



How to Make Wudū' (Ablution)

**An Illustrated Explanation of How to Make
Wudū' with Pauses of Reflection upon this
Great Ritual**



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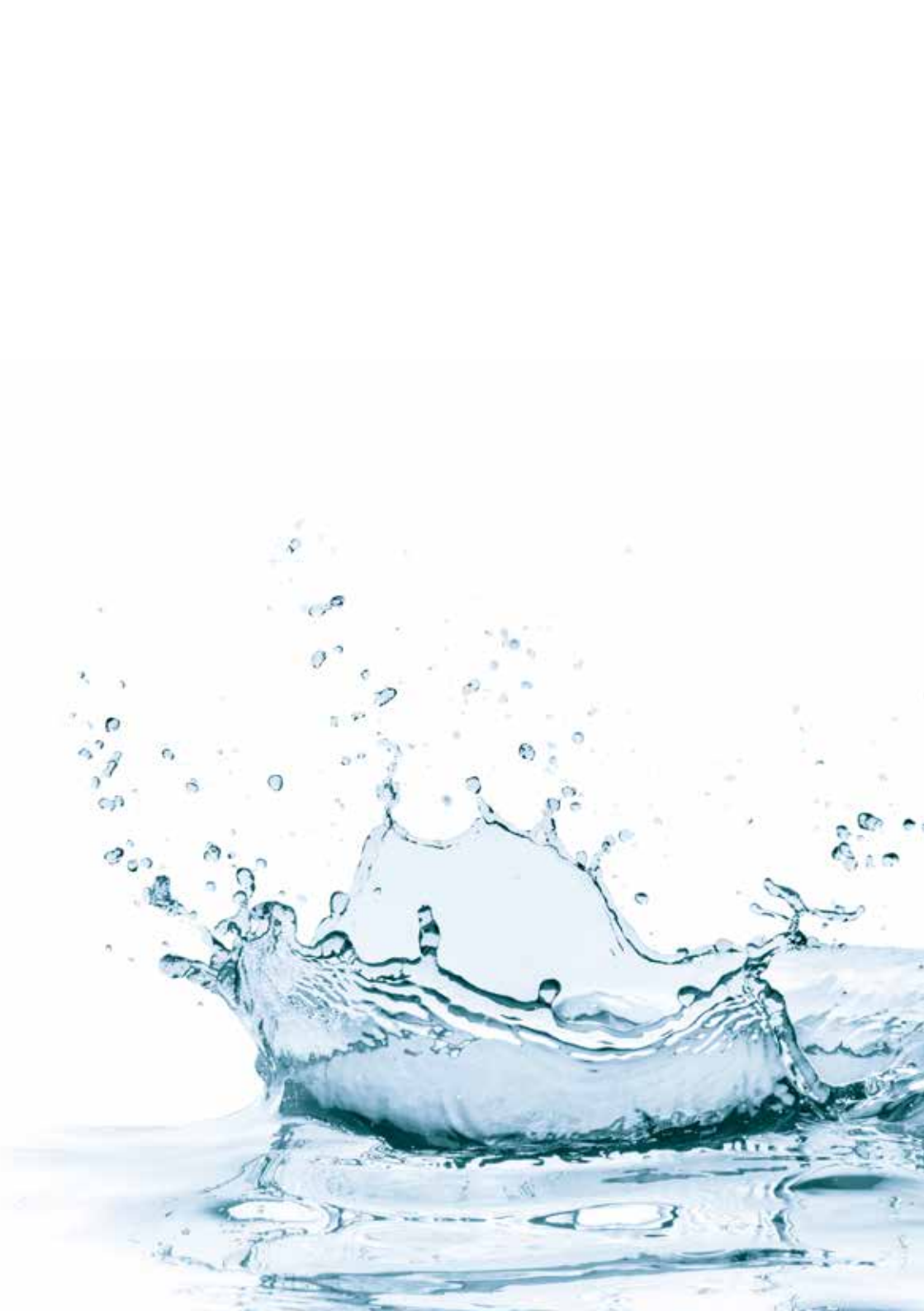
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Compassionate,
the Most Merciful



Introduction

Praise be to Allah, Lord of the worlds, and may Allah's peace and blessings be upon our Prophet Muhammad, his family, and all his Companions. To proceed,

Islam is the religion of purity, purity of the body, clothes, and place from impurities, as well as purity of the soul from sins, bad morals, and evil intentions.

Allah Almighty has prescribed Tahārah (ritual purification) for Muslims on many occasions, including the time of performing the prayer, which is a pillar of Islam and a significant connection between a slave and his Lord.

Because of its great significance, Allah Almighty has ordained noble introductions to precede it like the proclamation of the Adhān (call to prayer) and wearing good clothes, in addition to purification through Wudū' (ablution), Ghusl (ritual bath), and Tayammun (dry ablution).



Allah Almighty says: {O you who believe, when you rise up for prayer, wash your faces, and your hands up to the elbows; wipe over your heads; and wash your feet up to the ankles. If you are in a state of major impurity, cleanse yourselves [by taking a bath]. But if you are ill, on a journey, or have relieved yourselves, or had sexual contact with women and find no water, then purify yourselves with clean earth, and wipe your faces and hands therewith. Allah does not want to impose hardship on you, rather He wants to purify you and complete His favor upon you, so that you may be grateful.} [Surat al-Mā'idah: 6]

And the Prophet (may Allah's peace and blessings be upon him) said: "Allah does not accept the prayer of anyone of you who is in the state of Hadath (ritual impurity) until he makes ablution." [Narrated by Al-Bukhāri and Muslim]

Wudū' (ablution) has many great merits, for it is half of Imān (faith) and a means by which Allah Almighty erases sins and elevates degrees. It is also one of the reasons for being admitted to Paradise and it is light for the Muslim on the Day of Judgment and a cause for untying the devil's knots. Moreover, it is a special sign of this Ummah (the Muslim nation) on the Day of Judgment, as Muslims shall come on that day with radiant foreheads and feet and with their faces, hands, and feet radiating light from the traces of ablution.

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "When a Muslim, or a believer, performs ablution and washes his face, every sin which he committed with his eyes will be washed away from his face with water, or with the last drop of water; when he washes his hands, every sin which is committed with his hands will be washed away from his hands with water, or with the last drop of water; and when he washes his feet, every sin his feet committed will be washed away with water, or with the last drop of water; until he finally comes out cleansed of all his sins." [Narrated by Muslim]

He (may Allah be pleased with him) also reported that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "My followers will come on the Day of Resurrection with radiant foreheads and feet from the traces of ablution." [Narrated by Al-Bukhāri and Muslim]



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Tahārah (ritual purity) in Islam:

Tahārah has a profound value in Islam, as it is not restricted to material purification with water; rather, it means purity and cleanness from filth and impurities, both spiritual and physical.

As for spiritual purity, it is fulfilled by ridding the heart of Shirk (associating partners with Allah Almighty), false beliefs, and superstitions as well as by ridding the heart of bad morals like envy, hatred, harboring ill thoughts about Muslims, rancor, stinginess, treachery, etc.

Physical purity, on the other hand, is achieved by being purified from material impurity, or from what prevents the performance of some acts of worship like the prayer, and this is called “Hadath” (ritual impurity) in Islam. Hadath is removed either by making ablution, by taking a bath in case it is major Hadath, or by making dry ablution.





Required Purity for Prayer:

Prayer is a private conversation between the slave and his Lord. Therefore, when standing before his Lord, a Muslim must be in his best state in terms of purity, cleanness, and humility. For this reason, Allah Almighty has made it obligatory upon the Muslim who wants to pray to purify himself, his clothes, and the place of his prayer from all types of impurities and ritual impurity.



Things that one who prays must be purified from are:

The one who prays must first be purified from minor and major Hadath (ritual impurity) and from material impurity, as clarified by the following:


Hadath: It is an abstract description existing in the body, which prevents prayer. It is divided into two categories, which are:


- 1 Minor Hadath:** It occurs because of urinating, defecating, passing wind, or sleeping. This kind of Hadath is removed by making ablution.
- 2 Major Hadath:** It is called Janābah. It occurs because of sexual intercourse or the discharge of semen. It is removed by taking a bath and washing the whole body with water.

As for Najas: It means the material filth like urine, stool, and running blood. It is removed by washing it with water until it disappears.

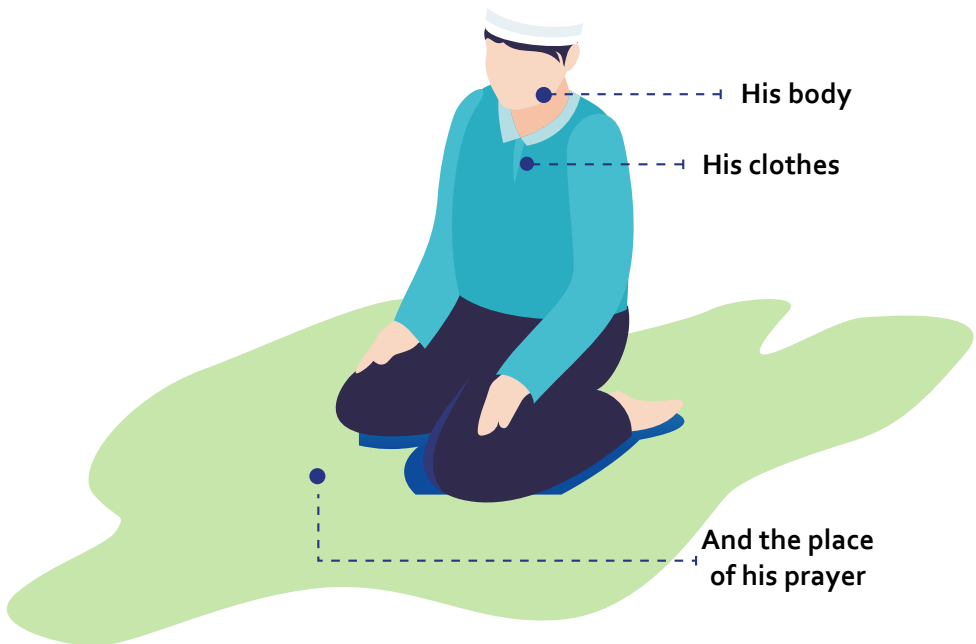
Passing urine is called "Hadath", whereas the urine itself is called "Najāsah".

The one who performs prayer must be purified from all types of Hadath and Najāsah.

 **So, if he is in the state of minor Hadath (minor ritual impurity), he must perform ablution.**

 **However, if he is in the state of major Hadath (major ritual impurity), he must take a bath.**

Moreover, the one who prays must purify three things from material impurities, which are:





Rulings Pertaining to Women:

The woman is exactly like the man when it comes to the rulings of Tahārah (purity); however out of His wisdom, Allah Almighty has granted her the privilege of menstruating, conceiving, and giving birth so that mankind continues to populate the earth. The Sharia has taken into account the woman's physical and psychological structure; hence, it exempted her from the obligation of prayer during the period of menstruation and postpartum bleeding (the blood discharged from the woman's uterus after childbirth). Therefore, the woman is not required to make Tahārah or pray in these two cases; rather, she must take a bath when the menstruation or the postpartum bleeding stops.

If the woman's hair is braided, she does not have to unravel such braids when taking a bath from Janābah (impurity due to sexual discharge), menstruation, or postpartum bleeding if the water reaches the head and all of the hair.





The Etiquette of Answering the Call of Nature:

Islam has regulated every aspect of the Muslim's life to make him lead a superior life different from the life of animals. It has even tackled issues that may never occur to the mind of anyone who does not know Islam, like answering the call of nature, which is a necessity for all mankind.

The following are from the etiquettes of answering the call of nature in Islam:

- ❖ Entering the bathroom with the left foot first while reciting the relevant reported supplication that reads: **“Allāhumma inni a’ūdhu bika min al-khubuthi wa al-khabā’ith”** (O Allah, I seek refuge with You from the male and female devils).
- ❖ Coming out of the bathroom with the right foot first while reciting the relevant supplication that reads: **“Ghufrānak”** (I seek Your forgiveness).
- ❖ Not facing the Qiblah or turning one’s back towards it when answering the call of nature, and this is more emphatic outside buildings
- ❖ Covering the ‘Awrah (must-cover body parts) from people when answering the call of nature, whether inside or outside buildings.
- ❖ Not answering the call of nature in people’s way, or in the places where they sit, or anywhere that could be of harm to them
- ❖ Not answering the call of nature in stagnant water
- ❖ Not answering the call of nature in animal burrows and the like
- ❖ Being careful not to let any of the urine fall on one’s clothes or body

- Using the left hand in making Istinjā', which is washing the parts from where the urine and stool are discharged with water, and in making Istijmār, which is wiping the parts from where the urine and stool are discharged with stones, tissue paper and the like

It is permissible to make Istinjā' only or Istijmār only, and it is permissible to make both together, and this is an indication of how Islam makes things easy for its followers.



Islam directs a Muslim to care about his personal hygiene, including cleaning his hands with water or any other available liquids after relieving himself.





How to Perform Wudū' (Ablution)

**A practical illustrated explanation about
how to perform ablution.**

It is important for a Muslim to know the following before ablution:

- 💧 Ablution is not complete without intention. Intention is not complete without sincerity. The place of intention is one's heart, not his tongue.
- 💧 Sequent washing ablution members in order is required. It is not right to ignore this order or delay washing its members.

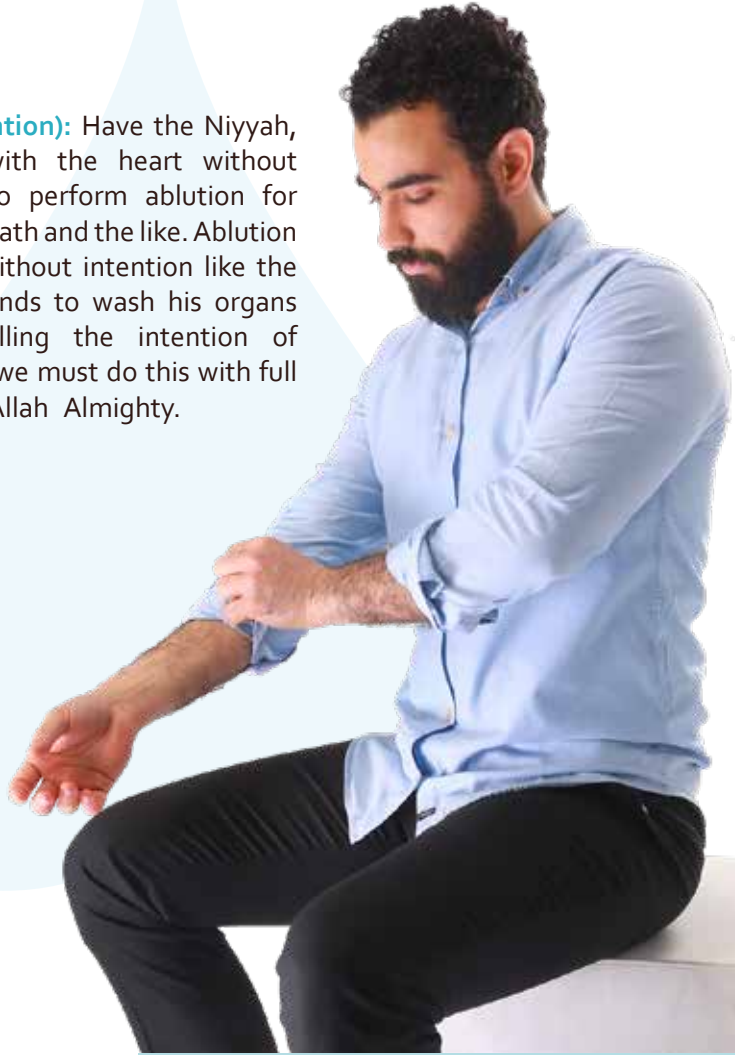


By scanning the barcode, you will see the complete educational material of how to perform ablution.



1

Niyyah (intention): Have the Niyyah, i.e. intend with the heart without uttering it, to perform ablution for removing Hadath and the like. Ablution is not valid without intention like the one who intends to wash his organs without recalling the intention of worship, and we must do this with full sincerity to Allah Almighty.



2

Tasmiyah (saying: In the name of Allah): It is prescribed to make Tasmiyah at the beginning of the ablution by saying: "Bismillāh" (In the name of Allah), then use the Siwāk (tooth-cleaning twig) to clean your mouth if available.



3

Washing the hands: Wash both hands to the wrist three times, starting with the fingertips to the palm joint.

4

Madmadah, Istinshāq, and Istinthār:

A- Madmadah means: putting water in the mouth and moving it inside, then spitting it out.

B- Istinshāq means: Taking water with the right hand and sniffing it into the nostrils.





C- Istinthār means: blowing water out of the nose using the left hand.

D- It is Sunnah to rinse the mouth and sniff water excessively as long as we are not fasting.

E- There are two ways for rinsing the mouth and sniffing water, which are:

- **Wasl (doing both at the same time):** It is by taking one handful of water and using half of it for rinsing the mouth and sniffing the other half, doing this three times with three handfuls of water.
- **Fasl (doing each separately):** It is by taking a handful of water for rinsing the mouth only, and for sniffing another handful, doing this three times.



5

Washing the face: The facial boundary extends lengthwise from the natural hairline down to the end of the chin, and breadthwise from one ear to another.



It is necessary to wash all the facial hair including the light beard hair, the mustache, the eyebrows, the eyelashes, and the 'Anfaqah, which is the hair that grows below the lower lip.

6

Washing the hands: Start by washing the right hand from the fingertips, and wash between the fingers by entwining the palms, then let the water reach the elbow and do the same with the left hand.



7

Wiping over the head: Wet both hands with fresh water, then put those wet hands on the front of the head and move them backward until reaching the nape, then move them forward until reaching the place from where you started. There is no difference here between the bald and the one who has hair.

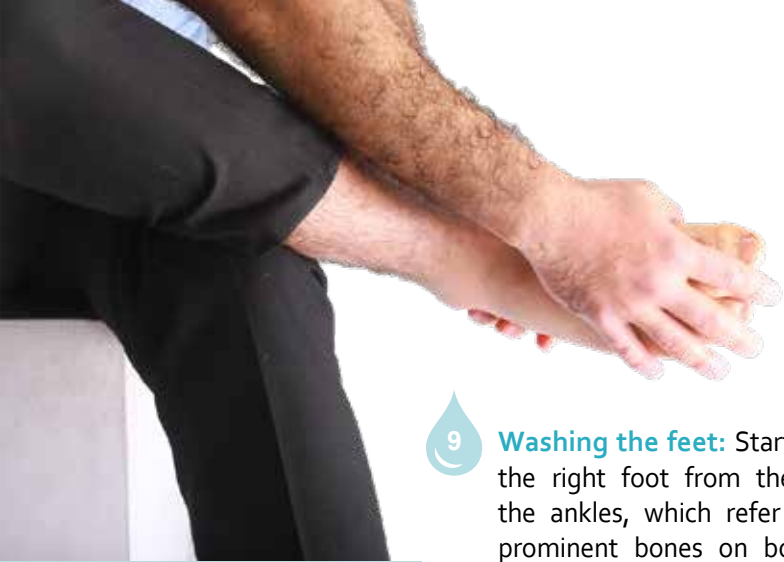


8

Wiping the ears: Wipe both ears with what is left of the water used for wiping over the head. This should be done by putting the forefinger inside the ear and wiping it and wiping over the outside with the thumb. By this, you wipe the ears from the outside and inside.

Wiping over the head along with the ears is to be done once.





9

Washing the feet: Start by washing the right foot from the tiptoes to the ankles, which refer to the two prominent bones on both sides of the leg connecting the shin to the foot, washing between the toes, and carefully washing the heel, which is the rear of the foot, in addition to washing the outward part of the foot. Then, wash the left foot in the same manner as washing the right foot.



Dhikr (remembrance of Allah) and supplication: It is Sunnah for the Muslim to say the following after completing the ablution:

“Ash-hadu allā ilāha illallāh wahdahu lā sharīka lah, wa ash-hadu anna Muhammadan ‘abduhu wa rasūluh” (I testify that there is no god but Allah Who has no partners, and I testify that Muhammad is His slave and messenger).

He may add the following: **“Allāhumma ij’alni min at-tawwābīn waj’alni min al-mutatahhirīn”** (O Allah, make me of those who constantly repent and those who constantly purify themselves).

Or:

“Subhānak allāhumma wa bihamdik, ash-hadu allā ilāha illa ant, astaghfiruka wa atūbu ilayk” (Glory and praise be to You, O Allah. I testify that there is no god but You. I seek Your forgiveness and I repent to You).

Notes:

- ① **Wiping over the head along with the ears should be done once only**, as for the remaining acts of ablution, they are to be repeated three times, which represents perfection, or two times, or once, which is an obligation.
- ② **Observing the prescribed order in washing the body parts in ablution is required**; thus, no part should precede the other in order.
- ③ **Also observing the prescribed succession is required**; so, there should be no long interval between washing one part and washing the part that succeeds it.

How to Make Ghusl from Janābah

There are two methods for making Ghusl (ritual bath) from Janābah (impurity due to sexual discharge), which are: the obligatory method and the perfect method. As for the obligatory method, it goes as follows:

- 1 Intending, by the heart, to remove the state of major ritual impurity by making Ghusl
- 2 Washing the whole body with water along with rinsing the mouth and sniffing water into the nose

The perfect method, on the other hand, combines what is obligatory and what is recommended in Ghusl, and it goes as follows:

- 1 Washing your hands
- 2 Washing the private parts with the left hand
- 3 Performing a complete ablution, and it is permissible to delay the act of washing the feet until the end of Ghusl.
- 4 Washing the head three times.
- 5 If the woman's hair is braided, she does not have to unravel these braids when taking a bath from Janābah, menstruation, or postpartum bleeding, if the water reaches the head and all the hair.
- 6 Washing the whole right side of the body
- 7 Then, washing the whole left side of the body

Special Cases in Tahārah

Tayammum (dry ablution):

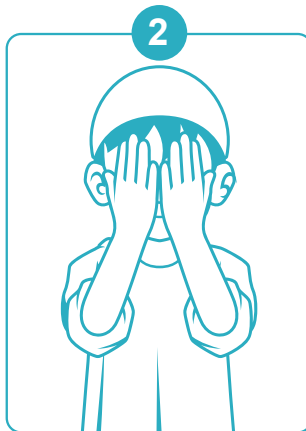
One of the forms of facilitation in Islam is offering alternatives to water in case the Muslim is incapable of having access to water to make ablution or take a shower easily. An example is being on a journey and having sufficient water only for drinking. Other examples are being unable to buy water because it's unavailable or the inability to buy it because of its high price.

Further examples are when being incapable of using water due to sickness and having no one to help with making ablution, or in severe coldness that might harm a person, etc. In such cases, tayammum, i.e., using dust for purification, is permissible.

How to Perform Tayammum

Intend to make Tayammum by the heart, then strike the dust with both hands once, then wipe the whole face and both hands with it.

The manner of making Tayammum is the same for both minor and major ritual impurities. After making Tayammum, performing all the acts of worship that require ritual purity becomes permissible. However, once the water becomes available, or there is an ability to use it, Tayammum becomes invalid, and it becomes obligatory to use water for ritual purification.





Wiping over Leather and Normal Socks:

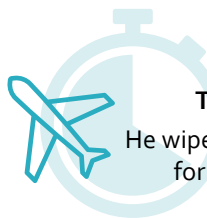
If a Muslim is wearing leather socks or normal socks, he does not have to take them off when making ablution. Rather, it is sufficient for him to wipe over their outward surface with his wet hands when reaching the part about washing the feet. However, wearing them while being in a state of ritual purity is a prerequisite, i.e., he must wear them after making ablution and washing his feet; otherwise, he must take them off.

It is permissible for the resident to continue to wipe over them for one day and night. As for the traveler, he is permitted to wipe over them for three days and nights.



Resident:

He wipes over his socks for one day.



Traveler:

He wipes over his socks for three days.



Wiping over the Splint:

A splint here refers to the bandage used to bind up a broken or injured body part. If this bandage is applied to any of the body parts required in ablution, then it is permissible to wipe over it with a wet hand while making ablution until there is no need for that splint. It is not a prerequisite to put on the bandage after performing ritual purification.

In case a portion of this organ is not covered by the splint and there is no harm in washing it, then it should be washed while wiping over the rest of it which is covered by the splint.

Conclusion:

At the end of the verse that contains the command of making Ablution, Ghusl, and Tayammum, Allah Almighty says:

{Allah does not want to impose hardship on you, rather He wants to purify you and complete His favor upon you, so that you may be grateful.} [Surat al-Mā'idah: 6]

This means: By ordaining Ablution when rising up for prayer, ordaining Ghusl after Janābah, and ordaining Tayammum when its conditions are met, Allah Almighty does not want to

{impose hardship on you}, i.e., distress, difficulty, and discomfort; rather, He wants to purify you by this, i.e., to purify your souls from material and immaterial impurities and remove whatever affects it from sins and filth. {And complete His favor upon you}, i.e., He also wants to complete His favor upon you, O believers, by what He prescribes for you of the simple and easy rulings,

noble morals, and great religious duties, so you may thank Him for His blessings, kindness, and legislations because when you show Him gratitude, He grants you more of His favor and blessings.

Finally, Allah knows best, and may His peace and blessings be upon His slave and Messenger Muhammad.





Evaluation Questions

1 Put (√) or (x):

- Tahārah (purity) in Islam is restricted to one's clothes, body, and place of prayer.
- Ablution may purify the slave of the sins committed by his eyes, hands, or feet.
- The menstruating woman is exempted from fasting but not from prayer.
- Moving the water inside the mouth and then spitting it out is called "Istinshāq".
- It is impermissible to make Madmadah (rinsing the mouth) and Istinshāq (sniffing water into the nose) at the same time with one handful of water.
- While washing the face in ablution, one is not required to wash his forehead.
- One of the common mistakes is forgetting to wash the back part of the feet while making ablution.
- The obligatory manner of making Ghusl from Janābah is by washing the whole body with water along with rinsing the mouth and sniffing water into the nose.
- The manner of making Tayammum from minor Hadath is different from the manner of making Tayammum from major Hadath.
- Among the prerequisites of wiping over the leather socks is to wear them while being in a state of ritual purity.
- It is permissible to wipe over the splint until there is no need for it.

2 Mention a piece of evidence on the obligation of making ablution for prayer

.....

.....

3 If a Muslim prays without making ablution out of forgetfulness, his prayer is:

Valid Invalid

4 Put (✓) or (x):

1. Among the cases that require Tahārah are:

Fasting Prayer Remembering Allah

2. Cleaning the place from where urine and stool are discharged with stones or tissue paper is called

Istinjā' Istijmār Istinthār



Evaluation Questions

5 Mention three of the merits of ablution

.....

.....

.....

6 Complete:

1. The one who prays must be purified before praying from
.....and
2. The Etiquettes of answering the call of nature include:
.....
.....
3. We start performing ablution by saying, then,
we use to clean the mouth, if available.
4. The duration of wiping over leather socks for the resident is.....
and for the traveler is

7 Islam has ordained physical and spiritual purification. Mention one example for each.

.....

.....

8 What is Najis?

.....

.....

9 What is the difference between Istinshāq and Istinthār?

.....

.....

10 Are you supposed to memorize a supplication after making ablution?

.....

.....

11 Mention the perfect and recommended manner of Ghusl

.....

.....

12 What should one do if the prayer becomes due, but he does not find water for ablution?

.....

.....

Ablution

the supreme ritual

The Muslim surely knows that ablution is one of the great rituals of Islam and a means of being purified from sins and misdeeds. Muslims shall be resurrected on the Day of Judgment with radiant foreheads and feet free from the traces of ablution. In fact, the prayer of the believer, who must perform ablution, is valid only with ablution. Hence, ablution is one of the most important things a believer should be keen on learning and teaching others.

In this booklet, we tackled the topic of Tahārah (purity) and Wudū' (ablution) and the manner of making them. Moreover, you can see the manner of making ablution in the visuals attached to this booklet.







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