بسم اللہ الرحمن الرحیم

Will a Mute Person Receive Reward for Looking at the Qurʾān? Can He Convey This Reward?

Darulifta Ahlesunnat (Dawateislami)

(Translated Fatwa)

Question

What do the noble scholars and jurists of Islamic law say about the following: If a mute person is not able to recite the Qurʾān, but he looks at the entire Qurʾān from beginning to end, will he attain any reward? Furthermore, can he convey this reward to anyone?

Answer

The Holy Qurʾān is such a Noble book that reciting it, touching it, looking at it, and reflecting on its meanings are all acts of worship. Therefore, if a mute person looks at the Qurʾān and touches it, he will receive the reward for looking and touching the Qurʾān. It is also established from the practice of ʿAbdullāh Bin Mubārak رضي اللہ تعالی عنہ that he would sometimes simply look at the Qurʾān as an act of worship.
Furthermore, a mute person can also convey this reward to others, for looking at the Qurʾān and touching it are physical acts of worship and the reward for all acts of worship can be conveyed to others, whether they are financial or physical.
Looking at the Qurʾān is an act of worship, hence, reciting the Qurʾān by looking at it is better. Thus, the Noble Prophet صلی اللہ علیہ وآلہ وسلم said:

قراءة الرجل القرآن في غير المصحف الف درجة وقراءته في المصحف يضاعف على ذلك الى الفي درجة

Translation: For a man to recite the Qurʾān without looking at a Muṣḥaf earns a thousand degree of reward, while reciting the Qurʾān while looking at a Muṣḥaf earns double, reaching up to two thousand degrees of reward. (Muʿjam al-Kabīr Lil-Tabrānī, Vol. 01, p. 221, Ḥadīth No. 601, Publ. Cairo)
Under this ḥadīth, it is stated in Mirʾāt al-Manājīḥ:

یعنی حفظ تلاوتِ قرآن کا ثواب دیگر عبادت سے ہزار گنا زیادہ ہے۔ ۔ قرآن کریم میں دیکھ کر تلاوت کرنے کا ثواب دوسری عبادات سے دو ہزار گنا زیادہ یا حفظ تلاوت سے دو ہزار حصہ زیادہ ہے، کیونکہ قرآن کریم دیکھنا بھی عبادت ہے اور اس کی تلاوت بھی عبادت، تو دیکھ کر پڑھنے والا دوہری عبادت کرتا ہے اور حفظ تلاوت کرنے والا ایک عبادت کرتا ہے۔

Translation: This means that the reward of reciting the Qurʾān by memory is a thousand times greater than other acts of worship… The reward of reciting the Qurʾān by looking is two thousand times greater than other acts of worship or two thousand times greater than reciting the Qurʾān by memory. This is because looking at the Qurʾān is an act of worship and reciting it is also an act of worship. So, the one who recites it by looking is doing double the acts of worship, while the one who recites it from memory is only doing one act of worship. (Mirʾāt al-Manājīḥ, Vol. 03, p. 268, Publ. Ḥasan Publishers)

Furthermore, the Noble Prophet ﷺ said:

اعطوا اعينكم حظها من العبادة، قيل: يا رسول الله وما حظها من العبادة قال: النظر في المصحف والتفكر فيه والاعتبار عند عجائبه

Translation: Give your eyes their share of worship. It was asked, O Messenger of Allāh ﷺ, what is their share in worship? He said: Looking at the Qurʾān, reflecting on its meanings, and learning lessons from its wonders. (Shuʿab al-Īmān, Vol. 03, p. 509, Ḥadīth No. 2029, Publ. Maktabah al-Rushd)

ʿAbdullāh Bin Mubārak رضي الله تعالى عنه would sometimes simply look at the Qurʾān. Thus, it is narrated in Shuʿab al-Īmān:

كان عبد الله بن المبارك ربما يقلب المصحف ولا يقرأ للحديث الذى جاء: النظر في المصحف عبادة، وكان اذا ختم القرآن اكثر دعاءه للمؤمنين والمؤمنات

Translation: ʿAbdullāh Bin Mubārak would sometimes turn the pages of the Muṣḥaf and would not recite it because of the ḥadīth which mentions: Looking at the Muṣḥaf is an act of worship. When he would complete the Qurʾān, he would make abundant supplications for the Muslim men and women. (Shuʿab al-Īmān, Vol. 03, p. 516, Ḥadīth No. 2046, Publ. Maktabah al-Rushd)

Looking at the Qurʾān and touching it are physical acts of worships. Thus, ʿAlā Ḥazrat, the Imām of Ahl as-Sunnah, Imām Aḥmad Razā Khān علیہ رحمۃ الرحمن states:

بہت عبادات بدنیہ ہیں، جن میں طہارت شرط نہیں، جیسے یاد پر تلاوت۔۔ اور قرآن عظیم کو بے چھوئے دیکھنا۔۔ یہ سب عباداتِ بدنیہ ہیں۔۔ دار قطنی وغیرہ کی روایت یوں ہے کہ فرماتے ہیں صلی اللہ تعالی علیہ وسلم: "خمس من العبادة النظر الى المصحف والنظر الى الكعبة والنظر الى الوالدين و النظر فى زمزم وهى تحط الخطايا والنظر فى وجه العالم" ترجمہ: پانچ چیزیں عبادت سے ہیں: مصحف کو دیکھنا، کعبہ کو دیکھنا، ماں باپ کو دیکھنا اور زمزم کے اندر نظر کرنا اور اس سے گناہ اُترتے ہیں اور عالم کا چہرہ دیکھنا۔

Translation: There are many physical acts of worships which do not require purity, such as recitation of the Qurʾān by memory… looking at the Qurʾān without touching it… these are all physical acts of worship… Dāraqutnī and other books of ḥadīth mention the narration as follows: the Messenger of Allāh ﷺ says, "Five things are acts of worship: looking at the Qurʾān, looking at the Kaʿbah, looking at one's parents, looking at Zamzam as this removes sins, and looking at the face of a scholar." (Fatāwā Razawiyah, Vol. 10, pp. 557-558, Summarized, Publ. Razā Foundation, Lahore)

Regarding conveying the reward of physical, financial, and combined acts of worship, it is stated in Al-Bināyah Sharḥ al-Hidāyah:

ان الانسان له ان يجعل ثواب عمله لغيره۔۔ يعني سواء كان جعل ثواب عمله لغيره صلاة او صوما او صدقة او غيرها كالحج وقراءة القران و الاذكار وزيارة قبور الانبياء والشهداء والاولياء والصالحين وتكفين الموتى وجميع انواع البر والعبادة مالية كالزكاة والصدقة والعشور و الكفارات ونحوها او بدنية كالصوم والصلاة والاعتكاف وقراءة القرآن والذكر والدعاء او مركبة منهما كالحج والجهاد

Translation: It is permissible for a person to convey the reward of his actions to others… regardless of whether he is conveying the reward of salāh, fasting, charity, or other acts, such as Ḥajj, recitation of the Qurʾān, litanies, visiting the graves of the prophets, martyrs, awliyāʾ, pious people, or shrouding the deceased, and all other forms of goodness and worship, whether it is financial, such as zakāh, sadaqah, ʿushr, kaffārah, etc. or physical, such as fasting, salāh, iʿtikāf, recitation of the

Qurʾān, zikr, duʿā, or a combination of both, such as Hajj and jihād. (Al-Bināyah Sharḥ al-Hidāyah, Vol. 04, p. 466, Publ. Dār al-Kutub al-ʿIlmiyah, Beirut)

وَاللّٰہُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُہ اَعْلَم صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم knows best.)

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Ref No: GUJ-0131
Date: 11th Zul-Qaʿdah al-Haraam 1447 AH / 29th April 2026

