



مفتى محمد يوسف دنكا  
Mufti Muhammed Yusuf Danka

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## لا يَمَسُّ الْقُرْآنَ إِلَّا طَاهِرٌ

# The Reciting and Handling of the Qur'an in the State of Impurity

قال الله تعالى: لا يمسُّه إلا المطهرون ، تنزيلٌ من ربِّ العالمين {56:79-80 الواقعه}

Allah ﷻ has stated in the Holy Qur'an: '(The Qur'an) which none can touch but those that are purified. A revelation from the Lord ﷻ of all creation' (Surah Al-Waqi'ah, s56 v79-80)

From the above verse of the Holy Qur'an it is made clear that it is not permissible to handle the Holy Qur'an in the state of both the minor impurity (when one is required to make Wudhu) or major impurity (when one is required to take a bath according to the Sunnah). (Mariful Qu'ran s56 v79)

### **Qur'an cannot be recited or touched in the state of Janabat (جنابت) and Haydh (حيض)**

Women who are afflicted with the monthly cycle of bleeding (Haydh حيض), or the bleeding associated with childbirth cannot handle (touch) or recite the Holy Qur'an until they do not cover the full term of their cycle and take the compulsory bath of purification. In the same way, both men and women alike, are not permitted to handle or recite the Holy Qur'an when in the state of 'Janaabat' impurity (after intimate marital relations where bathing is compulsory) until and unless they do not complete the necessary bath of purification. This is the unanimous opinion of the entire group of Sahaba ﷺ and the unanimous ruling of the four Imams of the Ummah رَحِمَهُمُ اللهُ. (Imdadul Bari Sharah Bukhari, vol 6, p171)

Sayyidina Ali ﷺ related: 'Apart from the state of major impurity (Janabat جنابت) nothing would prevent the Prophet ﷺ from reciting the Qur'an.' (Sunan Abu Dawood, Sunan Nasai, Ibn Majah #594-595)

Sayyidina Ibn Umar ﷺ related: 'The Prophet ﷺ would not recite the Qur'an in the state of spiritual impurity (Janabat)' (Sahih Ibn Haban, Musnad Ahmad, Sunan Bayhaqi, Mustadarak Hakim)

Ibn Sakan and Musnad Ahmad say that this narration is Saheeh. Ibn Hajar رحمه الله in (تلخيص) Tharkhees has also that it is Saheeh.

Sayyidina Ibn Umar ﷺ related: 'The Prophet ﷺ said: the Qur'an should not be recited by women in their monthly cycle or those that are in need of the compulsory bath of purification (Junubi جنبى)' Imam Tirmidhi رحمه الله stated: 'This was the way of the Sahaba and Tabi'een ﷺ.' (Jami Tirmidhi p19)

Amar bin Hazam Al Ansari ﷺ was sent a letter by the Prophet ﷺ within this letter was mentioned – 'The Qur'an should not be touched except by one who is purified. Imam Zuhuri رحمه الله

stated: 'I have read the letter the Prophet ﷺ sent to Amar bin Hazam ﷺ which was in the possession of his grandson in Najran.' (Maraseel Abu Dawood p8, Seerat Ibn Hisham, vol 4, p595)

In the same manner there is a very well known narration in the books of Ahadith Seerat and Seerat: Umar Ibn Khattab ﷺ; prior to accepting Islam Umar ﷺ came out of his house with the intention of killing the Prophet ﷺ and en route he learnt that his sister and brother in law had accepted Islam. He turned and went towards his sister's house and heard Sayyidina Khabab ﷺ reciting the Qur'an within the house from outside. He burst in and beat up his brother-in-law and sister and repeatedly asked for the verses that were being recited so that he may read them. The three Sahaba ﷺ in the house refused stating Umar was impure and the Holy Qur'an could not be touched except by those that are purified. Umar ﷺ then took a bath and was then given the verses of *Surah Ta-Ha* to read which caused his heart to turn and this was the very day he accepted Islam. (Asadul Gabah, Seerat Ibn Hisham, vol 1, p344)

This narration is from the very early stages of Islam and even in this time the Sahabah ﷺ did not consider it acceptable to handle the Qur'an in a state of impurity.

If there is a dire necessity to move the Holy Qur'an in the state of impurity, the Qur'an should not be handled directly, but should be moved using a separate clean piece of cloth. (Tafsir Mazhari s56 v79)

The Fuqaha have also stated that those verses of the Holy Qur'an that can be used as a form of remembrance or supplication can be recited for this purpose even in the state of Janabat, but this recitation should not be intended to be recitation of the Holy Qur'an. (Mazahirul Haq, vol 1, p84)

## Reciting Qur'an without Wudhu but without touching the Holy Qur'an

If an individual breaks his Wudhu (due to urinating, passing of wind etc.) then it is not permissible for them in this state of minor impurity to handle the Holy Qur'an but they may recite it. (Imdadul Bari Sharah Bukhari, vol 6, p171)

Sayyidina Ibn Abbas ﷺ related: 'The Prophet ﷺ took rest after Isha, when half of the night had passed the Prophet ﷺ woke up from his sleep and rubbed his eyes with his hands and recited the last 10 verses of *Surah Ale Imran*. The Prophet ﷺ then performed ablution and prayed 12 Rakats of the night prayer in two Rakat segments... (Sahih Bukhari #184, Sunan Ibn Majah #594)

Sayyidina Ali ﷺ related: The Prophet ﷺ on returning from the latrine would recite the Qur'an. (Sunan Ibn Majah # 594)

The above Hadith proves that the Prophet ﷺ recited the Qur'an prior to performing Wudhu. Therefore, it is permissible to recite the Qur'an without the need for being in a state of Wudhu.

## Response to a Common Misconception

There is a common point of dispute raised that the commencing of the letters of the Prophet ﷺ with **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** which is a portion of the Qur'an was sent also to non Muslim rulers of the time. These rulers also handled these letters and were not considered to be spiritually pure at the time, how then is it the case that one has to be pure to handle the Qur'an?

### Two Answer:

(1) The writing of **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** in this case is not considered to be Qur'an but in the form of a supplication (Du'ā) and in all opinions it is acceptable to recite it in this form. سبحان الله، الحمد لله، ماشاء الله، أستغفر الله، Etc are words from the Qur'an and are perfectly permissible to be used in daily life and are used with the Niyah of Zikir, Klimaah, Darood or Du'ās. (Imdadul Bari Sharah Bukhari, vol 6, p173)

(2) It is not permissible for a non Muslim to handle the Qur'an in its pure Arabic form. However, if there is a letter that is made up of both Quranic Ayats and also relates other points, this form of letter will not be accepted as entirely Quranic as it also includes in its content casual references and conversation. The Qur'an in translation from in any other language than Arabic can be handled without wudhu and also given to non Muslims. (Mariful Qur'an, vol 6, p579)

## Can Men and Women Enter The Masjid In A State of Spiritual Impurity?

Any individual, be they male or female in a state of spiritual impurity (if they are required to perform the compulsory bath of purification following intimate relations) cannot enter the Masjid until they have completed the bath first. If a woman is in the course of her menstrual cycles or bleeding due to childbirth, she cannot enter the Masjid until her term is complete and she has taken the required bath of purification. (Fatawa Shar'iyah Vol 5 P41, An-Nafiahul kbir Sharah Al Jami'ul Sagir p120)

The Prophet ﷺ stated: 'It is not permissible (Halal) for the menstruating women or 'Junubi' (the one who is in need of the compulsory bath of purification following intimate relations) to enter the Masjid.' (Abu Dawood vol 1, p30, Al Jami'ul Sagir, #6117)

Sayyida Hafsa رضي الله عنها narrate that Rasullallah ﷺ ordered us that menstruating women must stay away from the Musalla (Masjid) (Sahih Bukhari #923)

This was the way of the Salafus Saliheen رضي الله عنهم. Imam Bukhari رحمه الله in chapter 621 of Sahih Bukhari wrote that menstruating women should keep away from the Musalla.

## Having Wudhu during Tawaaf of Baitullah is Waajib

In the same way regarding Salah Sayyidina Ibn Umar رضي الله عنهما related: Raulullah ﷺ said that without Taharah, Salah is not accepted. (Jami Trimidhi #1)

Ibn Abbas رضي الله عنهما related: Rasulallah ﷺ also said that Tawaaf of Baitullah is like Salah (Wudhu is necessary) (Jami Tirmidhi p190, Sunan Nasai p28)

Sayyida Ayisha رضي الله عنها said that when Rauslullah ﷺ reached Makkah the first thing he did was to perform Sahih Wudhu and would make Tawaf of Baitullah. (Sahih Bukhari #1614, Sahih Muslim #1235)

If impurity is present on a person then it is a bigger sin to enter the Masjid. Ahadith in Sahih Bukhari, Muslim and other well known Hadith books which relate from the Holy Prophet ﷺ that He ﷺ advised to keep the Masjids clean and pure and to keep foul smelling items away from them (for example: garlic and raw meat). Albeit that these items are permissible for consumption. How then can it be permissible for impure substances that have foul stench (menstruation and seminal discharge etc) to enter the Masjid whilst on a person's body?

We pray that Allah ﷻ guides us to safeguard the honour and respect of the Qur'an and act according to its teachings and the sayings of the Prophet ﷺ, the Sahaba رضي الله عنهم and the rightly guided ones after them, آمين

Mufti Muhammad Yusuf bin Yaqoob Danka  
Croydon Masjid & Islamic Centre

محمد يوسف (عفى الله عنه)

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