The daily prayers

There are five sets of daily obligatory prayers or salah (plural for salah) that are performed in three time slots. The salah of the various times are not necessarily the same. A salah may be of 2, 3, or 4 rak’ah or cycle. The three time slots in which the salah needs to be performed are:

1. the early morning, which is the period of approximately two hours before sunrise, the start of which is referred to as the Fajr,
2. the afternoon, which is the period between midday/noon and sunset,
3. the evening, which is from time of maghrib, which is some 20 minutes after sunset, until midnight. [Midnight is defined as the mid time between Maghrib and Fajr, and therefore midnight, in the UK, is around 23:00 to 23:15 GMT depending on the time of the year.]

Although the relevant salah can be performed during the ascribed time slots mentioned above, we are highly recommended to perform the salah of each period on time at the beginning of each time slot.

The Fajr salah

The Fajr salah is a 2-rak’ah one, and it must be performed between the Fajr and Sunrise. Depending on the geographical location, Fajr is about one-and-a-half to two hours before Sunrise.

The Dhuhr salah

The Dhuhr salah is a 4-rak’ah one, and it must be performed between Dhuhr [midday/noon time] and sunset.

The Asr salah

The Asr salah is also a 4-rak’ah one, and it must be performed after the Dhuhr salah and before sunset.

The Maghrib salah

The Maghrib salah is a 3-rak’ah one, and it must be performed between the time of Maghrib, which is about 20 minutes after Sunset, and midnight, save the time required to perform the ‘Esha salah that must follow the Maghrib salah. Midnight is defined as the midpoint between the time of Maghrib (Adhan of Maghrib) and the time of Fajr (Adhan of Fajr).

The ‘Esha salah

The ‘Esha salah is a 4-rak’ah one, and it must be performed after performing the Maghrib salah and before midnight.

* * * * * * * * * * * * * *

In the following pages, the mandatory stages of the salah are given together with some of the desirable (mostahab) actions that are recommended to be done in the salah although they are not obligatory. For the benefit of the new Muslim who may not speak Arabic, so that s/he would not be burdened too much with the task of performing the salah, the parts that are not mandatory, but recommended to be performed in salah are identified at the beginning by [start of mostahab], and at the end of the particular section by [end of mostahab]. In this way s/he would have the option whether or not to perform the recommended parts. However the rest of the parts that are not identified by mostahab (meaning recommended) would be mandatory and must therefore be performed to ensure the correctness of the salah.
A dhān

Adhān is the call to sālāt although it is not mandatory to perform it as part of the sālāt; it is recommended to recite the Adhān to announce the herald of the specific times, which are the times of Fajr, Dhuhr, and Maghrib. If one did not have the opportunity to recite the Adhān announcing the start of the specific times, one may recite the Adhān for the sālāt he wishes to perform in a time slot. The Adhān is as follows, with the figures in ( ) represent the number of repetition required. Note that in the table below hyphens are used to beak up the words to help with the emphasis and pronunciation of the words.

<table>
<thead>
<tr>
<th>Transliteration for the Arabic</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Allaḥo Akbar (x 4)</td>
<td>Allaḥ is most great.</td>
</tr>
<tr>
<td>Ash-hado Al-la elah-a il-lal-lah (x 2)</td>
<td>I bear witness that there is no god but Allaḥ.</td>
</tr>
<tr>
<td>Ash-hado An-na M uḥammadan RasulAllah (x 2)</td>
<td>I bear witness that M uhammad is the Messenger of Allaḥ.</td>
</tr>
<tr>
<td>Ash-hado An-na Al-i-yan Wali-yul-lah (x 2)</td>
<td>I bear witness that A li is the Friend of Allaḥ.</td>
</tr>
<tr>
<td>Há-y-ya alas-Sala (x 2)</td>
<td>Hasten towards prayers!</td>
</tr>
<tr>
<td>Há-y-ya alal-Falah (x 2)</td>
<td>Hasten towards salvation!</td>
</tr>
<tr>
<td>Há-y-ya ala Khayr-ul-'Amal (x 2)</td>
<td>Hasten towards the best of deeds!</td>
</tr>
<tr>
<td>Allaḥo Akbar (x 2)</td>
<td>Allaḥ is most great.</td>
</tr>
<tr>
<td>La-elah-a il-lal-lah (x 2)</td>
<td>There is no god but Allaḥ.</td>
</tr>
</tbody>
</table>

Éqa>mah

It is also recommended to recite the Éqa>mah before beginning each of the five sālāt:

<table>
<thead>
<tr>
<th>Transliteration for the Arabic</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Allaḥo Akbar (x 2)*</td>
<td>Allaḥ is most great.</td>
</tr>
<tr>
<td>Ash-hado Al-la elah-a il-lal-lah (x 2)</td>
<td>I bear witness that there is no god but Allaḥ.</td>
</tr>
<tr>
<td>Ash-hado An-na M uḥammadan RasulAllah (x 2)</td>
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<td>Hasten towards salvation!</td>
</tr>
<tr>
<td>Há-y-ya ala Khayr-ul-'Amal (x 2)</td>
<td>Hasten towards the best of deeds!</td>
</tr>
<tr>
<td>Qad Qamat-es-Sala (x 2)**</td>
<td>The prayer is being performed!</td>
</tr>
<tr>
<td>Allaḥo Akbar (x 2)</td>
<td>Allaḥ is most great.</td>
</tr>
<tr>
<td>La-elah-a il-lal-lah (x 1)*</td>
<td>There is no god but Allaḥ.</td>
</tr>
</tbody>
</table>

* Indicates the repetition difference with those in the Adhān.
** Not in the Adhān.
The Sālab

Having said the Eqa>mah, you must declare the Niyyah, which is the intention to perform the prayer. In the intention, you specify the sālab you are performing and the purpose for doing so. For example you say, “I intend to perform the two-rak’ah Fajr sālab seeking nearness to Alla>h Almighty.” You do not need to utter these words verbally; it is sufficient for you to make the intention mentally.

Having specified your intention, you say the Takbirat-ol-Ehjām, which is Alla>ho Akbar, while at the same time reaching your hands to the proximity of your ears with the palms of your hands facing away from you, and then back to the normal resting position. Takbirat-ol-Ehjām signals the start of the sālab.

Now you begin the first Rak’ah of the sālab.

In the first rak‘ah of any of the sālawāt, you must recite the Surah al-Hām’d (the Praise, #1), along with any other Surah of your choice, such as Surah al-Tawhīd (Oneness, #112). For every Surah recited in the sālab, you MUST begin each Surah with its Bismillah er-Rahmān er-Rahīm, as it appears in the holy Qur’ān.

After finishing reciting the 2nd Surah, say al-Tawhīd, you say:

Allah-o Akbar, [Allah is most great]

and then go on to perform the roku’ (bowing), followed by the 2 sojud (prostration).
In the roku’, when you are stationary in the roku’ position, as shown opposite, you say:

\textit{Subhān Allāh, Subhān Allāh, Subhān Allāh, Subhān Allāh.}

The approximate meaning is:

\textit{Glorified and venerated is Allāh.}

or

\textit{(Too) Exalted is Allāh (for any defect).}

Then you stand in the upright position and when stationary say \textit{Allāh o Akbar}, and then prepare to go for sojūd.

After saying \textit{Allāh o Akbar}, you must perform the prostration (sojūd) twice.

In the sojūd position, seven points of the body come in contact with the ground. These are:

\textit{the forehead, the palms, the knees, and the (large) toes of both feet.}

A sojūd is performed each time you prostrate by putting your forehead on the earth. During the sojūd, with your forehead being on the earth and all your body stationary, you should say:

\textit{Subhān Allāh, Subhān Allāh, Subhān Allāh, Subhān Allāh.}
When you finish saying this, you sit up. Once in the sitting position, you say:

[start of mostahhab]
Allahu Akbar,
followed by
Astaghfiru-lah Rabbi wa Ata'uo Elayh,
[meaning: I seek forgiveness from Allah my Lord, and return to him [in repentance]. Optionally this could be skipped if it is difficult to pronounce, although one is encouraged to say it in the long run.]
followed by
Allahu Akbar.
[end of mostahhab]

[Note that during sajdah, the forehead must be placed on earth, soil, clay, or plantation (except that which is normally used for human consumption or clothing), and the sajdah would be void if performed on anything else such as carpet, mat, clothing, etc.]

Then you head for sajdah again to perform the second sajdah, which is performed in the same way as the first, saying:

Subhan Allah,
Subhan Allah,
Subhan Allah.

It is worth noting that it is highly recommended to say the following greeting for the prophet Muhammad after the above tasbeeh in every roku and sajdah:
Allahumma Sall-ly ala Muhammad wa ati Muhammad wa ‘Ajjel Farajahum.

which means:
“O Lord! Send your blessings upon Muhammad and the Descendent of Muhammad, and expedite their victory.” (Victory refers to the reappearance of Imam Mahdi peace be upon him.)
When you finish saying this, you should sit up again. Once in the sitting position and stationary, you say **Allah-o Akbar** . . . .

. . . then you stand up for the second Rak‘ah.

In the second rak‘ah, just like in the first, you must recite Surah al-Hamd and another Surah of your choice.

[Remember that the Surah that you recite after the al-Hamd Surah should be recited in its entirety, and it is **NOT** sufficient to recite only part of the Surah.]

After finishing reciting the second Surah, you say **Allah-o Akbar**, and before performing the roku’, it is most recommended to perform the Qunut. In Qunut, you raise your hands as shown, with your palms in the horizontal position; seek favours from Allah and by reading a supplication of choice. There are many prescribed supplications, a short one of which is:

**Allahumma Sajjil-lil ala Muhammad wa ale Muhommad wa ‘Ajjel Farajahum.**

which means: “O Lord! Send your blessing upon Muhammad and the Progeny of Muhammad, and expedite their victory.” (Victory an refers to the reappearance of Imam Mahdi peace be upon him.)

After the Qunut you say **Allah-o Akbar**, and then go on to do roku’, and then sojud, just as in the first Rak‘ah.
For all the prayers, in the second rak‘ah, after the second sujud, you should sit up and say the Tashah-hud, which is the testimony of faith. The Tashah-hud is as follows:

\[
\text{AL-HĀMDO LIL-LĀH,} \\
\text{ASH-HADO AL-LA-ŁAWA IL-LAL-LĀH, WAH{}DAAHOO LA-SHAREEKA LAH,} \\
\text{WA-ASH-HADO AN-NA MUHĀMMADAN ABDUHOO WA-RASOOLOH} \\
\text{AL-LAHKUM-MA SĀL-LI ALA-MUHĀMMAD WA AL-MUHĀMMAD.}
\]

[Meaning:
Praise is to Alla hô, 
I testify that there is no god but Alla hô, 
He is One; there is no partner for Him, 
And I testify that Muh āmmad is His Servant and Messenger.

O Lord! Send your Blessings upon Muh āmmad and the Descendants of Muh āmmad.]

In the Fajr Sūlah, which is only two rak‘ah, after the Tashah-hud, the Salām must be said, after which the Sūlah would end.

The Salām is as follows:

\[
\text{AS-SALĀMO ALAYKA AY-YUHAN-NABEYYO WA RAH-MATUL-LĀH, WA BARAKAT} \\
\text{AS-SALĀMO ALAYNA WA ‘ALA ‘EBABIL-LĀH AS-SĀLEHEEN,} \\
\text{AS-SALĀMO ALAYKUM WA RAH-MATUL-LĀH, WA BARAKAT} \\
\]

Meaning:

[O Prophet! Peace be upon you, and the Mercy and Blessing of Alla hô, 
Peace be upon us and the pious Servants of Alla hô, 
Peace be upon you, and the Mercy and Blessing of Alla hô.]

After the Salām, the Sūlah is completed. However it is most recommended to say the following after the Salām:

Allâhu Akbar
Allâhu Akbar
Allâhu Akbar

For other than the Fajr Sūlah you would need to continue the Sūlah after the Tashah-hud by performing another one or two rak‘ah.

In the case of the Maghrib prayer, which is 3 Rak‘ah, after saying the Tashah-hud, you should not continue to say the Salām, but rather you would start the third rak‘ah by standing up and reciting the following four-Tasbeeh]
The above Tasbeeh must be recited at least once, although it is most recommended to repeat them 3 times in the third rak‘ah.

This is then followed by one roku’ and two sojuds as in the first rak‘ah. After the second sojud, you would sit up and say the Tashah-hud, and the Salām as were given above for the Fajr sālah.

The Tashah-hud is as follows:

AL-HĀMD O LIL-LA H,  
ASH-HADO AL-LA LÄH IL-LAL-LÄH, WAH-DÄHOOL LA SÀREEKA LAH,  
WA-ASH-HADO AN-NA MUHĀMMADAN ABDUHOO WA-RASOOLOH,  
AL-LA HUM-MA SÄL-LI ‘ALÀ MUHĀMMAD WA ALE MUHĀMMAD.

The Salām is as follows:

AS-SALĀMO ALAYKA AY-YUHAN-NABEYYO WA RAH-MATUL-LÄH WA BARAKÄRÜH,  
AS-SALĀMO ALAYNA WA ‘ALÀ ‘EBÄIL-LÄH AS-SÀLEEHEEN,  
AS-SALĀMO ALAYKUM WA RAH-MATUL-LÄH WA BARAKÄRÜH.

After the Salām, the sālah is finished, and it is most recommended to follow it by saying:

Allāh-o Akbar  
Allāh-o Akbar  
Allāh-o Akbar

In the case of a 4 Rak‘ah prayer such as the ‘Esha, Dhuhr, and ‘Asr, a fourth rak‘ah exactly similar to the third one – as given above for the Maghrib sālah – must be performed.

After you perform the second sojud of the third Rak‘ah, you sit up and say Allāh-o Akbar, and then you should stand up and say the four-Tasbeeh:

Subhān-Allāh,  
Wal-Hāmdul-lil-āb,  
Wa-lālah-āb il-lil-āb,  
Wal-lāho-Abkar.

Glorified is Allāh  
And Praise is to Allāh  
And there is no god but Allāh  
And Allāh is greatest.

The above Tasbeeh must be recited at least once, although it is most recommended to repeat them 3 times in both third and the fourth Rak‘ah.

Having finished saying the Tasbeeh, you then perform the roku’, and the two sojud. You then sit up to say the Tashah-hud and Salām, and the four-rak‘ah sālah is finished. It is most recommended to follow the sālah by saying:

Allāh-o Akbar,  
Allāh-o Akbar,  
Allāh-o Akbar.
After each of the prayers there are many optional follow-up supplications, but I shall not mention them here as it is important for the time being to concentrate on the salah first. However, there is one follow-up act that is highly recommended to be performed after each of the prayers. It is known as the **Tasbeeh of Fatima al-Zahra** peace be upon her. This Tasbeeh consists of saying:

- **Al-laho Akbar** (34 times),
- **al-Hamdo li-lab** (33 times),
- **Subhan Allah** (33 times).

After this you can ask Allah Almighty for forgiveness and whatever requests and needs you might have.

**Tasbeeh of Fatima al-Zahra** was taught to lady **Fatima al-Zahra** peace be upon her by her father the holy prophet Muhammad peace be upon him who received this Tasbeeh through archangel Gabriel from Allah Almighty. On the significance of the **Tasbeeh of Fatima al-Zahra**, Imam Sadiq alayhis-salaam said, “If there was anything more significant and precious than this Tasbeeh, the prophet Muhammad would have taught it to his beloved daughter.”

**Summary**

A n outline of the structure of the daily obligatory prayers is given as follows:

- A prayer may be of two, three or four Rak’ah.
- You declare the intention (Neyyah) and then the Takbirat-el-Ehmar, which marks the start of the prayers,
- In the first Rak’ah, recite the Surah of al-Ham and another Surah, say, Tawheed, followed by roku’ and then by 2 Sajdah, and then stand up for the second Rak’ah,
- In the second Rak’ah, recite the Surah of al-Ham and another Surah, say, Tawheed, followed by Qunut, and then followed by roku’ and then by 2 Sajdah. After the second Sajdah you sit up and perform the Tashah-hud. If this prayer is a 2 Rak’ah prayer, you then perform the Salaam, and finish the prayers. If not, then after the Tashah-hud you stand up to perform the third Rak’ah,
- In the third Rak’ah, recite the four-Tasbeeh, repeating it 3 times, followed by roku’ and then by 2 Sajdah. If this is a 3-Rak’ah prayer, i.e. for Maghrib, then after the second Sajdah you must sit up and declare the Tashah-hud and Salaam, thus finishing the prayers. If the prayer is not a 3-Rak’ah one, then after the second Sajdah, you do not say the Tashah-hud and salaam, but stand up to perform the final Rak’ah,
- In the fourth and final Rak’ah, recite the four-Tasbeeh, repeating it 3 times, just like the third Rak’ah, followed by roku’ and then by 2 Sajdah. After the second Sajdah you sit up to declare the Tashah-hud and Salaam, thus finishing a four-Rak’ah prayer.
Important Notes

- All Surah must be recited starting by Bismillah er-Rahmaan er-Rahmeen. Failure to recite the Bismillah would render the entire prayer void.

- Hands must NOT be crossed in front of the body.

- All sojud (prostration) must be carried out on earth, stone, any plant by-products (like wood or paper) or plants that are not edible. Performing sojud on anything else would render the prayer void. In sojud the forehead should come to rest on the place of Sajdah, which is earth, stone, etc. [It is desirable and recommended that one obtains a clay stone for sojud that is made from the earth of the land of Karbala, where Imam Husayn peace be upon him was killed and buried.]

- When performing the salah of Fajr, Maghrib, and Esha’, it is mandatory for male individuals to recite the Surah of al-Hamid, and another Surah in the first and second Rak’ah in audible voice. The third and fourth Rak’ah of the salah must be recited inaudibly. This is not mandatory for the female worshippers, and they may do so if non-Mahajam males are not present in the locality. In the case of the Dhuhr and ‘Asr salah, all the Surahs must be recited inaudibly with the exception of the Bismillah er-Rahmaan er-Rahmeen, of each of the Surah, which is highly recommended to be recited audibly.

- All prayers must be performed in the direction of Makkah. During the prayers, one may not talk to others if present in the vicinity, and may not turn his or her face to any direction other than that of Makkah.

- Most important of all, no prayer is valid, unless one has performed the ritual washing of Wudu or Ablution. The procedure for performing the Wudu is given in the following section.

- There is the special ritual wash of the body from head-to-toe that becomes obligatory on certain occasions. This ritual wash is known as Ghusl. This Ghusl is required when one is considered as ritually “unclean”. There are different circumstances when a Ghusl becomes obligatory. A detail of this is also given in the following section.
**Wudū**

The process of Ṣalāḥ consists of washing your face by pouring water down the face and running your hand over it to help water run down the entire face. The next stage of the process is to wash the right arm by pouring water on it using the left hand, starting from above the elbow down to the fingertips. Then do the same for your left arm, i.e. with your right hand pour water on your left arm starting from above the elbow, and wash your arm to the fingertips. Having finished this, with the same moisture you have of your hands, wipe the scalp or the top of your head with your right hand only, then go on to wipe the instep of your right foot with the right hand and do the same for the left one, i.e. wipe the instep your left foot with your left hand. These processes are illustrated in sequence below. The pouring of water on the face, the right and the left arm must be done at least once, recommended to be done twice but must not be more than that.

It is recommended to start the Wudū with Bismillah er-Rahmān er-Rahim and declare the intention performing the Wudū seeking nearness to Allāh Almighty. It is also recommended, prior to the start of the Wudū, to wash the hands up to the wrists, and to wash the mouth and the nose by gargling and snuffing.

The mandatory process is as follows:

**Washing of the face:**

Pour water on your face starting from your forehead. Do this once or twice. Let the water run down your face, and beginning from the top of your forehead with your right hand thoroughly wipe your face to ensure that water reaches all parts of your face.

**Washing of the right arm.**

Obtain a handful of water, from the water tap, with your left hand and pour it over the elbow of the right forearm. Do this once or twice. Let the water run down your arm, and beginning from the top of the elbow of your right arm wipe your arm with your left hand so that your arm is thoroughly washed.

Note the direction of washing: the left hand moves over the right forearm from just above the elbow down to the end of the fingertips, but not in the opposite direction.
Similarly goes for washing the left forearm.

Obtain a handful of water, from the water tap, with your right hand and pour it over the elbow of the left arm. Do this once or twice. Rub and wipe your left arm with your right hand beginning from the above the left elbow in the downward direction.

Note the direction of washing: right hand moves over the left forearm from just above the elbow to the end of the fingertips.

Wiping the head with the right hand.

At this stage you do not obtain any more water. Just wipe your head with the moisture of your right hand. The length of the stroke can be as short as about an about inch.

Note the starting and the ending of the wipe: starting from the back of the top of the head as shown, wipe your hand in the forward direction to the front. Your hand should not reach your forehead.

Wiping the right foot with the right hand.

Immediately after wiping the head, with the same moisture you have on the right hand reach for your right foot and wipe over the instep, beginning from the tips of the toes back to the ankle.
Wiping the left foot with the left hand.

Having finished wiping the right foot, you then proceed to wipe your left foot over the instep, but this time with the left hand, beginning from the tips of the toes back to the ankle.

---

**Ghusl**

Two kinds of mandatory *Ghusl* are mentioned here, which are those one may routinely be required to do.

After sexual intercourse between a husband and wife, they are considered to be in a state of ritual “uncleanness” or *janob*, as it is known in Islamic terminology. A *Ghusl* is therefore required whenever a husband and wife engage in sexual activity, even if seminal discharge does not take place in the process. This *Ghusl* is known as the *Janabah Ghusl*, and both the man and the woman must perform this *Ghusl* before they can perform any of their obligatory duties such as prayers, fasting or even touching or reading the holy Qur’an. This *Ghusl* is also compulsory for a male whenever seminal discharge occurs regardless of any sexual activity, for example while sleeping, or as a result of masturbation, although masturbation is *Haraam* and is **strictly** prohibited. [After the *Janabah Ghusl* one acquires the ritual state of *Tahir* - “cleanness”.

The other *Ghusl* concerns women only, and that a woman is required to perform this *Ghusl* whenever the bleeding due to her monthly menstruation period stops. Known as the *Hayd Ghusl*, a woman must perform this *Ghusl* before she can perform any of her obligatory duties.

The procedure for performing the *Ghusl* is given in the following section. The same procedure applies for both kinds of the obligatory *Ghusl*; the only difference would be the intention you make at the outset when you perform the *Ghusl*.

The *Janabah Ghusl* replaces the requirement for *Wudhū*, and therefore when a man or woman perform this *Ghusl* when it is needed, they do not have to perform *Wudhū* for such acts of worship as prayers, etc. However, this is not applicable to the *Hayd Ghusl*, i.e. this *Ghusl* does not replace the need for *Wudhū*, and *Wudhū* must be performed after the *Hayd Ghusl*, for the woman to be able to perform any acts of worship that require *Wudhū*.

**On the other hand, the opposite is not acceptable, i.e. performing the *Wudhū* is not sufficient and does not replace either of the obligatory *Ghusl*’s.**

Under emergency circumstances when say, water is not available, or water is harmful, or if time is extremely short to perform the *Ghusl*, then one may perform *Tayam-mum* instead of either *Wudhū* / *Ghusl*. The procedure for performing the *Tayam-mum* is given in the next section.
**Obligation of these Ghusls**

These mandatory Ghusls MUST be performed before performing any of the obligatory religious duties such as the daily prayers – the *salāt* – can be performed. These must be performed even for touching the Qur’an, or reading it.

If, for example, the man and woman who had had sex do not perform the Janabah Ghusl, none of their acts of worship etc. would be valid, i.e. their obligatory daily prayers, fasting, etc. are void if they had not done the Ghusl after having sex. And if they had performed the *salāt* or did the fasting or any other act of worship without having done the Ghusl prior to those acts then those acts of worship are invalid and they must repeat all of them. Similarly, if they have not done the Ghusl, then they are not allowed to touch the Qur’an etc. In the case of fasting in general, or during the holy month of Ramadahn, the Ghusl must be performed before Fajr, and (intentionally) failing to do that would render the fasting of that day void.

The same applies for the *Hayd* Ghusl required for a woman at the end of the menstruation period.

**Process of performing Ghusl**

The process of performing the Ghusl is as follows.

Once you have thoroughly washed and cleaned your body from anything unclean using, say, soap etc. you must make the intention - *niyyah* - of performing the Ghusl as an obligatory duty seeking nearness to Allah Almighty.

The Ghusl may be performed in two ways;

- by completely submersing the body in water [*Irtimasi*],
- or by pouring water on the body part-by-part in sequence [*Tartibi*].

For each type of Ghusl you make the appropriate *niyyah* (whether submersing or sequential).

The process for each type is as follows:

1. *Irtimasi*/Submersing Ghusl: by making the *niyyah* and completely submersing your body in water,
2. *Tartibi*/Sequential Ghusl: washing your body part-by-part in sequence using, for example the shower or any suitable utensil; i.e. such a bowl.

A. intend to pour water on the head (which includes the face and ears) and neck and then do it,
B. intend to pour water over the right half of your body - that is the right hand, leg, torso, navel, and the private parts, and then do it,
C. the same as B above but for the left half of the body.

Ghusl Janabah is OBLIGATORY for both the husband and wife when they engage in sexual activities, whether or not ejaculation of semen occurs, but not for other cases, such as non-lustful touching, kissing. Ghusl Janabah must also be performed by men after ejaculation of semen not involving sex, i.e. when seminal discharge occurs while sleeping.

Only Ghusl Janabah replaces Wudū - the obligatory ablution required for performing the prayer.

Needless to say a woman also needs to perform a similar obligatory Ghusl (with appropriate intention) once the bleeding of her monthly menstruation period has stopped, before she can resume her prayer, and other duties. Failure to perform the Ghusl would render her subsequent obligatory duties void.

There are optional Mustahab (desirable) Ghusls such as the Friday Ghusl, performed on Friday before midday. The process is the same as that described above, and one is encouraged to perform this Ghusl, although it is not mandatory.
**Tayam-mum**

In *Tayam-mum* instead of water you use earth or soil. The soil should be unspoiled and therefore ‘clean’. The soil can be taken from anywhere; from the beach or from the garden, where it has not been spoiled by cats and dogs, say. The soil is usually kept in a bag to be used for the purpose of *Tayam-mum*.

**BEFORE** you start making the *Tayam-mum*, you must make the intention as what it is for, i.e. whether it is for *Wudū* or *Ghusl*, and for which kind. The intention of the *Tayam-mum* should be seeking nearness to Allah Almighty.

The process for *Tayam-mum* is given below:

Spread out the soil such that it covers an area sufficient to accommodate both palms of your hands side-by-side. Gently hit the palms of both of your hands on the soil.

Wipe the palms of your hands over your face starting with the bottom of your palms at the top of your forehead and gently wiping your hand palms down your face to the cheeks, such that the wipe ends with your fingertips leaving them.

Then go on to wipe the back of your right hand with the palm of the left. In doing so you should rest the side of your left hand on the topside of your right wrist, and then run your left hand sideways down to the fingertips of the right hand. Do the same for the other hand, i.e. wipe the back of your left hand with the palm of the right hand in the same fashion.
Hit the soil once again, this time only perform the wiping of the hands only,

i.e. wipe the back of your right hand with the left. Do the same for the other hand, i.e. wipe the back of your left hand with the right hand.

The state of *Wudū*, *Ghusl*, or *Tayam-mum* is invalidated by one of the following:

1. the passing of urine;
2. excretion;
3. passing of wind;
4. falling asleep;
5. accounts of “mind loss” such as insanity, intoxication or unconsciousness;
6. *istihadhā* or minor bleeding (as opposed to *Hayd*) or the monthly menses;
7. any act that would necessitates a *Ghusl* such the state of *Jonob*. 