

waahya) in Your name I die and live. And when he got up he would say: Al hamdu lillahi -ladhi ahyana ba'da ma amatana Wa' ilaihin – nushur. All thanks and praise be to Allah who has given us life after causing us to die (i:e sleep)and unto him is the Resurrection.

*•It was narrated by Al Bukhari in the book of invocations (11:6314) and in the book of Monotheism (13:7394), Abu Dawud in the book of Al Adab (4:5049) and At Tirmidhi in the book of invocations (5:3417) and said: it is hadith hasan sahih and it was also narrated by Ibn Majah in the book of supplication (2:3880) and An Nisa'i page (447). It was also narrated by Muslim in the book of Al dhikr (4:59/2083).*

**246).. From A'isha (may Allah be pleased with him) who said: Whenever the Prophet (may peace and blessings of Allah be upon him) went to bed every night, he used to cup his hands together and blow over them after reciting surat Al -Ikhlas, surat Al- Falaq and surat An Nas and then rub his hands over whatever parts of his body he was able to rub, starting with his hands, face and front of his body. He used to do that three times.**

*•It was narrated by Al Bukhari in the book of the virtues of Quran (8:5017) and in the book of invocations (5:3402) and said: it is a hadith hasan gharib sahih, and it was also narrated by Abu Dawud in the book of Al Adab (4:5056), Ibn Majah in the book of the supplication (2-3875), Imam Ahmad in Al Musnad (6:116-104) and An Nisa'i (page :462) from Uqaiul, from ibn Shihab, from A'isha. The hadith is correct (sahih) as the scholars of hadith stated.*

**247).. From Ibn Abbass (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of**

Allah be upon him) slept till he snored. It was nature of the Messenger of Allah that he snored when he slept. Bilaal (may Allah be pleased with him) gave the call to prepare for the prayer. The messenger of Allah (peace and blessings of Allah be upon him) awakened and performed the prayer with ablution.

**“This hadith has a detailed incident”**

*•it was narrated by Al Bukhari in the book of ablution (1/138) and in the book of the call for prayer (Al Adhan) (2:859) and the book of invocations (11:6316), Muslim in the book of the prayer of the traveler (1:181:525/526), An Nisa'i (2:/120), Abu Dawud in the book of Al Adab (4:5043), Ibn Majah in the book of purification (1:508), and Imam Ahmad in Al Musnad 1:22/234/245/284/383) on the authority of Ibn Abbass. The hadith is sahih (correct) as the scholars of hadith stated.*

**248).. From Anas {May Allah be pleased with him } who said: When Allah’s Messenger went to bed, he recited this du‘aa {supplication}: Praise be to Allah Who gave us food and drink, provided us sufficiently, and gave us a place for shelter! How many there are who have neither a provider nor a shelter!**

*•It was narrated by Muslim in the book of the remembrance of Allah {4/64/2085}, At-Tirmidhi in the book of supplications {5/3396}, and said it is hadith hasan sahih gharib. Abu Dawud in the book of Adab {4/5053}, An Nisa'' page {467} and Imam Ahmad in his Musnad {3/ 167/253}.*

**249).. From Abu Qataadah (may Allah be pleased with him) who said: If the Messenger of Allah (peace and blessings of Allah be upon him) made an early journey - break in the last portion of the night on his travels, he slept**

on his right side. If he was staying there till before the morning, he lifted his right arm, put his head on it and slept.

*•It was narrated by Imam Muslim in the book of the Mosque (1:311/472), Imam Ahmad Al Musnad (5:309), Ibn Khudhamah in his sahih (410), Ibn Hibban in his Sahih (8:118/119) and Al Hakim in Al Mustadraq and said: it is a hadith sahih.*

#### **Chapter 40**

**Chapter on the worship and devotions of the Messenger of Allah (peace and blessings of Allah be upon him).**

**250).. From Al Mughira bin Shubah (may Allah be pleased with him) who said: The Prophet (may peace and blessings of Allah be upon him) used to stand in prayer till his feet swelled. He was asked why he undergoes such great difficulties, whereas Allah has forgiven his past and future sins. The Messenger of Allah answered: "Should I not be a thankful slave?"(1)**

*•It was narrated by Al Bukhari in the book of the night prayer (3/1130) and in the book of Tafsir (8/4836), Muslim in the book of the hypocrites (4:79/2171), At Tirmidhi in the book of prayer (2:412) and said: hadith of Al Mughira bin Shubah is hadith hasan (fine) sahih (correct). It was also narrated by An Nisai (3/1643), Ibn Majah in the book of performing of the prayer (1/1419), Imam Ahmad in Al Musnad (4:251/255) and Ibn Khudhamah in his Sahih (2:1182).*

**251).. From Abu Hurairah (may Allah be pleased with him) who says: The Messenger of Allah (peace and blessings of Allah be upon him) performed so many optional prayers that his legs swelled until someone said to**

him: you take so many pains, whereas you have been given the good news that your past and future sins have been forgiven? The Messenger of Allah (may peace and blessings of Allah be upon him) replied: Should I not be a grateful servant?

*•It is a fine tradition. It was narrated by Ibn Khudhaima in his sahih [2-1184]. The chain of the transmission is hasan [fine] as Al Hafiz said in Al fat'h}{3/20}.*

252).. From Abu Hurairah (May the peace and blessings of Allah be upon him) performed such a long prayer that his legs became swollen. He was asked : you perform such long prayers, whereas all your past and future sins have been forgiven? The Messenger of Allah (may peace and blessings of Allah be upon him) replied: Should I not be an appreciative servant?

*•It is a righteous tradition. It was narrated by Ibn Majah in the book of performing of the prayer 1420 and according Az Zawa'id, the isnad of the hadith transmitted by Abu Hurairah is Qawi (strong). Muslim has argued from all of his traditions {the authors of the six books called {sifah as-Sitta} { except Abu Dawud} have transmitted it from the hadith of Mughirah, while At-Tirmidhi has transmitted it from the hadith of Jabir.*

253).. From Aswad bin Yazeed (may Allah be pleased with him) who said that he enquired from A'isha (may Allah be pleased with her) regarding the prayer of the Messenger of Allah (may peace and blessings of Allah be upon him) at night? She replied: The Messenger of Allah (may peace and blessings of Allah be upon him) slept (after the night prayer (eshaa) for the first half portion of the night. He then awakened and performed the night prayer (tahajjud)

till the time of (suhur), thereafter he performed the (Witr salat). He then went to his bed. If he had a desire, he went to his wife. When he heard the call for the prayer (the adhaan), he got up. If he was in a state of janaabah (requiring ghusl) he performed ghusl. If not, he performed ablution and went to the prayer.

*•It was narrated by Al Bukhari in the book of the night prayer (3:1146), Muslim in the book of the travelers (1:129/5/0), An Nisa'i in the book of the day and the night (3:1679) and At Tirmidhi in the book of the purification (1/118) that the Messenger of Allah used to sleep in the state of janaabah without performing Ghusl (complete washing). It was also narrated by Imam Ahmad in Al Musnad (6:176) from Abu is'haq from Aswad. The hadith is sahih (correct) as the scholars of hadith stated.*

254).. From Ibn Abbass (may Allah be pleased with him) who narrated: Once I passed the night in the house of Maimuna (his aunt). I slept across the bed while Allah's Apostle (peace and blessings of Allah be upon him) and his wife slept length wise. The Prophet (may peace of Allah be upon him) slept till nearly midnight and woke up rubbing his face and recited ten verses from surat Al Imran. Allah's Apostle (may peace and blessings of Allah be upon him) went towards a leather skin and performed ablution in the most perfect way and then stood for the prayer. I did the same thing and stood beside him. The Prophet (may peace and blessings of Allah be upon him) put his right hand on my head, twisted my ear and then prayed to prostration five times and then ended his prayer with (Witr). He laid down till the Mu'adhdhim came. Then he stood up and offered two rakats (Sunna of Dawn prayer)

**and then went out and offered the Dawn Prayer in congregation.**

*•It was narrated by Al Bukhari in the book of (Al Witr) (2:992), Muslim in the book of travelers (1:182-185/526-528), Abu Dawud in the book of the prayer (2:1364) (2:1367) and An Nisa'i in the book of calling for the prayer (Adhan) (2:30). Also Ibn Khudhaima in his Sahih (3:1675), Imam Ahmad in Al Musnad (2164/3372) and Imam Malik in Al Muwatta (1:11/121]'. All on the authority of Ibn Abbas. The hadith is sahih (correct) as the scholars of hadith stated.*

**255).. From Ibn Abbass (may Allah be pleased with him) who narrated: The prayer of the Prophet (the blessings and peace of Allah be upon him) used to be of thirteen rakats (i:e: of the night prayer.)**

*•It was narrated by Al Bukhari in the book of the Night prayer (3:1138), Imam Muslim in the book of the travelers (i:194/531), At Tirmidhi in the book of prayer (2:442) and Imam Ahmad in his Musnad (1:228/324/338). Also Ibn Khudhaimah in his sahih (2:1164) on the authority of Ibn Abbass. The hadith is sahih (correct).*

**256).. From A'isha (may Allah be pleased with her) who said: When the Messenger of Allah slept at night, he prayed twelve prostrations during the daytime.**

*•It was narrated by Muslim in the book of the prayer (2:445) and said: it is hadith sahih. It was also narrated by An Nisa'i in the book of the Night prayer (Tahajud) (1788), all on the authority of Abu Hurairah with the some chain of transmission as the author (Imam At Tirmidhi).*

257).. From Abu Hurairah (may Allah be pleased with him) who reported that the Apostle of Allah (may peace and blessings of Allah be upon him) had said: When any of you gets up at night, he should begin the prayer with two short rakats.

*•It was narrated by Imam Muslim in the book of the prayer (1:198/532), Abu Dawud in the book of the prayer (2: 1323), Imam Ahmad in Al Musnad (2/232/7176), and Al Bukhari in As Sunnan Al Kubrah (3/6.) All narrated this hadith from Hisham bin Hasan... this hadith was narrated and reached the degree of (Marfu) elevated and Mauquf (stopped). All are sahih (correct).*

258).. From Za'id bin Khalid Al Juhani who said: I would watch at night the prayer observed by the Messenger of Allah (may peace and blessings of Allah be upon him). He prayed two short rakats , then two long, long rakats , then he prayed two rakats, which were shorter than the two preceding ones, then he prayed two rakats, which were shorter than the two preceding ones, and observed a single one (Witr) making a total of thirteen bows.

*•It was narrated by Muslim in the book of the travelers (1:195/531/531), Abu Dawud in the book of the prayer (2:1366), Ibn Majah in the book of the establishing prayer and its Sunnas (1358), and it was narrated by Abdullah bin Imam Ahmad in Zawaad Al Musnad: 5/193), Imam Malik in Al Muwatta (1/12/122) and An Nisa'i in (Kubrah) (1:160/396/2),all with the some chain of transmission (Sanad). The hadith is sahih (correct) as the scholars of hadith stated.*

259).. From Abu Salama bin Abdur Rahman (may Allah be pleased with him) who narrated: I asked A'isha (may

Allah be pleased with her): How did Allah's Apostle (may the blessings and peace of Allah be upon him) pray during the month of Ramadan. She replied: Allah's Apostle (may the blessings and peace of Allah be up on him) never exceeded eleven prostrations in Ramadan or in any other month. He used to offer four rakats, but do not ask me about their beauty and length, and then three rakats. A'isha (may Allah be pleased with her) further said: I said Allah's Apostle (may peace and blessings of Allah be upon him)! Do you sleep before offering the witr prayer? He said: O Aisha! My eyes sleep but my heart remains awake!

*•It was narrated by Al Bukhari in the book of At Tahajud (night prayer) 3:1147 and (4:20 13), and in the book of the Excellent virtues of the Prophet (6:3069), Muslim in the book of the travelers (1:125/509), Abu Dawud in the book of prayer (2:1341), At Tirmidhi in the book of prayer (2:439), An Nisa'i in the book of the Night prayer (3:234/1696), Imam Malik in Al Muwatta (1:9:120), Ibn Khudhama in his sahih (1:49) and An Nisa'i in Al Kubra 1:160/395). All these with the same isnad (chain of transmission).*

260) ..From A'isha (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) used to perform eleven rakats at night of which one was a witr. When he completed this he slept on his right side.

*•It was narrated by Muslim in the book the travelers (1:121/508), Abu Dawud in the book of prayer (2:1335) and At Tirmidhi in the chapters of the prayer (2/440) and said: it is hadith hasan sahih.*



261).. From A'isha (may Allah be pleased with her) who reported that the Messenger of Allah (may peace and blessings of Allah) used to perform nine rakats at nights.

*•It is a righteous tradition. It was narrated by At Tirmidhi in the book of prayer (2:443) and said: it is hadith hasan sahih Gharib (from this way). Also An Nisa'i in the book of standing for prayer at night (3/243/112/4), Ibn Majah in the book of establishing prayer (1:1360) and An Nisa'i in Al Kubra (1/169/427/15). All with the same (isnad), chain of transmission of the author. It was also narrated by Muslim in the book the travelers (1/139/5/2/514) from S'ad bin Hisham from A'isha that the Prophet used to perform nine rakats for witr. The Hadith is sahih (correct). As the scholars of hadith stated.*

262).. From Hudhaifah (may Allah be pleased with him) who said that he performed prayer with the Messenger of Allah one night. After commencing the prayer he recited: Allah is most Great, Possessor of the Kingdom, Grandeur, Greatness and Majesty. He then began (his prayer) and recited surah Al Baqarah, then he bowed and paused in bowing as long as he had stood up, and he said while bowing: Glory be to my mighty Lord, Glory be to my mighty Lord, then he raised his head after bowing, and he stood up and he paused as long as he paused in bowing and said: Praise be to my Lord: then he prostrated and paused in prostration as long as he had paused in the standing position. He said while prostrating: Glory be to my most High Lord, then he raised his head after prostration and sat as long as he prostrated and said while sitting: O my lord forgive me. He offered four rakats of prayer and recited Surah Al Baqarah in them. Al-i-imran, An Nisa and Al Maidah.

•It is a sound tradition. It was narrated by Abu Dawud in the book of prayer (1:874), An Nisai (2:1068 - 1144), and in (1:434) in Al Kubra. It was also narrated by Imam Ahmad in his Musnad 5:398) and Abu Shaikh in the book of the morals of the Prophet's character) page 194). There is an unknown narrator in this chain of transmission, but the hadith has other correct authorities. It was narrated by Ahmad (5/400), Ibn Majah (897) and An Nisa'i (3:226) from Alaa bin Musaiib, from Amr bin Murah from Talba bin Yazeed Al Ansari from Hudhaifah. This hadith was narrated from other ways by Muslim in the book of the travelers (1/203/536), Abu Dawud (871), At Tirmidhi (262), An Nisa'i (2:1008), Ibn Majah (1352) and Ahmad (5:382/384/394/387). Thus the hadith is sahih (correct) with all its evidences as the scholars of hadith stated.

**263).. From A'isha (may Allah be pleased with her) who said: Once during night prayer (Tahajjud Salaah) the Messenger of Allah (may peace be upon him) kept on repeating one Ayah (one verse).**

•It is a sound tradition. It was narrated by At Tirmidhi in the book of prayer (2:448) and said: it is hadith hasan sahih gharib on this account. Shaikh Ahmad Shakir (may Allah have mercy him) said: its chain of the transmission (isnad) is sahih (correct) and this hadith has correct evidence of the hadith narrated on the authority of Abu Dhar that the Prophet (peace and blessings of Allah be upon him) observed prayer (reciting) only one single verse repeating it again and again till morning. And this verse was: if Thou torment them they are Thy servants and if Thou forgive them verily Thou art the Mighty, the Wise. According to Az Zawaid, its isnad is sahih (sound) and its authorities are reliable and authentic. He then said: An Nasa'i