



*The Ruling On Touching  
Or Reading The Quraan  
While In The State Of Major  
Or Minor Impurities*

*By the Esteemed Scholar , The Muhaddith  
Shaykh Mashhoor Hassan al-Salmaan*

# حكم مس المصحف بغير وضوء أو في حدث يعني في حيضها

## The Ruling On Touching (Or Reading) The Mus-haf (The Quraan) While In The State Of Major Or Minor Impurities <sup>1</sup>

*By Shaykh Mashhoor Hassan al-Salmaan*

*Translated by Taalib ibn Tyson Al-Britaanee*

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<sup>1</sup> The two states are as follows: the first state is the major state of impurity which is either :

- while a woman is on *Haidh* = her monthly cycles (i.e. her period)
- while a woman is on *Nifaas* = bleeding after child birth
- or while one is in junub state (i.e. he/she becomes unclean due to sexual intercourse or from having a wet dream )

This is called major state of impurity.

As for the second state , it is the minor state of impurity, which is when a person is not on the state of Wudhoo (ablution).

These are the two states in which our noble Shaykh will discuss.

## The Shaykh's brief Autobiography

His lineage : His name is Mashhoor ibn Hasan ibn Mahmood Aali Salmaan, and his kunya is Abu Ubaydah.

He is the Shaykh who adheres to the *Manhaj* of the *Salaf* and clings to their *Aathaar*. He has many books that are very beneficial. This also includes the books of other Scholars he has verified and authenticated.

His birth : he was born in Palestine in the year 1380 (1960 C.E)

### His family upbringing and his seeking of knowledge :

He was brought up in a religious family who made *Hijra* to Jordan and settled in Amaan in the year 1967 as a result of the Israel aggression.

He attended high school there, and he entered into the college of *Shari'ah* (1400 H-1980.E.) where he enrolled and studied *Fiqh* and its principles.

Whilst there he developed a great interest in studying, reading, and gaining knowledge of the *Islamic* sciences, thus he read a great portions books such as *Al'Majmoo* by Imam An'Anawawi, *Al'Mughni* by ibn Qudaamah, *Tafsir* ibn Kathir, *Tafsir* Al'Qurtubi, *Sahihul Bukhari* along with its explanation by Ibn Hajar, *Saheeh Muslim* along with its explanation by An'Anawawi, and numerous other books.

He was heavily influenced by the great Scholars such as Shaykhul-Islaam ibn Taymiyyah and his noble student, the A'Alim, the Rabbaanee, the second Shaykhul' Islaam, Ibnul Qayyim Al'Jawziyah.

### His most prominent teachers:

He was also greatly influenced by many of his teachers, whether they were those whom he studied with formally, or those whom he sat with at knowledge gathering. From amongst the most famous of them;

Al-Allamah, As'shaykh, *Al-Muhadith*, Muhammad Naasiruddeen Al-Albaanee

The Shaykh, the *Faqeeh*, Mustafa Az'Zurqaa

## His efforts in *D'awah*:

- He is one of the founders of the Magazine (*Al'Asalah*) that is published in Jordan. He is also an editor and writer for the magazine.
- He is one of the founders of the Al-Albani Centre for *Minhaj* based studies and research.
- He holds gathering of knowledge and *Fatwa* sessions.
- He participates in knowledge based courses and *D'aawah* oriented programs.
- He has written many beneficial books.

## The Scholars praise of him :

- **His Shaykh Muhammad Naasiruddeen Al-Albaanee** has indeed praised him in many of his gathering and in many places as he stated in the book *As' Silsilah As'Sahiha*.

- **al Allamah , al-Muhaddith , Sheikh Muqbil Bin Haadee al-Wadi'ee**—may Allah have mercy on him—was asked about the scholars that he recommends to be read, referred to, and listened to, and this was in his book; *Tuhfatul Mujeeb 'alaa Asilatil-Haadhir wal-Ghareeb*, page 160; there he said :

"we have mentioned this in more than one occasion, but we shall repeat it once again; among them is Sheikh al-Albaanee—may Allah preserve him and his praiseworthy students like; brothers 'Ali bin Hassan, Saleem al-Hilaalee, and brother Mashhoor bin Hassan."

- **The Great Scholar and narrator; al Allamah , al-Muhaddith , Sheikh Abdul-Muhsin al-'Abbaad**—may Allah preserve him—in his book; *O Ahlus-Sunnah! Show much kindness to one another*, page 8-9, 2<sup>nd</sup> edition, of 2005; he said:

" I also recommend that the students of knowledge should make use of those who strive in working for Sunnah—each in his own country—like; the students of Sheikh al-Albaanee—may Allah have mercy on him—in Jordan who founded a center after his name... "

## Introduction :

All praise is for Allah, Lord of the worlds. Peace and prayer be upon Muhammad, and his family, and his companions and all those who follow in their footsteps until the last day.

Touching the text of the *Mus'haf* ( the *Quraan*) by a person in a major state of impurity is another controversial issue among the Scholars of *Islaam*, even though most of the Scholars prohibit it, we show below that our position is that it is permissible.

Shaykh Mashhoor Hassan -one of the students of our late *Muhadith* . the Imaam , the Faqeeh , Shaykh Al-Albani (rahimahullaah) - has unique way of presenting to the reader and students of knowledge issues wherein many people in our time in the west disagree with.

The Shaykh brings proofs based upon *Quraan* and *Sunnah* and in light of the understanding our *salaf*: to clear the misconceptions and doubts many *Muslimoon* have living in the West : regarding touching the *Mus'haf* or reading it, whether it is man or woman in the state of major impurities.

I would like to first thank Allah for allowing me to be able to translate the Shaykhs work, and also I thank Dawood ibn Stanley Soyza my close and dear Brother in *Islaam* for correcting any faults he found in this short treatise.

I thank Allah for giving me the opportunity to study with the Shaykh, and I pray the reader benefits from what our noble Shaykh has to say regarding this issue.

As this issue of topic might seem strange to some ; I will quote from the statements of the late Imaam , the Faqeeh Shaykh Muhammad ibn Saalih al-Uthaymeen (rahimahullah) ; where he spoke about the differences of opinions amongst the scholars and how we understand them :

“ The Madhhab of Imaam Ahmad (May Allah have mercy on him) was such that if the Salaf differed on a particular issue and there was no conclusive, solid or definite text to support it, then he considered all positions regarded by the Salaf therein to be valid and applicable, and this was due to the fact that Imaam Ahmad highly regarded, respected and revered the statements of the Sahabaa.

No doubt this opinion of Imaam Ahmad is more preferable and more likely to bring about unification between the Muslims. For from amongst the people are those who take these issues in which the 'Ulamaa differ, issues which are legislatively prone to discrepancy and there is nothing inappropriate about differing in them as they are issues which the legislation of Islam has allowed such differing to take place, but they take these issues and use them as a means to cause discord and separation amongst the Muslims.

Rather you find one of them would go as far as to say that his brother is astray in relation to an issue that he himself may actually be the one who is astray!!

This is an affliction during these times that we live in, along with the fact that there is a lot of good going on as well as cooperation amongst the brothers and a sense of Islamic awareness and awakening. What they are doing is likely to destroy this awakening.

Every time a brother from amongst us opposes another in an issue which there is actually no definite or solid text but one follows the Ijtihad of the 'Ulamaa he warns against his brother, makes imprudent statements, accusations and speaks out against him due to the position he has taken which opposes his opinion!!

This is what those who have an agenda against Islam and against this Islamic awakening take pleasure in, and they feel as though they don't have to exert any effort in destroying Islam because they have from amongst the Muslims those who will do it for them!!

May Allah place discord between them!

This Fitnah has even reached the point that some people would even hate their brother in the religion more than he hates the major sinner or the one who is openly rebellious and transgresses the limits set by Allaah, and Allaah's refuge is sought. There is no doubt that this type of behavior damages this Ummah and it is imperative for the students of knowledge to understand that this is detrimental and disappointing to all of us.

I will ask you: Did any revelation come to you from Allaah informing you that the position which you chose is correct?

If no revelation came to him to inform him of this, then how is it that he can be so convinced that his position is the correct position?! He doesn't know, perhaps his brother who opposed him and took a different position could be the one who is actually correct and he himself is the one who is astray!! And most of the time this is the case.

Revelation has ceased during these times but the Qur'an and the Sunnah are available right here in front of us, and if in fact the matter is one where it is appropriate for the student to use his Ijtihad then we should pardon and excuse one another in relation to his Ijtihad.

There is no problem with them debating the issue amongst themselves in a manner appropriate for students of knowledge, but I would prefer that they do so privately due to the fact that if they do so publicly then those on the outside looking in may carry something in their chests which may not actually be in the chests of the two directly involved, and perhaps they may come to an agreement amongst themselves but others may not want it to end in that manner so they make it impossible for the two to agree and end on good terms because of personal agendas they may have within themselves. And they allow the Shaytaan to sow discord between them and we remain as we started steeped in affliction and Fitnah.

So may Allaah reward Imaam Ahmad for this particular Manhaj and for setting a standard for us to follow and emulate which is: if there is no definite and convincing evidence from the Qur'an, the Sunnah and the Ijmaa (i.e. consensus) amongst the Sahabaa in a particular matter, which is initially appropriate for one to follow what he deems to be most correct, then all positions of the 'Ulamaa involved are valid and it is permissible for the individual to follow what he deems closest to the truth from them, and no one should find fault with the position of the other."<sup>2</sup>

I ask Allah to except my efforts in translating this work in hoping to spread the *D'awah InshaAllaah*.

If the reader finds any fault in this short but brief treatise it is not with the Shaykh but with me.

I have made an humble effort to include the comments , from some of the greatest ever commentators and those who explain of the holy *Quraan*.

In order to explain and clarify the Verses people use and heavily rely upon to prohibit reading touching the *Mus'haf (Quraan)* while in major or minor state of impurity.

Thus this small book is in two sections :

1. The answer given by Shaykh Mashhoor regarding this subject.
2. A compilation of some of the Statements of the Imaams of the Salaaf

I ask Allah to forgive me and my brothers and my sisters, and make us put into practise what we learn and that it does not become a proof against us but as a proof for us. Indeed Allah has the power to do all things.

I also would like to take this opportunity in advising my brothers and sisters as well as myself that we put into practice what we learn, and strive hard in always pleasing Allah.

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<sup>2</sup> Taken from [www.madeenah.com](http://www.madeenah.com)

## The Treatise :

Shaykh Mashhoor said :

“ It’s narrated that ‘Aisha (radhiyaAllaahu anha) said :

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَكَيُّ فِي حَجْرِي وَأَنَا حَائِضٌ ثُمَّ يَقْرَأُ  
الْقُرْآنَ

“ While I was in menses the messenger would rest his head upon my lap and recite the holy Quraan.”<sup>3</sup>

Qadi iyaad (rahimahullaah) says in *Ikmaalul’ Mu’lim* :

“This is proof that a women can read the holy Quraan while on her period.”<sup>4</sup>

The Maaliki and Hanafi madhhab (opinion) say it is all right for women to read the Quraan on her period if she is a teacher.

And as for the verse in the holy Quraan:

إِنَّهُ لَقُرْآنٌ كَرِيمٌ , فِي كِتَابٍ مَكْنُونٍ , لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

“That (this) is indeed an honourable recital (the Noble Quraan.) In a Book well-guarded (with Allah in the heaven i.e. Al-Lauh Al-Mahfuz.) Which (that Book with Allah) none touch but the purified one.”<sup>5</sup>

The *Salaf* said this Verse does not refer to man, but it refers to the noble Angels.

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<sup>3</sup> Al-Bukhari and Muslim

<sup>4</sup> The reason why Qadi Iyaad uses this as a proof is because of the following : a person is not allowed while in prayer to touch any thing unclean and also to wear any thing unclean. So actually, touching an impure thing is like being unclean itself. So this is the meaning of what Qadi Iyaad is saying.

<sup>5</sup> Suratul Waqiah : 77-79

As-Suyuti mentions many proofs supporting the fact that women are allowed to read the (Mus'haf ) or holy Quraan while on their period, he mentions the Ayah:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

( None touch it but the purified ones )

And he says :

“ This Verse refers to the noble Angels and is not referring to man ! Many companions said this Verse, does not refer to man but is referring to the noble Angels.”

Imam Maalik says about this Verse:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

( None touch it but the purified ones )

‘ This is referring to the Angels and not man.’

Imam Maalik further says : “ (Just as) Allah says in the holy Quraan:

كُلًّا إِنَّهَا تَذْكِرَةٌ . فَمَنْ شَاءَ ذَكَرَهُ . فِي صُحُفٍ مُكَرَّمَةٍ . مَرْفُوعَةٍ مُطَهَّرَةٍ .  
بِأَيْدِي سَفَرَةٍ . كِرَامٍ بَرَرَةٍ

“Nay, (do not do like this) ; indeed it (this Quraan) is an admonition. So whoever wills, let him pay attention to it.

(It is) in records held greatly in honour (Al-lawh ul- Al-Mahfudh ) , exalted (in dignity) ,

Kept pure and holy , in the hands of scribes (Angels). Honourable and obedient.”<sup>6</sup>

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<sup>6</sup> Suratul Abbasa : 11-16

These Verses clearly refer to a book or register in the heavens that can only be touched by the Angels (the purified ones) .

They do not refer to a *Mus'haf* (*Quraan*) that is accessible to the people.

And again Imam Malik says this is more proof that it means the Angels and not man.”<sup>7</sup>

Shaykh Mashhoor continues to say : Imam Maalik’s proofs is very strong, and all of the narrations which prohibit a menstruating women and or a person in major (or minor) impurities are all weak <sup>8</sup> , all of them.

Al-Bayhaqee states in his book *kuylaafiaat* : that all of the narrations -that say it is not allowed for one to read the *Quraan* in major or minor impurities- they are all weak.

Also Imaam Bukhari says it is alright for the one who is in major state of impurities to read the *Mus'haf* (*Quraan*). <sup>9</sup>

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<sup>7</sup> Al-Muwatta vol 1 p99

<sup>8</sup> Ibn Hazm says: “As for touching the *Mus'haf* (*Quraan*) none of the reports that are used as evidence by those who prohibit it for a *junub* (the one in major state of impurity be in due to sexual relations or due to a wet dream etc) is authentic.”  
See *Al-Muhalla* 1:81

Imaam Al-Baghawee as well as Ikrimah are among those who also hold the opinion that is permissible for a *junub* (the one in major state of impurity be it due to sexual relations or due to a wet dream etc) to recite *Mus'haf* (*Quraan*).  
*Sharh Us-Sunnah* 2/43

<sup>9</sup> Ibn Hajar says in his famous book ; *Fath ul- Baaree Sharh saheeh al-Bukhaaree* (The Explanation of Saheeh al-Bukhaaree) :

“ Due to the generality of this hadeeth (and others) ; Imaam al-Bukhaaree together with at-tabaaree , Ibn Mundhir and Daawood ; see the permissibility of touching and reading the *Quraan* in all times.’

Then Ibn Hajar continues to say : and it is reported from Ibraheem an-Nakhaee that he said the prohibition of reciting the *Quran* for the menstruating women : is not unanimous .

It is authentically confirmed that Umar ibn Khattab heard a man saying it is not allowed for a man (or woman) in major state of impurities to read the holy Quraan!

Umar replied to this man and said no, this is wrong, it is allowed.

So Shaykh Mashhoor said touching the *Mus'haf* (Quraan) is mostly where the *Ulamaa* (Scholars) differed in. And not so much in reading it.

Shaykh Mashhoor says the Messenger (sallahAllaahu alayhi wasallam) sent many parts of the *Mus'haf* (Quraan) to non-Muslims, <sup>10</sup>

like the *Ayaat* (Verse) in the Quraan :

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَعُقُولُوا  
اشْهَدُوا بِأَنَّا مُسْلِمُونَ

*“O people of the scriptures (Jews and Christians): come to a word that is just between you, and us that we worship. None but Allah and those we associate no partners with him, and that none of us should take others as lords besides Allah. Than, if they turn away, say: “Bear witness we are Muslims”. ”*

So, Shaykh Mashhoor asks : “ are the non Muslims not unclean ( i.e. are they not in major or minor state of impurity) ?

He states : “ Yes they are ! . ”

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10. For further references go to the Ar’Raheeq Al’Makhtoom (The Sealed Nectar) 350/360 where you will find 8 of some of the letters the holy Prophet sent to the great rulers. Also see Zaadul Ma’aad in English v1 p184 by Ibnul Qayyim by Madinah Publishers & distributors.

11. Suratul Al-Imraan : 64

The Shaykh again asks : “ which is worse, a *Muslim* in major state of impurities or a disbeliever ? ”

The Shaykh then says : weren't the non *Muslim kuffar* (disbelievers) in major state of impurity ? ”

Yes , They were !

But the Messenger (sallahAllaahu alayhi wasallam) would write *Quraan* to them (i.e. his companion would do the writing not the Messenger) .

So this shows that it is allowed for a woman on her period and one without *Wudhoo* or for one (men as well as women) in state major or minor state of impurity to touch the *Mus'haf* (*Quraan*) . <sup>12</sup>

So the Shaykh sums up by saying :

if the holy Prophet (sallahAllaahu alayhi wasallam) sent Heraclius a letter inviting him to *Islaam* with parts of the holy *Quraan* for him to read, and without no doubt he (Heraclius) was *junub*, (in major state of impurities) .

So how then , can one say it is not allowed for a *Muslim* in major state of impurities to read the *Mus'haf* (*Quraan*) ! ?

When the holy Prophet (sallahAllaahu alayhi wasallam) allowed even the *kuffar* (non-*Muslims*) to read it while they are in major state of impurity !

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<sup>12</sup> This is also the opinion of two of the great *tabi'een* (the successors) : Al Hasan al-Basri and Muhammad ibn Sireen .

Ibn Abee Shaybah reported in his book that , Abu Usamah narrated to us from Hishaam from Muhammad (Ibn Sireen) : “That he didn't see any problem with a person in a state of impurity ; handling the *Quraan*.”

*This is in Musannaf of Ibn Abee Shaybah : 7426 . And this narration is Saheeh.*

Ibn Abee Shaybah reported in his book that Muhammad ibn Abee 'Adiy narrated to us from al-Ash'ath from al-Hasan al-Basri : “ That he didn't see any problem with it.”

*This is in Musannaf of Ibn Abee Shaybah : 7429 . And This chain of narration is Hasan (Good)*

Also in an authentic *Hadeeth*

عن عائشة رضي الله عنها قالت: كان النبي صلى الله عليه وسلم يذكر الله على كل أحيانه.

Narrated from ‘Aisha (radhiyaAllaahu anha) who said :

“That the Messenger (sallahAllaahu alayhi wasallam) loved to mention the name of Allah in (upon) every state.”<sup>13</sup>

So this means even while *junub* (in the state of major impurities) .

So until strong convincing proof comes to show it being *Haraam* (unlawful) to read or touch the *Mus’haf* (*Quraan*) while in major state of impurities for man and women : then it is allowed.

And all Praise be to Allah , and peace be upon his last Prophet (sallahAllaahu alayhi wasallam) .

*Taken from the Shaykhs classes of the explanation of Sahih Muslim : chapter of menstruation by the great Imaam, Imaam An’Anawawi .  
Here in Jordan.*

*And with Allah lays success.*

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<sup>13</sup> Saheeh Muslim : 117

## Tafseer and Statements of the Imaams :

These are the statements and narrations taken from the *muffassireen* of the Quran ( The scholars who do exegesis of the Qur'an) .

These statements are specific On the verses of the Quraan related to this subject :

1. **Ibn Kathir** said in his *Tafsir* regarding these Verses:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

*“ None touch it but the purified ones “*

‘ Ibn Abbaas (radhiyaAllaahu anhum) said regarding these Verses , it means : “the book that is in heavens.”

Also he [‘ Ibn Abbaas (radhiyaAllaahu anhum) ] said regarding this Verses:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

*“ None touch it but the purified ones “*

This means : “ The Angels. ”

Also he (Ibn Kathir) said this was the opinion of Anas, Mujaahid, Ikrima, Sa’id bin Jubayr, Ad-Dahaak, Jaabir bin Zayd, Abu Nahik, As-Suddi and Abdul Rahmaan Bin Zayd Bin Aslam and others.”<sup>14</sup>

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<sup>14</sup> for further reference see *Tafsir* Ibn Kathir Suratul Waqiah 77-79 .

2. **Ibn Jareer At-Tabari** says :

“ Ibn Abbaas (radhiyaAllaahu anhum) says regarding these Verses : it means the book that is in the heavens.

Also Ibn Abbaas said regarding these Verses : it is referring to the Angels.

And Sa’eed Ibn Jubayr said regarding the same Verse:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

*“ None touch it but the purified ones “*

‘ It means, the Angels in the heavens. ’

Also Ikrima said:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

*“ None touch it but the purified ones “*

‘This is referring to the Angels, ’

Ibn Jareer at-Tabaaree continuous to say :

Also Mujahid and Abu A’ lee said the same, that it is referring to the Angels.

Qataada explained this verse by saying :

"That is (the book) in the presence of The Lord of the Worlds. As for among you, the impure polytheist and the filthy hypocrite touch it." <sup>15</sup>

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<sup>15</sup> see Suratul Waqiah 79 in *Tafsir Jaami Ul Bayaan* with the checking of Mahmud Shaakir

3. Al'Qurtubi says regarding the Verses:

فِي كِتَابٍ مَّكْنُونٍ

*" In a book well-guarded "*

Ibn Abbaas said it means "A book in the heavens".

Also Anas and Sa'eed Bin Jubayr said:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

*" None touch it but the purified ones "*

This means, those who are free from sins : Allah's Angels.

Also in *Tafsir ul Baghawee*, he says regarding this Verse

فِي كِتَابٍ مَّكْنُونٍ

*" In a book well-guarded "*

This means, the book preserved in the heavens in a place called Al-Lawh Al-Mahfudh, where the holy Quraan and other scrolls are kept." <sup>16</sup>

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<sup>16</sup> *Al-Jaami ul Ahkâm* Suratul Waqiah 77-79

4. Al-Baghawee said regarding this Verse:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

“None touch it but the purified ones”

‘This is referring to the Angels. This is also what Anas and Sa’eed bin Jubayr and Abu ‘A’lee and Qataada and Ibn Zayd said.’

Hammaad and Abu Hanifah said : it’s allowed for the one in manor and major impurities to touch the *Mus’haf* (Quraan).’<sup>17</sup>

5. Ibnul Qayyim says in explaining this Verse

فِي كِتَابٍ مَّكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

‘A Book well-guarded (with Allah in the heaven i.e. Al-Lawh Al-Mahfuz.)  
Which (that Book with Allah) none can touch but the purified one

Ibnul Qayyim says : This means the book that is in the hands of the Angels.

مَكْنُونٍ

*well-guarded*

This means : preserved and hidden from the eyes of the people , in the hands of the Angels.

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<sup>17</sup> See Suratul Waqiah in *Tafsir* Al-Baghawee

Ibnul Qayyim goes on to say : “ The verse : none touch it but the pure ones ”

They are the Angels.

And These Ayaat from Suratul Waqiah do not refer to humans. Rather, they refer to the Angels.

If Allah intended it to refer to humans he would have said [ *Muta-twahhireen* ].  
(Instead of *Mutwahharoon*)

Because when Allah refers to the believers purifying themselves in Suratul Baqarah : 222

He says : (*muta -twahireen*)

Allah says,

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

*(Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves)*

So the angels are *Mutahharoon* (those who are naturally pure all the time) and the believer's are *Muta-twahhireen*.

(the difference between the two is, one is **Mutwahharoon** with one tee after third letter and the other is with 2 tee's, the first after the 3<sup>rd</sup> letter and second tee is 5<sup>th</sup> letter (i.e. 2tee's) **Mutatahhireen**. ”<sup>18</sup>

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<sup>18</sup> *Bada'e'Ul' Tafsir* v.4 : p.375-376 Daarul Ibn Jawzee

6. **Ibn jawzee** says regarding the meaning of Allah’s statement in his *Tafsir*:

فِي كِتَابٍ مَكْنُونٍ

“ *In a book well-guarded* ”

“ This means *Al-Lawh Al-Mahfudh* (a place where the holy *Quraan* and other scrolls are kept). ” <sup>19</sup>

7. **Imaam Shawkaanee** says regarding Allah’s statement in his *Tafsir*:

فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

‘*A Book well-guarded (with Allah in the heaven i.e. Al-Lawh Al-Mahfuz.) Which (that Book with Allah) none can touch but the purified one.*’

Ash-Shawkaanee says :

“ Ibn Abbaas, Ash-shaabi, Abu Hanifah : all say that it is allowed to touch or read the *Mus’haf* (*Quraan*) , while in the state of major impurity or minor impurity.” <sup>20</sup>

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<sup>19</sup> *Zaadul Maser* v.7 : p.337-338

<sup>20</sup> *Fath ul Qadar* v.5 : p.207-208

It is reported by al-mundhir (2/98) : that Ibn Abbas (radhiyaAllaahu anhum) used to recite the *Quraan* while in a state of *Janaba*.

8. **as-Suyuti** says in his *Tafsir* of the ayah

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

*“ None touch it but the purified ones “*

“ This Verse means the Angels, they are pure and free from sin .

Also **ibn Abbaas** said regarding :

*“ None touch it but the purified ones “*

means: the book sent down from the heavens and none touch it but Angels,

Anas Bin Maalik also said it means, none touch it but the Angels. ” <sup>21</sup>

9. **Shaykh Al-Albaanee** says regarding Allah’s statement :

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

*“ None touch it but the purified ones “*

“ Does this Verse mentioned by Allah, refer to the believers , or to those with Wudhoo or not ?

He says : This Verse does not refer to either one of the two; rather, it only refers to the Angels.

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<sup>21</sup> *Daarul Manthoor* v.8 : p.26 *Daarul Ihyaa 'Ul' Turaathul Arabi*

It refers to what is in *Al-Lawhul Mahfudh* (a place where the holy *Quraan* and other scrolls are kept.)

And it is not touched except but the purified, who are the Angels who are close to Allah the Exalted and High, and it does not refer to the *Quraan* (which is with us) .

This verse is an informative sentence and not a command ; as Allah informs us about the fact of the *Quraan* that it is in a preserved book (*Al-Lawhul' Mahfudh*) only touched by the noble Angels.

As for the *Quraan* that is in our hands, then the believer and the disbelievers touch it. : of the righteous and the evil folk, Whether good or bad humans , (all of them touch it).

So ( in this verse ) Allah is not referring to (us) humans , but it refers to the noble Angels as we have just said. ” <sup>22</sup>

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<sup>22</sup> See *Silsilatul Huda wan Noor*