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# Taharah in Hanbali Fiqh: Purification

From the course

Abridged Hanbali Fiqh (Akhsar al-Mukhtasarat)

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# HANBALI ACTS OF WORSHIP

From Ibn Balbān's
*The Supreme Synopsis*

*Akhṣar al-Mukhtaṣarāt*



*Translation by*
MUSA FURBER

# INTRODUCTION

## اَلْمُقَدِّمَةُ

بِسْمِ اَللهِ اَلرَّحْمَنِ اَلرَّحِيمِ

In the name of Allah, the Merciful and Compassionate

اَلْحَمْدُ لِلهِ اَلْمُفَقِّهِ مَنْ شَاءَ مِنْ خَلْقِهِ فِي اَلدِّينِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى نَبِيِّنَا مُحَمَّدٍ اَلْأَمِينِ اَلْمُؤَيَّدِ بِكِتَابِهِ اَلْمُبِينِ، اَلْمُتَمَسِّكِ بِحَبْلِهِ اَلْمَتِينِ وَعَلَى أَهْلِهِ وَصَحْبِهِ أَجْمَعِينَ.

All praise belongs to Allah, who gives a deep understanding of religion to whomever of His creation He so wishes. May prayers and greetings be upon our Prophet Muḥammad, the trustworthy one who was strengthened with His clear Book, who held fast to His strong rope ‹i.e., Islam or the Quran›, and upon his Household and all of his Companions.

وَبَعْدُ:

فَقَدْ سَنَحَ بِخَلَدِي أَنْ أَخْتَصِرَ كِتَابِي اَلْمُسَمَّى بِـ«كَافِي اَلْمُبْتَدِي» اَلْكَائِنَ فِي فِقْهِ اَلْإِمَامِ أَحْمَدَ بْنِ حَنْبَلٍ اَلصَّابِرِ لِحُكْمِ اَلْمَلِكِ اَلْمُبْدِي؛ لِيَقْرُبَ تَنَاوُلُهُ عَلَى اَلْمُبْتَدِئِينَ، وَيَسْهُلَ حِفْظُهُ عَلَى اَلرَّاغِبِينَ، وَيَقِلَّ حَجْمُهُ عَلَى اَلطَّالِبِينَ، وَسَمَّيْتُهُ «أَخْصَرَ اَلْمُخْتَصَرَاتِ»؛ لِأَنِّي لَمْ أَقِفْ عَلَى أَخْصَرَ مِنْهُ جَامِعٍ لِمَسَائِلِهِ فِي فِقْهِنَا مِنَ اَلْمُؤَلَّفَاتِ، وَاَللهَ أَسْأَلُ أَنْ يَنْفَعَ قَارِئِيهِ وَحَافِظِيهِ وَنَاظِرِيهِ إِنَّهُ جَدِيرٌ بِإِجَابَةِ اَلدَّعَوَاتِ، وَأَنْ يَجْعَلَهُ خَالِصًا

لِوَجْهِهِ ٱلْكَرِيمِ، مُقَرِّبًا إِلَيْهِ فِي جَنَّاتِ ٱلنَّعِيمِ، وَمَا تَوْفِيقِي [وَاعْتِصَامِي] إِلَّا بِٱللهِ، عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ.

To commence:

It crossed my mind to abridge my book titled *"Kāfi al-Mubtadī"* (*"The Novice's Sufficiency"*) on the fiqh of Imām Aḥmed bin Ḥanbal (the one who was patient in [following] the Originator's judgment ‹during persecution›) to bring it within reach of novices, facilitate its memorization for desirers, and reduce its bulk for seekers. I named it *"Akhṣar al-Mukhtaṣarāt"* (*"The Most Abridged Abridgment"*) since I have not encountered a shorter Ḥanbalī text amassing its topics. I ask Allah to make it benefit anyone who reads it, memorizes, or ponders it. For indeed, He does answer supplications. And [I ask Allah] to make it purely for His noble sake, to draw closer to Him in the luxurious gardens [of Paradise]. My success and protection are through Allah alone. I rely upon and return to Him.

# 1

# PURIFICATION

## كِتَابُ الطَّهَارَةِ

### *Categories of Water*

اَلْمِيَاهُ ثَلَاثَةٌ.

There are three ‹categories› of water.

اَلْأَوَّلُ: طَهُورٌ، وَهُوَ اَلْبَاقِي عَلَى خِلْقَتِهِ وَمِنْهُ مَكْرُوهٌ كَمُتَغَيِّرٍ بِغَيْرِ مُمَازِجٍ وَمُحَرَّمٌ لَا يَرْفَعُ اَلْحَدَثَ وَيُزِيلُ اَلْخَبَثَ، وَهُوَ اَلْمَغْصُوبُ وَغَيْرُ بِئْرِ النَّاقَةِ مِنْ ثَمُودَ.

The first ‹category› is purifying. It is water that remains as it was created.

It includes ‹a type that is› offensive, such as what has changed due to mixing with a non-soluble substance ‹e.g., camphor or grease. This category also includes water changed by sea salt›.

It includes ‹a type that is› unlawful, and does not lift [an individual's state of] impurity yet removes filth.[1] It is stolen water ‹or exchanged for something unlawful›, and water from the lands of Thamūd – except from the well of the camel [of Ṣāliḥ (peace be upon him)].

اَلثَّانِي: طَاهِرٌ لَا يَرْفَعُ اَلْحَدَثَ، وَلَا يُزِيلُ اَلْخَبَثَ، وَهُوَ اَلْمُتَغَيِّرُ بِمُمَازِجٍ طَاهِرٍ وَمِنْهُ يَسِيرٌ مُسْتَعْمَلٌ فِي رَفْعِ حَدَثٍ.

1. The author consistently uses "lift" [*yarfaʿ*] with ritual impurity and "remove" [*yuzīl*] with filth. I have maintained this in the translation.

The second ‹category of water› is pure. It does not lift [an individual's state of] ritual impurity or remove filth. It is water that has been changed by mixing with a soluble, pure substance ‹e.g., saffron, milk, honey, and similar pure substances›.

It includes small amounts of water used to lift ritual impurity.

اَلثَّالِثُ: نَجِسٌ يَحْرُمُ اِسْتِعْمَالُهُ مُطْلَقًا، وَهُوَ مَا تَغَيَّرَ بِنَجَاسَةٍ فِي غَيْرِ مَحِلِّ تَطْهِيرٍ أَوْ لَاقَاهَا فِي غَيْرِهِ وَهُوَ يَسِيرٌ، وَالْجَارِي كَالرَّاكِدِ وَالْكَثِيرُ قُلَّتَانِ، وَهُمَا مِائَةُ رِطْلٍ وَسَبْعَةُ أَرْطَالٍ وَسُبْعُ رِطْلٍ بِالدِّمَشْقِيِّ، وَالْيَسِيرُ مَا دُونَهُمَا.

The third ‹category› is filthy. It is categorically [*muṭlaqan*] impermissible to use ‹in acts or worship or otherwise›. It is water changed ‹even slightly› by filth not located in the place being purified or water that has encountered filth elsewhere while being a small quantity. Flowing water is akin to stagnant.

A large quantity ‹of water› is two *qullah*s, which equal 107 1/7 Damascene *riṭl*s [162 liters, 42.8 gallons[2]]. A small quantity of water is less than this.

***Containers and Animals***

كُلُّ إِنَاءٍ طَاهِرٍ يُبَاحُ اِتِّخَاذُهُ وَاسْتِعْمَالُهُ إِلَّا أَنْ يَكُونَ ذَهَبًا، أَوْ فِضَّةً أَوْ مُضَبَّبًا بِأَحَدِهِمَا، لَكِنْ تُبَاحُ ضَبَّةٌ يَسِيرَةٌ مِنْ فِضَّةٍ لِحَاجَةٍ وَمَا لَمْ تُعْلَمْ نَجَاسَتُهُ مِنْ آنِيَةِ كُفَّارٍ، وَثِيَابُهُمْ طَاهِرَةٌ، وَلَا يَطْهُرُ جِلْدُ مَيْتَةٍ بِدِبَاغٍ وَكُلُّ أَجْزَائِهَا نَجِسَةٌ إِلَّا شَعْرًا وَنَحْوَهُ وَالْمُنْفَصِلُ مِنْ حَيٍّ كَمَيْتَتِهِ.

Every container is permissible to acquire and use unless it is [made of] gold or silver, or soldered with either. However, a small amount of silver solder is permissible when needed.

The containers and clothes of non-Muslims are [presumed] pure so long as an item is not known to be filthy.

2. See Ibn Jāmiʿ, *Al-Fawāʾid al-Muntakhabāt*, 1:22.

The skin of an unslaughtered animal ‹that became filthy by dying› is not purified via tanning. All of its parts are filth, except its hair and the like ‹e.g., feathers and wool; as these remain pure when they are from an animal that is pure while alive, or an inedible animal like a cat or something smaller.›

Anything separated from a live creature is akin to an unslaughtered creature of its type ‹in being pure or filthy›.

***Going to the Lavatory***

(فَصْلٌ) اَلِاسْتِنْجَاءُ وَاجِبٌ مِنْ كُلِّ خَارِجٍ إِلَّا اَلرِّيحَ وَالطَّاهِرَ وَغَيْرَ اَلْمُلَوِّثِ

Cleaning oneself with water or stones or their like [*istinjā'*] is obligatory for everything exiting [the waste passages] ‹whether rare (like worms) or common (like urine)› – except flatulence, pure substances, and whatever does not defile ‹e.g., kidney stones›.

وَسُنَّ عِنْدَ دُخُولِ خَلَاءٍ قَوْلُ: «بِسْمِ اَللهِ اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ اَلْخُبُثِ وَالْخَبَائِثِ» وَبَعْدَ خُرُوجٍ مِنْهُ: «غُفْرَانَكَ» «اَلْحَمْدُ للهِ اَلَّذِي أَذْهَبَ عَنِّي اَلْأَذَى وَعَافَانِي»، وَتَغْطِيَةُ رَأْسٍ وَانْتِعَالٌ، وَتَقْدِيمُ رِجْلِهِ اَلْيُسْرَى دُخُولًا، وَاعْتِمَادُهُ عَلَيْهَا جُلُوسًا، وَالْيُمْنَى خُرُوجًا، عَكْسُ مَسْجِدٍ وَنَعْلٍ وَنَحْوِهِمَا، وَبُعْدٌ فِي فَضَاءٍ، وَطَلَبُ مَكَانٍ رَخْوٍ لِبَوْلٍ، وَمَسْحُ اَلذَّكَرِ بِالْيَدِ اَلْيُسْرَى إِذَا اِنْقَطَعَ اَلْبَوْلُ مِنْ أَصْلِهِ إِلَى رَأْسِهِ ثَلَاثًا، وَنَتْرُهُ ثَلَاثًا.

It is recommended to say when entering the lavatory

> "*Bismi Llāh, Allāhumma innī aʿūdhu bika mina l-khubthi wa l-khabā'ith*"
>
> ("In the name of Allah. O Allah, verily I seek protection through You from male and female devils.")

and when exiting

*"Ghufranak al-hamdu Lillahi lladhi adhhaba 'anni al-adha wa 'afani"*

("Grant me Your forgiveness. Praise belongs to Allah, who removed harm from me and cured me").

[When going to the lavatory] ‹it is recommended› to cover the head; to wear sandals; to step in with one's left and favor it when sitting; to exit with the right (opposite to the mosque, sandals, and the like ‹e.g., entering schools and wearing clothes›); to distance oneself in vacant areas; to seek soft ground for urination; to wipe the penis with the left hand after urinating, from base to tip three times; and to tap it three times.

وَكُرِهَ دُخُولُ خَلَاءٍ بِمَا فِيهِ ذِكْرُ اللهِ -تَعَالَى- وَكَلَامٌ فِيهِ بِلَا حَاجَةٍ، وَرَفْعُ ثَوْبٍ قَبْلَ دُنُوٍّ مِنَ الْأَرْضِ، وَبَوْلٌ فِي شَقٍّ وَنَحْوِهِ، وَمَسُّ فَرْجٍ بِيَمِينٍ بِلَا حَاجَةٍ، وَاسْتِقْبَالُ النَّيِّرَيْنِ وَحَرُمَ اسْتِقْبَالُ قِبْلَةٍ وَاسْتِدْبَارُهَا فِي غَيْرِ بُنْيَانٍ، وَلُبْثٌ فَوْقَ الْحَاجَةِ، وَبَوْلٌ فِي طَرِيقٍ مَسْلُوكٍ وَنَحْوِهِ وَتَحْتَ شَجَرَةٍ مُثْمِرَةٍ ثَمَرًا مَقْصُودًا.

It is offensive to enter the lavatory with anything bearing mention of Allah Most High; to speak therein without need; to lift one's garment before drawing close to the ground; to urinate in crevices and the like ‹e.g., holes, burrows and dens›; to touch one's penis with the right hand without need; to face the sun or the moon it being unlawful to face or turn one's back to the direction of prayer when not in [or between] buildings; to remain longer than needed; to urinate in a trodden path or the like ‹e.g., shaded areas in summer, sunny areas in winter, places where people congregate for permissible conversation›; and to urinate under a fruit-bearing tree with fruit that is sought ‹whether or not they are eaten›.

وَسُنَّ اسْتِجْمَارٌ ثُمَّ اسْتِنْجَاءٌ بِمَاءٍ، وَيَجُوزُ الِاقْتِصَارُ عَلَى أَحَدِهِمَا، لَكِنَّ الْمَاءَ أَفْضَلُ حِينَئِذٍ، وَلَا يَصِحُّ اسْتِجْمَارٌ إِلَّا بِطَاهِرٍ مُبَاحٍ يَابِسٍ مُنَقٍّ وَحَرُمَ

بِرَوْثٍ وَعَظْمٍ وَطَعَامٍ وَذِي حُرْمَةٍ وَمُتَّصِلٍ بِحَيَوَانٍ، وَشُرِطَ لَهُ عَدَمُ تَعَدِّي خَارِجِ مَوْضِعَ اَلْعَادَةِ وَثَلَاثُ مَسَحَاتٍ مُنَقِّيَةٍ فَأَكْثَرُ.

It is recommended to clean oneself via *istijmār* ‹with stones and their like› and then with water. ‹The opposite order is offensive.› It is permissible to limit oneself to one of them though in that case water is superior.

It is not permissible to clean oneself via *istijmār* except by something pure, permissible to use, dry, and capable of cleaning the area.

It is not permissible to clean oneself with dung, bones, food ‹even animal food›, anything possessing sanctity ‹e.g., books containing beneficial knowledge›, or part of an animal when it is attached to the animal.

A condition for cleaning via *istijmār* is that the filth does not move beyond its typical location and that there be at least three clean wipes.

### *The Toothstick and Other Sunnahs of the Body*

(فَصْلٌ) يُسَنُّ اَلسِّوَاكُ بِالْعُودِ كُلَّ وَقْتٍ، إِلَّا لِصَائِمٍ بَعْدَ اَلزَّوَالِ فَيُكْرَهُ. وَيَتَأَكَّدُ عِنْدَ صَلَاةٍ وَنَحْوِهَا وَتَغَيُّرِ فَمٍ وَنَحْوِهِ.

Using toothsticks is recommended at all times except after the sun has reached its zenith for someone who is fasting – for that is offensive. Its usage is emphasized at prayer and the like ‹e.g., for ablution, reciting Quran, entering the mosque or one's house›, when the mouth changes and the like ‹e.g., after sleep, lengthy periods of silence, yellowing of the teeth, and an empty stomach›.

وَسُنَّ بُدَاءَةٌ بِالْأَيْمَنِ فِيهِ، وَفِي طُهْرٍ وَشَأْنِهِ كُلِّهِ، وَادِّهَانٌ غِبًّا، وَاكْتِحَالٌ فِي كُلِّ عَيْنٍ ثَلَاثًا، وَنَظَرٌ فِي مِرْآةٍ، وَتَطَيُّبٌ، وَاسْتِحْدَادٌ وَحَفُّ شَارِبٍ وَتَقْلِيمُ ظُفُرٍ، وَنَتْفُ إِبِطٍ وَكُرِهَ قَزَعٌ وَنَتْفُ شَيْبٍ، وَثَقْبُ أُذُنِ صَبِيٍّ، وَيَجِبُ خِتَانُ ذَكَرٍ وَأُنْثَى بُعَيْدَ بُلُوغٍ مَعَ أَمِنِ اَلضَّرَرِ، وَيُسَنُّ قَبْلَهُ، وَيُكْرَهُ سَابِعَ وِلَادَتِهِ وَمِنْهَا إِلَيْهِ.

It is recommended to begin with the right side of the mouth when using it.

‹Beginning with the right is also recommended› during purification and in all of one's affairs.

‹It is recommended› to apply oil every other day; to apply *kohl* to each eye three times ‹nightly›; to look in the mirror; to use perfume; remove pubic hair; to crop one's mustache; to pare one's nails; and to pluck armpit hair.

It is offensive to shave part of the head; to pluck white hairs; or to pierce a young boy's ears.

It is obligatory to circumcise males ‹by removing the foreskin› and females ‹by removing the skin above the vagina resembling a cock's crest [i.e., the clitoral hood]. It is recommended not to take all of it.›[3] soon after reaching maturity when there is safety from harm. It is recommended to do so before maturity. It is offensive to do so from birth up to and including the seventh day.

### *Obligatory and Recommended Acts of Ablution*

(فَصْلٌ) فُرُوضُ اَلْوُضُوءِ سِتَّةٌ: غَسْلُ اَلْوَجْهِ مَعَ مَضْمَضَةٍ وَاسْتِنْشَاقٍ، وَغَسْلُ اَلْيَدَيْنِ، وَالرِّجْلَيْنِ وَمَسْحُ جَمِيعِ اَلرَّأْسِ مَعَ اَلْأُذُنَيْنِ، وَتَرْتِيبٌ وَمُوَالَاةٌ.

The obligatory acts of ablution are six:

‹1› washing the face including rinsing the mouth and nostrils;

‹2–3› washing the arms and feet ‹including the elbows and ankles›;

‹4› wiping all of the head including the ears;

‹5› ordering ‹the limbs as Allah Most High mentioned them›; and,

‹6› consecutiveness.

‹The [last] two are dropped when making the purificatory bath for major impurity.›

3. There is an opinion within the school that it is not required for women. This opinion was preferred by many Hanbali scholars, including Ibn Qudāmah. See Ibn Qudāmah, *Al-Mughnī*, 1:64; and ʿAlī al-Mardāwī, *Al-Inṣāf*, 1:124.

وَالنِّيَّةُ شَرْطٌ لِكُلِّ طَهَارَةٍ شَرْعِيَّةٍ غَيْرَ إِزَالَةِ خَبَثٍ، وَغُسْلِ كِتَابِيَّةٍ لِحِلِّ وَطْءٍ وَمُسْلِمَةٍ مُمْتَنِعَةٍ.

The intention is a condition for every legal act of purification except for removing filth, a non-Muslim female performing the purificatory bath ‹for menstruation, lochia, and the like› to render intercourse permissible, and a Muslim female who refuses ‹[to perform the bath] for the same [reasons]›.

‹The conditions for ablution are eight: conclusion of the act that obligates it; the intention; being Muslim; sanity; discernment; pure and lawful water; removing whatever prevents it from reaching the body; and having cleaned oneself of filth [*istinjāʾ*].›

وَالتَّسْمِيَةُ وَاجِبَةٌ فِي وُضُوءٍ وَغُسْلٍ وَتَيَمُّمٍ وَغَسْلِ يَدَيْ قَائِمٍ مِنْ نَوْمٍ لَيْلٍ نَاقِضٍ لِوُضُوءٍ وَتَسْقُطُ سَهْوًا وَجَهْلاً.

Saying "*bismi Llāh*" is an obligation ‹in five places›: during ablution, the purificatory bath, dry ablution, and someone washing their hands after waking from sleep that invalidated their ablution. ‹The fifth is when washing the deceased.› The obligation ceases due to forgetfulness and ignorance.

وَمِنْ سُنَنِهِ اِسْتِقْبَالُ قِبْلَةٍ، وَسِوَاكٌ، وَبُدَاءَةٌ بِغَسْلِ يَدَيْ غَيْرِ قَائِمٍ مِنْ نَوْمِ لَيْلٍ، وَيَجِبُ لَهُ ثَلَاثًا تَعَبُّدًا، وَبِمَضْمَضَةٍ فَاسْتِنْشَاقٍ وَمُبَالَغَةٌ فِيهِمَا لِغَيْرِ صَائِمٍ، وَتَخْلِيلُ شَعْرٍ كَثِيفٍ وَالْأَصَابِعِ [وغسلة] ثَانِيَةٌ وَثَالِثَةٌ، وَكُرِهَ أَكْثَرُ.

وَسُنَّ بَعْدَ فَرَاغِهِ رَفْعُ بَصَرِهِ إِلَى اَلسَّمَاءِ وَقَوْلُ مَا وَرَدَ وَاللهُ أَعْلَمُ.

Its recommended acts include: facing the direction of prayer [*qiblah*]; using the toothstick [*miswāk*]; starting by washing the hands (for someone who is not rising from having slept at night, as such a person must wash them three times, out of being devotional [*taʿbbudan*]); rinsing the mouth before the nostrils, and to do so

vigorously if one is not fasting; combing one's fingers through thick hair, and between one's fingers and toes; performing a second and third washing – more than this is offensive.

It is recommended after finishing ablution to raise one's gaze to the sky and to say what has been transmitted

> ‹"*Ashhadu an lā ilāha illa Llāhu waḥdahu lā sharīka lahu, wa ashhadu anna Muḥammadan ʿabduhu wa rasūluhu, Allāhumma jʿalnī mina t-tawwābīn wa jʿalnī mina l-mutaṭahhirīn, subḥānaka Allāumma wa bi ḥamdika, ashhadu an lā ilāha illā anta, astaghfiruka wa atūbu ilayk*"
>
> ("I testify that there is no deity other than Allah, alone and without partner. And I testify that Muḥammad [ﷺ] is His servant and His messenger. O Allah, make me amongst the penitent and the purified. Glory is Yours, O Allah, and through Your praise. I testify that there is no deity other than You. I seek Your forgiveness and repent to You.")›.

And Allah knows best.

***Wiping over Footgear***

(فَصْلٌ) يَجُوزُ ٱلْمَسْحُ عَلَى خُفٍّ وَنَحْوِهِ وَعِمَامَةِ ذَكَرٍ مُحَنَّكَةٍ أَوْ ذَاتِ ذُؤَابَةٍ، وَخُمُرِ نِسَاءٍ مُدَارَةٍ تَحْتَ حُلُوقِهِنَّ وَعَلَى جَبِيرَةٍ لَمْ تُجَاوِزْ قَدْرَ ٱلْحَاجَةِ إِلَى حَلِّهَا، وَإِنْ جَاوَزَتْهُ أَوْ وَضَعَهَا عَلَى غَيْرِ طَهَارَةٍ لَزِمَ نَزْعُهَا، فَإِنْ خَافَ ٱلضَّرَرَ تَيَمَّمَ، مَعَ مَسْحِ مَوْضُوعَةٍ عَلَى طَهَارَةٍ. وَيَمْسَحُ مُقِيمٌ وَعَاصٍ بِسَفَرِهِ مِنْ حَدَثٍ بَعْدَ لُبْسٍ يَوْمًا وَلَيْلَةً، وَمُسَافِرٌ سَفَرَ قَصْرٍ ثَلَاثَةً بِلَيَالِيهَا.

It is permissible to wipe over leather socks [*khuff*] and their like ‹e.g., layers of leather socks, socks, and other barriers – provided their conditions are met›; a male's turban that wraps under the

chin or has a tail [*dhu'ābah*]; and over a woman's head-covering that wraps below the bottom of the mouth.

‹It is permissible to wipe› over bandages that do not exceed the amount needed, until the bandages are removed. If the bandage exceeds the needed area or was wrapped while not having ritual purity, it must be removed. Though if one fears harm from removing it, one makes dry ablution combined with wiping over what was placed while having ritual purity.

The resident or one whose travel is sinful wipes for one day and night, starting from the time their ablution was invalidated after wearing [the *khuff* or a similar barrier]. A traveler who shortens prayers wipes for three days and nights.

فَإِنْ مَسَحَ فِي سَفَرٍ ثُمَّ أَقَامَ أَوْ عَكَسَ فَكَمُقِيمٍ،

وَشُرِطَ تَقَدُّمُ كَمَالِ طَهَارَةٍ وَسَتْرُ مَمْسُوحٍ مَحَلَّ فَرْضٍ وَثُبُوتُهُ بِنَفْسِهِ، وَإِمْكَانُ مَشْيٍ بِهِ عُرْفًا وَطَهَارَتُهُ وَإِبَاحَتُهُ.

If one wipes while traveling and then becomes a resident (or the opposite), he is akin to a resident [so he wipes for up to one day and night].

Stipulated ‹for wiping over *khuff* and similar barriers› are ‹seven conditions›:

‹1› to have a complete purification ‹using water›;

‹2› that the wiped barrier covers the area obligatory [*farḍ*] to wash;

‹3–4› that they attach [to the foot] on their own ‹or by wearing sandals over them›, and can be walked in a manner customarily considered walking;

‹5› that they are pure; and

‹6› that they are permissible for use.

‹A seventh condition is that they do not describe the skin due to being translucent (like thin glass) or thinness (like sheer socks).›

وَيَجِبُ مَسْحُ أَكْثَرِ دَوَائِرِ عِمَامَةٍ، وَأَكْثَرِ ظَاهِرِ قَدَمِ خُفٍّ، وَجَمِيعُ جَبِيرَةٍ، وَإِنْ ظَهَرَ بَعْضُ مَحَلِّ فَرْضٍ أو تَمَّتْ اَلْمُدَّةُ اسْتَأْنَفَ اَلطَّهَارَةَ.

It is obligatory to wipe the majority of a turban's loops, the majority of the top of the foot, and the entirety of a bandage. If part of what must [*farḍ*] be washed [during ablution] becomes visible or the duration expires, one recommences ablution.

### *Ablution Invalidators*

(فَصْلٌ) نَوَاقِضُ اَلْوُضُوءِ ثَمَانِيَةٌ: خَارِجٌ مِنْ سَبِيلٍ مُطْلَقًا وَخَارِجٌ مِنْ بَقِيَّةِ اَلْبَدَنِ مِنْ بَوْلٍ وَغَائِطٍ وَكَثِيرِ نَجَسٍ غَيْرِهِمْ وَزَوَالُ عَقْلٍ إِلَّا يَسِيرَ نَوْمٍ مِنْ قَائِمٍ أَوْ قَاعِدٍ وَغُسْلُ مَيِّتٍ وَأَكْلُ لَحْمِ إِبِلٍ، وَالرِّدَّةُ، وَكُلُّ مَا أَوْجَبَ غُسْلاً غَيْرَ مَوْتٍ، وَمَسُّ فَرْجِ آدَمِيٍّ مُتَّصِلٍ أَوْ حَلْقَةِ دُبُرِهِ بِيَدٍ، وَلَمْسُ ذَكَرٍ أَوْ أُنْثَى اَلْآخَرَ لِشَهْوَةٍ بِلَا حَائِلٍ فِيهِمَا، لَا لِشَعْرٍ وَسِنٍّ وَظُفْرٍ وَلَا بِهَا وَلَا مَنْ دُونَ سَبْعٍ.

Eight things invalidate ablution:

‹1› whatever exits from a waste-passage, categorically [*muṭlaqan*] ‹small or large›;

‹2› urine or feces, or a large amount of other filth ‹like vomit, blood, and puss› exiting from the rest of the body;

‹3› loss of consciousness – except for light dozing from someone standing or seated;

‹4› washing a deceased;

‹5› eating camel meat;

‹6› apostasy and everything that requires taking the purificatory bath except death;

‹7› touching the unsevered front private parts or the anus of a human being with one's hand ‹including the palm, back of the hands, or the edges of the fingers or hand›; and,

‹8› touching someone of the opposite sex with arousal without a barrier. But ‹touching does› not ‹invalidate ablution› when the part touched or doing the touching is the hair or tooth or nail, nor when it involves someone less than seven years old.

وَلَا يَنْتَقِضُ وُضُوءُ مَلْمُوسٍ مُطْلَقًا، وَمَنْ شَكَّ فِي طَهَارَةٍ أَوْ حَدَثٍ بَنَى عَلَى يَقِينِهِ.

The ablution of the person touched is never invalidated, categorically [*muṭlaqan*] ‹regardless of arousal and the ages involved›.

Whoever has doubt about ritual purity ‹after being certain of ritual impurity› and ritual impurity ‹after being certain of ritual purity› bases their actions on their certitude ‹impurity in the former, and purity in the latter›.

وَحَرُمَ عَلَى مُحْدِثٍ مَسُّ مُصْحَفٍ وَصَلَاةٌ وَطَوَافٌ، وَعَلَى جُنُبٍ وَنَحْوِهِ ذَلِكَ، وَقِرَاءَةُ آيَةِ قُرْآنٍ، وَلُبْثٌ فِي مَسْجِدٍ بِغَيْرِ وُضُوءٍ.

It is unlawful for someone in the state of minor ritual impurity to touch the printed Quran [*muṣḥaf*], pray, or perform circumambulation.

[It is unlawful] for someone in the state of sexual pollution [*janābah*] and the like ‹e.g., [after the end of] menstruation and lochia› to do the same, recite a verse of the Quran, or remain in a mosque without ablution.

### *Occasions Obligating the Purificatory Bath*

(فَصْلٌ) مُوجِبَاتُ ٱلْغُسْلِ سَبْعَةٌ: خُرُوجُ ٱلْمَنِيِّ مِنْ مَخْرَجِهِ بِلَذَّةٍ وَانْتِقَالُهُ وَتَغْيِيبُ حَشَفَةٍ فِي فَرْجٍ أَوْ دُبُرٍ وَلَوْ لِبَهِيمَةٍ أَوْ مَيِّتٍ بِلَا حَائِلٍ، وَإِسْلَامُ كَافِرٍ، وَمَوْتٌ، وَحَيْضٌ، وَنِفَاسٌ.

Seven occasions obligate the purificatory bath:

‹1–2› the exit of fluid typically released during orgasm [*manī*] from its orifice with pleasure; and its moving ‹from its source, even if it does not exit›;

‹3› the insertion of the glans of the penis into a vagina or anus – even into an animal or a dead being – without a barrier;

‹4› a non-Muslim entering Islam;

‹5› death;
‹6› menstruation; and,
‹7› lochia.

وَسُنَّ لِجُمُعَةٍ، وَعِيدٍ، وَكُسُوفٍ، وَاسْتِسْقَاءٍ وَجُنُونٍ، وَإِغْمَاءٍ لَا اِحْتِلَامَ فِيهِمَا، وَاسْتِحَاضَةٍ لِكُلِّ صَلَاةٍ، وَإِحْرَامٍ، وَدُخُولِ مَكَّةَ، وَحَرَمِهَا، وَوُقُوفٍ بِعَرَفَةَ، وَطَوَافِ زِيَارَةٍ، وَوَدَاعٍ، وَمَبِيتٍ بِمُزْدَلِفَةَ، ورَمْيِ جمارٍ.

‹The purificatory bath› is recommended for ‹sixteen occasions›:
‹1–5› the Friday Prayer, ‹for washing the deceased,› Eid, Eclipse, and Drought [Prayers];
‹6› insanity;
‹7› loss of consciousness unaccompanied by ejaculation;
‹8› irregular vaginal bleeding (for each prayer);
‹9› entering the state of pilgrimage [*iḥrām*];
‹10–11› entering Mecca and its Sanctuary;
‹12› standing on ʿArafah;
‹13–14› the Visitation and Farewell Circumambulations;
‹15› staying the night at Muzdalifah; and,
‹16› throwing [stones] at [the three] pillars.

وَتَنْقُضُ ٱلْمَرْأَةُ شَعْرَهَا لِحَيْضٍ وَنِفَاسٍ، لَا جَنَابَةٍ إِذَا رَوَتْ أُصُولَهُ.

A woman undoes her braids [when bathing] due to menstruation and lochia – but not [when washing] for sexual pollution [*janābah*] when the water reaches the roots.

وَسُنَّ تَوَضُّؤٌ بِمُدٍّ، وَاغْتِسَالٌ بِصَاعٍ وَكُرِهَ إِسْرَافٌ وَإِنْ نَوَى بالغُسْلِ رَفْعَ ٱلْحَدَثَيْنِ أَوْ ٱلْحَدَثِ وَأَطْلَقَ اِرْتَفَعَا.

It is recommended to use one *mudd* [0.51 liters] of water for ablution, and one *ṣāʿ* [2.04 liters] for the purificatory bath. It is offensive to waste water.

If one's intention for the purificatory bath is to lift the state of both minor and major ritual impurity, or to lift impurity without restriction, both are lifted.

وَسُنَّ لِجُنُبٍ غَسْلُ فَرْجِهِ، وَالْوُضُوءُ لِأَكْلٍ وَشُرْبٍ وَنَوْمٍ، وَمُعَاوَدَةِ وَطْءٍ، وَالْغُسْلُ لَهَا أَفْضَلُ، وَكُرِهَ نَوْمُ جُنُبٍ بِلَا وُضُوءٍ.

It is recommended for someone in a state of sexual pollution [*janābah*] to wash their genitals, and to make ablution for eating, drinking, sleeping, or repeating intercourse. It is better to perform the purificatory bath for these. It is offensive for someone in a state of sexual pollution [*janābah*] to sleep without making ablution.

### *Dry Ablution*

(فَصْلٌ) يَصِحُّ التَّيَمُّمُ بِتُرَابٍ طَهُورٍ مُبَاحٍ لَهُ غُبَارٌ إِذَا عُدِمَ الْمَاءُ لِحَبْسٍ أَوْ غَيْرِهِ، أَوْ خِيفَ بِاسْتِعْمَالِهِ، أَوْ طَلَبِهِ ضَرَرٌ بِبَدَنٍ أَوْ مَالٍ أَوْ غَيْرِهِمَا، وَيُفْعَلُ عَنْ كُلِّ مَا يُفْعَلُ بِالْمَاءِ سِوَى نَجَاسَةٍ عَلَى غَيْرِ بَدَنٍ إِذَا دَخَلَ وَقْتُ فَرْضٍ وَأُبِيحَ غَيْرُهُ.

Dry ablution is valid with ‹eight conditions›:

‹1–5 the intention; being a Muslim who is sane, has discernment, and having cleaned oneself of filth via stones or water;›

‹6› using purifying earth that is permissible [to the user] and contains dirt;

‹7› the absence of water due to confinement ‹of the water from him, or him from the water› or the like ‹e.g., enemies cutting off their water, or not able to draw water from the well›; or due to fear that using or seeking water will be harmful to his life, property, or another ‹e.g., human or animal, or it being needed for cooking, or it being sold far above its typical price›; and,

‹8› when the time of an obligatory [*farḍ*] prayer has entered or a non-obligatory prayer is permissible.

It ‹dry ablution› is performed for everything done with water – except for non-bodily filth [e.g. on the clothes].[4]

4. In the original text, this line comes before the one above it. It has been moved here to keep the conditions together.

وَإِنْ وَجَدَ مَاءً لَا يَكْفِي طَهَارَتَهُ اِسْتَعْمَلَهُ ثُمَّ تَيَمَّمَ.

If one found water but it is not sufficient for purification, one uses it [for ablution] and then makes dry ablution.

وَيَتَيَمَّمُ لِلْجُرْحِ عِنْدَ غَسْلِهِ، إِنْ لَمْ يُمْكِنْ مَسْحُهُ بِالْمَاءِ وَيَغْسِلُ الصَّحِيحَ.

One makes dry ablution for a wound when one would wash it if it is not possible to wipe it with water, and [one] washes the healthy [parts].[5]

‹One who has a wound on some of the limbs of ablution must observe the order for raising minor ritual impurity when making ablution [...]. Consequently, one makes dry ablution for a wound when one would wash it when it is healthy. So if the wound is on the face in a way that he cannot wash any of it, he makes dry ablution first and then completes ablution. If the wound is on part of his face, he chooses between washing the healthy part and then making dry ablution for the wounded part; or making dry ablution, and then washing the healthy part and continuing ablution. If the injury is on another limb, he must wash whatever comes before it and then do as mentioned with the face. If the injury is on his face, hands, and feet, each limb needs a dry ablution where it would [otherwise] be washed in order to preserve the order. If he were to wash the healthy part of his face and then make a single dry ablution for it and his hands, it would not suffice [...].

[The above applies] if it is not possible to wipe the injury with water.

If it is possible to wipe the injury with water, it is obligatory and suffices since washing is commanded and wiping is included – just like someone who is unable to bow and prostrate but is able to nod must nod. [In such a case, one also] washes the healthy [portion of the limb].

5. For the sake of clarity, the basic text has been presented first without commentary. The following paragraphs present the basic text grouped together with its commentary grouped separately and edited slightly to increase clarity.

One who has a wound on some of the limbs of ablution is also required when making ablution to observe consecutiveness when lifting minor ritual impurity, so he is required to wash the healthy [portion of the limb] with every dry ablution.›

وَطَلَبُ اَلْمَاءِ شَرْطٌ فَإِنْ نَسِيَ قُدْرَتَهُ عَلَيْهِ وَتَيَمَّمَ أَعَادَ.

Seeking water is a condition. If he forgot that he can obtain water ‹such as forgetting that one can buy it or has enough to purchase it› and made dry ablution, he must repeat [whatever he prayed].

وَفُرُوضُهُ: مَسْحُ وَجْهِهِ، وَيَدَيْهِ إِلَىٰ كُوعَيهِ، وَفِي أَصْغَرَ تَرْتِيبٌ وَمُوَالَاةٌ أَيْضًا.

Its obligatory actions are ‹four›:
‹1–2› wiping the face and the hands up to the wrists; and,
‹3–4› when performing dry ablution for minor ritual impurity ‹i.e., in place of minor impurity›, its order and consecutiveness are also obligatory.

وَنِيَّةُ اَلِاسْتِبَاحَةِ شَرْطٌ لِمَا يَتَيَمَّمُ لَهُ، وَلَا يُصَلِّي بِهِ فَرْضًا، إِنْ نَوَى نَفْلاً أَوْ أَطْلَقَ.

Intending making an action licit [*al-istibāḥah*] is a condition for whatever dry ablution is performed for ‹i.e. minor or major ritual impurity, or for filth on the body›. One does not pray an obligatory [*farḍ*] prayer if one intended a voluntary prayer or did not specify [*aṭlaqa*].

وَيَبْطُلُ بِخُرُوجِ اَلْوَقْتِ، وَمُبْطِلَاتِ اَلْوُضُوءِ، وَبِوُجُودِ مَاءٍ إِنْ تَيَمَّمَ لِفَقْدِهِ. وَسُنَّ لِرَاجِيهِ تَأْخِيرٌ لِآخِرِ وَقْتٍ مُخْتَارٍ.

Dry ablution is invalidated ‹by five:›
‹1› when the time [of the current prayer] has elapsed;
‹2 conclusion of whatever makes it permissible – such as when one makes dry ablution for a sickness and then recovers, or for cold that ends;›

‹3 removing what is wiped over;›
‹4› whatever invalidates ablution; and,
‹5› the presence of water if performed for its absence. It is recommended for someone expecting water to wait until the end of a prayer's preferred time of performance.

وَمَنْ عَدِمَ ٱلْمَاءَ وَالتُّرَابَ أَوْ لَمْ يُمْكِنْهُ اِسْتِعْمَالُهُمَا صَلَّى ٱلْفَرْضَ فَقَطْ عَلَى حَسَبِ حَالِهِ، وَلَا إِعَادَةَ، وَيَقْتَصِرُ عَلَى مُجْزِئٍ، وَلَا يَقْرَأُ فِي غَيْرِ ٱلصَّلَاةِ إِنْ كَانَ جُنُبًا.

Whoever lacks water and earth or is not able to use them prays just the obligatory [*farḍ*] prayer however his conditions allow. He is not required to repeat [these prayers]. He limits himself to what suffices and does not recite [Quran] outside of prayer if he has sexual pollution [*janābah*] ‹or anything else that requires the purificatory bath›.

### *Cleaning and Removing Filth*

(فَصْلٌ) تَطْهُرُ أَرْضٌ وَنَحْوُهَا بِإِزَالَةِ عَيْنِ ٱلنَّجَاسَةِ وَأَثَرِهَا بِالْمَاءِ، وَبَوْلُ غُلَامٍ لَمْ يَأْكُلْ طَعَامًا بِشَهْوَةٍ، وَقَيْئُهُ يَغْمُرُهُ بِهِ،

The ground and its like ‹e.g., rocks, walls› are purified by removing the filthy substance and its traces with water.

The urine and vomit of a male infant who has not eaten food desirously [are purified] by dousing it ‹with water›.

وَغَيْرُهُمَا بِسَبْعِ غَسَلَاتٍ، أَحَدُهَا بِتُرَابٍ وَنَحْوِهِ فِي نَجَاسَةِ كَلْبٍ وَخِنْزِيرٍ فَقَطْ مَعَ زَوَالِهَا، وَلَا يَضُرُّ بَقَاءُ لَوْنٍ أَوْ رِيحٍ أَوْ هُمَا عَجْزًا

Other types of filth are purified by seven washings – one of which is accompanied by earth or its like ‹e.g., saltwort, bran, soap›, for filth from dogs and pigs ‹but no other animal› – combined with its removal. The color, smell, or both remaining does not harm

purification if they cannot be removed. ‹But the taste remaining harms purification since taste indicates that the substance remains.›

وَتَطْهُرُ خَمْرَةٌ انْقَلَبَتْ بِنَفْسِهَا خَلًّا، وَكَذَا دَنُّهَا لَا دُهْنٌ وَمُتَشَرِّبٌ نَجَاسَةً.

Any wine that becomes vinegar on its own is pure, as is its container. But oil and something that has absorbed filth ‹like paste› do not ‹become pure›.

وَعُفِيَ فِي غَيْرِ مَائِعٍ وَمَطْعُومٍ عَنْ يَسِيرِ دَمٍ نَجِسٍ وَنَحْوِهِ مِنْ حَيَوَانٍ طَاهِرٍ لَا دَمَ سَبِيلٍ إِلَّا مِنْ حَيْضٍ،

Small amounts of filthy blood and the like ‹e.g., pus› from a pure animal are excusable – except when present in liquids or edibles. But blood from the waste passages is not excusable – except for menstrual blood ‹and lochia and irregular vaginal bleeding›.

وَمَا لَا نَفْسَ لَهُ سَائِلَةً، وَقَمْلٌ وَبَرَاغِيثُ وَبَعُوضٌ وَنَحْوُهَا طَاهِرَةٌ مُطْلَقًا

Whatever lacks flowing blood, lice, fleas, mosquitoes, and the like ‹including flies› – categorically [*muṭlaqan*] ‹alive or dead› – are pure.

وَمَائِعٌ مُسْكِرٌ، وَمَا لَا يُؤْكَلُ مِنْ طَيْرٍ وَبَهَائِمَ مِمَّا فَوْقَ الْهِرِّ خِلْقَةً، وَلَبَنٌ وَمَنِيٌّ مِنْ غَيْرِ آدَمِيٍّ وَبَوْلٌ وَرَوْثٌ، وَنَحْوُهَا مِنْ غَيْرِ مَأْكُولِ اللَّحْمِ نَجِسَةٌ، وَمِنْهُ طَاهِرَةٌ كَمِمَّا لَا دَمَ لَهُ سَائِلٌ.

[The following] are filthy: liquid intoxicants; birds and land-animals that are not eaten and which are larger than cats; milk and sperm from non-humans.

[The following] are filthy [when] from an animal whose meat is not eaten: urine, feces, and the like ‹e.g., vomit, pre-ejaculate [*madhī*], prostatic fluid [*wadī*], mucus, saliva›.

They are pure from edible animals, just as they are from animals without flowing blood.

وَيُعْفَى عَنْ يَسِيرِ طِينِ شَارِعٍ عُرْفًا إِنْ عُلِمَتْ نَجَاسَتُهُ وَإِلَّا فَطَاهِرٌ.

Mud on the street typically considered a small amount is excused if known to be filthy. Otherwise, it is pure.

***Menstruation***

(فَصْلٌ) لَا حَيْضَ مَعَ حَمْلٍ، وَلَا بَعْدَ خَمْسِينَ سَنَةً وَلَا قَبْلَ تَمَامِ تِسْعِ سِنِينَ.

Menstruation does not occur during pregnancy, after fifty ‹lunar› years of age, nor before completing nine ‹lunar› years of age.

وَأَقَلُّهُ يَوْمٌ وَلَيْلَةٌ وَأَكْثَرُهُ خَمْسَةَ عَشَرَ وَغَالِبُهُ سِتٌّ أَوْ سَبْعٌ، وَأَقَلُّ طُهْرٍ بَيْنَ حَيْضَتَيْنِ ثَلَاثَةَ عَشَرَ، وَلَا حَدَّ لِأَكْثَرِهِ، وَحَرُمَ عَلَيْهَا فِعْلُ صَلَاةٍ وَصَوْمٍ، وَيَلْزَمُهَا قَضَاؤُهُ وَيَجِبُ بِوَطْئِهَا فِي الْفَرْجِ دِينَارٌ أَوْ نِصْفُهُ كَفَّارَةً، وَتُبَاحُ الْمُبَاشَرَةُ فِيمَا دُونَهُ.

The minimal duration ‹for menstruation› is a single day and night. The maximum is fifteen days. The norm is six or seven days.

The minimum duration of purity between two menstruations is thirteen days. It has no maximum.

It is unlawful for a woman ‹during menstruation› to perform prayer and to fast. She is required to make up the fast.

One must pay a whole *dīnār* or half a *dīnār* as an expiation for having vaginal intercourse during menstruation. Non-vaginal foreplay is permissible.

وَالْمُبْتَدَأَةُ تَجْلِسُ أَقَلَّهُ ثُمَّ تَغْتَسِلُ وَتُصَلِّي، فَإِنْ لَمْ يُجَاوِزْ دَمُهَا أَكْثَرَهُ اغْتَسَلَتْ أَيْضًا إِذَا انْقَطَعَ، فَإِنْ تَكَرَّرَ ثَلَاثًا فَهُوَ حَيْضٌ تَقْضِي مَا وَجَبَ فِيهِ، وَإِنْ أَيِسَتْ قَبْلَهُ، أَوْ لَمْ يَعُدْ فَلَا، وَإِنْ جَاوَزَهُ فَمُسْتَحَاضَةٌ تَجْلِسُ الْمُتَمَيِّزَ إِنْ كَانَ، وَصَلُحَ فِي الشَّهْرِ الثَّانِي، وَإِلَّا أَقَلَّ الْحَيْضِ حَتَّى تَتَكَرَّرَ اسْتِحَاضَتُهَا ثُمَّ غَالِبَهُ.

When a woman experiences her first period [menarche], she refrains [from all that must be avoided during menstruation] for

the minimum duration ‹of menstruation (i.e., one day and night)›, then performs the purificatory bath and prays. If her bleeding does not exceed the maximum duration ‹by it stopping within fifteen days›, she bathes again when it stops. If this repeats three times, it is considered menstruation ‹and it is considered habitual›, and she makes up whatever was obligatory during it ‹including obligatory fasts, circumambulating for pilgrimage, and the like›. But if she reaches menopause or it never repeats, then it is not considered menstruation. If it exceeds the maximum amount ‹for menstruation› [i.e., fifteen days], she has irregular bleeding [*mustaḥāḍah*]. ‹Someone with irregular bleeding› that is differentiable in the second month refrains ‹from praying and fasting› if the blood fits menstruation – otherwise ‹if it is not distinctive, or none of it fits menstrual blood› she sits for the minimum duration of menstruation [one day and night] until her irregular bleeding repeats ‹three months [i.e., three times]› and she then sits for the most common duration ‹six or seven days›.

وَمُسْتَحَاضَةٌ مُعْتَادَةٌ تُقَدِّمُ عَادَتَهَا، وَيَلْزَمُهَا وَنَحْوَهَا غَسْلُ ٱلْمَحَلِّ وَعَصْبُهُ وَٱلْوُضُوءُ لِكُلِّ صَلَاةٍ إِنْ خَرَجَ شَيْءٌ، وَنِيَّةُ ٱلِاسْتِبَاحَةِ، وَحَرُمَ وَطْؤُهَا إِلَّا مَعَ خَوْفِ ٱلزِّنَا.

A woman with irregular bleeding who has a habitual cycle gives preference to her habit ‹even if the bleeding is differentiable›. She and people like her ‹e.g., someone with incontinence, perpetual flatulence, bleeding that does not clot, or nosebleeds› wash the place, apply a compress ‹i.e., plug or bind it to stop the flow›, make ablution for each prayer if anything exits, and intend being allowed [to perform acts requiring purification, *al-istibāḥah*]. It is unlawful to have intercourse with her except out of fear of fornication.

وَأَكْثَرُ مُدَّةِ اَلنِّفَاسِ أَرْبَعُونَ يَوْمًا، وَالنَّقَاءُ زَمَنُهُ طُهْرٌ يُكْرَهُ اَلْوَطْءُ فِيهِ، وَهُوَ كَحَيْضٍ فِي أَحْكَامِهِ غَيْرَ عِدَّةٍ وَبُلُوغٍ.

The maximum duration for lochia is forty days. Intermittent times of purity are considered purity; it is offensive to have intercourse during those times. Its rulings are like menstruation – except for the waiting period [*'iddah*] and reaching maturity.