

The Ruling on Urinating While Standing at a Urinal

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: Some hotels and public restrooms have urinals for urinating while standing. What is the sharī‘ah ruling on using them?

Answer

Urinating while standing without any valid sharī‘ah excuse is makrūh, contrary to the sunnah, and a practice of the disbelievers. The ḥadīth prohibits this, and it is also contrary to proper etiquette. Moreover, if this entails exposure of the ‘awrah or splashes of urine coming onto the body and clothes, then it is impermissible and a sin, as the blessed aḥādīth strongly emphasize avoiding urine splashes.

Furthermore, if the body and clothing become impure as a result, then this is ḥarām. Therefore, one must avoid using the urinals and make efforts to relieve oneself while sitting. However, if there is a valid excuse, such as not being able to sit due to back or knee pain, there are no toilets available where one can relieve oneself while sitting, or one is in a hurry and the toilets are occupied and only the urinals are available, then one may use the urinals while ensuring that one prevents the exposure of the ‘awrah and avoids splashes of impurity.

It is narrated in Sunan Ibn Mājah from Jābir bin ‘Abdullāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ:

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَبُولَ قَائِمًا

Translation: The Messenger of Allāh ﷺ forbade urinating while standing. (Sunan Ibn Mājah, Vol. 01, p. 112, Ḥadīth No. 309, Publ. Dār Iḥyā’ al-Kutub al-‘Arabiyyah, Beirut)

A‘lā Ḥazrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ states:

کھڑے ہو کر پیشاب کرنا مکروہ، سنتِ نصاریٰ (عیسائیوں کا طریقہ) ہے، رسول اللہ صلی اللہ علیہ وسلم فرماتے ہیں: ”مَنْ الْجَفَاءُ أَنْ يَبُولَ الرَّجُلُ قَائِمًا“

Translation: Urinating while standing is makrūh and the practice of the Christians.

The Messenger of Allāh ﷺ said: “For a man to urinate while standing is contrary to proper etiquette.” (Fatāwā Razawiyah, Vol. 04, p. 600, Publ. Razā Foundation, Lahore)

It is stated in a ḥadīth regarding avoiding urine splashes:

تَنْزَهُوا مِنْ الْبُولِ فَإِنَّ عَذَابَ الْقَبْرِ مِنْهُ

Translation: Protect yourselves from urine (splashes), for most of the punishment of the grave is due to it. (Sunan al-Dāraqutnī, Vol. 01, p. 231, Ḥadīth No. 459, Publ. Mu’assisah al-Risālah, Beirut)

Hakīm al-'Ummah Muftī Aḥmad Yār Khān Na'īmī رحمۃ اللہ تعالیٰ علیہ states in the commentary of the ḥadīth which prohibits urinating while standing:

کھڑے ہو کر پیشاب کرنا مکروہ اور طریقہ کفار ہے۔ جاہلیت کے لوگ گدھے بیل کی طرح کھڑے ہو کر پیشاب کیا کرتے تھے۔ اگر اس میں بے پردگی ہو یا کپڑے پر چھینٹیں پڑیں یا مشابہت کفار (فیشن) کے لیے ہو، تو مکروہ تحریمی ہے، ورنہ مکروہ تنزیہی، مجبوری کی حالت میں بلا کراہت جائز۔

Translation: Urinating while standing is makrūh and the practice of the disbelievers. In the Age of Ignorance, people would urinate while standing, as donkeys and cattle do. If this entails exposure of the 'awrah, urine splashes coming onto the clothes, or this is done in imitation of the disbelievers, then this is makrūh taḥrīmī. Otherwise, it is makrūh tanzīhī. But in the case of necessity, it is permissible without any karāhah. (Mir'āt al-Manājīḥ, Vol. 01, p. 269, Publ. Na'īmī Kutub Khānah, Gujrat)
If there is a valid reason, there is no harm in urinating while standing. It is stated in Marāq al-Falāḥ:

یکرہ البول قائما لتنجسه غالبا لا من عذر کوجع بصلبه

Translation: It is makrūh to urinate while standing as it will likely result in impurity, unless there is a valid excuse, such as back pain. (Marāq al-Falāḥ Sharḥ Nūr al-'Īdāḥ, p. 27, Publ. Al-Maktabah al-'Asriyah, Beirut)
It is stated in Al-Fatāwā al-Hindiyyah:

یکرہ ان یبول قائما۔۔۔ من غیر عذر، فان کان بعذر فلا بأس به

Translation: It is makrūh to urinate while standing without a valid excuse. However, if there is a valid excuse, there is no harm in doing so. (Al-Fatāwā al-Hindiyyah, Vol. 01, p. 50, Publ. Dār al-Fikr, Beirut)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّى اللّٰهُ عَلَیْهِ وَاٰلِهٖ وَسَلَّم knows best.)

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