

- قضاء الحاجة

ANSWERING THE CALL OF NATURE (CONTINUED)

PROPER & APPROPRIATE DIRECTIONS TO FACE

Al-Imām Ibn Qudāmah (may الله have mercy upon him) writes:

“One should not face the direction of the sun or the moon (while answering the call of nature).” [1]

This is a recommendation from the scholars of Islām. This recommendation is based upon the authentic حديث:

Al-Mughīrah ibn Shu‘bah (may الله be pleased with him) reported that: “On the day of Ibrāhīm’s death (the son of the Prophet), the sun eclipsed and the people said that the eclipse was due to the death of Ibrāhīm. رسول الله (may the salutations and peace of الله be upon him) said: “The sun and the moon are two signs amongst the signs of الله. They do not eclipse because of someone’s death or life. So when you see them, invoke الله and pray till the eclipse is clear.”” [2]

Since the sun and the moon have been honored as being among the signs of الله, it is deemed disrespectful to be directly facing them while urinating or defecating. Yet, if someone is in a covered toilet, this would not affect them. *This is only for someone answering the call of nature in the open.*

This is mentioned in the books of all the four مذاهب. For example: in the Shāfi‘ī book ‘Umdah as-Sālik wa ‘Uddah an-Nāsik by Aḥmad ibn Naqīb al-Miṣrī (may الله have mercy upon him); or the famous Ḥanafī book Radd al-Muḥtār ‘alā ad-Dur al-Mukhtār by Imām Ibn ‘Ābidīn (may الله have mercy upon him).

Some of the scholars of Islām have skipped this in their respected books since the دليل is not clearly linked to the offense. For example: Imām al-Ḥajjāwī (may الله have mercy upon him) did not mention this in Zād al-Mustaḥṣi nor did Shaikh Ibn ‘Uthaimīn (may الله have mercy upon him) in his Sharḥ al-Mumtī ‘alā Zād al-Mustaḥṣi.

Then al-Imām Ibn Qudāmah (may الله have mercy upon him) continues:

“Nor should one face the direction of the Qiblah.”

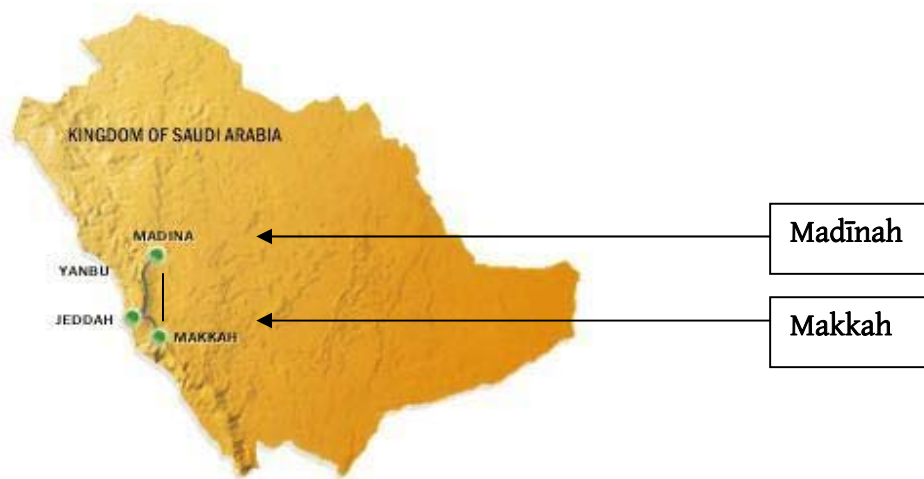
Unlike the earlier mentioned recommendation, *this is a strict guideline*. This is based upon the clear دليل:

Abū Aiyūb (may الله be pleased with him) said that رسول الله (may the salutations and peace of الله be upon him) said: **“If you need to relieve yourself, then do not face the Qiblah nor turn your back towards it-whether you are urinating or defecating-rather face to the east or to the west.”** [3]

Shaikh al-Islām Ibn Taimīyah (may الله have mercy upon him) said in his Sharḥ al-Umdah:

“This is stating that facing any direction other than the east or the west would mean that one is either facing the Qiblah or turning one’s back towards it.” [4]

This is because رسول الله (may the salutations and peace of الله be upon him) was addressing the people of Madīnah which is directly north of Makkah.



Hence if the people were to face north or south, they would either be facing the Qiblah or turning their backs to it. Yet if they were to face the east or the west, they would not be facing the Qiblah nor would they be turning their back to it.

This is further proven from the حديث:

Salmān al-Fārisī (may الله be pleased with him) said that a Mushrik said to him: **“Your Prophet has taught you everything; even how to defecate!”** To which Salmān al-Fārisī (may الله be pleased with him) replied: **“Yes, he forbade us to face the Qiblah when urinating or defecating . . . (حديث will be continued later in lesson)”** [5]

This is further supported by the حديث from the صحيح of Imām Muslim (may الله have mercy upon him):

رسول الله (may the salutations and peace of الله be upon him) said: **“When any one of you sits down to answer the call of nature, he should not face the Qiblah or turn his back towards it.”** [6]

A question would then arise in regards to the حديث:

Ibn ‘Umar (may الله be pleased with him) said: **“One day I climbed up on the roof of the house of Ḥafsah (may الله be pleased with her), and رسول الله (may the salutations and peace of الله be upon him) was relieving himself, facing towards Syria, with his back towards the Ka’bah.”** [7]

Those who lack in knowledge will try to make it seem as though there is a contradiction between these صحيح أحاديث. Yet one whom الله blesses with insight and knowledge will know that there is in-fact no contradiction at all. This issue is clarified by the following حديث reported by Abū Dāwūd (may الله have mercy upon him) and al-Ḥākim (may الله have mercy upon him) in his صحيح:

Marwān al-Aṣfar (may الله be pleased with him) said: **“I saw Ibn ‘Umar (may الله be pleased with him) making his camel kneel, facing towards the Qiblah and urinating in that direction. I asked: “Oh Abū ‘Abd Ar-Raḥmān (‘AbdurRaḥmān), is that not forbidden?” He replied: “It is only forbidden to do that out in the open, but if there is something between you and the Qiblah that conceals you, there is nothing wrong with it.”**” [8]

Some ignorant people along with some others who have studied (due to partisanship) tried to reject this حديث of Ibn ‘Umar (may الله be pleased with him), saying that if one was facing Syria, he would be facing east of the Arabian Peninsula. This is again due to ignorance since Syria is directly north of Madīnah.



Hence we see that the prohibition is only for the one who is out in the open not for those inside a build toilet. So for those inside buildings or with a barrier between them and the Qiblah, *there are no prohibitions for them.*

This is the opinion of the majority of scholars including Imām Mālik, Imām ash-Shāfiʿī, and Imām Aḥmad (may الله have mercy upon them all). This is the معتمد position of the مذهب and what is clearly supported by the دليل. Furthermore, this position does not cause a contradiction nor does it require a rejection of any other حديث. It takes all the أحاديث on the subject and uses them in harmony. ^[9]

Some of the scholars, including Imām Abū Ḥanīfah (may الله have mercy upon him), are of the view that it is حرام to face the Qiblah or turn one's back towards it when relieving oneself in all cases; whether out in the open or inside a building. ^[10]

PROCESS OF RELIEVING ONESELF

SQUEEZING FOR SURETY OF DISCHARGE:

Al-Imām Ibn Qudāmah (may الله have mercy upon him) then writes:

“When one finishes urinating, he should squeeze the private part from base to tip three times.”

Imām Bahā' ad-Dīn al-Maqdisī (may الله have mercy upon him) explains this is to insure that urine has completely discharged from the male organ. ^[11]

This is because *one must be extremely meticulous when it comes to fully discharging the urine*, based upon the صحيح حديث that was mentioned in the beginning of this chapter:

“Most of the punishment in the grave will be because of urine.” ^[12]

As for the number three, then this is based upon the حديث:

“When one of you urinates, he should push out (any urine remaining in) his penis - three times.” ^[13]

Although this حديث is graded as ضعيف, it is supported by صحيح حديث:

‘Ā’ishah (may الله be pleased with her) reported that رسول الله (may the salutations and peace of الله be upon him): **“Would wash his posterior three times.”** ^[14]

TOUCHING THE PRIVATE PARTS:

Al-Imām Ibn Qudāmah (may الله have mercy upon him) thereafter continues:

“One should not touch their private part with their right hand.”

This is based upon the clear and صحيح حديث:

“When any one of you urinates, he should not hold his penis in his right hand or clean it with his right hand.” ^[15]

There are numerous صحيح أحاديث to support this; for example the حديث:

Hafsah (may الله be pleased with her) reported that رسول الله (may the salutations and peace of الله be upon him): **“Would use his right hand for eating, drinking, making وضوء, getting dressed, and giving and taking things; and he would use his left hand for other things.”** ^[16]

Yet another حديث:

Abū Hurairah (may الله be pleased with him) reported that رسول الله (may the salutations and peace of الله be upon him) said: **“When any one of you cleans himself, he should not use his right hand, he should use his left hand.”** ^[17]

There is no dispute amongst the scholars of Islām regarding this issue; hence all the مذاهب agree and have إجماع upon it.

PROCESS OF CLEANING ONESELF

إستنجاء & إستجمار

Al-Imām Ibn Qudāmah (may الله have mercy upon him) then begins discussing إستجمار (istijmār - the use of stones to clean نجاسة):

“Then one performs إستجمار an odd number of times.”

This is based upon the clear and صحيح حديث reported by al-Bukhārī and Muslim (may الله have mercy upon them both):

“When anyone of you cleans himself (with stones or similar material) let him use an odd number.” [18]

Here an explanation of both إستجمار and إستنجاء (istinjā’ - the use of water to clean نجاسة) is appropriate and needed:

- (1) إستجمار - the removing of offensive matters on the place with small stones; it may be performed by the use of small stones or other clean and dry material such as that of toilet paper in present times
- (2) إستنجاء - the washing of the place of filth with water; derived from نَجَاة (najāh - to save, rescue), in other words: to cut; is as if the one who does this is removing something offensive from himself and is thus saving himself from the punishment mentioned in the صحيح حديث about urine being the cause of most punishment in the grave.

Al-Imām Ibn Qudāmah (may الله have mercy upon him) then directs:

“Thereafter, one performs إستنجاء with water.”

Al-Imām Ibn Qudāmah (may الله have mercy upon him) further elaborates:

“It is sufficient to only perform إستجمار if it removes the نجاسة entirely. It is not sufficient to use less than three wipes for purifying; each of these wipes should be causing one to become more purified (طاهر).”

Water should be used to clean oneself. This is reported by al-Bukhārī and Muslim (may **الله** have mercy upon them both):

Anas (may **الله** be pleased with him) reported that **رسول الله** (may the salutations and peace of **الله** be upon him): **“Would enter the bathroom area, so I and a youth would hold up a water pitcher and a spear on either side while he (may the salutations and peace of **الله** be upon him) would make **إستنجاء** with the water. The spear would be pitched in the ground and a garment would be placed on it, such that he (may the salutations and peace of **الله** be upon him) would be concealed from the eyes of the people.”** [19]

NUMBER OF REPETITIONS:

If one chooses to make **إستجمار**, *he must perform this for a minimum of three times*. This is clear from the **حديث** mentioned earlier which will be mentioned here in its entirety:

Salmān al-Fārisī (may **الله** be pleased with him) reported that **رسول الله** (may the salutations and peace of **الله** be upon him): **“Forbade us to: face the Qiblah when defecating or urinating; clean ourselves using the right hand; clean ourselves with less than three stones; clean ourselves with dung or a bone.”** [20]

Hence we see that the minimum number of times to clean is three (while one may clean more than three times if necessary). This is clear from the **حديث** which was quoted above:

‘Ā’ishah (may **الله** be pleased with her) reported that **رسول الله** (may the salutations and peace of **الله** be upon him): **“Would wash his posterior three times.”** [14]

This **حديث** coupled with the following **حديث** narrated by al-Bukhārī (may **الله** have mercy upon him) is more than sufficient:

Ibn Mas‘ūd (may **الله** be pleased with him) reported that **رسول الله** (may the salutations and peace of **الله** be upon him): **“Went to defecate and so he (may the salutations and peace of **الله** be upon him) ordered me to bring him (may the salutations and peace of **الله** be upon him) three stones.”** [21]

If three times is not enough, because impurities are still remaining, then one should continue to wipe or wash *until the impurities are gone*; the number of wipes should total and odd number of repetitions.

ITEMS OF USAGE:

Al-Imām Ibn Qudāmah (may **الله** have mercy upon him) ends the chapter with:

“It is not allowed to use bones or dung or anything sacred to perform **إستجمار.”**

This is based upon clear and authentic دليل:

Abū Hurairah (may الله be pleased with him) reported that: "I would carry a vessel for رسول الله (may the salutations and peace of الله be upon him) to make وضوء and clean himself (may the salutations and peace of الله be upon him) after answering the call of nature. Whilst I was following him (may the salutations and peace of الله be upon him), he (may the salutations and peace of الله be upon him) asked: "Who is that?" I replied: "I am Abū Hurairah." He (may the salutations and peace of الله be upon him) said: "Get me some stones I can use to clean myself, but do not bring me any bones or dung." So I brought him some stones, carrying them in the hem of my garment, and placed them by his (may the salutations and peace of الله be upon him) side. Then I went away. When he (may the salutations and peace of الله be upon him) had finished, I came back and asked him (may the salutations and peace of الله be upon him): "What is wrong with bones and dung?" To which he (may the salutations and peace of الله be upon him) answered: "They are the food of the jinn." [22]

MISCELLANEOUS ISSUES

FACING BAIT AL-MAQDIS:

Some people say that it is حرام to answer the call of nature facing Bait al-Maqdis because of its being holy. Yet this is not been based upon any دليل whatsoever. In-fact it contradicts the حديث:

‘Abd الله (‘Abdullāh) ibn ‘Umar (may الله be pleased with him) reported that: "Some People say if you are going to the toilet, do not face the Qiblah nor Bait al-Maqdis. One day I stood up on the roof of my house and saw the Prophet (may the salutations and peace of الله be upon him) urinate facing Jerusalem." [23]

GREETINGS:

Out of respect of الله, one should not mention His name in a dirty place by greeting a person who is answering the call of nature, or returning a greeting whilst one is answering the call of nature.

This is derived from the following حديث:

Jābir ibn ‘Abd ٱللّٰه (‘Abdullāh) (may ٱللّٰه be pleased with him) reported that: **“A man passed by the Prophet (may the salutations and peace of ٱللّٰه be upon him) whilst he was urinating, and greeted him. رسول ٱللّٰه (may the salutations and peace of ٱللّٰه be upon him) said to him: “If you see me in this state, do not greet me; because if you do, I will not respond.””** [24]

STANDING-UP:

As for urinating standing up, it is important to understand that it is مسنون for a Muslim man to urinate sitting down. This is based upon the clear and صحيح حديث:

‘Ā’ishah (may ٱللّٰه be pleased with her) said: **“Whoever tells you that the Prophet (may the salutations and peace of ٱللّٰه be upon him) would urinate standing up, do not believe him. He always urinated sitting down.”** [25]

The scholars of Islām have explained that this is preferred because the sitting position is more concealing, and it reduces the risk of any drops of urine splashing onto a person or his clothing.

Yet it can not be said that it is حرام for one to urinate standing since it is reported in a

صحيح حديث:

‘Umar, Ibn ‘Umar, and Zaid ibn Thābit (may ٱللّٰه be pleased with them) said: **“It is allowed to urinate standing up on the condition that there is no risk of drops of urine splashing onto one’s body or clothes, and that one does not expose one’s عورة.”**

This is so, because both al-Bukhārī and Muslim (may ٱللّٰه have mercy upon them both) have reported:

Hudhaifah (may ٱللّٰه be pleased with him) said: **“The Prophet (may the salutations and peace of ٱللّٰه be upon him) came to a garden belonging to some people, and urinated standing up.”**

‘Uthmān ibn Fārūq (may الله preserve him) reports that he heard from his teacher Shaikh ‘Abd al-Bāsiṭ (‘AbdulBāsiṭ) (may الله preserve him), who heard from his teacher Shaikh Ḥamd al-Ḥamd (may الله preserve him), who heard from Shaikh Ibn ‘Uthaimīn (may الله have mercy upon him), that there is no contradiction between this and the حديث of ‘Ā’ishah (may الله be pleased with her). The reason is that ‘Ā’ishah (may الله be pleased with her) saw the نبي (nabī - prophet) (may the salutations and peace of الله be upon him) in the home where it was easy for him (may the salutations and peace of الله be upon him) to urinate in the preferred position, which is sitting. Yet what Ḥudhaifah (may الله be pleased with him) described was outside, in a situation where he (may the salutations and peace of الله be upon him) was unable to sit down. Hence looking at the various أحاديث, it is concluded that it is مستحب to sit down, however this can not be called واجب.

Shaikh ‘Abd al-Bāsiṭ (‘AbdulBāsiṭ) (may الله preserve him) advises that it is best to sit down while urinating since this was the regular practice of our beloved نبي (may the salutations and peace of الله be upon him) and it will help protect us from urine splashing on us.

والله أعلم (wa الله a‘lam - saying which translates to: “and الله knows better/best”)

REFERENCES:

- [1] Al-'Uddah Sharḥ al-'Umdah Volume #1 - Page #25
- [2] #168 حديث - Book #18 - Volume #2 al-Bukhārī صحيح
- [3] #264 حديث Muslim صحيح, #144 حديث al-Bukhārī صحيح, "The Seven," Reported by
- [4] Sharḥ al-'Umdah of Ibn Taimīyah
- [5] Reported by at-Tirmidhī #16; he said it is a حسن صحيح
- [6] #389 حديث Muslim صحيح
- [7] Reported by al-Bukhārī in his صحيح, Muslim in his صحيح, and others
- [8] Reported by Abū Dāwūd and al-Ḥākim; Ibn Hajar said in al-Fatḥ: its isnād is حسن
- [9] Reference al-Mughnī Volume #1 - Page #107
- [10] Ḥāshiyāt Ibn 'Ābidīn Volume #1 - Page #445
- [11] Al-'Uddah Sharḥ al-'Umdah Volume #1 - Page #26
- [12] Reported by Ibn Mājah #342 and Aḥmad Volume #2 - Page #326; it was graded as صحيح in صحيح al-Jāmi' #1202
- [13] Reported by Ibn Mājah graded ضعيف
- [14] Reported by Ibn Mājah #4993 حديث al-Jāmi' صحيح in صحيح #350; graded as صحيح
- [15] Reported by al-Bukhārī in his صحيح #150
- [16] Reported by Aḥmad; see also صحيح al-Jāmi', 4912
- [17] Reported by Ibn Mājah #308; graded as صحيح in صحيح al-Jāmi' #322
- [18] Reported by al-Bukhārī in his صحيح #153, Muslim in his صحيح #267, and by Aḥmad in his Musnad
- [19] صحيح al-Bukhārī and صحيح Muslim
- [20] صحيح Muslim
- [21] Reported by al-Bukhārī in his صحيح
- [22] Reported by al-Bukhārī in his صحيح #3571
- [23] Reported by al-Bukhārī in his صحيح #145 and by Muslim in his صحيح #266
- [24] Reported by Ibn Mājah #346; graded as صحيح in صحيح al-Jāmi' #575
- [25] Reported by at-Tirmidhī under the chapter of at-Ṭahārah #12; Abū 'Īsā (meaning at-Tirmidhī) said this is the most صحيح report on this subject; it was also graded as صحيح by al-Albānī in صحيح Sunan at-Tirmidhī #11