



He prohibited us from facing the Qiblah when defecating or urinating and from using the right hand, using less than three stones, and using dung and bones in Istinjā'

Salmān (may Allah be pleased with him) reported that it was said to him: "Your Prophet taught you everything, even how to relieve yourself." Salmān replied: "Yes he did. He prohibited us from facing the Qiblah when defecating or urinating and from using the right hand, using less than three stones, and using dung and bones in Istinjā'."

[Authentic hadith] [Narrated by Muslim]

Explanation of the Hadīth: Salmān reported that it was said to him: "Your Prophet taught you everything, even how to relieve yourself." This means that the Prophet (may Allah's peace and blessings be upon him) taught his Companions the etiquette of relieving oneself, starting from entering the lavatory until exiting. This includes facing and turning one's back to the direction of the Qiblah while relieving yourself as well as forbidding the use of the right hand and the use of dung or bones to clean one's private parts from impurities. Salmān replied: "Yes he did. He prohibited us from facing the Qiblah when defecating or urinating;" meaning: yes, the Prophet (may Allah's peace and blessings be upon him) forbade us from facing the prayer direction while defecating or urinating. Thus, as long as one is relieving himself, one should neither face nor turn his back to the prayer direction, because it is the direction of the Muslims during their prayer as well as other forms of worship, and it is the noblest of directions. So it must be honored and glorified, as He, the Exalted, says: {And whoever honors the sacred things of Allah, then that is better for him with his Lord,} [Sūrat al-Hajj: 30] "And from using the right hand;" meaning: in cleaning one's private parts from impurities, because the right hand is used in pure, respectful, and praiseworthy matters. Those things which are degrading – like removing excrement from the body – should be done with the left hand, not the right. In another Hadīth: "And not to wipe (impurity) with the right hand." "Or using less than three stones;" meaning: in Istinjā', even if one became clean with less than that, because most probably cleanliness is not achieved with less than three. This prohibition is to be applied in case one will not follow up the stones with water. In case one will use water after the stones, then it is alright to use less than three stones because the aim here is only to lessen the filth from the place, not complete purification. "Or using dung;" meaning: in Istinjā', because it is the fodder of the animals of the jinn, as is clearly mentioned in Saḥīḥ Muslim; a delegation from the jinn came to the Prophet (may Allah's peace and blessings be upon him) asking him about provisions, and he replied: "You can have every bone upon which the name of Allah was mentioned, and by the time it falls in your hands, it will be

covered with more flesh than it used to be, and the dung is fodder for your animals." "Or bones;" meaning: he also forbade them from using bones in Istinjā' because it is the food of the jinn – as stated in the previous Hadīth – wherein the Messenger of Allah (may Allah's peace and blessings be upon him) said: "So do not use either of them in Istinjā' because they are the food of your brethren." Therefore, the Sunnah came to clarify that the wisdom behind that is preventing their contamination and pollution for those who feed on them, because if they were used for something filthy, their food would not be fit for eating.

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