

FATWA

Reciting Qur'an loudly in a group.

Q. Is it allowed for a group of people - who are sitting together - to recite the Qur'an loudly at the same time (each individual reciting so loud that the other can hear)?

Is there a difference in the ruling where they are all reciting the same ayaat or surah together loudly (like Ayaatul Kursi or the Mu'awwidhatayn, etc.)?

It is understood that the verse "When the Qur'an is being recited, listen to it and remain quiet..." (Suratul 'A'raf) has been revealed for salat or, some would say, the Friday Khutbah. But doesn't the tafsir maxim of "al 'ibratu bi 'ummilafdh, la bi kulis-sabab" applies.

Is there any tradition from the Prophet (saw) or the Companions (ra) or the Tabi'un (ra) that such a practice (i.e. a group reciting Qur'an loudly together) can be allowed since it is obvious that it does violate the clear meaning of the verse mentioned.

A. Reciting the Holy Quraan is indeed a great blessing, hence everyone would like to achieve such blessings.

If people attend the masjid and wish to recite the Quraan then they should do so without disturbing others who may be engaged in different forms of worship like that of salaah, zikr or recitation of the Quraan. In other words one should do his personal recitation in such a manner that he may not disturb another person.

As for everyone reciting some verses collectively in a loud manner, this is not evident from the sunnah nor from the practice of the sahabahs and Tabieen. As such people must refrain from doing this.

The verse "when the Quraan is being recited listen to it." (as you have mentioned) has a connection with salaah and khutba according to many commentators, however it also has a general implication to whenever the Quraan is being recited (whether in or out of salaah). This does not mean that if one is reciting the Quraan and another person wishes to recite it, he is deprived from his personal recitation since he must listen to the one who is presently reciting. No, this is not the case. In fact, each person is at liberty to recite the Quraan whenever he/she wishes whether others are reciting or not. The main issue is that of reciting it in a manner that one does not disturb others and if he is not reciting then he/she must show respect to its recitation by being quiet and listening attentively to it. This same ruling is applicable to those who may put on Quraanic CD's or cassettes, that is, they should listen attentively to the Quraan and must not get involved in speaking etc.

There is no tradition or action which is evident from the prophet (S.A), Sahabas or Tabieen which shows that reciting loudly together occurred during their times.

And Allah knows best.

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