84165 - Disabled person asking about putting pages of the Mus-haf in spiral-bound form

the question

There is a person who has a disability and it is difficult for him to turn the pages of the Mus-haf and stop them from turning back. Is it permissible for him to put them in spiral-bound form instead of in regular book form?.

Detailed answer

Praise be to Allah.

It does not seem that there is anything wrong with using spiral-bound form rather than regular book form to make it easy to turn the pages of the Mus-haf and stop them from turning back. It is obligatory to respect the book of Allaah, both pages and cover, but without going to extremes. Some of the scholars said that it is mustahabb to stand up for the Qur'aan out of respect for it, but this is an exaggeration that goes against sharee'ah. The greatest respect we can show for the Qur'aan is to read it and act upon it.

Some of the Taabi'een ruled that it is permissible to touch the Qur'aan using a strap for one who is impure in the sense of minor or major impurity. So there is more reason for the pages of the Qur'aa not be put in spiral-bound form than that.

Al-Bukhaari (may Allaah have mercy on him) said:

Chapter on a man reciting Qur'aan in his wife's lap when she is menstruating. Abu Waa'il used to send his servant when she was menstruating to Abu Razeen to bring the Mus-haf, and she would hold it with a strap.

Saheeh al-Bukhaari (1/114)

Al-Haafiz Ibn Hajar (may Allaah have mercy on him) said:

The phrase “and Abu Waa’il used to…” refers to the famous Taabi’i, the companion of Ibn Mas’ood. This report of his was described as mawsool by Ibn Abi Shaybah with a saheeh isnaad.

The phrase “with a strap” refers to a string with which it was tied to its bag. That means that it is permissible for a menstruating woman to carry the Mus-haf without touching it directly.

Fath al-Baari (1/402).

Ibn al-Mundhir (may Allaah have mercy on him) said:

Al-Hakam and Hammaad said concerning a man who touches the Mus-haf when he is not taahir (pure): If it is by means of a strap, there is nothing wrong with it.

Al-Awsat (2/101).

This allowance on the part of these imams – and the Hanafis and Hanbalis agreed with them – is because they thought that touching the Mus-haf with a strap did not count as touching the Mus-haf itself. They did not regard it as permissible for anyone who was not taahir to touch it.

Some of the scholars ruled that it is permissible to turn the pages of the Mus-haf with a stick and the like, for the one who wants to read Qur’aan when he does not have wudoo’, so that he will not touch it with his hand. This is the view of the majority apart from the Maalikis.

In al-Mawsoo’ah al-Fiqhiyyah (38/7) it says:

If one who is not taahir turns the pages of the Mus-haf with a stick in his hand, that is permissible according to the Hanafis and Hanbalis, but it is not permissible according to the Maalikis. Among the Shaafa’is, al-Nawawi stated that it is permissible, because it is not touching or carrying it. He said: This was the view of the Iraqis among the companions of al-Shaafa’i.

End quote.

What this disabled brother is doing is permissible because he has an excuse, which is the disability that is preventing him from being able to turn the pages of the Mus-haf and stop them

from turning back. His action is not contrary to showing respect to the Book of Allaah as prescribed, rather his keenness to read the Book of Allaah and learn it as he is able to is a sign of respecting and honouring the Book of Allaah.

We ask Allaah to bless him with rapid healing and to raise him in status, and to make it easy for him to memorize the Qur'aan and act upon it.

And Allaah knows best.