

Touching/Reciting the Quran in a State of Impurity (Needing Wudu or Ghusl)

http://www.muftisays.com/blog/Seifeddine-M/1156_08-02-2011/touching_reciting-the-quran-in-a-state-of-impurity-%28needing-wudu-or-ghusl%29.html

Summary

1) It is not permissible to physically touch the Qur'aan if the person is unclean and in need of Wudhu. However according to Imam Abu Haneefa (RA) it would be permissible to touch the Sleeve (or covering) which is not permanently attached to the Qur'aan but Imam Malik (RA) & Imam Shaf'ae (RA) don't permit this.

2) It is permissible to recite the Qur'aan from memory (without Wudhu).

2) It is not permissible to physically touch or recite the Qur'aan if the person is unclean and in need of Ghusl, whether the state of uncleanness is due to sexual defilement (Janabah), Menstrual bleeding or post-partum bleeding.

3) If the woman is a Hafidha of the Qur'aan and there is a danger that she may forget the Qur'aan if she doesn't recite (during her menstrual periods) then Mufti Ibraheem Desai (DB) recommends the following two methods:

a) She may use a cloth to hold the Qur'an and look inside while reciting in the mind. She should not move her lips.

b) She can sit next to someone who is reciting and listen to that person.

4) It is also not permissible to touch the translation ONLY of the Qur'aan in the state of impurity.

[Mufti Hussain/ <http://www.sunniforum.com/forum/>].

From Qur'aan :

(٧٩) وَنَالِ الْمُطَهَّرُ إِلَّا يَمَسُّهُ إِلَّا مَكَّنُونًا كَتَلَبِ فِي (٧٧) كَرِيمٌ لِقُرْآنٍ إِنَّهُ

It is surely the Noble Qur'an (recorded already) in a protected book [the Preserved Tablet] that is not touched except by the purified ones [the angels] 77-79)

From Sunnah:

طاهر واذت الا القرآن تمس لا قال ال اليمن الى والياب بع ثل لما الذ بي ان حزام بن حكيم عن

(حاكم مسند تدرک)

Sayyidina Hakim Ibn Hizam (RA) narrates that I was deputed as a Wali towards Yemen by the Prophet (Sallaho Alaihe Wassallam) and he said, "**Don't touch the Quraan unless you are Taahir (clean from impurity).**" [Mustadrak]

would be that no one is aware of the Preserved Tablet and its contents except the purified angels. (Qurtubi) This interpretation is adopted in Bayan-ul-Qur'an as well. The second possibility is that the phrase 'that is not touched except by the purified ones' is taken as a qualification of the Qur'an referred to in the previous verse. In this case the word Qur'an would refer to the scrolls or scripts in which it is written, and 'not touched, will remain in its literal sense of referring to physical touch by hand etc. The sense would be that the Script of the Qur'an is not touched by anyone except by the purified angels who bring revelation to the Prophet . Since this interpretation does not need to take the word 'touch' in its figurative sense, Qurtubi and some other commentators have preferred this interpretation. Imam Malik (RA) says, 'The best interpretation of verse [77 and 78] I have ever heard is what is mentioned in Surah 'Abas (80) verses [13-16]: سَفَرَةٌ بِيَدِي (١٤) مُطَهَّرَةٌ مَرْتُوَعَةً (١٣) مُكْرَمَةٌ صُحُفٍ فِي (١٦) بَرَرَةٌ كِرَامٍ (١٥)

(It is [recorded] in those scripts [of the Preserved Tablet] that are honoured, exalted, purified, in the hands of those scribes who are honourable, righteous.)

The second issue that requires consideration in this verse is what is meant by the phrase 'the purified ones'. A large group of the Companions, their followers and leading authorities on Qur'anic commentary think that the referent of 'the pure ones' are the angels who are purified of the dross and adulteration of sins, and who are innocent. This is the view of Sayyidna Anas (RA), Sa'id Ibn Jubair (RA) and of Sayyidna Ibn 'Abbas (RA) Imam Malik (RA) has also adopted this view .

Some of the commentators think that Qur'an refers to the copy of the Holy Book that is in our hands, and the referent of the word 'mutahharun' ('purified ones) are people free from minor impurity and major impurity. Minor impurity means to be without Wudhu and minor impurity can be cleansed by making Wudhu' or tayammum [cleaning with dust]. Major impurity refers to the state of impurity which is caused by sexual intercourse, lustful discharge of semen during sleep, and menstrual and postpartum discharges. Ghusl (having bath) is the only means of achieving purity from this state. This interpretation is placed on the text by 'Ata' (RA), 'Taus (RA), Salim (RA) and Muhammad Baqir (RA). In this case, although verse "that is not touched except by the purified ones ... 56:79) is a declarative sentence, it is in fact used in the sense of prohibiting human beings to touch the Qur'an without being free from the minor and major impurities: The person who wishes to touch the Qur'an needs to be purified of the visible as well as the invisible impurities by taking Wudhu', tayammum or ghusl, as required. Qurtubi and Mazhari prefer this interpretation.

In the incident of Sayyidna 'Umar's (RA) embracing Islam, we come across the part of the story where he asked his sister to give him the pages of the Qur'an, she recited verse [79] of this Surah, refused to give him the pages and said 'only the pure ones can touch it'. As a result, he was forced to take a bath, and then recite the contents of the pages. This incident also lends support to the last interpretation. The versions of the Tradition that prohibit the impure people from touching the Qur'an are put forward by some authorities to argue in favour of the last interpretation.

However, since Sayyidna Ibn 'Abbas (RA), Anas (RA) and others have a different view about the interpretation of this verse, as mentioned above, many scholars did not base the prohibition of touching the Qur'an without ablution on verse [79]. Rather, the prohibition is established by the following Traditions:

Imam Malik cites, as evidence, the Holy Prophet's letter in his Muwatta' which he wrote to 'Amr Ibn Hazm. It contains the following statement: طاهر الا القرآن يمس لا "Only a clean one may touch the Qur'an". Ruh-ul-Ma'ani gives the following references: Musnad of 'Abdurrazzaq, Ibn Abi Dawud and Ibn-ul-Mundhir, Tabarani and Ibn Marduyah record a Tradition on the authority of 'Abdullah Ibn 'Umar & that the Messenger of Allah (salallahu 'alayhi wasallam) said: طاهر الا القرآن يمس لا **(Only a clean one may touch the Qur'an.)**

Some Rulings about touching the Holy Qur'an

(1) On the basis of the foregoing Prophetic Ahadith, the overwhelming majority of the 'Ummah and the four major schools concur that 'purity' is a condition for the permissibility of touching the Holy Qur'an and it is not allowed to touch it in a state of impurity. It means that before touching the Holy Qur'an, one must make sure that no najasah (i.e. things declared by Shari'ah as filth) is attached to one's hand, and that he or she is in the state of Wudhu' and is not in the state of Janabah. (the state in which it is obligatory to take bath.) .The divergence of interpretation referred to earlier is only in connection with whether or not verse [79] can be the basis of such a prohibition. Some jurists think that the verse as well as the relevant Traditions bear the same sense, hence they use them as supportive of each other in evidence of their ruling. Others, on account of divergence of interpretation among the Companions, exercised precaution in using the Qur'anic text as evidence in support of their ruling. But because of the Traditions, they ruled that touching the Qur'an without ablutions is impermissible. In sum, there are no differences in their rulings. The differences are only in supportive evidence of these rulings.

(2) If the Qur'an is in a cover which is sewn or permanently attached to it in some way, it is not permitted - according to the four major schools - for an unclean person to touch it without ablutions. If however the Qur'an is covered in something that is not permanently attached to it, an unclean person may, according to Imam Abu Hanifah, touch it without ablutions. However, according to Imams Malik and Shafi'i, an unclean person is not permitted to touch it before taking ablutions. [Mazhari]

(3) If a person is wearing a garment, it is not lawful for him to touch the Qur'an with his sleeves or skirt if he is unclean. However, he may touch it with a handkerchief or-a sheet. [Mazhari]

(4) Scholars have ruled it which is proved by this very verse with grater force that a person in the state of janabah (sexual defilement) and a woman in the state of menstruation or postpartum bleeding cannot recite it, even from memory until bath has been taken, because if it is obligatory to honour the written letters of the Holy Qur'an by touching them only in the state of purity, its spoken words deserve the same honour with greater importance. The requirement of this honour should have been that even in the state of minor impurity a person should not be allowed to recite the Holy Qur'an. But Sayyidna Ibn 'Abbas and 'Ali (RA) report that the Holy Prophet ii recited the Qur'an without Wudhu. On this basis, the jurists have ruled that it is permissible to recite it without Wudhu, (But in the case of major impurity the rule will remain intact.). [Mazhari]

From Tafseer of Imam Qurtubi (RA):

[http://quran.al-](http://quran.al-islam.com/Tafseer/DispTafsser.asp?l=arb&taf=KORTOBY&nType=1&nSora=56&nAya=79)

[islam.com/Tafseer/DispTafsser.asp?l=arb&taf=KORTOBY&nType=1&nSora=56&nAya=79](http://quran.al-islam.com/Tafseer/DispTafsser.asp?l=arb&taf=KORTOBY&nType=1&nSora=56&nAya=79)

وَأَبْنُ عَلِيٍّ مَذْهَبٌ وَهُوَ . حَزْمُ بْنُ عَمْرٍو لِحَدِيثِ مَسَّهِ مِنَ الْمَنَعِ عَلَى فَالْجُمْهُورِ , وَضُوءٌ غَيْرَ عَلَى الْمُصْحَفِ مَسَّ فِي الْعُلَمَاءِ لَفَاخَتْهُ . وَالشَّافِعِيُّ مَالِكٌ مِنْهُمْ الْفُقَهَاءُ مِنْ وَجْمَاعَةٍ , وَحَمَّادٌ وَالْحَكَمُ وَالنَّحْعِيُّ وَالزُّهْرِيُّ وَعَطَاءُ زَيْدُ بْنُ وَسَعِيدٍ وَقَاصُ أَبِي بِنٍ وَسَعْدُ مَسْعُودٌ . حَنَيْفَةُ أَبِي عَنِ الرَّوَايَةِ وَاخْتَلَفَتْ

The scholars have differed on the matter of touching the (Mushaf of) Qur'aan without Wudhu with the Jamhooir (Majority) prohibiting the touching due to the Hadeeth of Amr Ibn Hazim (RA) and this was the Madhab of Ali (RA), Ibn Masud (RA), Sa'd Ibn Abi Waqas (RA), Saeed Ibn Zaid (RA), Ata (RA), Zahri (RA), Nakhai (RA), Hakam (RA) and Hammad (RA). And from the group of Fuqaha amongst them Malik (RA) & Shafi'ee (RA); a differing opinion has been narrated from Abu Haneefa (RA).

Note: See Summary 1 about the opinion of Imam Abu Haneefa (RA).

Verdict of Shaykhul-Islam Ibn Taymiyyah (RA):

<http://feqh.al-islam.com/Display.asp?DocID=27&MaksamID=26&ParagraphID=118&Sharh=0>

مَاتَ وَإِذَا ؟ ذَلِكَ يُكْرَهُ هَلْ مَكَانٌ إِلَى مَكَانٍ مِنْ وَيَرْفَعُهُ ، بِهِ رَأْيِيهِ بِأَكْمَامِهِ الْمُصْحَفِ وَحَمَلًا ، طَهَّرَ غَيْرَ عَلَى كَانَ إِذَا الْإِنْسَانَ عَنْ : مَسْأَلَةٌ
مَوْتِهِ بَعْدَ يُحْتَنُّ هَلْ مَحْتُونٌ غَيْرٌ وَهُوَ الصَّبِيُّ ؟

. الْمَوْتِ بَعْدَ أَحَدٌ يُحْتَنُّ وَلَا . بِيَدَيْهِ يَمَسُّهُ لَا وَلَكِنَّهُ ، بِأَسْفَلًا ، بِكُمِّهِ الْمُصْحَفِ الْإِنْسَانُ حَمَلًا إِذَا وَأَمَّا .

Issue: A person is not Taahir (clean) and he holds the (Musah of) Qur'aan with a sleeve (external) and reads from it and he moves the Mushaf from place to place, is there any Karahah in it? And a young boy passed away without being circumcised, should he be circumcised after death?

Answer: If a person holds the Mashaf with a sleeve there is nothing wrong with it but he shouldn't touch it with his hands. There is no circumcision of a person after death.

Verdict of Mufti Ibraheem Desai (DB) for Hafidha Women:

<http://www.askimam.org/fatwa/fatwa.php?askid=0f00c2c8f7addb008a3b572e0ee397a3>

I have read in one of the answers that you had given to someone that a woman in her menses is neither allowed to touch nor recite quran. I have learning quran by heart and according to my muallima it is allowed under such circumstances to recite listen and recite quran without touching its letters? please reply to me as soon as possible as i will have to miss my tajweed classes.

A) It is not permissible for a woman to touch the Qur'an or recite it during her menstrual cycle. If she is a hafiza of the Quran and is afraid that she will forget if she doesn't recite, then the scholars have stated two methods to be saved from this harm.

1. She may use a cloth to hold the Quran and look inside while reciting in the mind. She should not move her lips.

2. She can sit next to someone who is reciting and listen to that person.

It is not permissible to touch or recite the Quran in the state of menses.

Dar al-Mukhar (1:1720174)

Fatawa Raheemiya (4:49) Darul Ishaat

أمراف تتاح أو ال ثناء أو الدعاء قد صدق لو (ب قصد) ختارالم على آية دون ولو (ال قرآن تلاوة) به ي حرم (و) قرأ إذا لا يكره لم الجنابة في ال ثناء بال فاتحة صدق صدق وحدي، الأصح في حل ك لمة ك لمة ولد قن ال تعلم أو يكره ولا)... (ومسه) ب قصد حكما ي تغير فلا، محلها في لأذنها؛ تجزيه ف إنهما ال ثناء قاصدا المصلي (المختار در) العيين تلحل لا الجنابة لأن (ونفساء وحاض لجنب) ال قرآن أي (إليه ال نظر

And Allah knows best.

Wassalam, Ml. Ehaz Ajmeri, Student Darul Iftaa, Checked and Approved by: Mufti Ebrahim Desai, Darul Iftaa, Madrassah In'aamiyyah

Verdict of Shaykh Bin-Baaz (RA):

It is not permissible for a Muslim to touch the Qur'aan when he does not have wudoo, according to the majority of scholars. This is the view of the four imaams (may Allaah be pleased with them), and this was the view expressed in the fatwas of the Companions of the Prophet (peace and blessings of Allaah be upon him). A saheeh hadeeth concerning that has been narrated from 'Amr ibn Hazm (may Allaah be pleased with him), stating that the Prophet (peace and blessings of Allaah be upon him) wrote to the people of Yemen: **'No one should touch the Qur'aan except one who is taahir (pure).'** This is a jayyid hadeeth which has a number of other isnaads which strengthen it. Hence it is known that it not permissible to touch the Quraan except in a state of purity from both major and minor impurity. The same applies to moving it from place to place, if the person who is moving it is not taahir. But if he touches it or moves it with something in between, such as picking it up in a wrapper, then it is OK. But if he touches it directly when he is not taahir, this is not permitted according to the saheeh view of the majority of scholars, for the reasons stated above. With regard to reciting it, it is OK for him to recite it from memory when he is without wudoo, or for him to read it if the Quraan is held by someone who asks him to correct or prompt him.

But the person who is junub, i.e., in a state of major impurity, should not recite Quraan, because it was narrated from the Prophet (peace and blessings of Allaah be upon him) **that nothing ever kept him from reciting Quraan except for janaabah (major impurity)**. Ahmad narrated with a saheeh isnaad from 'Ali (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) came out from the toilet and recited something from the Qur'aan. He said, **'This is for the one who is not junub; but the one who is junub should not do this, not even one aayah.'**

The point is that the one who is junub should not recite Quraan either from the Mus-haf or from memory, until he has taken a bath (ghusl). But the one who has broken his wudoo and is impure in the sense of minor impurity may recite Quraan from memory but she should not touch the Mus-haf.

Source: Fataawa al-Shaykh Ibn Baaz, 10/150

Verdict of Shaykh Salih Al-Munajjid:

<http://www.islam-qa.com/en/ref/22829>

Q) I know that it is not permissible to touch the Mus-haf (copy of the Quraan containing Arabic text only) unless one has wudoo', but does this ruling apply to single verses or books of Tafseer (Quraanic commentary) or books of Seerah (Prophet's (salallahu 'alayhi wasallam) biography) etc?

Praise be to Allaah.

It is not permissible for a person who is in a state of impurity to touch a single aayah because the ruling on that is the same as the ruling on the Mus-haf. But if there are other things written alongside the aayah, as in books of Tafseer and Fiqh, then the ruling depends on which is the greater; if there is more Quraan than anything else, then it is haraam to touch it without wudoo, but if there is more of writings other than Quraan, then it is permissible to touch it.

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said: **'Anything on which there is Quraan comes under the same rulings as the Mus-haf if there is only Quraan on it, but if other things are written on it as well as Quraan, then the ruling depends on which is the greater. It is permissible to touch books of tafseer, hadeeth, fiqh and essays in which there is some Quraan.'** (Sharh al-'Uddah, 1/385).

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid