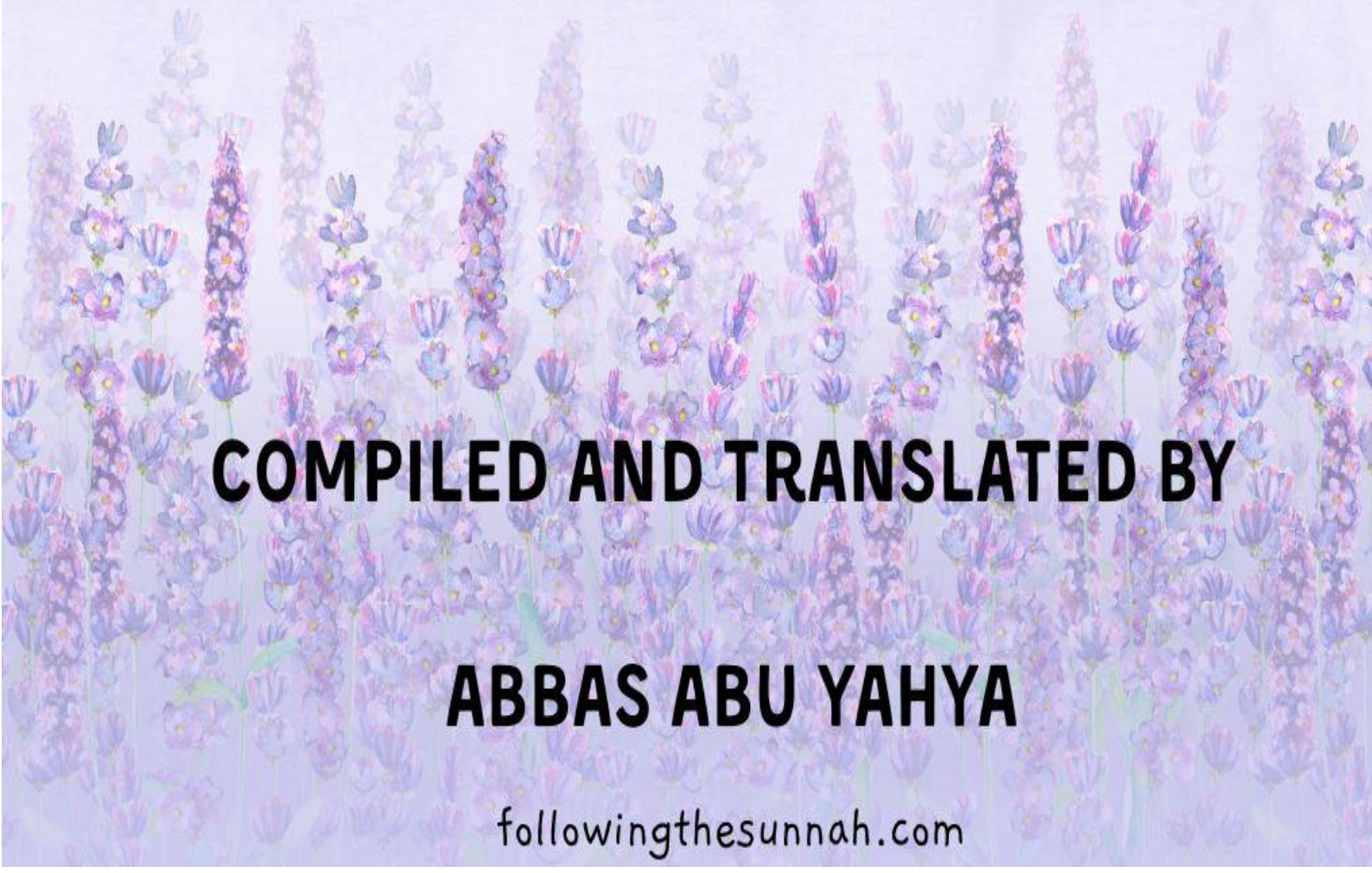


**The Prophet's Beautiful
voice**



COMPILED AND TRANSLATED BY

ABBAS ABU YAHYA

followingthesunnah.com

The Prophet's Beautiful voice

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By

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- Allaah Loves the Recitation of the Prophets
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- Al-Bara RadhiAllaahu anhu said:

سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ: وَالتِّينَ وَالزَّيْتُونَ فِي الْعِشَاءِ، وَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا مِنْهُ أَوْ قِرَاءَةً.

I heard the Prophet ﷺ reciting 'Surah Tin, 'By the fig & olive' in the Isha prayer, I never heard anybody with a voice or recitation better than his.'

[Collected by al-Bukhari and Muslim]

- Shaykh Muhammad bin Ali Adam al-Ethiopi (d. 1442 A.H.) said:

'Regarding the statement: 'I never heard a voice' means that the Messenger sallAllaahu alayhi wa sallam had a beautiful voice.'

[Taken from: Al-Bahr al-Muheet ath-Thajjaj fee Sharh Saheeh al-Imam Muslim bin al-Hajjaj Vol. 8 p.11]

Allaah Loves the Recitation of the Prophets

- From Abu Hurairah RadhiAllaahu anhu that he heard the Messenger of Allaah sallAllaahu alayhi wa sallam saying:

مَا أَذِنَ اللَّهُ لَشَيْءٍ مَا أَذِنَ لِنَبِيِّ حَسَنِ الصَّوْتِ يَتَغَنَّى بِالْقُرْآنِ ،
يَجْهَرُ بِهِ

'Allaah did not listen to anything like what He listened to a Prophet with a good voice reciting the Qur'aan aloud.'

[Collected by Bukhari and Muslim]

- Al-Baghawi said:

"قوله (ما أذن الله لشيءٍ كأذنه) يعني : ما استمع الله لشيءٍ
كاستماعه ، والله لا يشغله سمع عن سمع ،

Regarding the saying of the Prophet:

ما أذن الله لشيءٍ كأذنه

'Allaah did not listen to anything like what He listened to...' means Allaah did not hear anything like what He listened to.

Allaah is not busied or preoccupied from hearing something or listening to someone else.'

[Sharh as-Sunnah 4/484]

- Al-Hafidh Ibn Katheer said:

'The meaning is that Allaah Ta'ala does not listen to anything like what He listens to of a recitation of a Prophet reciting aloud with a good voice.

This is because combined in the recitation of the Prophets is a beautiful voice due to their complete creation and perfect awe and reverence of Allaah.

And that it is the aim and goal in this. Allaah Subhanahu wa Ta'ala hears the voices of all the worshippers, the righteous and the evil ones.

As Aeysha RadhiAllaahu anha said:

سبحان الذي وسع سمعه الأصوات

'Glory be to Allaah whose hearing is vast to hear all voices.'

However, Allaah hearing the Recitation of His believing worshippers is greater.

Like Allaah Ta'ala said:

(وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ
وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا
إِذْ تُفِيضُونَ فِيهِ) الْآيَةُ ،

«Neither you (O Muhammad) do any deed nor recite any portion of the Qur'aan, - nor you (mankind) do any deed (good or evil), but We are

Witness thereof, when you are doing it.﴾

[Yunus:61]

Also, Allaah listening to the Recitation of His Prophets is deeper, as is shown by this great hadeeth.

[Fadail al-Qur'aan p.114]

- From Jabir bin Abdullaah who said the Messenger of Allaah sallAllaahu alayhi wa sallam said:

إن من أحسن الناس صوتًا بالقرآن الذي إذا سمعته يقرأ،
رأيت أنه يخشى الله

'Indeed from the best of people who recite the Qur'aan is the one who when you hear him recite, you see that he has awe and fear of Allaah.'

[Collected by Ibn Majah & graded Saheeh by Al-Albaani in Saheeh al-Jamia 2202]

A weak Hadeeth:

- From Qatada who said:

'Allaah did not send a Prophet except that he had a handsome face, a beautiful voice, your Prophet sallAllaahu alayhi wa sallam had a handsome face, a beautiful voice, which was strong and did not waiver.'

[Collected by Tirmidhi in Shamail al-Muhammadeeyah & graded Da'eef by Al-Albaani 274]

From Authentic Sources:

From Abu Ishaq who said I heard al-Bara say:

that the Messenger of Allaah- sallAllaahu alayhi wa sallam – was the handsomest of all

the people and had the best appearance. He was neither very tall nor was he short.

[Reported by Bukhari in 'The Book of the Excellence of the Prophet and His Companions']

More beautiful than the moon

Also from Jabir bin Samrah who said:

(رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي لَيْلَةٍ إِضْحِيانٍ
(مُضِيئَةٍ مَقْمَرَةٍ) وَعَلَيْهِ حُلَّةٌ حُمْرَاءُ فَجَعَلْتُ أَنْظُرُ إِلَيْهِ وَإِلَى
الْقَمَرِ فَلَهُوَ عِنْدِي أَحْسَنُ مِنَ الْقَمَرِ)

“I saw the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- on a moon lit night wearing a red upper and lower garment. I looked at him and at the moon and to me he was more beautiful than the moon.”

[Collected by Tirmidhi- Saheeh Albaani Sham p.27]

[I looked at him and at the moon]

AbdurRazzaq al-Abbad said:

' meaning he looked at the beauty of the face of the Messenger -*sallAllaahu alayhi wa sallam*- and the beauty of the moon and then compared the two beauties.'¹

[and to me he was more beautiful than the moon]

AbdurRazzaq al-Abbad said:

'Meaning that he found the beauty of the Messenger -*sallAllaahu alayhi wa sallam*- far superior than the beauty of the moon.'²

AbdurRazzaq al-Abbad said:

'The similitude here is one which brings closer the meaning and clarity except that Allaah Azza wa Jal - had indeed clothed the Prophet -

¹ [Sharh Shamail an-Nabi P.35]

² [Sharh Shamail an-Nabi P.35]

sallAllaahu alayhi wa sallam- with a face of great beauty. Amazing beauty far greater than the beauty of the moon.¹³

I never ever saw anything more beautiful than him

Al-Baraa ibn 'Aazib said:

(كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَجُلًا مَرْبُوعًا بَعِيدَ مَا بَيْنَ
الْمَنْكَبَيْنِ عَظِيمِ الْجُمَّةِ إِلَى شَحْمَةِ أُذُنِهِ عَلَيْهِ حُلَّةٌ حُمْرَاءُ مَا
رَأَيْتُ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ وَفِي رِوَايَةٍ عَنْهُ قَالَ: (مَا رَأَيْتُ مِنْ
ذِي لِمَّةٍ فِي حُلَّةٍ حُمْرَاءٍ أَحْسَنَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ - لَهُ شَعْرٌ يَضْرِبُ مَنْكَبَيْهِ بَعِيدُ مَا بَيْنَ الْمَنْكَبَيْنِ لَمْ يَكُنْ
بِالْقَصِيرِ وَلَا بِالطَوِيلِ)

“The Messenger of Allaah-*sallAllaahu alayhi wa sallam*- was a man who had much hair and he was of medium build. He had fairly wide shoulders and he had a lot of hair that reached

³ [Sharh Shamail an-Nabi P.36]

his earlobes. He was wearing a red cloak garment made up of an upper garment and a lower waist wrap. I never ever saw anything more beautiful than him.”

And in another narration from al-Baraa who said:

'I never saw someone with hair up to his earlobes in a red cloak garment better than the Messenger of Allaah -sallAllaahu alayhi wa sallam. His hair would fall on his shoulders, he had wide shoulders, he was not short or tall.'

[Collected by Bukhari, Muslim, Abu Dawood, Tirmidhi, Nisa'ee, Ibn Majah. Albaani declared it to be Saheeh p.14]

The Prophet's Beauty

1- From al-Bara:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ وَجْهًا ،
وَأَحْسَنَهُ خَلْقًا

'The Messenger of Allaah -*sallAllaahu alayhi wa
sallam*- had the most beautiful of faces and the
best physical form.'⁴

2- From Anas bin Malik who said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ، وَكَانَ أَجْوَدَ
النَّاسِ، وَكَانَ أَشْجَعَ النَّاسِ،

'The Messenger of Allaah -*sallAllaahu alayhi wa
sallam* was the best of the people, he was the
most generous of the people and he was the
bravest of the people.'⁵

⁴ [Collected by Bukhari and Muslim]

⁵ [Saheeh Muslim]

Imam Nawawi said:

فيه بيان ما أكرمه الله تعالى به من جميل الصفات ، وأن هذه
صفات كمال .

'This is an explanation of what Allaah Ta'ala
honoured him with of beautiful attributes and
they are characteristics of perfection.'

3 - From Ka'ab bin Malik -*radiAllaahu anhu*- who
said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سُرَّ اسْتَنَارَ وَجْهُهُ ، حَتَّى
كَأَنَّهُ قِطْعَةُ قَمَرٍ، وَكُنَّا نَعْرِفُ ذَلِكَ مِنْهُ

'When the Messenger of Allaah -*sallAllaahu
alayhi wa sallam*- would become happy his
face would become illuminated so much so
that it was as if it was a piece of the moon and

we would recognise when he would be happy.⁶

○ The Believers in this Dunyaa

Shaykh ul-Islaam Ahmad bin AbdulHaleem Ibn Taymeeyah (d.728 A.H.) -*Rahimullaah*- said:

Allaah Ta'ala said describing the believers in this Dunyaa:

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ
بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا
سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ

<< Muhammad is the Messenger of Allaah,
and those who are with him are severe against
disbelievers, and merciful among themselves.

⁶ [Bukhari & Muslim]

You see them bowing and falling down
prostrate (in prayer), seeking Bounty from
Allaah and (His) Good Pleasure. The mark of
them (i.e. of their Faith) is on their faces
(foreheads) from the traces of (their)
prostration (during prayers). >>

So this is the mark on the faces of the believers.
The word 'mark' means a sign, and it is originally
from the word 'al-Wasama' (stamp, mark, sign)
and it is mostly used to mean beauty, as is
mentioned in describing the Prophet -
sallAllaahu alayhi wa sallam- as being 'Waseem
Qaseem' (very handsome and radiant).'

[Al-Isteeqamah 198-199]

ARABIC Reference

قال البراء رَضِيَ اللهُ عَنْهُ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ: وَالتَّيْنِ وَالزَّيْتُونِ فِي الْعِشَاءِ، وَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا مِنْهُ أَوْ قِرَاءَةً.

[صحيح البخاري ٧٦٩ ومسلم (٤٦٤)]

قال الشيخ محمد بن علي بن آدم الأثيوبي

وقوله: (فَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا مِنْهُ) فيه أنه -صلى الله عليه وسلم- كان حسن الصوت،

وقد أخرج الترمذي في "الشمايل"، عن قتادة، قال: "ما بعث الله نبياً إلا حسن الصوت"، وزاد قوله: "وكان نبيكم حسن الوجه، حسن الصوت."

قال الحافظ العراقي -رَحِمَهُ اللهُ- في "تخريج أحاديث الإحياء":
ورويناه متصلًا في "الغيلانيات"، من رواية قتادة، عن أنس،
والصواب الأول، قاله الدارقطني، ورواه ابن مردويه
في "التفسير" من حديث علي بن أبي طالب -رضي الله عنه-،
وطرقه كلها ضعيفة. انتهى (١)، والله تعالى أعلم بالصواب، وإليه
المرجع والمآب، وهو حسبنا ونعم الوكيل.

كتاب البحر المحيط الشجاع في شرح صحيح الإمام مسلم بن
الحجاج

V. 8 p.11

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ : (مَا أَدِنَ اللَّهُ لِشَيْءٍ مَا أَدِنَ لِنَبِيِّ حَسَنِ الصَّوْتِ يَتَغَنَّى
بِالْقُرْآنِ ، يَجْهَرُ بِهِ).

[رواه البخاري (٦٩٨٩) ومسلم (1319)]

وقال البغوي رحمه الله : " قوله (ما أذن الله لشيء كآذنه) يعني : ما استمع الله لشيء كاستماعه ، والله لا يشغله سمع عن سمع ، يقال : أذنتُ للشيء آذنُ أذنًا : إذا سمعت له " انتهى من "شرح السنة " (4/ 484).

وقال ابن كثير رحمه الله : " ومعناه أن الله تعالى ما استمع لشيء كاستماعه لقراءة نبي يجهر بقراءته ويحسنها ، وذلك أنه يجتمع في قراءة الأنبياء طيب الصوت لكمال خلقهم وتمام الخشية ، وذلك هو الغاية في ذلك ، وهو سبحانه وتعالى يسمع أصوات العباد كلهم برهم وفاجرهم ، كما قالت عائشة رضي الله عنها : سبحان الذي وسع سمعه الأصوات ، ولكن استماعه لقراءة عباده المؤمنين أعظم ؛ كما قال تعالى : (وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ) الآية ، ثم استماعه لقراءة أنبيائه أبلغ ؛ كما دل عليه هذا الحديث العظيم ، ومنهم من فسر الأذن ها هنا بالأمر ، والأول أولى ؛ لقوله : (ما أذن الله لشيء كآذنه لني يتغنى بالقرآن) أي يجهر به ، والأذن :

الاستماع ؛ لدلالة السياق عليه " انتهى من "فضائل القرآن"
ص ١١٤.

إن من أحسن الناس صوتًا بالقرآن الذي إذا سمعته يقرأ ، رأيت أنه
يخشى الله

الراوي : جابر بن عبد الله | المحدث : الألباني | المصدر : صحيح
الجامع

الصفحة أو الرقم: ٢٢٠٢ | خلاصة حكم المحدث : صحيح

عن قتادة قال: ((ما بعث الله نبيا إلا حسن الوجه، حسن الصوت،
وكان نبيكم صلى الله عليه وسلم حسن الوجه، حسن الصوت،
وكان لا يرجع)).

[حكم المحدث الألباني : ضعيف مختصر

الشماثل الصفحة أو الرقم : ٢٧٤]