



218917 - Is it permissible for one who is junub to recite Quran without touching the Mus-haf?

the question

is it permissible to recite Quran without touching [the Mus-haf] for one who is junub? Some scholars say that it is not permissible, and they quote as evidence a hadith which says that nothing prevented him [the Prophet (blessings and peace of Allah be upon him)] from reciting Quran except janabah. And others say that it is permissible, as he (blessings and peace of Allah be upon him) used to remember Allah (dhikr) in all situations. Which is the correct view?

Detailed answer

Praise be to Allah.

Firstly:

Most of the jurists of the four madhabs and others are of the view that it is prohibited to recite Quran when one is junub, even if that is without touching the Mus-haf.

At-Tirmidhi (may Allah have mercy on him) said: This is the view of most of the scholars among the Companions of the Prophet (blessing sound peace of Allah be upon him) and the Tabi`in, and those who came after them, such as Sufyan ath-Thawri, Ibn al-Mubarak, ash-Shafa'i, Ahmad and Is-haq.

End quote from *Sunan at-Tirmidhi*, 1/195.

Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said: The four imams are unanimously agreed that that is not allowed. End quote from *Majmu` al-Fatawa*, 21/344.

Al-Kasani (may Allah have mercy on him) said: It is not permissible for one who is junub to recite



Quran, according to the majority of scholars. End quote from Bada'i' as-Sana'i, 1/37.

A number of hadiths were narrated which speak of the prohibition on one who is junub reciting Quran, but they are not free of weakness. One of these reports which is most likely to be sound is the hadith of `Ali ibn Abi Talib.

It was narrated by Imam Ahmad (1011), Abu Dawud (229), an-Nasa'i (265) and Ibn Majah (594) via Shu'bah, from `Amr ibn Murrah, from `Abdullah ibn Salimah, who said: I came to `Ali with two other men, and he said: The Messenger of Allah (blessings and peace of Allah be upon him) would come from the outhouse and recite Quran, and he would eat meat with us, and nothing prevented him from reciting Quran that was not janabah [i.e., except janabah].

According to another version: nothing prevented him from reciting Quran except janabah.

The scholars disputed as to whether this hadith is sound or not, because they differed concerning the one who narrated it from `Ali ibn Abi Talib, namely: `Abdullah ibn Salimah al-Muradi.

Ibn Hibban, al-`ljli and Ya`qub ibn Shaybah regarded him as trustworthy, whilst others had reservations about him with regard to his precision and accuracy.

Al-`ljli said: He is Kufi [from Kufah], a Tabi`i, and trustworthy.

Ya`qub ibn Shaybah said: He is trustworthy, and is regarded as one of the best jurists in Kufa after the Sahabah.

Al-Bukhari said: He narrated things that no one else narrated.

Abu Hatim said: Some of his reports are familiar and some are odd.

`Amr ibn Murrah said: `Abdullah ibn Salimah narrated hadiths when he had grown old, and we would recognise some and find others odd.

Ibn `Adiy said: `Abdullah ibn Salimah narrated from `Ali, and from Hudhayfah, and from others hadiths other than this one, and I think there is nothing wrong with it.



Al-Hafiz ibn Hajar narrated the views of the scholars concerning him, and was inclined to regard him as weak (but not very weak). He said in *At-Taqrīb*: He is honest but his memory became poor.

For his biography and the comments of the leading scholars concerning him, please see: *Al-Kamil fi Du`afa' ir-Rijal*, 5/281; *Tahdhib al-Kamal fi Asma' ir-Rijal*, 15/52; *Mizan al-I`tidal*, 2/430; and *Ikmal Tahdhib al-Kamal*, 7/388.

Leading scholars who classed this hadith as sound include: at-Tirmidhi, Ibn Khuzaymah, Ibn Hibban, al-Hakim, al-Baghawi, `Abd al-Haqq al-Ishbili, and Ibn `Abd al-Barr.

Later scholars [who classed it as sound] include: Shaykh Ahmad Shakir, the commentators on *Musnad al-Imam Ahmad* [Risalah edn.] and Shaykh Ibn Baz (may Allah have mercy on them all).

But most scholars of hadith are of the view that it is weak.

Imam ash-Shafa`i said: The scholars of hadith do not regard it as sound. End quote from *Khulasat al-Ahkam*, 1/207.

Al-Bayhaqi said: The reason why ash-Shafa`i (may Allah have mercy on him) did not regard the hadith as sound is that it was narrated only by `Abdullah ibn Salimah al-Kufi, when he had grown old, and there was something odd about his hadiths and his memory. He only narrated this hadith after he grew old. This was stated by Shu`bah. End quote from *Ma`rifat as-Sunan wal-Athar*, 1/323.

Imam an-Nawawi said: at-Tirmidhi said: [It is] an authentic, sound hadith. Other scholars of hadith said: it is a weak hadith. End quote from *Al-Majmu` Sharh al-Muhadhdhab*, 2/159.

Shaykh al-Albani also classed it as weak.

See: *Sahih Ibn Hibban*, 977; *Al-Istidhkar*, 2/460; *Sharh as-Sunnah*, 1/359; *al-Ahkam as-Sughra*, p. 134; *Irshad al-Faqih*, 1/62; *Al-Muharrar*, p. 73; *Khulasat al-Ahkam*, 1/207; and *Musnad al-Imam Ahmad*, 2/61.

Al-Hafiz Ibn Hajar said regarding this hadith: In fact it is a kind of sound (hasan) hadith that is valid to be quoted as evidence. End quote from *Fat-h al-Bari*, 1/408.



Shaykh al-Albani said: This is the view of Al-Hafiz ibn Hajar regarding this hadith, but we do not agree with him on that, because the narrator referred to is `Abdullah ibn Salimah, of whom al-Hafiz himself said in his biography of him in *At-Taqrīb*: He is honest but his memory became poor.

We have noted above that he narrated this hadith when his memory had become poor. What appears to be the case is that al-Hafiz did not remember that when he judged the hadith to be sound (hasan), and Allah knows best.

End quote from *Irwa' al-Ghalil*, 2/242.

And he said: Imam ash-Shafa`i, Ahmad, al-Bayhaqi and al-Khattabi classed this hadith as da`if, and their view takes precedence for several reasons:

1. They are more knowledgeable and more numerous.
2. They explained what is wrong with the hadith, which is the fact that the narrator's memory changed and he narrated it after his memory had changed. This is a fair criticism, and it is not permissible to overlook it. End quote from *Tamam al-Minnah*.

According to the view that the hadith is sound, some of the leading scholars thought that it did not state in clear terms that reciting Quran when junub is not allowed.

Al-Hafiz said: Ibn Khuzaymah said: There is no proof in this hadith for those who disallow one who is junub to recite Quran, because there is no word of prohibition in it; rather it merely speaks of what the Prophet (blessings and peace of Allah be upon him) did, and the Prophet (blessings and peace of Allah be upon him) did not explain that he only refrained from doing that because of being junub.

End quote from *At-Talkhis al-Habir*, 2/244.

In other words, the mere fact that the Messenger (blessings and peace of Allah be upon him) did not recite Quran when he was junub does not indicate that it is prohibited.

The response to that is that what `Ali (may Allah be pleased with him) said – “Nothing prevented



him from reciting Quran that was not janabah”; and according to another version: “Nothing prevented him from reciting Quran except janabah” – indicates that janabah is a barrier that prevented him from reciting Quran, and that cannot be for any reason other than the fact that it is not allowed.

Hence Imam ash-Shafa`i said regarding this report: If it is proven to be sound, it indicates that it is forbidden for one who is junub to recite Quran.

End quote from *Al-Majmu` Sharh al-Muhadhdhab*, 2/159.

Some of the scholars quoted this hadith as evidence after it was strengthened by other hadiths which speak of the same issue. It is as if they thought that it would become like a hadith that is regarded as sound because of corroborating evidence.

Taj ad-Din as-Subki (may Allah have mercy on him) said: Regarding this issue, there are other weak hadiths which, when taken together, make it more likely to be sound, and they are sufficient regarding this issue. So the correct view is the view of the majority.

End quote from *Tabaqat ash-Shafa`iyyah al-Kubra*, 4/15.

Al-Mubarakfuri (may Allah have mercy on him) said: There are hadiths which speak of the prohibition on reciting Quran for one who is junub, but there are reservations about all of them. However, when these reports are put together, they become sound, and all of them, when put together, are valid to be adhered to.

End quote from *Tuhfat al-Ahwadhi*, 1/346.

This view is supported by the fact that it was well known among the Sahabah and was soundly narrated from five of them, namely:

1. `Umar ibn al-Khattab (may Allah be pleased with him):

`Abd ar-Razzaq narrated in his *Musannaf* (1/337) from `Abidah as-Salmani, who said: `Umar ibn al-Khattab regarded it as disliked to recite Quran when he was junub. [Among the early generations



(salaf), disliked (makruh) meant prohibited].

Ibn Abi Shaybah narrated it in *Al-Musannaf* (1/97) as: “One who is junub should not recite Quran.”

Al-Bayhaqi classed its isnad as sound (sahih) in *Al-Khilafiyat* 325.

Ibn Kathir said: This is a sound (sahih) isnad. End quote from *Musnad al-Faruq*, 1/128.

Ibn Hajar said: It was soundly narrated from `Umar that he disliked to recite Quran when he was junub. He narrated that from him in *Al-Khilafiyat* with a sound isnad.

End quote from *At-Talkhis al-Habir*, 1/241.

2. `Ali ibn Abi Talib (may Allah be pleased with him):

It was narrated by ad-Daraqutni in his *Sunan*, 1/212: From Abul-Gharif al-Hamdani, who said: We were with `Ali in ar-Rahbah, and he went out to the furthest part of ar-Rahbah – and by Allah, I do not know whether it was to urinate or defecate – then he came and called for a jug of water. He washed his hands then brought them together on his chest, then he recited a passage from the Quran, then he said: Recite the Quran so long as one of you has not become junub, but if he has become junub, then no, not even a single letter.

Ad-Daraqutni said: It is soundly narrated from `Ali.

3. Ibn Mas`ud (may Allah be pleased with him):

Ibn Abi Shaybah narrated in *Al-Musannaf*, 1/102, from Ibrahim, that Ibn Mas`ud was walking towards the Euphrates, teaching a man to recite Quran. Ibn Mas`ud urinated, so the man stopped reciting to him. Ibn Mas`ud said: What is the matter with you?

He said: You urinated.

Ibn Mas`ud said: I did not become junub.

4. `Abdullah ibn `Umar (may Allah be pleased with him):



Imam Malik said: Nafi` told us, narrating from Ibn `Umar, that he said: No man should prostrate [i.e., the prostration of recitation] or recite Quran except when he is in a state of purity (tahir).

End quote from Muwatta' al-Imam Malik, narrated by Muhammad ibn al-Hasan ash-Shaybani, p. 157.

Some scholars interpreted it as meaning being free of major impurity, which means being free of janabah, because Ibn `Umar was of the view that it is permissible to do the prostration of recitation without wudu'. See: Fat-h al-Bari, Kitab al-Jumu`ah, Bab Sujud al-Muslimin ma`a al-Mushrikin.

5. Salman al-Farisi (may Allah be pleased with him)

It was narrated from Salman relieved himself, then after that he began to recite Quran, and it was said to him: Are you reciting after you relieved yourself?

He said: Yes; I am not junub.

Narrated by at-Tahawi in *Sharh Ma`ani al-Athar*, 1/90.

These are five reports from the Sahabah which indicate that one who is junub is not allowed to recite Quran. They include reports from two of the Rightly Guided Caliphs, to whose way the Prophet (blessings and peace of Allah be upon him) instructed us to adhere and hold fast. In fact, Abul-Hasan al-Mawardi said: The prohibition on reciting Quran when junub was well known among the Sahabah and everyone was aware of it, to the extent that it was known to both men and women. End quote from *Al-Hawi al-Kabir*, 1/148.

Al-Hafiz Ibn Rajab (may Allah have mercy on him) said: The basis for not allowing that is the reports that were narrated from the Sahabah. End quote from *Fat-h al-Bari*, 2/49.

The view that it is prohibited to recite Quran when one is junub is the view that was favoured by Shaykh al-Islam Ibn Taymiyah, and is the basis of fatwas issued by Shaykh Ibn Baz, Shaykh `Uthaymin and the Permanent Committee for Issuing Fatwas.



Shaykh al-Islam (may Allah have mercy on him) said: The one who is junub is not allowed to recite Quran. End quote from *Majmu` al-Fatawa*, 26/190.

He (may Allah have mercy on him) also said: Similarly, the one who is junub should not recite Quran according to the majority of scholars, the four imams and others, as is indicated by the Sunnah. End quote from *Majmu` al-Fatawa*, 17/12.

In *Fatawa al-Lajnah ad-Da'imah* (Vol. 1, 5/380), it says: As for the one who is junub, he should not touch the Mus-haf or recite Quran, or teach it to students, until he has done ghusl. End quote.

Shaykh Ibn `Uthaymin (may Allah have mercy on him) said: What is required of the one who becomes junub is to do ghusl before he recites Quran, because reciting Quran is prohibited for one who is junub according to the correct view, and it is not permissible for a person to recite anything of the Quran with the intention of reciting Quran when he is junub. End quote from *Liqat al-Bab al-Maftuh*.

Secondly:

Some scholars attributed the view that it is permissible for one who is junub to recite Quran to Ibn `Abbas, relying on what al-Bukhari said in his *Sahih* in a mu`allaq majzum report: Ibn `Abbas did not see anything wrong with one who is junub reciting Quran. End quote.

Narrating this hadith without commentary to explain what is meant caused confusion about exactly what Ibn `Abbas meant and what his view was, as some scholars thought that he was granting a concession allowing the one who is junub to recite Quran without any restrictions, whereas in fact his view is that the one who is junub is granted a concession allowing him to recite one or two verses only, or to recite his regular litany (wird); it is not a concession allowing him to recite Quran without restriction.

Al-Hafiz Ibn Hajar (may Allah have mercy on him) said, quoting the report of Ibn `Abbas that al-Bukhari mentioned: As for the view of Ibn `Abbas, Ibn Abi Shaybah said in *Al-Musannaf*: Ath-Thaqafi told us, from Khalid, from `Ikrimah, from Ibn `Abbas, that he did not see anything wrong



with one who is junub reciting one or two verses. End quote from *Taghliq at-Ta`liq*, 2/171.

Ibn al-Mundhir narrated it in *Al-Awsat* (2/98) via az-Zuhri, from `Abd ar-Rahman ibn Mukmil, from Ibn `Abbas (may Allah be pleased with him), who said: There is nothing wrong with one who is junub reciting one verse and the like.

This indicates that Ibn `Abbas is one of those who said that it is not allowed for one who is junub to recite Quran, because his concession has to do with reciting one or two verses, which indicates that he did not allow reciting more than that, otherwise there would be no point in this restriction.

This does not contradict what Ibn al-Mundhir narrated in *Al-Awsat* (2/98) via Yazid an-Nahwi, from `Ikrimah, from Ibn `Abbas, that he used to recite his regular litany (wird) when he was junub.

Al-Hafiz said: Its isnad is sound (sahih). End quote from *Taghliq at-Ta`liq*, 2/172.

That is because the word wird (translated above as regular litany) is more general in meaning than reciting Quran only. What it means is dhikr that a person recites regularly, morning and evening; this dhikr may include one or two verses of the Quran. Hence this is in harmony with what he said elsewhere about the concession allowing one who is junub to recite one or two verses.

If it is said: what is meant is his regular portion of Quran, then this indicates that the concession granted to one who is junub has to do with his reciting his regular portion of Quran only, and no more than that.

Hence Ibn Qudamah said in *Al-Mughni* (1/199): One who is junub should not recite Quran... But Ibn `Abbas said: He may recite his regular portion (of Quran). End quote.

Conclusion: there is no clear, sound text from Ibn `Abbas to indicate that one who is junub may recite Quran without restriction; rather it is a concession allowing him to recite one or two verses when needed, as is the view of many of the scholars, or reciting his regular portion (of Quran) only.

There are other reports from Ibn `Abbas, from which it may be understood that it is allowed without restriction for one who is junub to recite Quran, but they are not narrated from him with



any sound chains of narration.

Thirdly:

Some of the scholars are of the view that it is permissible for one who is junub to recite Quran, and this is the view of the literalists (az-Zahiriyyah). See: *Al-Muhalla*, 1/77.

Ibn `Abd al-Barr (may Allah have mercy on him) said: Dawud held an odd view that differed from that of the majority, namely that it is permissible for one who is junub to recite Quran. End quote from *Al-Istidhkar*, 2/474.

Among the texts that they quoted as evidence is the hadith of `A'ishah (may Allah be pleased with her): The Prophet (blessings and peace of Allah be upon him) used to remember Allah (dhikr) in all situations. Narrated by Muslim, 117.

They said: This hadith indicates that the Prophet (blessings and peace of Allah be upon him) used to remember Allah in all situations, including when he was junub, and remembering Allah (dhikr) includes reciting Quran, so there is no difference between reciting Quran and reciting other adhkar.

But suggesting that this hadith includes reciting Quran is something concerning which the majority of scholars have reservations.

Al-Hafiz Ibn Rajab (may Allah have mercy on him) said: This indicates that dhikr is not disallowed in the case of minor impurity or major impurity (janabah) and there is nothing in it to suggest that it is permissible for one who is junub to recite Quran, because when remembering Allah (dhikr) is mentioned in general terms, it does not refer to reciting Quran.

End quote from *Fat-h al-Bari*, 2/45.

Ibn Hibban (may Allah have mercy on him) said: People who are not well versed in hadith thought that the hadith of `A'ishah – which says that the Prophet (blessings and peace of Allah be upon him) used to remember Allah in all situations – contradicts this (view that it is prohibited for one



who is junub to recite Quran), but that is not the case, because what she meant was dhikr that does not include Quran. Even though the Quran may be referred to as dhikr, the Prophet (blessings and peace of Allah be upon him) did not recite Quran when he was junub, but he would recite it in all other situations.

End quote from *Sharh Sunan Ibn Majah* by al-Mughaltay, p. 755. See also: *Sahih Ibn Hibban*, 3/81.

Al-Mawardi (may Allah have mercy on him) said: Regarding the hadith of `A'ishah, which says that the Prophet (blessings and peace of Allah be upon him) would recite dhikr in all situations, it is to be understood as referring to adhkar that are not Quran. End quote from *Al-Hawi al-Kabir*, 1/149.

Those who say that it is permissible (for one who is junub to recite Quran) have other evidence that Ibn Rajab (may Allah have mercy on him) quoted and responded to. He said: As for those who regard it as permissible quoting the hadith of `A'ishah: "Do what the pilgrim does, but do not do tawaf," they have no proof in that, because there is no specific recitation of Quran that is part of the rituals of Hajj, such that it could be included in the general meaning of the hadith they quoted. Rather what is included in that is adhkar and du`a's (supplications).

As for quoting as evidence the letter to Heraclius, there is no evidence in it, because he only included in his letter some verses of Quran by way of necessity, in order to convey the message.

End quote from *Fat-h al-Bari*, 2/49.

To sum up the above:

The correct view, which is that of the majority of earlier and later scholars, is that it is prohibited for one who is junub to recite Quran.

For more information, see the answer to question no. [147164](#).

And Allah knows best.