

Applications of the Qur'an in Smartphones According to the Perspective of Fiqh

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Abstract

Technological progress is a necessity faced by humans, because human intelligence has succeeded in creating various devices that are increasingly displaying the sophistication of the previous form. Its presence has had a major influence on the system of human life, where the role of these communication tools has been able to shift some of the roles of humans, and users are increasingly pampered with various applications and features that provide various conveniences for them in carrying out their daily activities. Previously, humans needed to use time specifically to buy food, for example, with the presence of smartphones, they only needed to open an application that served as a delivery person for goods and food. Then order the desired food then in a few moments the food will be delivered to the address without the need to go to a restaurant or stall. This is an example of consumers being spoiled by smartphones that are present in the current era. In addition to having applications and features that can help humans in their daily needs, smartphones also do not forget applications related to human spiritual activities. The developers continue to create and improve various applications that can help humans get closer to their Lord even though they are in places that are not specifically provided for worship. If previously a Muslim wanted to read the Qur'an for example, they needed to bring the Qur'an in the form of a special Mushaf or they needed to go to a special place such as a mosque, surau or other. With the presence of a smartphone, they only need to open the Qur'an application and can read it immediately. The problem that arises then is that the writing of the verses of the Qur'an must be respected by Muslims, then whether the writing of the verses of the Qur'an in smartphones is considered the same as the writings in the manuscripts. This is what makes the writer interested in studying this problem in a relatively short article by referring to the standard fiqh provisions.

Keywords

application, Al-Qur'an, jurisprudence



I. Introduction

The Qur'an is the word of Allah SWT which was revealed to the Prophet Muhammad through the intercession of the angel Gabriel over a period of twenty-three years. As a holy book, the Qur'an has extraordinary powers that are beyond human capabilities, where its verses have interacted with the culture and development of the society it encounters, but no one can match its magic. Although the decline of the Qur'an has passed more than fourteen centuries, the values mandated by it apply throughout the ages and can be applied to every situation and condition. Al-Qur'an is a source of Islamic teachings that stipulates various religious norms as a guide for human life to achieve happiness in this world and in the hereafter. As a divine revelation, the Qur'an must be respected and glorified.

Historically, before being written in manuscript form, The Qur'an was collected and preserved through memorization and writing. At the time the Prophet was still alive, countless Companions memorized the Qur'an. In addition to memorizing, the Prophet also ordered the writing of the Qur'an. At that time, the Qur'an was written on the fronds of dates, stones, patches, animal bones and others. At the time of Abubakar al-Siddiq, the Qur'an that had been recorded with the Companions began to be collected, then written in only one manuscript. Furthermore, during the time of Uthman ibn 'Affan, the Qur'an which had been collected in one manuscript at the time of Abubakar was copied and reproduced to be sent to all regions that had been under Islamic conquest so that there would be no more differences in how to read it, as it had been. post-writing during the Abubakar period (Dar al-Shabuni, 2003). Furthermore, the manuscripts that were standardized during the time of 'Uthman ibn 'Affan were the official Islamic manuscripts of all time.

Based on the description above, this short article seeks to explain the legal provisions for the application of the Qur'an, especially those in cellphones or smartphones by focusing attention on aspects of similarities or dissimilarities with the Qur'an in the form of manuscripts that have been known in the Qur'an. Islamic world. Considering the problems being studied are contemporary problems, related to the sources used, collaboration between turats and mu'ashirah sources is needed, as well as sources discussing information technology.

II. Review of Literatures

2.1 Applications of the Qur'an and Its Law

a. Understanding the Qur'an

Keep in mind, the definition of the Qur'an and the use of words that indicate it are conveyed by scholars differently from each other depending on the topic discussed. All definitions and words used are correct because the differences are based on the perspective on each of these topics. Based on this, in relation to the law of touching and carrying/bearing the Qur'an, the scholars prefer to use the word Mushaf to refer to the Qur'an. Furthermore, the mushaf is defined by the Qur'an that has been written in the manuscript which is between the two covers. Some scholars define it with a broader meaning, namely anything from the Qur'an that is written to be read and studied, even if the writing is on a blackboard, pole, or wall. The expansion of the scope of the meaning of this manuscript is based on the similarity of the law of touching and bringing the Qur'an which is in the text and which is written on other media to be read and studied. So, in relation to the law of touching or carrying it, the Mushaf is interpreted with a broader meaning than the original meaning which is only limited to the writings that are in the manuscript flanked by two covers. The following are some of the texts of the book that point to the meanings already mentioned.

a. Hasyiyat al-Bujairimi 'ala Syarh Manhaj al-Thullab:

(فرع) يطلق القرآن على أربعة أمور، على النقوش وهو المراد في هذا الباب، وعلى اللفظ وهو المراد بقولهم في باب الغسل وتحل أنكاره لا بقصد القرآن، ويطلق على المعنى القائم بالنفس وهو المراد بقولهم في باب الجماعة ويقدم الأفقه على الأقرأ، وعلى المعنى القائم بذات الله تعالى... وكل الإطلاقات صحيحة

Meaning: The word "al-Qur'an" is used for four kinds of things that are intended, first for something that is written / engraved, this usage is intended in this chapter (the chapter is forbidden to touch and carry it for people who have hadith). Second, for lafaz, this usage is what is meant by the expression of the ulama in the bath chapter "it is lawful to read the remembrance of the Qur'an if it is not intended as the Qur'an". Third, for a trait that has become a person's character, this usage is what is meant by the expression of the ulama in the congregational prayer chapter "it is prioritized as a prayer priest who understands jurisprudence better than someone who reads the Qur'an better". Fourth, for the nature of the substance of Allah SWT. All of these meanings are true.

b. Hasyiyat al-Syarwani 'ala Tuhfat al-Muhtaj:

(وحمل المصحف) وهو اسم للمكتوب من كلام الله بين الدفتين، زيادي. وفي المصباح الدف الجنب من كل شيء، والجمع دفوف مثل فلس وفلوس، وقد يؤنث بالهاء ومنه دفنا المصحف للوجهين من الجانبين

Meaning: One of the unlawful acts as a result of having hadith is to bear the Mushaf. Mushaf is the name for the word of Allah that has been written and is between two covers, according to al-Ziyadi. Mentioned in the al-Misbah Dictionary, the word al-daff means the side of everything, the plural form is dufuf, just like the word fals whose plural form is fulus. The word al-daff is sometimes used with the letter ta' ta`nis, among the uses in the form of ta`nis is when combined with the word mushaf, the meaning meant at that time was two covers that were on two sides.

c. Hasyiyat al-Qulyubi 'ala Syarh al-Mahalli:

قوله (وحمل المصحف) وهو اسم للمكتوب فيه كلام الله تعالى بين الدفتين كما في الحديث، والمراد به ما يسمى مصحفا عرفا ولو قليلا كحزب، ولا عبرة فيه بقصد غير الدراسة

Meaning: An explanation of the word "and bear the mushaf" contained in the mushannif conversation. The Mushaf is basically the name for the text in which the word of Allah is written in it and is between two covers, as found in the hadith of the Prophet. As for what is meant by mushaf here, what is called a mushaf in the view of 'urf even though the number is a little like a verse that has been used as a collection of wirid (hizb). When 'urf saw it as a mushaf, he no longer considered his intention to write it, not to study.

d. Nihayat al-Zain:

والمراد بالمصحف كل ما كتب فيه شيء من القرآن بقصد الدراسة كلوح أو عمود أو جدار كتب عليه شيء من القرآن للدراسة

Meaning: The meaning of the Mushaf is anything that is written on it by the verses of the Qur'an for the purpose of learning, such as boards, poles and walls on which something from the verses of the Qur'an is written on it for study.

e. Tuhfat al-Muhtaj bi Syarh al-Minhaj:

(و) حمل ومس (ما كتب لدرس قرآن) ولو بعض آية (كلوح فى الأصح) لأنه كالمصحف...
وظاهر عطف هذا على المصحف أن ما يسمى مصحفا عرفا لا عبرة فيه بقصد دراسة أو
تبرك وأن هذا يعتبر فيما لا يسماه

Meaning: It is also forbidden in a strong opinion to bear and touch objects that are written in the Qur'an on them for the purpose of learning even though part of a verse, for example, is like a board, because these objects are seen as the same as the Qur'an. Based on the textual understanding of including the word "objects written in the Qur'an on it for the purpose of learning" ('athaf) to the word "mushaf" that something that is considered a manuscript by 'urf then does not apply the intention to learn and take blessings on it. The two kinds of intentions only apply to cases that are not seen by 'urf as manuscripts.

f. Hasyiyat al-Syarwani 'ala Tuhfat al-Muhtaj

(وما كتب لدرس قرآن الخ)... أما ما كتب لغير دراسة كالتميمة وهي ورقة يكتب فيها شيء
من القرآن ويعلق على الرأس مثلا للتبرك والثياب التي يكتب عليها والدرهم كما سيأتي فلا
يحرم مسها ولا حملها

Meaning: Explanation of the word "objects written by the Qur'an on him for the purpose of learning"... As for the objects written by the Qur'an on him as talismans, namely paper on which some verses of the Qur'an are written on him so that they are tied to his head, for example for the purpose of seeking blessings, as well as cloth and dirhams which the Qur'an has written on it as explained later, it is not forbidden to touch and bear it.

Some of the texts of the book above provide an understanding that what is meant by the Mushaf in the context of being forbidden to touch and bear it when having hadith is anything that has been written in the verses of the Qur'an, either in the form of a text that is known to the public or other media if the writing of al-Qur'an is written in it. The Qur'an is there for learning purposes. In addition, the assessment of something as a manuscript is also returned to 'urf. This means that if 'urf judges what has been written in the Qur'anic verse on him as a mushaf, then it is no longer seen as the intention to write it for purposes other than studying, such as the verse of the Qur'an which has been used as hizb, which in this case is still punished as Mushaf although the purpose of writing is not for learning. As for the situation in which intentions other than studying are applicable, if 'urf judges that the writing of the Qur'an is not a mushaf, such as writing for amulets for the purpose of seeking blessings and writing on currency. From the texts of the book, it can also be understood that something new to be seen as a manuscript must be written on certain media.

The way of writing which is seen as a manuscript includes direct and indirect writing. Direct writing is writing by using stationery on a certain medium that can persist and survive a writing. While indirect writing is writing by carving on wood or other objects that can be used as stamps, then the writing is stamped on paper for the purpose of reading it. As for paper or cloth that is cut into pieces in the form of the letters of the Qur'an, then arranged in such a way that it displays the form of the verse, it is not considered as writing the Qur'an. The following is a description of the above from the texts of the book.

1. Hasyiyat al-Syarwani 'ala Tuhfat al-Muhtaj:

(المتن وما كتب) أي حقيقة أو حكما ليدخل الختم الآتى فى الهامش ع ش أي الطبع. قول المتن (كلوح) ينبغي بحيث يعد لوحا للقرآن عرفا، فلو كبير جدا كباب عظيم فالوجه عدم حرمة مس الخالى منه عن القرآن، سم... ويؤخذ منه أنه لو نقش القرآن على خشبة وختم بها الأوراق بقصد القراءة وصار يقرأ يحرم مسها، وليس من الكتابة ما يقص بالمقص على صورة حروف القرآن من ورق أو قماش فلا يحرم مسه

Meaning: Explanation of the word "what is written in the Qur'an on it". The writing can be interpreted in two forms, namely directly or manually (essential) and indirect writing but is punished as writing the Qur'an (hukmi). This interpretation aims to include a stamp as a form of writing, as found on the margins of the book, several quotes from 'Ali al-Syibran Mallasi. As for the word "like a board" contained in the Matn Kitab, the word board should be interpreted as a board that is seen by 'urf as a board for the Qur'an. If the board is too big like a big door, then according to strong opinion it is not forbidden to touch the part that is not written in the Qur'an on it, according to a quote from Ibn Qasim. Understood from the assessment of 'urf, If the verse of the Qur'an is engraved on wood, then paper is stamped with it for the purpose of reading it, and in fact can be read then it is forbidden to touch it. On the other hand, it is not seen as writing the Qur'an, paper or cloth cut with scissors in the form of the letters of the Qur'an, on this basis the paper and cloth are not forbidden to touch.

2. Hasyiyat al-Tarmasi:

والمراد بالمكتوب أي حقيقة أو حكما ليدخل الطبع وذلك كلوح

Meaning: The meaning of something that is written includes essential and legal writing so that it can enter the stamp into the meaning of something that is written because the legal stamp is the same as the board.

As for the direct writing criteria, so far the author has not found an explanation in the discussion related to the Mushaf. However, these criteria can be found in other chapters such as the thalaq chapter. At first glance it seems that these criteria are generally accepted. As evidence, apart from the thalaq chapter, this criterion is also used in the buying and selling chapter. On that basis, it seems that these criteria are the criteria that apply in all fiqh chapters. For clarity, the following is the text of the book.

1. Hasyiyat al-Bujairimi 'ala al-Khatib:

وقوله "كتابة"، وضابط المكتوب عليه كل ما ثبت عليه الخط كرق وثوب سواء كتب بحبر أو نحوه أونقر صور الأحرف في حجر أو خشب أو خطها على الأرض، فلو رسم صورتها في هواء أو ماء فليس كتابة في المذهب كما قاله الزيايدي

Meaning: Explanation of the word "writing". The criteria for the media on which to write are any object that can remain or survive writing on it, such as paper and cloth, whether written in ink or otherwise, whether written in the form of letters on stone or wood or outlined on the ground. If the form of writing is made in air or water, it is not considered writing according to the opinion of the school, as stated by al-Ziyadi.

2. Tuhfat al-Muhtaj bi Syarh al-Minhaj:

والكتابة لا على مائع أو هواء كناية فينعقد بها مع النية ولو لحاضر

Meaning: Writing the lafaz of a contract on a medium that is not liquid or air is seen as a kinayah contract, then the contract is valid if it is accompanied by an intention even for people who are present in the assembly.

3. Hasyiyat al-Syarwani ala Tuhfat al-Muhtaj:

(قوله لا على مائع أو هواء) أي أما عليهما فلغو ا ه ع ش. عبارة المغني والكتابة بالبيع ونحوه على نحو لوح أو ورق أو أرض كناية فينعقد بها مع النية، بخلاف الكتابة على المائع ونحوه كالهواء فإنه لا يكون كناية لأنها لا تثبت

Meaning: Explanation of the word "not on liquid or air". If the writing is made in water or air then it is considered invalid the contract, according to quotes from 'Ali al-Syibran Mallasi. As for the editor of the book Mughni: writing a contract of sale and purchase and others on objects such as boards, paper, or land, then it is valid as a kinayah contract, where the legality depends on the intention. On the other hand, writing in liquid or for example like air is not valid as a kinayah contract because writing cannot survive/do not stay on both.

Based on the text of the book above, it can be understood that something is only called writing if it is written directly on the media so that the writing does not disappear. That is, after the writing process is complete, the writing will remain on the media. If these criteria are generally accepted, it can be said that the Mushaf is the writing of the verses of the Qur'an which are written directly on the media which makes the writing of the verse last and permanent. This purpose refers to the essential form of writing as previously mentioned. As for what is legal, it is the writing of the verses of the Qur'an obtained from a stamp which was originally written essentially. Thus, the meaning of the Qur'an is clear in this discussion.

2.2 Al-Qur`an Application and Display Process

The digital al-Qur`an application works by executing commands sourced from the processor stored in the internal memory. The processor executes commands based on the menu selected by the user (user interaction). When the user selects the surah al-Fatihah menu, for example, the processor will run the program command to display the surah al-Fatihah on the screen. The screen that displays the verses will look like a piece of paper on which the verses of the Qur'an are written in ink. Regarding the appearance of the verses of the Qur'an on the smartphone screen, there are three conditions. The first is when a new application is activated (on Create and onStart) and the screen displays the verses according to the user's choice. The second is when other applications are run so that the verses of the Koran that previously appeared are hidden under other applications (on Pause and on Stop). The third is when the user closes the Al-Qur`an application (on Destroy), then the verses that were previously displayed or closed by other applications completely disappear. In this third condition, only machine code from the Qur'an application that is still in the smartphone's internal storage which will be executed again from time to time and the application will enter the on Star state again.

Based on the brief explanation above, it can be understood that the digital Qur'an application is displayed on the smartphone screen through digital image lighting. That is, the Qur'an contained in the application is not something written on a particular medium, but its

appearance in written form comes from the lighting process. Thus, it is clear the nature of the application of the Qur'an and the method used regarding the display process on the smartphone screen.

2.3 The Law of Using the Al-Qur`an Application

Based on the explanation regarding the understanding and purpose of the Mushaf according to the fiqh perspective and the application of the Qur'an on smartphones and the operating system that gives rise to its appearance, it can be understood that between the Mushaf and the application of the Qur'an there is a very contrasting difference. Among the differences that characterize each is that the Mushaf is a verse of the Qur'an which is "written" on a medium for the purpose of studying or reading it, whether on a script, board, paper and others. In essence, the Mushaf must be "written" verses of the Qur'an, in accordance with its requirements. Something new called "writing" must also meet the criteria of "writing" first as quoted from Hasyiyat al-Bujairimi 'ala al-Khathib and Hasyiyat al-Syarwani ala Tuhfat al-Muhtaj above. The application of the Qur'an is not a writing because it does not meet the criteria of writing that has been conveyed above, but it is the result of a beam of light from a digital image, which can appear and disappear according to the menu choices in operation. In the perspective of fiqh, media that displays written verses of the Qur'an are not necessarily called Mushaf, because it needs to be reviewed first whether it meets the criteria of Mushaf or not. As evidence, paper or cloth cut with scissors and forming the letters of the Qur'an is not considered a mushaf as quoted from Hasyiyat al-Syarwani 'ala Tuhfat al-Muhtaj above. On this basis, it is clear that the application of the Qur'an is not a mushaf that has been legalized in fiqh because it does not meet the criteria for a manuscript, especially from the "writing" aspect.

Departing from these differences, the basic law on the application of the Qur'an cannot be equated with the law of the manuscripts, although the application of the Qur'an should not be treated in a form that leads to insulting the Qur'an in the view of 'urf. Contemporary scholars do not agree on the legal application of the Qur'an. Some of them explicitly say that the application of the Qur'an is not a manuscript, so the law of the manuscript does not apply to it. This opinion is quoted by the site islam.nu.or.id from the book Mauqi' al-Islam; Su`al wa Answer. The text is:

هذه الجوالات التي وضع فيها القرآن كتابة أو تسجيلاً لا تأخذ حكم المصحف، فيجوز لمسها من غير طهارة، ويجوز دخول الخلاء بها، وذلك لأن كتابة القرآن في الجوال ليس ككتابتها في المصاحف، فهي ذبذبات تعرض ثم تزول وليست حروفاً ثابتة، والجوال مشتمل على القرآن وغيره

Meaning: Cellphones or smartphones in which the Qur'an is contained, either in written form or audio recordings are not considered as manuscripts. Therefore, it is permissible to hold it in a state of humility and it is permissible to take it to the toilet. This is because the writing of the Qur'an that appears on the cellphone or smartphone is not like the writing in the manuscripts. The writing is an electric vibration or a beam of light that can be seen and lost and is not a permanent letter. More than that, in a cellphone or smartphone there are many programs and applications other than the Qur'an.

The opinion above quite firmly rejects the legal equality between the application of the Qur'an in a cellphone or smartphone with a manuscript. The reason is because the application of the Koran is not a fixed writing like the manuscripts, also because in a cellphone or smartphone there are many other programs and applications. Therefore, touching/holding a cell phone or smartphone in a state of humility and bringing it to the toilet

is not unlawful. Keep in mind, this opinion absolutely allows touching a cellphone or smartphone and bringing it into the toilet in a state of sedation. This means that it is not specified whether the Qur'an application appears on the screen or not.

Another opinion or more accurately called the second opinion in this matter says that cassettes containing audio recordings of the Qur'an are judged to be the same as manuscripts. From this opinion, it can be understood by analogy, if the cassette containing the sound of the verses of the Qur'an is punished as a mushaf, then the writing of the verses of the Qur'an in the form of an application on a smartphone is certainly more important than that, because the Qur'an in recorded cassettes can only be listened to, while the verses of the Qur'an in the form of an application on a smartphone can be seen directly. From the aspect of touching or holding something, things that can be seen directly have a stronger attachment to those who see them than things that are heard. This second opinion was expressly expressed by al-Habib Muhammad ibn Ahmad ibn 'Umar al-Syathiri in his work Syarh al-Yaqut al-Nafis fi Mazhab ibn Idris. Here is the text:

حكم حمل المصحف المسجل على الأشرطة:

ظهر حديثاً في الأسواق أشرطة تسجيل مسجل فيها القرآن الكريم بأكمله يكون المصحف من عشرين شريطاً تقريباً فهل حكم هذا المصحف كحكم المصحف المكتوب؟، الذي أرى أن التسجيل على الشريط يحصل بأحرف منقوشة تثبت على الشريط، وعلى هذا فيكون له حكم المصحف، وقد قامت بعض الجمعيات في مصر بتسجيل هذا المصحف بقرآت مجودة وأصوات جميلة على أسطوانات خاصة وعلى أشرطة كاسيت وتسمى مصحفاً وأعتقد أن له حكم المصحف، والأحوط للمسلم أن يحتاط. فإن قيل إن التسجيل هذا إنما هو الصدى وقد سجل للسمع لا للقراءة، فلو سمعنا أذاناً مثلاً من شريط مسجل هل له حكم الأذان؟، الجواب إنه فعلاً صدى ولكننا لو نظرنا إلى القصد من الأذان حقيقة أليس هو الإعلام؟، وقد حصل به. ولبعض الفقهاء أقوال تعبر عن آرائهم ومفاهيمهم، وليس من الضروري قبولها كقولهم لو نظر إنسان إلى صورة امرأة في امرأة فيجوز له النظر إليها لأنها ليست المرأة التي ينظر إليها، إنما ينظر إلى الصورة في المرأة حتى ولو كانت عارية، فمثل هذا الكلام فيه نظر، ومن الصعب على النفس تقبله

Meaning: This is about the law of carrying a tape recording of reading the Qur'an. In today's markets, tapes have appeared which are recorded in full by the Qur'an, which require about twenty tapes to record all the recitations of the Qur'an. Does this recorded manuscript have the same law as the written manuscript? I see that the recording process on the tape occurs through the engraving of letters attached to the tape, based on this I think that the recording tape has the same law as the Mushaf. Some associations in Egypt have recorded this manuscript with good reading and beautiful voice on special recording machines and cassette tapes, then they named it the Mushaf. For me, the cassette tape has the same law as the mushaf. As a more careful step for every Muslim is that they need to apply the concept of prudence (ihtiyath) in treating the recorded tapes of the Qur'an. If there are any questions, this recording is just an echo only to be heard, not to be read, if we listen to a recorded call to prayer from a cassette for example, does the law for the call to prayer apply to him? The answer is correct that it is the process of an echo, but if we pay attention to the basic purpose of the call to prayer, isn't it to notify the time of prayer? and that notification is achieved through the recording of the call to prayer. Regarding this matter, some fiqh scholars have

explained their thoughts and understandings, but their explanations cannot be accepted directly. For example, their statement regarding a man looking at the image of a woman in the mirror, they said this is not forbidden even though the woman is naked because what is seen is not the woman's real physical appearance, but only her image in the mirror.

III. Discussion

How to Treat the Quran Application

The position and function of the Qur'an other than as a holy book of the Qur'an is as a way of life for those who are pious and as a guide or guidance for humanity (Sinaga, 2020). The position and function of the Qur'an other than as a holy book of the Qur'an is as a way of life for those who are pious and as a guide or guidance for humanity (Fairus, 2018). It has been explained previously that the application of the Qur'an on a smartphone is not punished as a mushaf. The consequence is that when you are having a habit you may touch, bear, or take it to a place that is considered unclean in religion, even though the screen is showing verses from the Qur'an. However, by applying the attitude of ihtiyath so as not to fall into contempt for something related to the Koran, it is necessary to carry out certain procedures in treating the application. The method depends on the condition of the smartphone screen. There are three screen conditions related to the application of the Qur'an as previously explained. However, in relation to ihtiyath, the three conditions can be reduced to two, namely, the first is not displaying the verses of the Qur'an, either because the application is disabled or closed with another application, or the second is displaying the verses of the Koran. In the first condition, it is permissible to touch and bear the smartphone, it is also permissible to take it to a place that is considered dirty because there is no visible verse of the Qur'an, and so it does not reflect an attitude of contempt. Regarding bearing something that has the Qur'an in it, in this condition there is also no problem because it is the same as carrying a Mushaf with other objects that are in a certain container.

As for the second condition, where the smartphone screen is showing verses of the Qur'an, there are differences regarding the attitude of ihtiyath in touching and others. In terms of touching, if on the Mushaf, whatever is in it must not be touched, whether written verses, lines, margins, and the empty part of the written verse, even the cover, then on the smartphone, what should not be touched is only the part that is written the verse. As for the back, its four sides and the empty space of the verse does not matter to the touch. In the case of carrying/carrying a smartphone, it doesn't matter if the device is covered even though the screen is displaying the verses of the Qur'an as long as it doesn't touch the parts that are prohibited from touching, it's the same as carrying the Mushaf with other objects in a certain container which happens to be a mushaf placed on the top of the container and the sheet is open. Regarding bringing the smartphone to a place that is considered dirty, such as in the toilet when the screen displays the verses of the Qur'an, this is not allowed because it can reflect it as an act that leads to insulting something related to the Qur'an. Something that is still related to the Qur'an must still be respected even though at that time it was no longer seen as the Qur'an.

IV. Conclusion

In the perspective of fiqh, the application of the Qur'an in a cellphone or smartphone is not judged as a mushaf, but everyone is obliged to treat it with great care (ihtiyath) so as not to cause an image that leads to humiliation and demeaning of something related to al-Qur'an.

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