the emerging matter being normal, such as urine and stool, or abnormal, such as blood and stone, the wudhu breaks.

c. The exception to the above is mani (semen) when ejaculated. In this case ghusl becomes *waajib*.

d. A doubt about anything emerging does not nullify the wudhu.

e. Mazi, which is a thin watery-like substance and which emerges from the front private part when sexually excited, breaks the wudhu.

f. Wadi is a thin whitish or yellowish liquid that emerges from the front private part before or after urinating. It breaks the wudhu.

g. Blood emerging due to piles breaks the wudhu.

h. Passing wind breaks the wudhu, irrespective of any sound being heard or not.

i. Whilst performing Salaat if a person is in a doubt whether wind emitted or not then he should not break his Salaat due to this

thought. Only if he is sure his wudhu broke or, as explained in the Hadith Shareef, he hears a sound or gets a smell then only he should go and make wudhu.

j. If the urinary tract or anus is closed, such as in an operation, and another outlet is cut out for excretion then whatever comes out of this outlet breaks wudhu.

8.2. Sleep

a. Sleeping with the buttocks firmly placed on the ground or on the legs, does not break the wudhu. Nevertheless it is sunnah to renew wudhu in this case.

b. If the buttocks are not firmly placed on the ground, etc. then sleeping in this state breaks wudhu.

c. Drowsiness does not break the wudhu. In drowsiness sounds can be heard, but not understood.

d. A doubt whether one slept or one was just drowsy does not nullify the wudhu.

e. When sleeping a person's senses – sight, taste, hearing, smelling and feeling – switch off. Dreaming is a sign of sleeping which breaks wudhu.

f. In unconsciousness the brain is paralyzed and unresponsive to efforts at waking up the unconscious person. It nullifies wudhu.

h. Salaat is valid if one happens to fall asleep with the posterior firmly placed. If this happens one should not break the Salaat to renew wudhu.

8.3. Losing Sanity

a. Losing one's sanity, that is one's mind, through intoxication, sickness, retardation, unconsciousness, etc. breaks the wudhu.

8.4. Lams

a. Lams means the direct touching of any part of the body of a *ghair mahram* (one with whom nikaah is permissible). This also breaks the wudhu on condition that both, the one touching and

the one touched, have reached the age of sexual desire. In other words, they are of an age in which sexual desire is aroused in them.

b. Regardless of the touching being intentional or by mistake or being forced, wudhu breaks.

c. Touching the hair, teeth or nail of a *ghair mahram* does not invalidate the wudhu.

d. If there is anything in between preventing the touching of the skins of the man and woman, even if it is very fine, wudhu will not break.

e. The wudhu of both, the one who touches and the one touched breaks.

8.5. Mass

a. Touching the front private part with the palm (the inside part of the hand) breaks the wudhu.

b. Touching someone else's front private part to a greater degree breaks the wudhu.

c. If the touching of the private part is unintentional, then too the wudhu breaks.

d. The wudhu breaks whether the private part touched was one's own, or someone else's, a male's, a female's, a child's, an adult's, a living person's or a dead person's.

e. The inside part of the hand refers to the palm and the inside part of the fingers.

f. For the wudhu to break there should be nothing in between, such as a cloth, etc.

g. Touching the rear private part, that is the anus, also breaks the wudhu.

h. Only the wudhu of the one touching breaks, unless the one touched is of the opposite sex and a *ghair mahram*, as described in *Lams*.

Miswaak

1. Miswaak is a tree root or twig used to brush the teeth and clean the mouth.
2. The use of the miswaak is a time immemorial tradition. It was the *sunnat* of the Ambiya.
3. Even if a person does not have teeth, usage of the miswaak is still *sunnat* to brush the gums, tongue and palate.
4. The best and most virtuous type of miswaak is from the tree known as *Araak* in Arabic. It is commonly referred to as the *Peelu* tree. *Peelu* is the Urdu term, and in English this tree is known as *Salvadora Persica*. After the *Peelu* miswaak, a miswaak from the date tree is best, then from the olive tree, then from any fragrant tree and then from other trees.
5. It is *afzal* (most meritorious) to use the miswaak moistened with water, otherwise moistened with rose water, then in order of merit a miswaak moistened with one's saliva, then dry, then a green miswaak.
6. Before washing the hands in wudhu, miswaak should be made. Another view is that it is part of wudhu and its position is after washing the hands till the wrists.
7. There is emphasis on using the miswaak on three occasions. On these three occasions the *istihbaab* of using the miswaak is fully emphasised. The three occasions are:
 - 7.1. When the mouth becomes stale either by excessive speech or any other reason.
 - 7.2. When waking up from sleep.
 - 7.3. Before Salaat.
8. Other *mustahab* occasions of the miswaak are:
 - 8.1. When intending to sleep
 - 8.2. When making wudhu
 - 8.3. When reciting the Qur'aan, Hadith or Deeni Ilm
 - 8.4. When making Thikr
 - 8.5. When teaching

- 8.6. When entering the Ka'bah
- 8.7. When entering one's home
- 8.8. Before sexual relations with one's wife
- 8.9. Before meeting people
- 8.10. When hungry or thirsty
- 8.11. At the time of sehri (suhoor)
- 8.12. Before eating
- 8.13. When performing Witr Salaat
- 8.14. When going on a journey
- 8.15. When returning from a journey
9. After Zawaal it is *makrooh* for a fasting person to make miswaak.
10. The virtues and benefits of brushing with a miswaak are tremendous. Some Ulama have enumerated more than seventy virtues. Among these are:
 - 10.1. Miswaak courts the Pleasure of Allah Ta'ala.
 - 10.2. It cleanses and purifies the mouth.
 - 10.3. It enhances one's looks and physique.
 - 10.4. It makes one more intelligent.
 - 10.5. It produces clarity in one's speech.
 - 10.6. It eliminates mucous and phlegm
 - 10.7. It strengthens the eyesight.
 - 10.8. It cures tooth decay.
 - 10.9. It strengthens the gums.
 - 10.10. It aids in digestion.
 - 10.11. Constancy in the use of the miswaak reminds one of the *Kalimah* at the time of death.

Shaafi' Wudhu Chart

“O Allah! I ask You for a perfect and complete wudhu.”
(Hadeeth Shareef)

F = Fardh W= Waajib S = Sunnah M = Mustahab

No	Item	Status
1.	Istinja	S
2.	Sit on a raised place	S
3.	Face the Qiblah	S
4.	Place jug on left, large dish on right	S
5.	Do not take assistance without need	S
6.	Miswaak	S
7.	Ta'awwuth	S
8.	Tasmiyah	S
9.	Du'aa when commencing wudhu	S
10.	Niyat of Sunnats of Wudhu	S
11.	Wash both hands till the wrists three times	S
12.	Du'aa when washing hands	M
13.	Rotate the ring	S/ W
14.	Rub the hands	S
15.	Rinse the mouth and put water in the nose thrice	S
16.	Du'aa when rinsing the mouth	M

No	Item	Status
17.	Du'aa when applying water to the nose	M
18.	Niyyat of Fardh of Wudhu	F
19.	Wash the face	F
20.	Start washing from the forehead downwards	S
21.	Do not splash water on the face	S
22.	Wash the face thrice	S
23.	Du'aa when washing the face	M
24.	Expand ghurrah, i.e. wash much further than the limits of the face	M
25.	Khilaal of a thickset beard	S
26.	Wash the right forearm till the elbow	F
27.	Wash the right forearm thrice	S
28.	Du'aa when washing the right forearm	M
29.	Expand tahjeel, i.e. wash as much up to the right shoulder	M
30.	Wash the left forearm till the elbows	F
31.	Wash the left forearm thrice	S
32.	Du'aa when washing left forearm	M
33.	Expand tahjeel, i.e. wash as much up to the shoulders	M
34.	Khilaal of the fingers	S
35.	Khilaal of the fingers thrice	M
36.	Masah of the head	F
37.	Masah of the whole head	S
38.	Masah of the head thrice	M

No	Item	Status
39.	Du'aa when making masah of the head	M
40.	Masah of the ears	S
41.	Du'aa when making masah of the ears	M
42.	Wash the right foot	F
43.	Wash the right foot thrice	S
44.	Du'aa when washing the right foot	M
45.	Wash further up the shin (tahjeel)	M
46.	Wash the left foot	F
47.	Wash the left foot thrice	S
48.	Du'aa when washing the left foot	M
49.	Wash further up the shin (tahjeel)	M
50.	Khilaal of the toes	S
51.	Wash the parts of wudhu without pausing	S
52.	Observe proper sequence in the fardh parts	F
53.	Du'aa after wudhu	S
54.	Do not wipe face, hands, etc.	M
55.	Tahiyyatul Wudhu Salaat	S

Imam Shaafi' (Rahmatullahi Alayh) and Fiqh

1. Is-haaq Bin Raahwaih the famous muhaddith and perhaps, the ustad who held the most influence over Imam Bukhari says: "We were in Makkah Mukarramah. Imam Ahmad Bin Hambal said to me: 'O Abu Ya'qoob! Go and sit by this person (referring to Imam Shaafi')'. I answered: 'What is the benefit in it? We are of the same age, and should I leave Ibn Uyainah and Sa'eed Al-Maqburi, (sitting rather by Shaafi')!?"

Imam Ahmad replied: 'You will not gain the *tafaqquh* (deep insight and understanding – the understanding of Fiqh) which Shaafi' possesses. On the other hand, the narrations they (Ibn Uyainah and Al-Maqburi) have will eventually be acquired by you."

2. Fadhl Bin Ziyaad Al-Bazaar says that he was looking for Imam Ahmad Bin Hambal during Haj. He found him in the majlis [gathering] of Imam Shaafi' (Rahmatullahi alaih). Imam Shaafi' (Rahmatullahi alaih) was at that time still a youth.

Fadhl Al-Bazaar enquired from Imam Ahmad: "Why did you leave the majaalis [gatherings] of the Mashaikh of Hadith; Ibn Uyainah, Zuhri, and Amr Bin Deenaar for this youth?"

Imam Ahmad retorted: "Keep quiet! If you do not get a Hadith with a short chain (by Imam Shaafi') you will get a Hadith with a long chain. But if his mind [that is, his intelligence and his understanding of the Hadith] is lost to you, you will never get that anywhere else."

We can learn from this that understanding the Hadith is more important than mere retention of narrations. For this reason the suhbat (company) of the Fuqaha is emphasised so much. The

Fuqaha were those Ulama who had true understanding of the Shariah and deep insight into Deeni matters.

3. Imam Shaafi' (Rahmatullahi alaih) said: "One who acquires knowledge haphazardly (thoughtlessly and without order) is like a person collecting firewood in the dark of the night (haatibul lail). There is possibly, in the bundle, a snake which bites him."

This sagacious advice of Hadhrat Imam Shaafi' (Rahmatullahi alaih) is rather pertinent to those who seek their 'knowledge' from the internet jumping from one deviate website to another donkey site picking up snakes and najaasat from every tom, dick and harry who professes knowledge of Islam. True Ilm can only be acquired from the Ulama who fear Allah Ta'ala inwardly and outwardly. The sign of such Ulama is that by keeping their company and studying their writings the yearning for Allah and the Aakhirat increases and detestation for this life on earth grows in the heart.

4. Imam Shaafi' (Rahmatullahi alaih) said: "For sixteen years I did not fill my stomach because eating to one's fill makes the body lethargic, the heart hard, and the intellect slow. It makes one sleepy, and such a person becomes lazy to offer Ibaadat."

5. "Of all the deviate people I did not find anyone to be greater liars than the Raafidhis [the Shiah]."

6. "In Fiqh people are in need of the Iraqis [referring to the Hanafis]."

7. "An intelligent person is he whose intelligence stops him from all evil acts."

8. There are four pillars of nobility: beautiful character, humility, generosity, and engrossment in Ibaadat.

9. “Whoever wants the *Noor of Hikmat* [spiritual light of wisdom] should adopt solitude as far as possible, he should eat less, dissociate from stupid people and stay far away from those ‘ulama’ who are partial and ill-bred.”

10. “Whenever I put forward *Shar’i Hujjat* (Proof from the Shariah) to anyone and he accepted it, honour for him in my heart increased.”

11. “Whenever I debated or discussed with anyone I desired for him (the one Imam Shaafi’ discussed with) to be given the taufeeq of good, blessed with the Path of Hidaayat, for him to be aided by Allah Ta’ala and protected by Allah Ta’ala from errors. In my discussions I never worry about the Haqq (Truth) coming from my tongue or from the opposite party’s tongue.”

12. Muhammad Bin Abdullah Bin Abdul Hakam says: “I did not see anyone making a more perfect and beautiful wudhu using the minimum quantity of water than Imam Shaafi’. This was proof of his *tafaqquh*.”

13. In his young days Imam Shaafi’ (Rahmatullahi alaih) resided in the Shi’bul Khaif neighbourhood of Makkah Mukarramah. One of his family members was occupied with earning. This family member tried to bring Imam Shaafi’ into business with him. However, Allah Ta’ala wanted to accept Imam Shaafi’ for Ilm and Deeni work, hence his inclination remained towards *talab ilm* (studying) and in spite of undergoing the hardships of hunger, poverty and being an orphan he studied *Ilm Deen*.

(Extracted from *Imam Shaafi’ Rahmatullahi Alaih – Life-Sketch, Statements and Anecdotes*)