

Chapter on the recital of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

The manner in which Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam recited and the importance he attached to the tarteel (distinct and clear intonation) and tajweed (recital with established rules of pronunciation and intonation) in reciting the Qur-aan is mentioned here. Eight ahaadith are mentioned in this chapter.

(297) Hadith Number 1.

Ya'laa bin Mamlak Radiyallahu 'Anhu says: "He asked Ummul Mu'mineen Sayyiditina Ummi Salamah Radiyallahu 'Anha about the recital of Rasulallah Sallallahu 'Alayhi Wasallam". She replied: "He recited every word separately and clearly".

Commentary

When Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam recited he uttered every word distinctly and clearly. Sayyiditina Ummi Salamah Radiyallahu 'Anha may have described this verbally, it may also be possible that she demonstrated the manner in which Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam recited, wherefrom this explanation is apparent. The commentators on hadith give two explanations. The second explanation seems more appropriate. A hadith of this nature is mentioned by Sayyiditina Ummi Salamah Radiyallahu 'Anha in hadith number three of this chapter, wherein she demonstrates how Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam recited.

(298) Hadith Number 2.

Qataadah Radiyallahu 'Anhu reports: "I inquired from Anas Radiyallahu 'Anhu: 'How was the recital of Rasulallah Sallallahu 'Alayhi Wasallam?' He replied: 'He recited (The words of madd) with a madd'".

Commentary

The words that are to be recited with madd were recited with a madd (long intonation). This can only be done if one recites steadily, and with care. It is difficult to pronounce the madd if one recites hastily. From this, both things are apparent. One should recite steadily, and recite the madds where they appear. The commentators of hadith have written

that there are laws governing the recital of the madd. These are described fully in the books of tajweed. It is necessary to implement them. In our times the Qurraa (Qaaris) stretch the madd so much, overdoing it. Only the things that are done according to its laws and fundamentals are correct. Excess or deficiency are both abhorred.

(299) Hadith Number 3.

Ummi Salamah Radiyallahu 'Anha reports: "Rasulullah Sallallahu 'Alayhi Wasallam recited every aayah separately. He recited 'Alhamdulillaahi Rabbil 'Aa-lameen' and paused, then recited 'Ar Rahmaanir Raheem' and paused. Then paused after reciting 'Maaliki Yawmiddeen'".

Commentary

Briefly, he recited every aayah distinctly, and with ease. There is a difference of opinion among the Qurraa, that is it afdal (better) to take a breath after the recital of every aayah or not? Maulana Gangohi has written a special booklet 'Raddut Tughyaan fi Awqaafil Qur-aan' in Urdu, which is quite comprehensive. This book is beneficial for the masaa-il of this nature.

(300) Hadith Number 4.

'Abdullah bin Abi Qays Radiyallahu 'Anhu reports: "I inquired from 'Aayeshah Radiyallahu 'Anha about the recital of Rasulullah Sallallahu 'Alayhi Wasallam, did he recite softly or audibly? She replied: 'He recited in both ways'. I said: 'Alhamdulillaah, (Praise be to Allah), who has accorded us easiness in the matter'". (According to the situation whatever was proper, reciting softly or audibly was adopted).

Commentary

This question, as has been mentioned in the Jaami' Tirmidhi, is regarding the recital at the time of tahajjud. Sayyidatina 'Aayeshah Radiyallahu 'Anha replying that he recited both softly and audibly, may also mean that he recited both tones in the same night.

This is also correct that in one night he recited the entire salaah audibly, and on another night he recited the entire salaah softly. Both are correct, and there is no harm in reciting in both manners. At times it is better to recite audibly, especially where it is intended to persuade others, or it will create strength to recite. Where there is a possibility that one will be troubled, or where it is doubted that this will create pride, it is better not to recite audibly as it is important to consider those present. When sometimes both are of the same nature, then it is

advisable to recite in a slightly audible tone. It was the practice of Sayyidina Abubakr Radiyallahu 'Anhu to recite softly in the tahajjud. Sayyidina 'Umar Radiyallahu 'Anhu used to recite audibly. Once Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed both at night and witnessed the practices of both. When they attended the noble gathering of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in the morning Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam discussed this. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said to Sayyidina Abubakr Radiyallahu 'Anhu. "When I passed you, you were reciting softly". He replied: "That great being with whom I was conversing was listening". Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam then said to Sayyidina 'Umar Radiyallahu 'Anhu: "When I passed you, you were reciting loudly". Sayyidina 'Umar Radiyallahu 'Anhu replied: "The intention was to awaken those who were carelessly sleeping, and to keep away the shaytaan". Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam approved the explanations of both, and said to Sayyidina Abubakr Radiyallahu 'Anhu "Raise your voice a little" and to Sayyidina 'Umar Radiyallahu 'Anhu: "Lower your voice a little".

(301) Hadith Number 5

Ummi Haani Radiyallahu 'Anha reports: "I heard Rasulullah Sallallahu 'Alayhi Wasallam reciting (the Qur-aan in the Masjidul Haraam) at night, while I was on the rooftop of my house".

Commentary

This will mean that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam recited very clearly and with an audible tone, that I could hear it on the rooftop of my house. Normally at night due to quietness the voice travels quite a distance. On the rooftop which is open it could be heard better, especially when the house is near.

(302) Hadith Number 6.

'Abdullah bin Mughaffal Radiyallahu 'Anhu says: "I saw Rasulullah Sallallahu 'Alayhi Wasallam riding his camel on the day when Makkah was conquered, he was reciting:

"Lo! We have given thee (O Muhammad) a signal victory, That Allah may forgive thee of thy sin that which is past and that which is to come, . . ."—*Surah Fath: 1-2*

He says: "He read it and repeated it". Mu'aawiyah bin Qurrah Radiyallahu 'Anhu (who is a narrator in the chain of this hadith) says:

“If I did not fear that the people would surround me, I should have recited it in the same tone”.

Commentary

According to the ‘Arabic language tar-jee’ means to return or repeat. It means that the sound is repeated. The tafseer (commentary) of it is related by Sayyidina ‘Abdullah bin Mughaffal Radiyallahu ‘Anhu himself as Aa-Aa. Some of the ‘ulama state that it means to clear the voice and recite. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was very happy on the conquest of Makkah, and it becoming Daarul Islaam, therefore he was reciting with enjoyment. The research of my late father—May Allah fill his grave with nur—is that since Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was sitting on a camel, its walking and moving made it seem that the sound was being repeated. For this reason Sayyidina ‘Abdullah bin Mughaffal Radiyallahu ‘Anhu explained it as Aa-Aa and Sayyidina Mu’aawiyah Radiyallahu ‘Anhu did not attempt to demonstrate it, because he feared people would begin gathering around him. According to this explanation it will not contradict the following hadith. This humble servant prefers this explanation, because according to the first explanation it will mean to recite clearly and with a good melodious voice, then what fear shall there be that of people gathering around. It is necessary to recite the Qur-aan correctly, wherein there is no singing tune. In many ahaadith under different headings it has been stressed that the Qur-aan must be recited with tarteel and a good intonation. I have compiled some of these ahaadith in my kitaab ‘Chehl Hadith’. Those who are interested may read it.

(303) Hadith Number 7.

Qataadah Radiyallahu ‘Anhu narrates that Allah gave to every Nabi that He had sent a beautiful feature and beautiful voice. Your Nabi Sallallahu ‘Alayhi Wasallam also had a beautiful feature and a beautiful voice. Rasulullah Sallallahu ‘Alayhi Wasallam did not recite in a melodious tone as singers do.

Commentary

Apparently this hadith seems to contradict the previous one, explained in the commentary of the previous hadith. It meant that he did not repeat the sound whilst reciting. Some of the ‘ulama take this to mean as singing and reciting, and that it has been prohibited in many ahaadith to recite with a singing tone.

(304) Hadith Number 8.

Ibn 'Abbaas Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam raised his voice only to the extent, that it might have been possible that if he recited in the house, those in the courtyard might be able to listen".

Commentary

The voice did not reach beyond the courtyard. The reciting of the Qur-aan softly and audibly are both better according to the circumstances. On a correct and suitable occasion, or where for a reason it is desirable to recite audibly, there one should recite audibly. If there exist a fear that it will create show etc., there one should recite softly. The object is that according to circumstances it keeps changing, therefore, Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam has said the one that recites the Qur-aan audibly is like the one that openly gives sadaqah, and the one who recites softly is like the one who gives sadaqah secretly. Concerning sadaqah, at times it is better to openly reveal the giving of it and at times it is better to conceal it. Circumstances should be taken into consideration, which change from time to time. This rule applies to the reciting of the Qur-aan also.

باب ما جاء في بكاء رسول الله صلى الله عليه وسلم

٣٠٥ - (١) حدثنا سويد بن نصر ، حدثنا عبد الله بن المبارك عن حماد بن سلمة عن ثابت عن مُطَرَف وهو ابن عبد الله بن الشَّخِير عن أبيه قال: أتيت رسول الله صلى الله عليه وسلم وهو يصلي ولجوفه أزيزٌ كأزيزِ المِرْجَلِ مِنَ البُكَاءِ ،

٣٠٦ - (٢) حدثنا محمود بن غيلان ، حدثنا معاوية بن هشام ، حدثنا سفيان عن الأعمش عن إبراهيم عن عبيد عن عبد الله بن مسعود قال: قال لي رسول الله صلى الله عليه وسلم: إقرأ عليّ ، فقلت: يا رسول الله اقرأ عليك وعليك أنزل ، قال: إني أحبُّ أن أسمع من غيري ، فقرأت سورة النساء حتى بلغت وجئنا بك على هؤلاء شهيدا ، قال: فرأيت عيني رسول الله تهملان ،

٣٠٧ - (٣) حدثنا قتيبة ، حدثنا جرير عن عطاء بن السائب عن أبيه عن عبد الله بن عمرو قال: انكسفت الشمس يوما على عهد رسول الله صلى الله عليه وسلم ، فقام رسول الله صلى الله عليه وسلم يصلي حتى لم يكد يركع ثم ركع فلم يكد يرفع رأسه ثم رفع رأسه فلم يكد أن يسجد ثم سجد فلم يكد أن يرفع رأسه ثم رفع رأسه فلم يكد أن يسجد ثم سجد فلم يكد أن يرفع رأسه فجعل ينفخ ويكي

، ويقول: رَبِّ أَلَمْ تُعَذِّبْنِي أَنْ لَا تُعَذِّبَهُمْ وَأَنَا فِيهِمْ ، رَبِّ أَلَمْ تُعَذِّبْنِي أَنْ لَا تُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ وَنَحْنُ نَسْتَغْفِرُكَ ، فَلَمَّا صَلَّى رَكَعَتَيْنِ أَنْجَلَتِ الشَّمْسُ ، فَقَامَ فَحَمَدَ اللَّهَ تَعَالَى وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَيْنِ مِنْ آيَاتِ اللَّهِ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا انْكَسَفَا فَافْرَعُوا إِلَى ذِكْرِ اللَّهِ تَعَالَى ،

٣٠٨ - (٤) حدثنا محمود بن غيلان ، حدثنا أبو أحمد ، حدثنا سفيان عن عطاء بن السائب عن عكرمة عن ابن عباس قال: أخذ رسول الله صلى الله عليه وسلم ابنة له تقضى فاحتضنها فوضعها بين يديه فماتت وهي بين يديه وصاحت أم أيمن ، فقال يعنى النبي صلى الله عليه وسلم: أتبكين عند رسول الله ، فقالت: أأست أراك تبكى ، قال: إني لست أبكى إنما هي رحمة ، إن المؤمن بكل خير على كل حال ، إن نفسه تُنزع من بين جنبيه وهو يحمد الله تعالى ،

٣٠٩ - (٥) حدثنا محمد بن بشار ، حدثنا عبد الرحمن بن مهدي ، حدثنا سفيان عن عاصم بن عبيد الله عن القاسم بن محمد عن عائشة: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبَّلَ عَثْمَانَ بْنَ مِظْعُونَ وَهُوَ مَيِّتٌ وَهُوَ يَبْكِي أَوْ قَالَ: عَيْنَاهُ تُهْرَقَانِ ،

٣١٠ - (٦) حدثنا إسحاق بن منصور ، أخبرنا أبو عامر ، حدثنا فليح وهو ابن سليمان عن هلال بن علي عن أنس بن مالك قال: شهدنا ابنة لرسول الله صلى الله عليه وسلم

ورسول الله صلى الله عليه وسلم جالس على القبر ، فرأيت عينيه
تدمعان فقال: أفيكم رجل لم يقارف الليلة قال أبو طلحة أنا ، قال
أنزل فنزل في قبرها ،

Chapter on the weeping of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

A person weeps (cries) because of some reason. At times one cries because of mercy and kindness; at times because of fear; sometimes because of fondness and love; sometimes due to intense happiness; sometimes due to pain or sorrow; at times due to the oppression of someone. Among these there is the crying of taubah (repentance) which is a result of some sin committed; one type of crying is due to nifaaq (hypocrisy), which is done for show, where one cries in ṣalaah so that others may feel that that person is crying due to piety; humbleness etc.; one type of crying is for a request, for instance where one cries for a dead person without taking any remuneration; one is to cry for a remuneration where one is paid to cry at the house of a dead person as is the custom in some areas; one type of crying is the crying of acceptance where one sees another crying and after seeing this also begins to cry, etc. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam mainly cried due to the fondness and love for a deceased person, or for fear of, on behalf of the ummah, or because of the fear or longing for Allah Ta'aala, as will be seen in the narrations. Only these types of crying are praiseworthy. The mashaa-ikh have written, one type of crying is called a lie, that is the crying of a person after committing a sin, but thereafter does not refrain from that sin. The commentators on hadith write the crying of Sayyidina Daawud 'Alayhis Salaam was due to sorrow. The crying of Sayyidina Ebrahim 'Alayhis Salaam was due to a desire, and the crying of Sayyidina Rasulullah Sallallahu 'Alayhi