

Islam covers everything one needs and has rules and regulations for everything. --- Fathruddin or Gazali ---

Ahkame Takhallee - Rules for Toilet.

* How much a person has to hide himself or what is the min dress req'd. This is also discussed under this chapter.

1. It is haram for one who goes in toilet and undresses in such a way that someone else can see his private parts.

In Islam there are three situations where the rules of covering one's body comes.

a) Situation where other people present are either mahram or of the same sex, i.e. men with men and vice versa

b) Situation where other sex is present i.e. male and female both are present - the rules of this are covered in the chapter of Nisab where parda is discussed.

c) Situation in prayer, when req'd while offering prayer or in 'Tawaf' of Kabah.

So rule discussed in toilet falls in (a) category. Besides in toilet it is wajib for a person to hide his private parts from other people. Either it is mahram or non-mahram, male or female; even from retarded people and kids who are alert in this thing, who understand good and bad.

Similarly it is haram for other person to see someone's private parts whether others private parts

2 of

are visible intentionally or unintentionally. Also
 Even ^{if} kafir's private parts is also haram. (level 4-6412).
 (There is diff. of opinion regarding kafir. - Alim Kolmani says
 Ahlul-bayt waajib, others consider it haram)

There are three exceptions a) kids not old
 enough to understand good and bad b) husband and wife
 c) leaneez and Alca. - & They can see each other's
 private parts, here it is not haram.

What does it mean to hide private parts -
 one can hide it anyway he wants and with anything
 he prefers, even with hand, cloth, paper, leaves etc.

How one is supposed to cover - e.g. very tight
 cloth or underwear such that his 'hazmi' i.e. that part
 of body is apparent even though it is covered but
 shape comes out and is visible. e.g. in wrestling etc.,
 Ulama and Mujtahid say that - Shu according to Shar'at
 the thing to which is to be covered is skin and
 color only, hence the shape and outlined is visible
 due to tight clothes, neither it is haram to see nor
 the one nor it is wajib to cover like this as long
 as skin and color are not visible.

Only ^{to cover} private parts are wajib hence to keep
 thighs or buttocks uncovered is okay but it is
 Sunnat ~~to cover~~ for a person to cover himself from nose
 to ~~ankles~~ ankles. (C¹), (in other matters such as much wajib)
 this is not ~~his~~ wajib - is not related to puduch, this
 is for male in front of male and vice versa or male

in front of mahram female and vice versa can cover like this (some cases)

All this applies only where someone else is present who can see but if one is in such a place where no one is present ~~he or she~~ then it is not wajib to cover oneself or if it is so dark that others can't see here also it is not wajib. or the other person is blind, or others are present but in such a way that he will not be able to see him. In summary remember actually it is wajib to hide one's private parts from others, actual covering the private part is not wajib, one can hide it in anyway he wants as long as others can't see it.

What is meant by looking? To see other's private parts is haram, either directly, or through mirror, or ^{through} ~~in~~ ^{ie} ~~in~~ anyway. One problem comes here and that is what to do in emergency (Sout).

This is a general rule ~~at~~ that whenever something are necessary to be done ^{فردت جسے جب پیش آئے تو حرام چیزوں سے جائز ہو جائے} logically then the haram things become halal therefore whenever it is necessary and required to see private parts then it is okay but in these cases also as much as possible don't see or look directly and this is also not possible then to see them directly is allowed e.g. in medical treatment, if it is possible to see indirectly like through mirror etc. if this is not possible then

One can see directly, whether one can touch or not this rule will come later here we are discussing male leading at male and female to female. and sometime it even becomes wajib to see it.

In this thing this situation also comes that if one goes some where place where he is sure that he will have to see someone's private parts then to go to such a place is also haram and if one stays some place where he will have to see someone's private parts then to stay there is also haram ~~etc~~ or one should close his eyes when this situation comes.

If one is undressing somewhere and he has a doubt that someone is there who can see him then it is absolute wajib for him to hide his private parts. And if he has this doubt that one has ^{or perhaps} to hide his private parts then the person who is present in this case also it is absolute wajib to hide one's private parts.

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بيت الخلاء الحائض (قناتون)

1 of

When it is said to go in restroom it means when he goes there for urination or stool at that time is rules apply.

2. The second thing is that it is haram for one to sit in a way that his front or back is towards Kibla.

A. Hence one when one buys or rents a house he should either not rent or buy or change his toilet such that it doesn't face kibla.

B. What is meant by facing kibla or back towards kibla? Facing kibla means that ones chest and stomach is towards kibla and similarly back side. Face or legs are towards kibla this is okay. Knees towards kibla is a disputed thing, Ala ^{Idaher} ~~Lehmani~~ says that facing kibla towards kibla is also haram and Ala Lehmani says it is not haram.

C. What about private parts itself? This is also a disputed item. It is Ahlul Ulewa that the private parts is also haram to have private parts towards kibla. So this is not allowed but one turns one's private away from kibla and his stomach and chest remain towards kibla. In reality chest and stomach are not to be towards kibla.

D. How much away one should be from kibla? The answer is in general (عامة) people say that one is not towards kibla and therefore not necessary that one turn 90°, just turning a little bit is okay.

E. Now if one doesn't sit this way but if someone does sit like this or we find someone's restroom

2 of

toilet is in this direction then it is it necessary
 for us to let him know? If it is a land, not bely.
 then if we make him sit, (mother + father) then it
 is wajib to make him sit such that he is not
 facing kibla but if the land himself goes out
 later then it is not wajib to stop him or
 make him turn his direction, same rule is also
 applies for ~~one who is~~ retarded person. Now if
 one is bely person, if or it is such a person
 who does not know the rule and/or doesn't know
 the direction of kibla, to such a person it is
 wajib to let him know the rule. If it is a
 person who knows the rule and is knowledgeable
 but doesn't care about this rule, then it is wajib
 to stop him if it is possible to do so. The third
 case is that one knows the rule but he
 doesn't know the direction of kibla, i.e. if he knew
 the direction he would follow the rule, in this case
 Shariat says that it is not wajib for us to tell
 him the direction of kibla. (Case of ~~is~~) if one wants
 to let him know it is okay too. (He will also not be
 sinful).

2. F.

If someone asks us that he wants to do toilet
 tell me which way is kibla. Shariat says that
 it is not wajib here also to let him know. Note
 here to let him know the rule is wajib but
 to let him know the direction of kibla is not wajib.

even if a stranger asks the direction of Kibla. He
 and ~~is~~ even if you know it also then also it is
 not wajib. If one does it ~~at~~ let him know it
 is okay. So but to give him wrong direction it is haram.

2. G. How should one find out the direction of Kibla?
 Shari'at says it is necessary for him to be sure in
 which direction it is not Kibla so that he can
 sit ~~just~~ in that direction to do for toilet. So one
 should be sure or close to sure in the direction when
 it is not Kibla, if it is problem then he can also guess
 in which direction it is possible to be Kibla, if
 this is also not possible then in this situation he is
 allowed to sit in any direction for toilet, he
 will not be sinful.

H Now if one knows the direction of Kibla but
 due to some problem can't sit in other direction eg.
 if he fears someone will be able to see his private
 parts. Then in this case Dugh says that because
 hiding/covering private parts is more important wajib
 the facing Kibla, hence in this case it is wajib
 for him to face Kibla and do toilet so that his
 private parts cannot be seen.

3. It is haram to do toilet in such a place which
 rightfully belongs to someone else or it ~~is~~ something
 becomes dishonorable (~~or~~). is an insult to a
 honorable thing.

- A. To do toilet in a place like a man's house, shop etc. without his permission.
- B. To do toilet in a place which is *īās*, there are of two categories one is a general *īās* for general public, like mosque, Imam baras and the other is limited *īās* ^{people} eg. schools, hostels, private hospitals. etc. So it is haram to do toilet in such a place unless it is a normal practice that eg. relatives also use toilet facility in hostel and mosque doesn't object.
- C. Haram to do toilet in such a street which is close from three sides. This kind of street from Islamic point of view belongs to those whose houses are in that street, so unless everyone living there give permission it is haram to do toilet there. Other than this kind of street allowed in other street if it doesn't belong to anyone.
- D. To do toilet in such a place which is considered honorable eg. in mosque, Imambara, graves of Imam or Ulama. etc. Haram if it results in an insult to that thing or place.

END

* Estanga means how to or way to clean after toilet.
Today we will discuss this method.

4. Method to clean the place of urine after urinating.

A. It is not wajib to clean after urinating, it will become wajib to clean it before offering prayers, but it is better to clean it just after urinating.

B. After urinating that place can only be cleaned by water. If it is leaf or running water then just using pouring water once will make the place clean. If the water is ~~non-kur~~ (julo) then it is A-had per Alla Kaha to pour water twice but per Alla Wahmani say with this water also once is enough. The water should not be add additive water. This method is both for male & female and the urine comes out naturally. Must be washed twice if urinate unnaturally. Just pouring water is enough not necessary to rub with hand etc.

The water which is poured to clean should be clean itself.

C. The water which falls after pouring on it is also clean (pale) too if the drops fall on us, that water will be pale, water if 1) there is no najasat itself in that water or drops, if one doesn't know then also consider it clean. 2) Urine has or stool has not spread in surrounding areas more than normally or naturally spreads. 3) No other najasat (like blood) comes out with urine or stool.

D. Method to clean place of stool:

This place can be cleaned either with water or with any other thing by which najasat can be removed.

eg. paper, cloth, Stone etc except by hand

- E. Can only be cleaned with water if 1) stool spreads in area more than normal 2) other najasat like blood comes out with stool 3) Najasat from outside has come to that place.
- F. To clean with water pour so much water so that all the stool including small particles are ^{completely} washed, if smell or color remains no problem. No count is req'd. Pour one or more times until all najasat is washed.
- G. To clean with other thing beside water, wipe it as many times as necessary to completely finish all najasat, small particles which can't be seen with naked eyes if remain are considered pale.
- H. Per many ulama including Ala Kohlee man min. of three times ^{or more} that paper etc. should be used to wipe to clean. but per Ala Kohmai min. three times is not req'd just all najasat should be wiped out.
- HI The paper etc should itself be clean (pale), should not be wet, the ^{stool} place should also become dry and bones, ^{eg. of} or should not be a thing which is honorable.
- J. If one doubts after coming out of toilet whether one has cleaned himself, then he will assume that he has not cleaned himself and should do it again.
- K. ~~Some ulama~~ If or the doubt comes after offering prayers, then he will consider these prayers correct & don't have to repeat these prayers, but will have to clean himself

And then offer other prayers

4. If the doubt is this that whether he ^{is} ~~cleared~~ knows that he cleared himself but ~~the~~ doubts whether cleared it correctly or not then he will assume that he has cleared it properly and will consider himself safe.

-End-