

Fourth View:

The surface of the screen on the device which has the text of the Qur'ān visible can only be touched while in the state of wudhu, but other areas of the screen or the device where the text of the Qur'ān is not appearing can be touched without being in the state of wudhu. For example, if one who is not in the state of wudhu is reciting Qur'ān on a phone where the Qur'ānic text does not encompass the whole screen then he may touch the surface of the screen where the text of the 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 Qur'ān has been written and put into a frame cover. Furthermore, the explanation entails that the text and the verses of the Qur'ān that are seen on the devices are in fact a product of the “software” on the device and hence, these 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 “*Ghilaaf-e-Munfasil*” (i.e. such a cover

that is not attached to the 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 wudhu when touching the electronic devices.

Note: It is permissible to navigate the 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 wudhu.

Allāh Ta'ala knows best

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RECITING THE QUR'AN ON ELECTRONIC DEVICES

IS WUDHU A REQUIREMENT?

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القراءة





Question:

Is the Recitation of the Holy 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 wudhu, or can it be touched even when one is not in the state of wudhu?

Answer:

The recitation of the Holy 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 Qur'ān is not visible on the screen, then the consensus of the scholars is that a *Ghayr Mutawadhi* (person not in the state of wudhu) or a *Junubi* (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 Mutawadhi* and a *Junubi* 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 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.”
(*Al-Waqi'ah*, Ayah 79)

According to the scholars of this view the case is a *Ghilaaf-e-Muttasil*, which means that the *hukm* (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 *hukm* of the phone.

Second View:

It is impermissible to touch the entire screen when the text of the 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 Qur'ān appear

transform into the likeness of being the proof copy (*Mushaf*) of the Qur'ān. In this case, the alphabets and text of the Qur'ān are appearing on the screen and hence, wudhu is a requirement.

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

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 wudhu.

Third View:

Some Ulama are of the opinion that it is *jaaz* (permissible) to touch the device without wudhu.