

## **Aadabul-Khalaa' (Toilet Manners)**

Notes From Mu'tassim Al-Hameedee's Fiqh Class

Masjid Al-Ghurabaa' Luton (26-06-05)

Source Book: Al-Wajeez Fee Fiqh As-Sunnah Wal-Kitaab Al-Azeez of  
Shaykh Abdul-Adheem Al-Khalafi (student Of Shaykh Al-Albaanee)

### **The Etiquettes Of Answering The Call Of Nature: (Aadabul-Khalaa')**

The Prophet (Sallallahu 'alaihi wa sallam) taught us everything we need to know about our religion even how to defecate as is reported on the authority of Salmaan al-Faarisi (Radiya 'Llahu 'anhu) that it was said to him by a Jew: "Your Prophet taught you everything, even how to defecate!" He (Salmaan) replied: "Yes...." [Muslim]

### **What To Say Upon Entering The Toilet:**

It is recommended for the one who enters the toilet to say:

(بِسْمِ اللَّهِ) اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ  
الْخُبْثِ وَالْخَبَائِثِ .

Bismillaahi – Allaahumma innee a'oodhubika minal-khubthi wal-khabaa'ith

[In the name of Allaah – O Allaah I seek refuge in you from  
the evil male and female jinns] [Agreed upon]

It is to be said whilst entering the toilet.

When one says "Bismillaah" the jinn can't see the awrah otherwise they can see it. This is dangerous because the female jinn for example may see the male awrah of the human and fall in love which could lead to possession.

Alee (Radiya 'Llahu 'anhu): Prophet (Sallallahu 'alaihi wa sallam):

"The screen between the jinn and the private parts of the sons of Aadam when any of them enters al-khalaa' (the toilet) is to say: 'Bismillaah.'" [Tirmidhi's wording – Ibn Maajah – Saheeh Al-Jaami Al-Albaanee]

### **Entering With The Left Foot And Leaving With The Right:**

It is preferred to enter the toilet with the left foot first and to leave it with the right foot first. This is because it is a sunnah to begin with the right for noble deeds and the left for deeds which are not noble.

The "toilet" in the bathroom is the area where a person answers the call of nature not the whole bathroom. <sup>1</sup>

<sup>1</sup> **Note:** The toilet is the area where the toilet bowl is located. Thus the whole bathroom is not to be considered the toilet like toilet rooms or cubicles would be. Therefore one can say the remembrances before and after wudhu in the bathroom (so long as they don't go into the toilet area). Entering with the left foot and leaving with the right and the du'as are thus to be done when entering the toilet section of the bathroom. One should not mention the name of Allaah or take in Qur'aan or ahadeeth texts with them into the toilet.

### **What To Say Upon Leaving The Toilet:**

It is preferred for the one who leaves the toilet to say:

غُفْرَانَكَ.

Ghufraanak

[(I seek) Your Forgiveness]

'Aa'ishah (Radiya 'Llahu 'anha):

"Whenever the Prophet (Sallallahu 'alaihi wa sallam) came out of the toilet, he would say: 'Ghufraanak.'" [Abu Dawood, Tirmidhi, Ibn Maajah, saheeh al-Jami Al-Albaanee]

**Note:** The addition to the du'aa when leaving the toilet: Ghufraanaka – Alhamdulillahil laadhe adhaba annil adha wa aafaanee (All praise is due to Allaah who has removed the distress from me and given me comfort) is NOT authentic as stated by Shaykh Alee-Hasan al-Halabi (hafidhahullaah).<sup>2</sup>

### **Talking In The Toilet:**

You can talk when you are in the toilet – those who forbid bring a weak hadeeth that: when you enter the toilet the angels stay outside – if you talk you force them to come in.

One should not spend too much time unnecessarily in the toilet.

### **Going Far Away From The People When Relieving Oneself Outdoors:**

When a person answers the call of nature out of doors, he should go far away, so that none may see him. It is reported on the authority of Jaabir (Radiya 'Llahu 'anhu) that he said: "We went with the Messenger of Allaah (Sallallahu 'alaihi wa sallam) on a journey and he would not defecate until he had gone a long way away, so that he might not be seen." [Ibn Maajah, Abu Dawood – Saheeh]

### **Not Raising Ones Garment Until He Stoops Down:**

It is also preferred that a person would not raise his garment until he stoops down to the earth. It is reported on the authority of Ibnu Umar (Radiya 'Llahu 'anhu) that:

"When the Prophet wanted to answer the call of nature, he would not raise his garment until he stooped down to the ground." [Abu Dawood and Tirmidhi latter on authority of Anas – Saheeh]

### **Not relieving Oneself In Paths And Places Of Shade:**

One should not relieve oneself in the routes of people because you will be harming the people:

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<sup>2</sup> This can be found on tape (no3) Principles Of Fiqh - Ibn Taymiyyah Seminal 1 (Brixton)

It is forbidden to relieve oneself in paths used by the people or in their places of shade. It is reported on the authority of Abu Hurairah (Radiya 'Llahu 'anhu) that the Prophet (Sallallahu 'alaihi wa sallam) said:

“Avoid the two cursed ones.” They asked: “And what are the two cursed ones, O’ Messenger of Allaah?” He replied: “The one who relieves himself in the people’s paths and the one who relieves himself in their shaded places.”

[Abu Dawood – Muslim]

And is it not the case that when someone finds defecation in their path they would curse the one that did it?

### **Urinating Standing Up:**

It is permissible to urinate standing, but it is preferred to sit. It is reported on the authority of Hudhayfah (Radiya 'Llahu 'anhu) that: “The Prophet (Sallallahu 'alaihi wa sallam) stopped by the rubbish dump of a people and urinated standing up and so I stood aside, and then he said: “Come near.” So I approached until I was standing at his heels, then he made ablution and wiped over his leather socks.” [Agreed Upon and others]

It is preferred to sit because it was the usual practice of the Prophet (Sallallahu 'alaihi wa sallam), so much so that 'Aa'ishah (Radiya 'Llahu 'anha) said: “If anyone told you that the Messenger of Allaah urinated standing, do not believe him; he did not urinate except sitting.”

There is no contradiction between this saying of hers (Radiya 'Llahu 'anha) and that of Hudhayfah (Radiya 'Llahu 'anhu), because she (Radiya 'Llahu 'anha) reported what she saw as did Hudhayfah (Radiya 'Llahu 'anhu). And it is well known that the positive takes precedence over the negative.

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