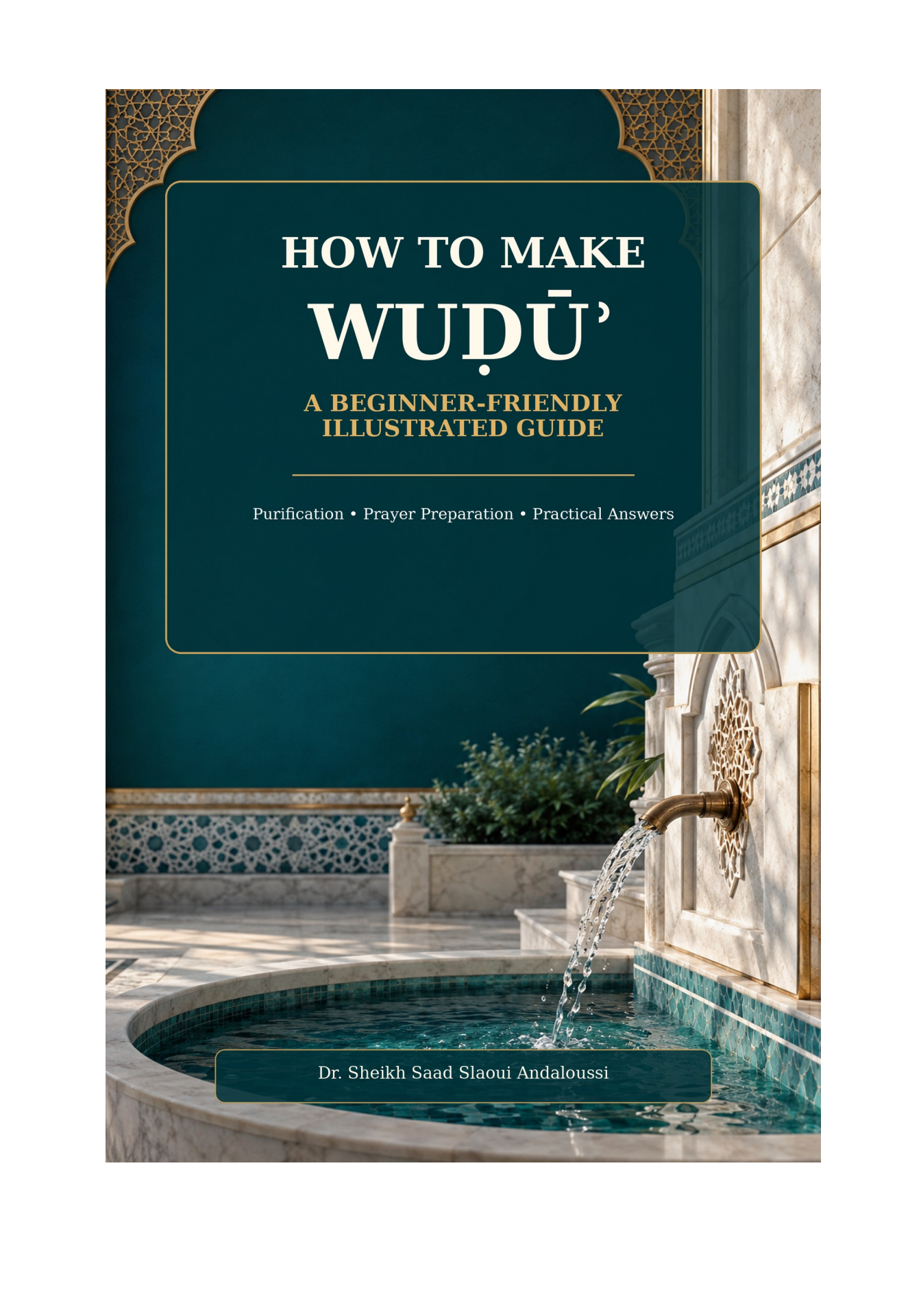




HOW TO MAKE WUḌŪ'

A BEGINNER-FRIENDLY ILLUSTRATED GUIDE

Purification • Prayer Preparation • Practical Answers

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This guide provides general Sunni educational guidance. Recognized schools differ in several details of purification. Complicated medical circumstances, chronic nullifiers, irregular bleeding, and disputed applications should be referred to a qualified teacher.

The purchaser may print a personal study copy. Mosques, classes, and organizations should obtain permission for multiple-copy distribution. Illustrations teach placement and sequence; they do not replace supervised practice.

Final commercial publication should receive qualified scholarly and copyediting review appropriate to the intended school context.

TRANSLITERATION Arabic terms are transliterated for accessibility; oral instruction remains the best way to learn pronunciation.

Learn purification with confidence

Read the foundation pages first, then study the nine illustrated steps in order. Practice the movements at a dry sink before using water, and afterward perform one complete wuḍū' without interruption.

Use the practical chapters only as they become relevant. A new Muslim does not need to master every ruling about socks, bandages, discharge, and juristic differences before making a sound basic wuḍū'.

Mark each topic as learned, practicing, or ask a teacher. Keep one consistent method and resist collecting contradictory clips. The goal is reliable worship, not endless comparison.

Ask a trusted person to observe one practice and identify no more than two improvements. Repetition then turns the sequence into calm habit.

BEGINNER PROMISE Learn the complete basic method today; deepen the details throughout life.

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What wuḍū' truly means

Wuḍū' is a prescribed act of ritual purification that permits prayer and other acts requiring purity. Linguistically, the word is connected with brightness and beauty; religiously, it is worship performed with water upon specified limbs in the manner taught by the Prophet ﷺ.

It is more than washing away visible dirt. A person may be physically clean yet require wuḍū', or may have wuḍū' while ordinary dust remains on clothing. Ritual purity and ordinary hygiene overlap at times, but they are not identical concepts.

Approach wuḍū' with intention, calmness, and hope. Authentic narrations describe sins leaving with the washed limbs. This meaning should produce gratitude rather than anxiety: Allah opened a repeated door of renewal before every prayer.

Practical application: connect this lesson to an actual wuḍū' rather than leaving it as abstract information. Explain the rule of “What wuḍū' truly means” in your own words, identify the moment in the sequence when it matters, and name one mistake the lesson prevents. If your personal circumstances introduce medicine, a device, recurring discharge, or a school-specific question, write the details before asking so the answer can be precise.

SPIRITUAL LENS The body is washed while the heart prepares to stand before Allah.

KEY DISTINCTION Wuḍū' removes minor ritual impurity; it does not replace cleaning actual filth.

LESSON CHECKPOINT Can I state the rule, apply it calmly, and distinguish genuine certainty from a doubtful possibility? Record one point to demonstrate and one point—if any—to confirm with a qualified teacher.

Which water may be used?

The basic rule is that naturally pure and purifying water may be used: tap water, rain, wells, springs, rivers, melted snow, and seawater. Color, taste, or smell caused by ordinary minerals does not automatically make water unusable.

Water that has been fundamentally changed by a pure substance—such as becoming juice, soup, or a heavily perfumed liquid—is no longer ordinarily called water and is not used for wuḍū'. Water contaminated by ritual impurity requires more detailed evaluation.

A beginner should not inspect every cup or faucet with suspicion. Public drinking water and normal household water are presumed suitable unless there is clear evidence otherwise. Certainty is not removed by vague possibility.

Practical application: connect this lesson to an actual wuḍū' rather than leaving it as abstract information. Explain the rule of “Which water may be used?” in your own words, identify the moment in the sequence when it matters, and name one mistake the lesson prevents. If your personal circumstances introduce medicine, a device, recurring discharge, or a school-specific question, write the details before asking so the answer can be precise.

SIMPLE RULE If people ordinarily call it clean water, it is generally the starting presumption.

ASK WHEN NEEDED Contaminated tanks, recycled systems, or unusual mixtures may require local guidance.

LESSON CHECKPOINT Can I state the rule, apply it calmly, and distinguish genuine certainty from a doubtful possibility? Record one point to demonstrate and one point—if any—to confirm with a qualified teacher.

Conditions before beginning

A person must be Muslim, possess awareness, intend purification, use permissible purifying water, and remove relevant barriers that stop water reaching required skin. Menstruation or postpartum bleeding must have ended before the ghusl that restores prayer.

Actual impurity on the body is cleaned, and the required limbs are accessible according to ability. A wound, cast, or medical device does not invite unsafe removal; Islamic law provides alternatives.

Before starting, roll sleeves above the elbows, remove tight items, secure clothing, and place needed supplies nearby. Good preparation prevents rushed gaps and unnecessary restarting.

Practical application: connect this lesson to an actual wuḍū' rather than leaving it as abstract information. Explain the rule of "Conditions before beginning" in your own words, identify the moment in the sequence when it matters, and name one mistake the lesson prevents. If your personal circumstances introduce medicine, a device, recurring discharge, or a school-specific question, write the details before asking so the answer can be precise.

THIRTY-SECOND SETUP Water • accessible limbs • no barriers • intention • safe position.

LESSON CHECKPOINT Can I state the rule, apply it calmly, and distinguish genuine certainty from a doubtful possibility? Record one point to demonstrate and one point—if any—to confirm with a qualified teacher.

Niyyah and saying Bismillāh

Niyyah is the heart's decision to perform wuḍū' for ritual purification. It does not require a spoken Arabic sentence. If you approach the sink because you intend to prepare for prayer, the intention already exists.

Say Bismillāh before beginning. Scholars discuss its precise legal status, but no beginner should allow uncertainty over the wording to delay the purification itself. If forgotten, continue rather than becoming trapped in repeated restarts.

Sincerity gives the ordinary use of water its worshipful character. Renew the purpose: this water is being used in obedience to Allah and preparation for ṣalāh.

Practical application: connect this lesson to an actual wuḍū' rather than leaving it as abstract information. Explain the rule of “Niyyah and saying Bismillāh” in your own words, identify the moment in the sequence when it matters, and name one mistake the lesson prevents. If your personal circumstances introduce medicine, a device, recurring discharge, or a school-specific question, write the details before asking so the answer can be precise.

AVOID Repeatedly verbalizing or testing whether you “felt” the intention.

LESSON CHECKPOINT Can I state the rule, apply it calmly, and distinguish genuine certainty from a doubtful possibility? Record one point to demonstrate and one point—if any—to confirm with a qualified teacher.

Order and continuity

The Qur’anic sequence names the face, arms, head, and feet. Following the order protects the structure of wuḍū’: face, arms, head, then feet, with mouth and nose included in the complete Prophetic method before the face.

Continuity means completing the limbs without unnecessary long interruption. Brief pauses to turn off water, answer a genuine need, or regain balance do not resemble abandoning the act for a long period.

If you become distracted, return to the last limb you know was completed. Do not automatically restart the entire wuḍū’. Learn the rule followed by your school for a limb discovered dry after a significant delay.

Practical application: connect this lesson to an actual wuḍū’ rather than leaving it as abstract information. Explain the rule of “Order and continuity” in your own words, identify the moment in the sequence when it matters, and name one mistake the lesson prevents. If your personal circumstances introduce medicine, a device, recurring discharge, or a school-specific question, write the details before asking so the answer can be precise.

MEMORY LINE Hands • mouth • nose • face • arms • head and ears • feet.

LESSON CHECKPOINT Can I state the rule, apply it calmly, and distinguish genuine certainty from a doubtful possibility? Record one point to demonstrate and one point—if any—to confirm with a qualified teacher.

Once, twice, or three times?

Authentic reports describe the Prophet ﷺ washing limbs once, twice, and three times. One complete wash is sufficient for the washed limbs; two and three are permitted Prophetic forms. The head is wiped once.

The number refers to complete washings, not random handfuls of water. If several handfuls are needed to complete one wash of a large limb, they remain part of that one washing.

More than three deliberate repetitions is not greater devotion and may become waste or excess. A learner should prioritize coverage and calmness rather than counting with fear.

Practical application: connect this lesson to an actual wuḍū' rather than leaving it as abstract information. Explain the rule of "Once, twice, or three times?" in your own words, identify the moment in the sequence when it matters, and name one mistake the lesson prevents. If your personal circumstances introduce medicine, a device, recurring discharge, or a school-specific question, write the details before asking so the answer can be precise.

COMMERCIAL MYTH TO AVOID A valid wuḍū' does not require flooding every limb three times.

LESSON CHECKPOINT Can I state the rule, apply it calmly, and distinguish genuine certainty from a doubtful possibility? Record one point to demonstrate and one point—if any—to confirm with a qualified teacher.

The complete wuḍū' at a glance

Intend purification and say Bismillāh. Wash hands; rinse mouth and nose; wash the face; wash right then left arm through the elbows; wipe the head and ears; wash right then left foot through the ankles.

Keep the order, complete each boundary, avoid long interruption, and use water responsibly. After finishing, recite the testimony of faith and the established supplication asking Allah to make you among those who repent and purify themselves.

Use the illustrated pages as a visual check until the sequence becomes automatic. Then shift attention from remembering the order to improving completeness, meaning, and readiness for prayer.

Practical application: connect this lesson to an actual wuḍū' rather than leaving it as abstract information. Explain the rule of “The complete wuḍū' at a glance” in your own words, identify the moment in the sequence when it matters, and name one mistake the lesson prevents. If your personal circumstances introduce medicine, a device, recurring discharge, or a school-specific question, write the details before asking so the answer can be precise.

AFTER WUḌŪ' Ash-hadu an lā ilāha illAllāh... Allāhummaj'alnī minat-tawwābīn waj'alnī minal-mutaṭahhirīn.

LESSON CHECKPOINT Can I state the rule, apply it calmly, and distinguish genuine certainty from a doubtful possibility? Record one point to demonstrate and one point—if any—to confirm with a qualified teacher.

Obligatory acts and Sunnah practices

The schools agree on the Qur’anic core: washing the face, washing the arms through elbows, wiping the head, and washing the feet through ankles. They discuss intention, order, continuity, mouth, nose, amount of head wiping, and other details with differing classifications.

Sunnah practices include beginning with Bismillāh, washing hands, beginning with the right, repeating washed limbs up to three times, passing fingers through one another, and completing the established remembrance.

This guide teaches a complete method that safely includes the shared foundations. Do not use a list of classifications to strip wuḍū’ down carelessly, and do not accuse Muslims following recognized schools of invalid worship.

Practical application: connect this lesson to an actual wuḍū’ rather than leaving it as abstract information. Explain the rule of “Obligatory acts and Sunnah practices” in your own words, identify the moment in the sequence when it matters, and name one mistake the lesson prevents. If your personal circumstances introduce medicine, a device, recurring discharge, or a school-specific question, write the details before asking so the answer can be precise.

HEALTHY LEARNING Choose a reliable school or teacher and practice consistently.

LESSON CHECKPOINT Can I state the rule, apply it calmly, and distinguish genuine certainty from a doubtful possibility? Record one point to demonstrate and one point—if any—to confirm with a qualified teacher.

What breaks wuḍū’?

Clear nullifiers include anything exiting from the front or back passages, such as urine, stool, wind, and relevant discharge; deep sleep or loss of awareness; and matters about which the jurists provide further detail.

Sexual intercourse, ejaculation, menstruation, and postpartum bleeding require ghusl rather than wuḍū’ alone. Ordinary sweat, tears, cutting hair or nails, changing clothes, and touching clean objects do not by themselves break wuḍū’.

When uncertain about a specific event, identify exactly what happened before asking. A vague question produces vague anxiety; a precise description allows a precise ruling.

Practical application: connect this lesson to an actual wuḍū’ rather than leaving it as abstract information. Explain the rule of “What breaks wuḍū’?” in your own words, identify the moment in the sequence when it matters, and name one mistake the lesson prevents. If your personal circumstances introduce medicine, a device, recurring discharge, or a school-specific question, write the details before asking so the answer can be precise.

CERTAINTY Do not declare wuḍū’ broken merely because it might have broken.

LESSON CHECKPOINT Can I state the rule, apply it calmly, and distinguish genuine certainty from a doubtful possibility? Record one point to demonstrate and one point—if any—to confirm with a qualified teacher.

Certainty is not removed by doubt

If you are certain you made wuḍū' and later merely wonder whether it broke, remain upon certainty: you have wuḍū'. If you are certain it broke and merely wonder whether you renewed it, renew it.

Sensations, imagined sounds, ordinary movement in the stomach, or a thought that something may have happened do not equal knowledge. The Prophetic guidance directs a person not to leave prayer until there is reliable indication.

Apply the rule once and move forward. Rechecking the same doubt repeatedly does not make worship safer; it trains the mind to demand impossible certainty.

Practical application: connect this lesson to an actual wuḍū' rather than leaving it as abstract information. Explain the rule of "Certainty is not removed by doubt" in your own words, identify the moment in the sequence when it matters, and name one mistake the lesson prevents. If your personal circumstances introduce medicine, a device, recurring discharge, or a school-specific question, write the details before asking so the answer can be precise.

DECISION RULE Known purity + doubtful nullifier = remain pure.

LESSON CHECKPOINT Can I state the rule, apply it calmly, and distinguish genuine certainty from a doubtful possibility? Record one point to demonstrate and one point—if any—to confirm with a qualified teacher.

Wuḍū' and obsessive whispering

Waswas can turn a merciful act into exhaustion: repeating intention, restarting at every thought, washing until skin is damaged, or taking an extreme amount of time. These patterns should not be praised as caution.

Set a reasonable routine, wash each limb once completely when necessary, refuse to restart for doubt, and leave the sink when the sequence is finished. A trusted teacher can give firm personal limits.

When obsessive-compulsive symptoms are persistent or severe, professional mental-health treatment can accompany religious guidance. Seeking help is not weak faith; it may be part of restoring the balanced worship Islam requires.

Practical application: connect this lesson to an actual wuḍū' rather than leaving it as abstract information. Explain the rule of “Wuḍū' and obsessive whispering” in your own words, identify the moment in the sequence when it matters, and name one mistake the lesson prevents. If your personal circumstances introduce medicine, a device, recurring discharge, or a school-specific question, write the details before asking so the answer can be precise.

PROTECT YOURSELF Certainty, reasonable time, no repetition for imagined defects.

LESSON CHECKPOINT Can I state the rule, apply it calmly, and distinguish genuine certainty from a doubtful possibility? Record one point to demonstrate and one point—if any—to confirm with a qualified teacher.

Sleep and loss of awareness

Deep sleep and loss of consciousness break wuḍū' because awareness of bodily events is absent. Jurists distinguish between light dozing and deeper sleep, sometimes considering posture and bodily control.

A brief nod while seated firmly is not automatically treated the same as sleeping deeply in bed. Because details differ, learn the practical standard taught by your school rather than applying every online statement at once.

Medication, anesthesia, fainting, intoxication, and unconsciousness have related rulings. When awareness was truly lost, renew purification before prayer when able.

Practical application: connect this lesson to an actual wuḍū' rather than leaving it as abstract information. Explain the rule of “Sleep and loss of awareness” in your own words, identify the moment in the sequence when it matters, and name one mistake the lesson prevents. If your personal circumstances introduce medicine, a device, recurring discharge, or a school-specific question, write the details before asking so the answer can be precise.

PRACTICAL SIGN If you clearly lost awareness of your surroundings, renew wuḍū'.

LESSON CHECKPOINT Can I state the rule, apply it calmly, and distinguish genuine certainty from a doubtful possibility? Record one point to demonstrate and one point—if any—to confirm with a qualified teacher.

DIFFERENCES

Touching, bleeding, and other disputed nullifiers

The schools differ about skin contact between men and women, touching the private parts, flowing blood, vomiting, and certain other events. These are recognized juristic disagreements grounded in evidence and legal method.

A revert may hear contradictory confident answers from sincere Muslims. The solution is not to combine the strictest view from every school or choose randomly each day. Follow a qualified teacher or consistent school.

Unity requires humility: an issue may be important without making every alternative practice invalid. Ask, learn the evidence at the appropriate level, and avoid turning the ablution area into a place of argument.

Practical application: connect this lesson to an actual wuḍū' rather than leaving it as abstract information. Explain the rule of “Touching, bleeding, and other disputed nullifiers” in your own words, identify the moment in the sequence when it matters, and name one mistake the lesson prevents. If your personal circumstances introduce medicine, a device, recurring discharge, or a school-specific question, write the details before asking so the answer can be precise.

REVERT SAFEGUARD Recognized disagreement is learned patiently, not treated as chaos.

LESSON CHECKPOINT Can I state the rule, apply it calmly, and distinguish genuine certainty from a doubtful possibility? Record one point to demonstrate and one point—if any—to confirm with a qualified teacher.

Nail polish, makeup, paint, and adhesives

Water must reach the required skin and nails. Opaque nail polish, dried paint, glue, wax, and similar physical layers generally need removal before wuḍū'. Color that stains without forming a barrier is different from a coating.

Makeup varies. Powders and ordinary removable color may not block water, while waterproof foundation, sealants, or heavy products can form a layer. Product marketing is not a fiqh ruling; test whether water reaches the surface and ask when uncertain.

Medical adhesives, wound coverings, and necessary protective products are governed by accommodation, not careless removal. Distinguish beauty products from medically needed barriers.

Practical application: connect this lesson to an actual wuḍū' rather than leaving it as abstract information. Explain the rule of "Nail polish, makeup, paint, and adhesives" in your own words, identify the moment in the sequence when it matters, and name one mistake the lesson prevents. If your personal circumstances introduce medicine, a device, recurring discharge, or a school-specific question, write the details before asking so the answer can be precise.

BEFORE PRAYER Check nails, lash adhesives, paint, glue, and waterproof coatings.

LESSON CHECKPOINT Can I state the rule, apply it calmly, and distinguish genuine certainty from a doubtful possibility? Record one point to demonstrate and one point—if any—to confirm with a qualified teacher.

Hair products, skincare, and sunscreen

Oil, moisturizer, henna, and many hair products leave a trace but not a solid water-blocking layer. A greasy feeling alone does not prove that water cannot reach the skin.

Thick wax, waterproof sealant, theatrical makeup, and hardened product buildup may form a barrier. The practical question is physical: does water contact the required area, or does a removable layer prevent it?

Do not damage skin by scrubbing ordinary absorbed products. People with eczema or dermatological conditions should follow medical care and ask about wiping, bandages, or tayammum when water is harmful.

Practical application: connect this lesson to an actual wuḍū' rather than leaving it as abstract information. Explain the rule of “Hair products, skincare, and sunscreen” in your own words, identify the moment in the sequence when it matters, and name one mistake the lesson prevents. If your personal circumstances introduce medicine, a device, recurring discharge, or a school-specific question, write the details before asking so the answer can be precise.

BALANCED TEST A trace or stain differs from a removable physical coating.

LESSON CHECKPOINT Can I state the rule, apply it calmly, and distinguish genuine certainty from a doubtful possibility? Record one point to demonstrate and one point—if any—to confirm with a qualified teacher.

Wiping over socks or footwear

Authentic Sunnah permits wiping over qualifying khuffs or socks under conditions. They are put on after complete purification including washing the feet, remain within the permitted time, and are wiped on the upper surface rather than the sole.

The resident and traveler have different time allowances in the familiar ruling. The period begins according to juristic detail, and schools differ about what materials and coverage qualify.

Because modern socks vary greatly, obtain your teacher's standard and follow it consistently. Wiping is a lawful concession, not a shortcut invented to avoid washing.

Practical application: connect this lesson to an actual wuḍū' rather than leaving it as abstract information. Explain the rule of "Wiping over socks or footwear" in your own words, identify the moment in the sequence when it matters, and name one mistake the lesson prevents. If your personal circumstances introduce medicine, a device, recurring discharge, or a school-specific question, write the details before asking so the answer can be precise.

TECHNIQUE Wet hands wipe the upper surface once; do not wash the sock.

LESSON CHECKPOINT Can I state the rule, apply it calmly, and distinguish genuine certainty from a doubtful possibility? Record one point to demonstrate and one point—if any—to confirm with a qualified teacher.

Bandages, casts, wounds, and devices

A wound is washed if safe. If washing harms it, the sound area is washed and the injured area may be wiped; if even wiping is harmful, it is left according to the applicable ruling and tayammum may be required.

Casts, bandages, dressings, ostomy equipment, glucose monitors, and necessary adhesives should not be removed in a way that causes harm or defeats treatment. Their rulings depend on need, placement, and ability.

Ask with enough detail: what is covered, why, for how long, whether water is prohibited, and whether wiping is medically safe. Islamic concessions are applied accurately, not guessed.

Practical application: connect this lesson to an actual wuḍū' rather than leaving it as abstract information. Explain the rule of “Bandages, casts, wounds, and devices” in your own words, identify the moment in the sequence when it matters, and name one mistake the lesson prevents. If your personal circumstances introduce medicine, a device, recurring discharge, or a school-specific question, write the details before asking so the answer can be precise.

SAFETY FIRST Do not turn purification into medical harm.

LESSON CHECKPOINT Can I state the rule, apply it calmly, and distinguish genuine certainty from a doubtful possibility? Record one point to demonstrate and one point—if any—to confirm with a qualified teacher.

Continence, discharge, and recurring nullifiers

A person with a continuous or frequently recurring nullifier may qualify as excused. Common examples include incontinence, chronic wind, persistent bleeding, or discharge that leaves insufficient time to purify and pray normally.

The definition and procedure differ among schools. A common framework is to clean reasonably, use protection, make wuḍū' after the prayer time begins, and pray despite what continues during that period.

Do not diagnose yourself from one difficult day. Track timing and frequency, consult a qualified teacher, and seek medical assessment when appropriate. Mercy is built into the law for genuine chronic conditions.

Practical application: connect this lesson to an actual wuḍū' rather than leaving it as abstract information. Explain the rule of “Continence, discharge, and recurring nullifiers” in your own words, identify the moment in the sequence when it matters, and name one mistake the lesson prevents. If your personal circumstances introduce medicine, a device, recurring discharge, or a school-specific question, write the details before asking so the answer can be precise.

RECORD CLEARLY Note onset, frequency, duration, and whether a clean prayer window exists.

LESSON CHECKPOINT Can I state the rule, apply it calmly, and distinguish genuine certainty from a doubtful possibility? Record one point to demonstrate and one point—if any—to confirm with a qualified teacher.

Wuḍū' at work, school, and while traveling

Plan before the prayer window narrows. Identify a clean sink, carry a small towel, wear accessible clothing, and explain only what is necessary to a supervisor or teacher. Wuḍū' usually requires little water and a few calm minutes.

Avoid placing feet in a sink when unsafe or unhygienic. Use a low fixture, bottle over a drain, accessible washroom, or lawful wiping concession when its conditions are met. Leave the space clean and dry.

On flights and long journeys, learn prayer times and purification options before departure. Lack of planning should not be mistaken for absence of Islamic solutions.

Practical application: connect this lesson to an actual wuḍū' rather than leaving it as abstract information. Explain the rule of “Wuḍū' at work, school, and while traveling” in your own words, identify the moment in the sequence when it matters, and name one mistake the lesson prevents. If your personal circumstances introduce medicine, a device, recurring discharge, or a school-specific question, write the details before asking so the answer can be precise.

TRAVEL KIT Small bottle • towel • clean socks • prayer timetable • qiblah tool.

LESSON CHECKPOINT Can I state the rule, apply it calmly, and distinguish genuine certainty from a doubtful possibility? Record one point to demonstrate and one point—if any—to confirm with a qualified teacher.

Cold weather, illness, and harmful water

If water is genuinely harmful because of illness, wounds, dangerous cold, or medical instruction—and it cannot reasonably be warmed or used safely—tayammum may replace water purification.

Mere inconvenience is not the same as harm, but Islam does not require a person to worsen illness. Use reasonable means: warm water, a safe room, assistance, or limited washing where possible.

The ruling depends on actual risk and available alternatives. Ask a teacher and, for medical harm, rely upon sound professional advice rather than fear or internet speculation.

Practical application: connect this lesson to an actual wuḍū' rather than leaving it as abstract information. Explain the rule of “Cold weather, illness, and harmful water” in your own words, identify the moment in the sequence when it matters, and name one mistake the lesson prevents. If your personal circumstances introduce medicine, a device, recurring discharge, or a school-specific question, write the details before asking so the answer can be precise.

PRINCIPLE Use water according to ability; use the lawful substitute when genuine harm remains.

LESSON CHECKPOINT Can I state the rule, apply it calmly, and distinguish genuine certainty from a doubtful possibility? Record one point to demonstrate and one point—if any—to confirm with a qualified teacher.

When ghusl is required

Ghusl is required after sexual intercourse, ejaculation, the end of menstruation, and the end of postpartum bleeding. Wuḍū' alone does not remove these states of major ritual impurity.

A valid minimum includes intention and ensuring water reaches the entire body, including mouth and nose according to the applicable school. The complete Sunnah method begins with cleaning, wuḍū', then washing the head and body thoroughly.

Braids, dense hair, skin folds, and hidden areas require attention without harmful excess. Menstruation and postpartum ghusl include additional recommended care taught in detailed fiqh.

Practical application: connect this lesson to an actual wuḍū' rather than leaving it as abstract information. Explain the rule of “When ghusl is required” in your own words, identify the moment in the sequence when it matters, and name one mistake the lesson prevents. If your personal circumstances introduce medicine, a device, recurring discharge, or a school-specific question, write the details before asking so the answer can be precise.

DISTINGUISH Minor impurity → wuḍū'. Major impurity → ghusl.

LESSON CHECKPOINT Can I state the rule, apply it calmly, and distinguish genuine certainty from a doubtful possibility? Record one point to demonstrate and one point—if any—to confirm with a qualified teacher.

How tayammum works

Tayammum is dry purification using clean, pure material from the earth—such as natural dust, soil/earth, or sand—when water is unavailable or genuinely harmful to use. It is a mercy established in the Qur’an, not an inferior act or a cause for embarrassment.

Intend purification, then touch or strike a permitted clean surface that is earth, sand, or stone, or that carries clean natural dust, according to your school. Do not assume that a random smooth object with no clean earthy material is suitable.

Wipe the face and hands according to your school’s method. Use enough pure dust, earth, or sand for a genuine touch, then shake or blow away obvious excess.

Tayammum ends when its cause ends or another nullifier occurs; evaluate water availability and medical harm reasonably.

Practical application: connect this lesson to an actual wuḍū’ rather than leaving it as abstract information. Explain the rule of “How tayammum works” in your own words, identify the moment in the sequence when it matters, and name one mistake the lesson prevents. If your personal circumstances introduce medicine, a device, recurring discharge, or a school-specific question, write the details before asking so the answer can be precise.

SUITABLE EARTHY MATERIAL Pure dust • clean soil/earth • clean sand • a permitted surface bearing natural dust. Surface type and wiping details differ among schools.

LESSON CHECKPOINT Can I state the rule, apply it calmly, and distinguish genuine certainty from a doubtful possibility? Record one point to demonstrate and one point—if any—to confirm with a qualified teacher.

Menstruation, postpartum bleeding, and irregular bleeding

Wuḍū' does not permit prayer during valid menstruation or postpartum bleeding. When the bleeding ends, ghusl is performed and prayer resumes. Missed prayers from those states are not made up.

Irregular bleeding is not treated identically. A woman may be required to pray with protective measures and repeated purification according to her pattern and school's method.

Because cycles and medical conditions vary, record dates, characteristics, and normal habit, then seek private qualified guidance. Avoid public speculation and shame around a normal area of sacred law.

Practical application: connect this lesson to an actual wuḍū' rather than leaving it as abstract information. Explain the rule of “Menstruation, postpartum bleeding, and irregular bleeding” in your own words, identify the moment in the sequence when it matters, and name one mistake the lesson prevents. If your personal circumstances introduce medicine, a device, recurring discharge, or a school-specific question, write the details before asking so the answer can be precise.

MERCY AND DIGNITY Precise private guidance is better than generic social-media answers.

LESSON CHECKPOINT Can I state the rule, apply it calmly, and distinguish genuine certainty from a doubtful possibility? Record one point to demonstrate and one point—if any—to confirm with a qualified teacher.

Common wuḍū' mistakes

Frequent mistakes include leaving heels or elbows dry, missing between fingers or toes, failing to remove barriers, wiping only hair accessories, washing out of order, long unnecessary interruptions, and assuming every doubt breaks purity.

Other problems come from excess: wasting water, washing more than three times, harshly inhaling water, damaging skin, or repeating until prayer time is endangered. Thoroughness and moderation belong together.

Correct one recurring mistake at a time. Ask someone knowledgeable to observe a practice wuḍū' once; a calm external check can resolve what repeated private uncertainty cannot.

Practical application: connect this lesson to an actual wuḍū' rather than leaving it as abstract information. Explain the rule of “Common wuḍū' mistakes” in your own words, identify the moment in the sequence when it matters, and name one mistake the lesson prevents. If your personal circumstances introduce medicine, a device, recurring discharge, or a school-specific question, write the details before asking so the answer can be precise.

QUALITY CHECK Boundaries complete • order preserved • no barrier • no waste • no obsessive repeat.

LESSON CHECKPOINT Can I state the rule, apply it calmly, and distinguish genuine certainty from a doubtful possibility? Record one point to demonstrate and one point—if any—to confirm with a qualified teacher.

Helping children and new Muslims learn

Teach the sequence visually before loading the learner with legal classifications. Demonstrate one step, let the learner imitate it, and use the same short cue every time. Praise correct effort and correct only one or two issues per practice.

Color-coded cards, a laminated sink-side checklist, and picture sequencing make learning concrete. Explain water responsibility from the beginning so the learner does not equate devotion with leaving the tap running.

Finish by connecting wuḍū' to prayer: clean limbs, an attentive heart, and readiness to meet Allah. The goal is not merely a perfect sink routine but confident worship that continues for life.

Practical application: connect this lesson to an actual wuḍū' rather than leaving it as abstract information. Explain the rule of “Helping children and new Muslims learn” in your own words, identify the moment in the sequence when it matters, and name one mistake the lesson prevents. If your personal circumstances introduce medicine, a device, recurring discharge, or a school-specific question, write the details before asking so the answer can be precise.

TEACHING RHYTHM Show • imitate • explain • repeat • connect to prayer.

LESSON CHECKPOINT Can I state the rule, apply it calmly, and distinguish genuine certainty from a doubtful possibility? Record one point to demonstrate and one point—if any—to confirm with a qualified teacher.

Before you turn on the water

You have now learned what wuḍū' means, what makes it valid, and how its rules protect both certainty and ease. The next nine pages move from explanation to demonstration. Read this page first, arrange the space safely, and then follow each illustrated action in order.

Roll both sleeves above the elbows, remove any barrier that prevents water reaching the skin, and place a small towel where it will not become a slipping hazard. Face the sink comfortably. Form the intention in your heart, say Bismillāh, and remember that one complete washing fulfills the basic action; repetition is not a reason to flood the limb.

Open the faucet only to a thin, gentle flow. When you can, collect water in the hands and turn the tap down or off while spreading it across the limb. The illustrations show the body position and boundaries; the text beneath each image explains what must be reached and what mistakes to avoid.

YOUR SEQUENCE Hands → mouth → nose → face → right arm → left arm → head → ears → right foot → left foot.

THREE QUALITIES Complete coverage • calm continuity • modest water use.

READY? Take one slow breath. Begin with certainty, follow the order once, and do not restart because of a passing doubt.

STEP 1

Wash both hands



Begin with the intention of ritual purification in the heart and say Bismillāh. Wash both hands through the wrists, beginning with the right. Let water pass between the fingers and around the thumbs.

Wash once for the valid minimum; washing up to three times is a familiar Sunnah practice. Remove anything that prevents water reaching the skin. Turn the faucet down to a thin, gentle flow—or briefly close it while spreading water—so this first washing is complete without waste.

LOOK FOR Water reaches palms, backs of hands, between fingers, thumbs, and wrists—with a modest flow.

STEP 2

Rinse the mouth



Take water with the right hand, place it in the mouth, move it thoroughly, and expel it. Fasting worshippers avoid exaggerated rinsing that risks swallowing water.

Rinsing the mouth is part of the complete Prophetic wuḍū'. It prepares the tongue that recites Qur'an and remembrance. Dentures, braces, or dental appliances do not require harmful or excessive handling; rinse normally and seek guidance for special medical instructions.

BEGINNER CUE Use a comfortable amount of water; thoroughness does not require force.

STEP 3

Rinse the nose



Gently draw water into the nostrils with the right hand, then expel it using the left hand. Do not inhale so strongly that water causes pain or reaches an unsafe depth.

A person with sinus disease, recent surgery, nosebleeds, or medical restrictions follows ability and professional advice. The law does not demand injury. Learn the sound basic action first, then ask about any genuine limitation.

FASTING During a fast, avoid exaggeration when drawing water into the nose.

STEP 4

Wash the entire face



Wash from the normal hairline to the bottom of the chin and from ear to ear. Ensure water reaches the eyebrows, sides of the nose, lips, chin, and visible facial skin.

A thin beard through which skin is visible is washed with the face. A thick beard is washed externally, and passing wet fingers through it is a Sunnah practice according to detailed juristic guidance. Do not leave dry lines near the hairline or ears.

BOUNDARY CHECK Hairline → chin • ear → ear • around nose and lips.

STEP 5

Wash the right arm



Wash the right hand and forearm through and including the elbow. Rotate the arm so water reaches every side, especially the elbow point and the area between fingers.

Watches, bracelets, tight sleeves, paint, adhesive, and dried substances can hide dry skin. Move loose items and remove barriers when reasonably possible. Stains that do not form a physical layer do not necessarily prevent water.

COMMON MISS The elbow is included; do not stop immediately before it.

STEP 6

Wash the left arm



Wash the left hand and forearm through the elbow in the same complete manner. Beginning with the right is Sunnah; both arms must be washed for valid wuḍū’.

Use the opposite hand to spread water rather than keeping the arm under a running tap for a long time. One complete wash fulfills the foundation; repeating up to three times should improve coverage without becoming waste or obsessive repetition.

BALANCE Complete coverage, consistent order, and no waste.

STEP 7

Wipe the head



Wet both hands with fresh water and wipe the head once, commonly moving from the front hairline toward the back and returning. The head is wiped, not washed repeatedly like the face and arms.

Jurists differ regarding how much of the head must be wiped and details concerning long hair. A practical beginner method is to wipe the entire head once. Hair need not be undone merely for ordinary wuḍū'.

REMEMBER Wipe once with wet hands; do not pour water over the head.

STEP 8

Wipe the ears



With the remaining moisture or freshly wetted fingers, wipe the inner folds of both ears with the index fingers and the backs with the thumbs. Do not insert fingers deeply or cause discomfort.

The ears are treated with the head in the common Prophetic description. Earrings or hearing devices should be handled safely; remove a device only if normal use and medical guidance permit it.

GENTLE ACTION Inner folds with index fingers; behind ears with thumbs.

STEP 9

Wash both feet



Wash the right foot and then the left through and including the ankles. Pass water between the toes and inspect the heels, sides, soles, ankle bones, and areas beneath straps or tight clothing.

Dry heels are among the most serious common wuḍū' mistakes mentioned in Prophetic warnings. Do not merely place the toes beneath a narrow stream. Use the hand to carry water over the whole foot while maintaining balance and safety.

FINAL INSPECTION Toes • between toes • sole • heel • both ankles.

Wuḍū' checklist before prayer

Intention present; suitable water; barriers removed; hands washed; mouth and nose rinsed; whole face washed; both arms through elbows washed; head and ears wiped; both feet through ankles washed.

Check the easily missed areas: hairline, sides of nose, elbows, between fingers, heels, between toes, and ankle bones. Confirm coverage once without repeating for doubt.

If using a concession—socks, bandage, chronic-excuse procedure, or tayammum—confirm that its conditions apply. If a medical issue changes, seek updated guidance.

After finishing, recite the testimony and ask Allah to make you among those who repent and purify themselves. Then proceed to prayer without unnecessary delay.

PRINT THIS PAGE Keep it near the sink during the learning period.

FINAL RULE Complete, calm, moderate—and then move forward with certainty.

Selected foundations

The Qur'an, especially Sūrat al-Mā'idah 5:6 and Sūrat al-Nisā' 4:43; Ṣaḥīḥ al-Bukhārī; Ṣaḥīḥ Muslim; Sunan Abī Dāwūd; Jāmi' al-Tirmidhī; Sunan al-Nasā'ī; and established manuals of the recognized Sunni schools.

The illustrated method gathers widely practiced Prophetic descriptions while acknowledging recognized disagreement concerning classification, amount of wiping, nullifiers, sock standards, chronic excuses, and other details.

This volume is an introductory manual rather than a comparative encyclopedia. It directs specialized circumstances to qualified scholarship and gives beginners a complete, usable foundation.

Translations and explanations are concise meaning-based educational renderings. Evidence should be studied in its full context with teachers trained in hadith and fiqh.

EDITORIAL RECOMMENDATION Obtain a final scholarly review before commercial publication.

ABOUT THE AUTHOR

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Dr. Sheikh Saad Slaoui Andaloussi is an imam, teacher, author, and student of Islamic knowledge with decades of experience serving Muslims in the United States. His work focuses on Tawhīd, Qur’anic studies, Tajwīd, Prophetic biography, family education, and accessible Islamic learning.

He serves the community of Masjid Ebad Al Rahman at the Islamic Society of Pinellas County in Florida.

His educational approach emphasizes clear foundations, evidence-based teaching, compassionate progression, and the connection between knowledge and daily worship. This guide was designed so a new Muslim can act immediately while knowing where qualified guidance is needed.

The wider series provides polished introductory resources for individuals, families, Islamic centers, and community educators.

SERIES Clarity without oversimplification, depth without information overload.