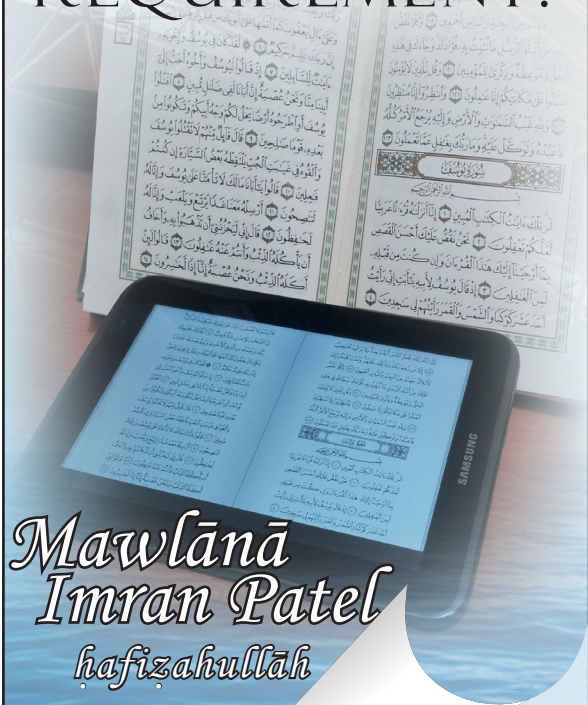


RECITING THE QUR'ĀN ON ELECTRONIC DEVICES: IS WUDHŪ A REQUIREMENT?



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*In the name of Allāh, the Most Gracious,
the Most Merciful*

Question:

Is the recitation of the Glorious Qur'ān permissible on the screens of computers, tablets, and cell phones? If permissible, is it a requirement to touch the screen only in the state of wudhū, or can it be touched even when one is not in the state of wudhū?

Answer:

The recitation of the Glorious Qur'ān on the screens of the above-mentioned electronic devices is permissible. However, it should be noted that the etiquettes and guidelines that need to be adhered to when reciting through the Mushaf (a copy of the Qur'ān) will all be applicable when reciting through the use of these devices.

If the manuscript of the Glorious Qur'ān is not visible on the screen, then the consensus of the scholars is that a Ghayr Mutawadhī (person not in the state of wudhū) or a Junubī (person requiring ghusl for purity) may touch and come in contact with the screen. On the contrary, if the text of the Qur'ān is visible on the screen, then there are four views of the scholars regarding whether a Ghayr

Mutawadhī and a Junubī can touch the screen or not. These are as follows:

First View:

It is impermissible to touch the screen and the other parts of the mobile phone or the relevant device, including the case because when the text of the Glorious Qur'ān is being displayed, the device is considered to be the Mushaf, regarding which Allāh ﷻ says:

“Which none shall touch but those who are clean.” (56:79)

According to the scholars of this view the case is a Ghilāf-e-Muttaṣil, which means that the ḥukm (ruling) of the case is the same as the phone; just as a piece of cloth attached to a Mushaf in essence becomes the Mushaf, similarly, the case attached to the phone is in the ḥukm of the phone.

Second View:

It is impermissible to touch the entire screen when the text of the Glorious Qur'ān is visible. When the application or the program stored on the memory card of the device is opened on the device, then at that moment, the portions where the letters and the text of the Glorious Qur'ān appear transform into the likeness

of being the proof-copy (Mushāf) of the Glorious Qur'ān. In this case, the alphabets and text of the Glorious Qur'ān are appearing on the screen and hence, wudhū is a requirement.

The parts and components of the electronic device other than the screen can be touched without being in the state of wudhū, because according to the scholars adhering to this view, the other parts do not fall under the command of the Mushāf of the Glorious Qur'ān. These scholars state that even if these parts were to fall under the command of the Mushāf of the Glorious Qur'ān, their likeness is that of the Ghilāf-e-Qur'ān (i.e. the external case/covering of the Qur'ān) which can be touched without being in the state of wudhū.

However, the safer option is that even the other parts and components of these electronic devices should be touched only when in the state of wudhū.

Third View:

Some 'ulamā are of the opinion that it is jāiz (permissible) to touch the device without wudhū.

Fourth View:

The surface of the screen on the device which has the text of the Glorious Qur'ān visible can only be touched while in the state of wudhū, but other areas of the screen or the device where the text of the Glorious Qur'ān is not appearing can be touched without being in the state of wudhū. For example, if one who is not in the state of wudhū is reciting the Glorious Qur'ān on a phone where the Qur'ānic text does not encompass the whole screen then they may touch the surface of the screen where the text of the Glorious Qur'ān is not displayed.

The scholars that adhere to this opinion explain that this form is similar to a piece of paper upon which the text of the Glorious Qur'ān has been written and put into a frame cover. Furthermore, the explanation entails that the text and the verses of the Glorious Qur'ān that are seen on the devices are in fact a product of the “software” on the device and hence, they are not tangible and cannot be physically touched. According to experts, these Qur'ānic verses and texts do not appear on the immediate screen of the device but rather, they exist on the “RAM” or the “motherboard”, and are only visible through the screen. Therefore, their likeness is that of a Ghilāf-e-Munfaṣil (i.e. such a cover that is not attached to

the Glorious Qur'ān but rather is physically separated – this has been explicitly deemed permissible by the Jurists).

Conclusion:

Although the majority of the jurists are of the fourth view mentioned above, the more cautious approach and recommended course of action lies in acting upon the first and second view, and being in the state of wudhū when touching the electronic devices.

Note: It is permissible to navigate the Glorious Qur'ān on the phone through the use of a stylus (device pen) in all views explained above. However, as mentioned, it is most cautious to only touch the phone with wudhū.

Allāh ﷻ knows best.

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