

wife when she was menstruating; he would tell her to put on a waist wrapper, then he would be intimate with her.

The length of time during which menstruating women should not be approached lasts ﴿until they have become pure﴾ that is, it ends when the bleeding ends. Once the bleeding has ended, the prohibition that applied when the blood was flowing also comes to an end. There are two conditions for it to be permissible to resume regular intimate activity: cessation of bleeding and full ablution (ghusl) following menses. When the bleeding stops, the first condition is met and the second remains. Hence Allah says: ﴿Then when they have purified themselves﴾ that is, done ghusl (full ablution) ﴿you may approach them as Allah has ordained﴾ that is, in the vagina and not in the anus, because the vagina is the place of tilth or sowing the seed.

This indicates that it is obligatory for the menstruating woman to do ghusl and that cessation of the bleeding is a condition of her ghusl being valid.

Because this prohibition is based on Allah's kindness to His slaves and protecting them from harm, He says, ﴿Truly, Allah loves those who turn unto Him in repentance﴾ that is, those who constantly repent from their sins ﴿and He loves those who purify themselves﴾ that is, those who keep away from sin. This includes both physical purity from impure substances and purifying oneself from the impurity that results from breaking wind, sexual activity and so on.

This indicates that purification is prescribed in general, because Allah (ﷻ) loves those who do this. Hence purification in general is a condition of prayer and ṭawâf being valid, and it is a condition of it being permissible to touch the *muṣ-ḥaf*. It also includes purity, in a metaphorical sense, from immoral acts, bad attitudes and vile deeds.

﴿Your wives are your tilth, so approach your tilth however you will﴾, from the front or from the back, but it should only be in the