

tributed to Muḥammad Abū al-Manṣūr al-Māturīdī as per Zāhid al-Kawtharī, *al-ʿĀlim wal-mutaʿalim*, Cairo: Maḥbaʿat al-Anwār, 1368, p. 4, and contained within a collection of seven treatises]. Ed. ʿAbd Allāh b. Ibrāhīm al-Anṣārī. Hyderabad Deccan: Dāʿirat al-Maʿārif al-Nizāmiyya, 1321/1904. Repr. Beirut: Manshūrāt al-Maktabat al-ʿAṣriyya, n.d. Other treatises in the collection include: Mullā Ḥusayn b. Iskandar al-Ḥanafī’s *al-Jawhara al-munīfa fī sharḥ waṣīyyat al-imām al-ʿzam Abī Ḥanīfa*; Abū-l-Muntahā Aḥmad b. Muḥammad al-Maghnisāwī’s *Sharḥ al-Fiqh al-akbar*; Abū-l-Ḥasan al-Ashʿarī’s *al-Ibāna ʿan usūl al-dīyāna*; Muḥammad ʿInāyat al-ʿAlī al-Ḥaydarābādī’s *Ḍamīmatā Kitāb al-Ibāna*; and Abū-l-Qāsim ʿAbd al-Malik b. ʿIsā b. Dirbās’ *Risāla fī-l-dhabb ʿan Abī al-Ḥasan al-Ashʿarī*.

Sāwī. *Hāshīya*.

Suyūtī. *Itqān*.

Ṭabarī. *Tafsīr*.

al-Taftāzānī, Saʿd al-Dīn Masʿūd b. ʿUmar. *Sharḥ al-ʿAqāʾid al-Nasaḥiyya*. Ed. Aḥmad Ḥijāzī al-Saqqā. Cairo: Maktabat al-Kullīyyat al-Azhariyya bil-Qāhira, 1408/1988.

Zarkashī. *Burhān*.

**See also:** ACQUISITION; BEAUTIFUL NAMES OF ALLAH; DIVINE DECREE; LEGAL LIABILITY (TAKLĪF); POWER; WILL, WANT, AND VOLITION.

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## ABLUTION

### GHUSL, WUḌŪʿ, TAYAMMUM

Ritual purification requires washing of the whole body (*ghusl*), or parts of it (*wuḍūʿ*) with water or in its absence with dust, sand, or other non-combustibles (*tayammum*). This topic is covered in the following sections: I. Major Ablution (*Ghusl*); II. Minor Ablution (*Wuḍūʿ*); III. Dry Ablution (*Tayammum*); IV. Bibliography.

#### I. Major Ablution (*Ghusl*)

Major ritual ablution, or *ghusl*, refers to the complete washing of the body (*q.v.*), either as a purification necessary to perform certain acts of ritual worship (see RITUAL PURITY AND IMPURITY) or as a supererogatory means of spiritual preparation and rejuvenation.

This section comprises the following parts: i. Definition and Usage; ii. Actions Comprising *Ghusl*; iii. Chronology of the Enjoining of *Ghusl*; iv. Acts Requiring *Ghusl*; v. Times at which *Ghusl* is Recommended; vi. Spiritual Dimensions.

#### Definition and Usage

According to Ibn Fāris (d. 395/1004), the root *gh-s-l* denotes “cleaning something and purifying it”, its noun form being *ghasl* (*Maqāyīs*). The root takes a number of declensions in the Qurʾān; thus al-Rāghib al-Aṣfahānī (d. ca.502/1108) notes the word *ghasl* is used for when water (*q.v.*) is poured over a thing to purify it, as Allah says *wash (fa-ghsilū) your faces* (Q 5:6); *ighṭisāl* refers to washing the entire body, as when Allah says *until you take a purifying bath (taghtasilū)* (Q 4:43); *mughtasal* can refer either to the place where one washes or the water with which one washes, depending on context, an example of the latter usage being *here is a cool spring, by which to wash and drink* (Q 38:42). Another derivative is the noun *ghislīn*, denoting that which is washed off and mentioned in Q 69:36 as the fare of the condemned: *Nor shall he have food, save from ghislīn* (Rāghib, *sub gh-s-l*). Ibn ʿAbbās (3BH-68/619-688) interpreted *ghislīn* to refer here to discharge from the bodies of those tortured in Hell (Ṭabarī, *sub* Q 69:36). Ibn al-Athīr (d. 606/1210) mentions another usage of *ghasala* as referring to sexual intercourse, which al-Zabīdī (1145-1205/1732-1790) explains as a euphemism by metonymy (respectively, *Nihāya* and *Taj*).

The verb *tatahhara*, stemming from the root *t-h-r*, is also used to refer to *ghusl* in Q 2:222 and Q 5:6. According to Ibn Fāris, this root carries the meaning of purification and removal of filth (*Maqāyīs*, *sub gh-s-l*). In its Qurʾānic usage, it can be used to refer to purification of the body, the soul, or both (Rāghib, *sub t-h-r*). Its use in Q 2:222 (*but when they have purified themselves, you may approach them*) indicates, according to al-Aṣfahānī, that “intercourse is impermissible until the wife has attained purity [from her menses] and has purified herself (i.e., by *ghusl*)”—an interpretation strengthened by the readings of Shuʿba, Ḥamza, Kisāʿī, and Khalaf, in which it is read as *yattaharna* (form V) meaning “thoroughly cleanse themselves,” implying a more complete cleansing than the other recitations, in whose reading it is *yathurna* (form I) meaning “become pure”, implying purification merely through the cessation of menses (see CANONICAL READINGS) (Rāghib, *sub gh-s-l*).

Regarding Q 5:6, *if you are ritually impure (junuban), then thoroughly purify yourselves (fa-tatahharū)*, al-Rāghib states decisively that it refers to “using water, or what takes its place when there is none (i.e., earth; see section III of this entry below) for purification.” Fakhr al-Dīn al-Rāzī (d. 606/1210) indicates that the root of the word is *fa-tatahharū* but that the first *ta* has been elided to lighten its pronunciation, a practice