

AL-HUDA THE GUIDANCE

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Special Edition



A CURE
FOR MUSIC

& MORE...

THE RIGHTS
& ETIQUETTES
OF THE
GLORIOUS
QUR'AN

ABOUT
AL-HUDA
ACADEMY

JUN/JUL/AUG 2019 | SHAWWAL/DHUL-QA'DAH/DHUL-HIJJAH 1440

THE RIGHTS AND ETIQUETTES OF THE GLORIOUS QUR'AN

By Shaykh-ul-Hadith Hadhrat Mawlana Muhammad Saleem Dhorat hafizahullah

The Glorious Qur'an is no ordinary book; It is the Word of Allah ﷻ. the Sovereign of the Universe, and is very much beloved to Him. Nabi ﷺ has said,

The Qur'an is more beloved to Allah than the Heavens, the Earth and all who are in them (Ad-Darimi)

In another hadith, Nabi ﷺ says,

The virtue of the Qur'an over all other words is like the virtue of Allah over all His creation. (Ad-Darimi)

It is the most exalted book revealed by the Almighty through the most exalted angel upon the most exalted of His creation during the most exalted night in the most exalted of places. Therefore, it deserves special treatment unlike any other book and demands certain etiquettes that must be followed.

Shaykh al-Hadith Mawlana Muhammad Zakariyya rahmatullahi alayhi writes, "... the Noble Qur'an is the word of the Master of masters and Sovereign Ruler of All; it is the Law of the Majestic, Omnipotent Emperor who has never been equalled by anyone or ever

will be... The Noble Qur'an is the word of the beloved and King, which is why we should read it with etiquettes required for both." (Virtues of the Noble Qur'an)

Following these etiquettes not only pleases Allah ﷻ, but also increases one's connection with Him and helps one to progress in Din. On the other hand, neglecting them can bring the displeasure of Allah ﷻ and lead a person to doom. Nabi ﷺ has mentioned,

Indeed Allah ﷻ exalts many people by means of this book and degrades many others by means of the same. (Muslim)

Therefore, I wish to briefly outline below some important rights of the Qur'an and the etiquettes of its recitation:

The rights of the Glorious Qur'an

1. To believe that it is the Word of Allah ﷻ revealed by Him and not the word or writing of any of His creation.
2. To revere it with the utmost respect and to abstain from every form of disrespect towards it.
3. To recite it daily and regularly. The

Huffaz should recite three juz and non-Hafiz should recite one juz daily. In order to accomplish this target, it is necessary to stipulate a specific time. If this target is difficult, then one should start with whatever little amount possible and work one's way towards the aforementioned target.

4. To understand its do's and don'ts. The Qur'an is a message from Allah ﷻ to the believers. Therefore, it is necessary for each person and every person, whether 'alim or not, to understand its message. One should regularly attend the durus of the Qur'an, imparted by authentic and reliable 'Ulama, in one's locality and try to understand what Allah ﷻ is telling us.

5. To accept and practice upon its commands. The Qur'an teaches us how to spend our lives according to the Will of Allah ﷻ. Hence, we should immediately implement what we learn from the Qur'an.

6. To spread its message. After understanding and implementing, the next step is to spread the teachings of the Qur'an as far and wide as possible, starting with one's own family and friends. Nabi ﷺ has said, "The best amongst you is the one who learns the Qur'an and teaches it (to others)." (Al-Bukhari)

7. Take care of the Qur'an. The binding and pages of the Qur'an are very sacred

as they carry the Words of Allah ﷻ. The Qur'an should be covered in the nice clean cloth, which should be washed or changed from time to time, and placed in a clean and elevated place when it is not being recited.

The Etiquettes of Reciting the Noble Qur'an

1. The intention should be sincere. One's intention for reciting the Glorious Qur'an should be solely for the Pleasure of Allah ﷻ.

2. Maintain the love and grandeur of the Glorious Qur'an whilst reciting.

3. Recite the Qur'an with wudhu. It is necessary to have wudhu if a person is reciting the Qur'an whilst handling it. However, if a person is reciting it from memory without touching the Qur'an, then wudhu is not compulsory but highly preferable as it is mustahabb.

4. Use Miswak, 'Allamah As-Suyuti *rahmatullahi alayhi* has stated it is Sunnah to clean the mouth with miswak out of reverence for the Glorious Qur'an.

5. Wear nice and clean clothes and wear Islamic headgear preferably with 'imamah.

6. Use 'itr (perfume)

7. Hold the Qur'an with the right hand and carry it respectfully holding it against the chest.

8. Place the Qur'an in a high place using a pillow, rahal (stand), etc. It should not be placed on the floor or where people tread with their feet.

9. Sit facing the Qiblah as it is mustahabb.

10. Sit in a respectful manner with dignity. Do not sit carelessly nor arrogantly.

11. Sit in a clean place. The best place is the Masjid.

12. Recite the Qur'an with full attention and contemplate that you are reciting the Qur'an for Allah ﷻ and He is listening.

13. Before beginning recitation read,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with Allah from the accursed Shaytan, and

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

(I begin) in the name of Allah, The Most Gracious, The Most Merciful

14. Recite slowly and clearly with Tajweed.

15. Recite audibly when there is no possibility of others being inconvenienced. If someone close by is busy in work, 'ibadah or is resting, then one should recite softly. Furthermore, if there is fear of Riya (ostentation) or 'ujb (self-conceit), then again the recitation should be in a lower tone.

ﷺ mentioned, "Adorn the Qur'an with your beautiful voices." (Abu Dawud) In another hadith Nabi ﷺ mentioned, "The one who does not recite it melodiously is not from amongst us." (Al-Bukhari)

17. Cry whilst reciting. One should cry during the recitation of the Qur'an. If one is unable to cry, then he should at least adopt the behaviour and expression of one crying. Nabi ﷺ has mentioned, "The Qur'an has been revealed with grief (within it). So when you recite it, cry. And if you are unable to cry then adopt and imitate the expression of crying." (Ibn Majah)

18. Ponder upon the meaning. Those who understand the verses of the Qur'an should ponder over its meanings with the intention of implementing the advises into their lives. When coming across verses mentioning the Mercy of Allah ﷻ, one should ask for forgiveness and mercy from Allah ﷻ; and when coming across verses mentioning the anger and punishment of Allah ﷻ, one should seek the refuge of Allah ﷻ. When reciting those verses wherein the splendour and greatness of Allah ﷻ is mentioned, one should say

سُبْحَانَ اللَّهِ .

19. One should not talk during the recitation. If necessity arises, then one should complete the ayah being recited, close... *continued on page 9*



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ABOUT AL-HUDA ACADEMY - BOLTON

Since its establishment, the role of Al-Huda Academy in reviving the spirit of Islaam, amongst the young and old alike; many are familiar with. The service rendered to date and the success of the Academy is nothing but the fadhl of the Almighty.



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Questions & Answers

Q What is the ruling if someone were to say salaam whilst you're reading Qur'an?

A For one to stop his qira'ah of the Qur'an one needs to make an intention to stop however if one was made to stop due to somebody else (e.g through salaam or talking) then this will also be classified as stopping and ta'awwuz should be repeated before continuing.

Q If you were to eat or drink something would you need to read ta'awwuz tasmiyah again?

A Yes. If somebody were to engage in anything which is not associated to their tilawah then at least the ta'awwuz should be repeated and then one should resume the tilawah.

Q How is it to read the Qur'an with tajweed?

A To recite the Qur'an with tajweed is proven by the Qur'an, Ahadith, Ijma' e Ummah. To learn tajweed and then to read the Qur'an according to the rules of Tajwīd is Wajib (Compulsory).

Q Are muslims allowed to read english Qur'an without wudhu?

A Your question 'are muslims allowed to read an english copy of the Qur'an...' could refer to an only english 'Qur'an' without the Arabic in it. If so, there is a consensus amongst the ulama of the Ummah and in particular the four famous Fuqahaa - Imam Abu Hanifah, Imam Shafi, Imam Malik and Imam Ahmad r.a - that publishing such a 'Qur'an' is prohibited. A Qur'an will only be called a 'Qur'an' when there is the Arabic version of the Qur'an in it. If there is just the translation of it in any other language without the arabic text at all, it will not be permissible to publish it.

However, if one does happen to come across a book that contains only the translation of the Qur'an, it will be permissible to touch it without wudhu.

not be permissible to touch the tafseer book without wudhu; otherwise it will be permissible as long as one does not touch the words of the Qur'an."

(Ahsanul Fatawa vol. 2 pg. 27 H.M. Saeed)

In the above mentioned quote, it is stated that if there is more tafseer than Qur'an, it will be permissible to touch it without wudhu, and the translation of the Qur'an that contains no Qur'an will also be in the same ruling as there is no Arabic text.

And Allah Ta'āla Knows Best

continued from page 4... the Qur'an and then speak. Thereafter continue with the recitation after reciting again.

These are a few important **اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ**, if followed, will bring great reward and goodness in one's life. Spiritual progress will become easier and a sense of connection with the Qur'an and its Revealer will be created, May Allah ﷻ grant us all the ability to implement the etiquettes of the Qur'an in our lives. Ameen.

Taken from Riyadhhu Jannah, Vol. 27 No. 4, Apr 2018

Whoever reads tabarakallazi-biyadihil-Mulk [i.e. Surah al-Mulk] every night, Allah will protect him from the torment of the grave. At the time of the Messenger of Allah ﷺ we used to call it al-mani'ah (that which protects). In the Book of Allah it is a surah which, whoever recites it every night has done very well. (An-Nasa'i)

The person who reads tabarakallazi-biyadihil-Mulk and Alif-lam'meen Tanzeel-us-Sajdah between Maghrib and Esha. The reward (for reading these 2 surahs) will be as though he (the reader) had stood awake (during the night of) Laylatul Qadr." (Ibn-Mardawayh, Ruhul-Ma'aani)

Abu Hurairah ؓ narrates that Nabi ﷺ said: Indeed, there is a Surah in the Qur'an having thirty verses, which intercedes for its reciter until he is forgiven. And that Surah is: Tabarakalladhl biyadihil mulk.

A CURE FOR MUSIC

By Mawlana Muhammad Karolia

Rasulullah ﷺ said: “He who does not read the Qur’an in a melodious voice is not from us.” (Bukhari Vol. 2 Pg 1123. Abu Da’ud Vol. 1 Pg 207)

To recite the Qu’ran in a melodious voice is mustahab and has been encouraged in many ahaadith. Thus Rasulullah ﷺ said: “Adorn the Qur’an with your voices.” (Bukhari Vol. 2 Pg 1126)

The narration of Haakim’s Mustadrak and Daarimi’s Sunan have the following addition: “... because a beautiful voice increases the beauty of the Qur’an.”

Rasulullah ﷺ said: “Allah does not listen as attentively to anything as He listens to a Nabi reciting the Qur’an in a melodious voice.” (Bukhari Vol. 2 Pg 1115)

Hadhrat Abu Moosa Ash’ari ؓ a famous Sahabi, used to recite the Qur’an in a very beautiful tone. Rasulullah ﷺ praised him saying that he had been blessed with “a flute from the flutes of Dawood.” (Bukhari Vol. 2 Pg 755)

Note: The word ‘mizmar’ (flute) has not been used in its literal meaning. Hadhrat Dawood ؑ used to recite the Zabur in an extremely beautiful voice. Thus his voice has been described as a flute in the Hadith.

The question however is that the word used in the Hadith for ‘reading in a melodious voice’ is that of ‘taghanni’. The literal translation of this word is ‘to sing’. On the contrary we have been prohibited in the Hadith to sing and read the Qur’an. Although it is understandable that the word ‘taghanni’ has been used figuratively, why has a simpler or more clearer word not been used?

A similar question was posed to the famous Muhaddith, Ibn al-Arabi ؑ to which he replied: “The Arabs used to sing when they mounted their camels, when they sat in their assemblies and in most of their conditions. Thus when the Qur’an was revealed, Rasulullah ﷺ desired that the Qur’an should be their habit rather than singing.” (Sharh-us-Sunnah Vol. 4 Pg 486)

In other words, the Arabs were so infatuated with singing that singing and music was found in basically every aspect of their lives. Thus when the

Qur'an was revealed, Rasulullah ﷺ desired that their habit of singing be substituted by the recitation of the Qur'an. This explanation may be substantiated by the following Hadith narrated by Hadhrat Zaid Ibn Arqam ؓ: "While Nabi ﷺ was walking through an alley in Medina, he passed a youth that was singing. Nabi ﷺ said to him: 'Woe to you, O youth. Why do you not recite the Qur'an in a melodious voice?'" (Ahkaam-ul-Qur'an of Mufti Muhammad Shafe).

Note: The word 'taghanni' has been used in this Hadith as well. Hafiz Ibn Hajr ؓ quotes from Ibn-Ambari that it means to take pleasure and delight just as the singers take pleasure in music. Thus the word music (taghanni) has been used because the same pleasure is experienced (i.e. when reciting the Qur'an) as is experienced when listening to music. (Fath-ul-Bari Vol. 9 Pg 62)

It is for this reason that Hafiz Ibn Qayyim ؓ and Allamah Anwar Shah Kashmir ؓ have regarded excessive recitation of the Qur'an as an excellent cure for music.

Hadhrat Shah Saheb explains: "When a man forms a habit of music it overpowers him until he is unable to refrain from it. That is why you will see the singer always humming to himself. Thus Nabi ﷺ has taught him that the means for refraining from music is that he make the Qur'an his hum and music until the Qur'an overpowers him just as music had overpowered him." (Faiz-ul-Bari Vol. 4 Pg 269)

Conclusion

Let alone Muslims, even non-Muslims often marvel at the sweetness and beauty of the Qur'an, its rhythm, choice of words etc. This sweetness is further enhanced by reciting the Qur'an in a sweet voice as mentioned in the Hadith. In the light of the above, it may be concluded that excessive reading and listening to the Qur'an is an excellent cure for the ailment of music.

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KINDNESS MAKES FRIENDS
KINDNESS IS CONTAGIOUS
KINDNESS IS FREE
KINDNESS CAN CHANGE LIVES
KINDNESS FEELS GOOD
KINDNESS ENDS SADNESS
KINDNESS BROADENS YOUR HORIZONS
KINDNESS IS HABIT-FORMING
KINDNESS MAKES US BETTER PEOPLE
KINDNESS BRINGS MEANING TO OUR LIVES

Anas ibn Malik ؓ narrates that the Prophet ﷺ said,
“Everything has a heart and the heart of the Qur’an is Surah Yasin. So, whoever recites Surah Yasin, Allah will inscribe for him the reward of reciting the Qur’an ten times.”

[Tirmidhi]

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