

*transmitted it in Al Kubra (2/1009), Ahmad in Al Musnad and Ibn Khuzaima in his sahih and Hakim also transmitted it in Al Mustadraq (1:241) and said: it is sahih as Sanadi said. Adhabi agreed with him. Thus the hadith is sahih (correct) as the scholars of hadith stated.*

**264).. From Abu Wa'il who narrated that Abdullah said: One night I offered the Night prayer with the Prophet (peace and blessings of Allah be upon him) and he kept on standing till an ill-thought came to me. We said: What was that ill-thought? He said: It was to sit down and leave the Prophet (the blessings and peace of Allah be upon him) standing.**

*•It was narrated by Al Bukhari in the book of the Night prayer (3/1135), Muslim in the book of the travelers (1/204/537), Ibn Majah in the book of establishing prayer (1/1418) and Ahmad in Al Musnad (1:380/396/415/440) on the authority of Abdullah bin Masud (may Allah be pleased with him). It reached the degree of Marfu (elevated). The Hadith is sahih (correct).*

**265).. From A'isha (may Allah be pleased with her) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) used to pray sitting. He would recite while sitting, and when thirty or forty verses remained from the recitation he would get up and recite them standing and then he would bow and prostrate. He used to do the same thing in the second rakat.**

*•It is a sound tradition. It was narrated by Al Bukhari in the book of the Night prayer (1:1119), Muslim in the book travelers (1:112/505) and At Tirmidhi in the book of the prayer (1:374) and said: it is hadith hasan sahih. Abu Dawud in the book of the prayer (1:954), An Nisa'i*

*in the book of standing for prayer at Night (3:1647), Imam Ahmad in his Musnad (6:178) and Imam Malik in Al Muwatta (1/23/138).*

**266).. From Abdullah bin Shaqiq Al Uquili (may Allah be pleased with him) who said: I inquired from A'isha (may Allah be pleased with her) about the night prayer of Allah's Messenger (may peace and blessings of Allah be upon him), whereupon she said: He used to pray standing the whole night long and sitting the whole night long. When he recited standing, he performed (ruku') (bending) while he was standing and when he recited sitting, he performed ruku (bending) while he was sitting.**

*•It was narrated by Muslim in the book of the travelers (1:105/504) and At Tirmidhi in the book of the prayer (2/375) and said: it is hadith hasan Sahih. Abu Dawud in the book of the prayer (1:955),and in the book of the Optional prayer (1251), Ibn Majah in the book of establishing prayer (1/228), An Nisa'i in the book of the Night prayer (3/1645/1646) and Ahmad in Al Musnad. (6:30/98/100/112/113/166/204/261/265) from Abdullah bin Shaqiq, from A'isha. It is a sound tradition.*

**267).. From Hafsah (May Allah be pleased with her), the wife of the Messenger of Allah (May peace and blessings of Allah be upon him ) who reported: Never did I see the Messenger of Allah (May peace and blessings of Allah be upon him)observing supererogatory prayer sitting till one year before his death when he would observe Nafil prayer in a sitting position and he would recite the Surah (of the Quran)in such a slow measured tone (so that the duration of its recital became more lengthy than one longer than this)(1).**

*•It was narrated by Muslim in the book of the Travelers (1/118/507) and At Tirmidhi in the book of the prayer (2/373) and said it is hadith hasan sahih. An Nisa'i (in the book of Night prayer )(3:1657), Ahmad in his Musnad (6:285) and Imam Malik in Al Muwatta (1/21/137).*

**268).. From A'isha who said: The Messenger of Allah (May peace and blessings of Allah be upon him) performed most of his (Nafl) prayer in a sitting position before he passed away.**

*•It was narrated by Muslim in the book of the travelers (1/116/506), An Nisa'i (in the book of the night prayer (3/1655)and Imam Ahmad in Al Musnad (6/169).*

**269).. From Ibn Umar (may Allah be pleased with him) who narrated: I offered with the Prophet (the blessings and peace of Allah be upon him) two rakats before the noon prayer,and two rakats after the noon prayer,two rakats after sunset and two rakats after the evening prayer offered in his house.**

*•It was narrated by Al Bukhari in the book of (the Night prayer) (3/1173), Muslim in the book of the travelers (1/104/504) and At Tirmidhi in the book of the times of the prayer (1/425) and said: the hadith of Ibn Umar is hadith hasan sahih. It was also narrated by Imam Ahmad in Al Musnad (2/6).*

**270)..From Ibn Umar (may Allah be pleased with him) who reported that Hafsah, my sister, related to me that when it was dawn the Messenger of Allah (may peace and blessings of Allah be upon him) would pray two prostrations. Abu Ayyub said: I think he said,they were short rakahs (prostrations).**

*•It was narrated by Al Bukhari in the book of calling for prayer (Adhan) 2:718 and in the book of the Night prayer (3/1173/1181), Muslim in the book of the travelers (1/87/90/500) and At Tirmidhi in the book of the prayer (2/433) and said: it is hadith hasan sahih and Ibn Majah in the book of establishing of the prayer (1:1145), An Nisa'i in the book of the times of the prayer (1/582) and Imam Ahmad in his Musnad (4506).*

**271).. From Ibn Umar (may Allah be pleased with him) who said: I observed from the Messenger of Allah (may peace and blessings of Allah be upon him) eight raka' at (prostrations), two before Zuhr (Noon prayer) and two after it. Two after Maghrib (sunset prayer) and two after Isha (Evening prayer). Ibn Umar (may Allah be pleased with him) said: Hafsa related to me about the two rakahs of the morning, which I didn't observe from the Messenger of Allah (may peace and blessings of Allah be upon him).**

*•It was narrated by At Tirmidhi only and the authorities of its isnad are reliable. The hadith is sahih as the scholars of hadith stated. Imam Al Bukhari narrated it in the book of the night prayer (3:1180), At Tirmidhi in the book of prayer (2:433) and Ahmad in his Musnad (5127/5432/5739). On the authority of Ibn Umar that he observed ten prostrations of the Messenger of Allah (may peace and blessings of Allah be upon him).*

**272)..From Abdullah bin Shaqiq (may Allah be pleased with him) who reported: I asked A'isha (may Allah be pleased with him) about the (Nawaafil) prayers of the Messenger of Allah (peace and blessings of Allah be upon him) . She replied: He used to perform two prostrations before and two after Zuhr (Noon) two after Maghrib**

(sunset) and two after Ishaa (Evening prayer) and two before Fajr (Dawn prayer).

*•It was narrated by Muslim in the book of the travelers (1:105/504), Abu Dawud in the book of prayer (1/1251) and At Tirmidhi in the book of prayer (2/436)and said: it is hadith hasan sahih. Also Imam Ahmad in Al Musnad (6:30/216).*

273).. From Asim bin Damra As Saluli (may Allah be pleased with him) who said: We inquired from Ali about the optional prayers of Allah's Messenger (peace and blessings of Allah be upon him) during the day. He said: Verily you are not able to observe them. We said: Inform us of them. We will observe them as much as we can. He said: When Allah's Messenger (may peace and blessings of Allah be upon him) observed Fajr (Dawn prayer] he used to delay himself there till the sun would rise i.e. in the direction of the east as high as it is in the west at the time of Asr. (afternoon). He would stand and observe two rakat (prayer). Then he would delay his stay there till the sun became as high in the east as it would be at the time of Zuhr (Noon). He would stand and observe (prayer consisting of) four rakat and observe four rakat before Zuhr prayer. When the sun would pass over the meridian, and two rakat after it, and four rakat prior to Asr separating every rak'at by paying salutation to the nearest angels, the prophets, the believers and the Muslims who followed them.

*•It is a fine tradition. It was narrated by At Tirmidhi in the book of prayer (2/424/429/598/599) and said: it is hadith hasan. It was also narrated by An Nisa'i in the book of Immama (2:120), Ibn Majah in the book of establishing prayer (1/1161), Imam Ahmad in his*

*Musnad (1/142/143/146) and ibn Khuzaima in his sahih (1211). The hadith is hasan as the scholars of hadith stated.*

## **Chapter 41**

### **Chapter on Salaatal Duha (the forenoon prayer).**

**274).. From Mu'atha who said: I asked Aisha: Did the Apostle of Allah (peace and blessings of Allah be upon him) observe the forenoon prayer? She said: Yes, he used to observe four rakats (in the forenoon prayer) and he (sometimes) observed more as Allah pleased.**

*•It was narrated by Imam Muslim in the book of the travelers (1/78/497), Ibn Majah in the book of establishing prayer (1/1381), Al Bukhari in (As Sunaan Al Kubra) (3:47) and Imam Ahmad in Al Musnad (6:95/120/124/168/265).*

**275).. From Anas bin Malik who said: The Prophet (peace and blessings of Allah be upon him) used to observe the forenoon prayer with six rakats. (1).**

*•It is a sound tradition. At Tirmidhi is alone in mentioning it and its isnad (the chain of the transmission) contains Hakim Ibn Muawah Az Zaidi who is (Ma'stur) and Zai'd bin Ubaidullah Az Zai'di but this hadith has other evidence that make it sahih as the scholars of Hadith stated. And Allah knows best.*

**276).. From Abdur Rahman bin Abi Layla (may Allah be pleased with him) who reported: None told me that they had observed the Messenger of Allah (may peace and blessings of Allah be upon him) performing the forenoon prayer except Umm Haani. She said: The Messenger of**

Allah (may peace and blessings of Allah be upon him) came to her house the day Makkah was conquered. He performed ghusl (bath), then performed eight rakat (bows). I did not observe the Messenger of Allah (peace and blessings of Allah be upon him) pray any prayer shorter than these, despite him performing every ruku and sajdah properly. He did not perform Ruku and Sajdah haphazardly because the prayer was short.

*•It was narrated by Al Bukhari in the book of the prayer (11357) and (10/6158) in the book of Al Adab, Muslim in the book of menstruation Al Haid (1/71/72/266), At Tirmidhi in the book of purification (1/126/225), Ibn Majah in the book of establishing prayer (1/1379), Imam Malik in Al Muwatta (1/152/27/28) and Imam Ahmad in Al Musnad (6/341/342/343/423/425) on the authority Umm Haani..*

277).. From Abdullah bin Shaqiq who said: I asked A'isha (may Allah be pleased with her) whether the Apostle of Allah (may peace and blessings of Allah be upon him) used to observe the forenoon prayer. She said: No, except when he came back from a journey.

*•It was narrated by Imam Muslim in the book of the travelers (1/75/76/496/497), Abu Dawud in the book of optional prayers (2/1292), An Nisa'i in the book of fasting (4:153/2183/2184) and Imam Ahmad in Al Musnad(6/171/204/218).*

278)..From Abu Sa'eed Al khudri (May Allah be pleased with him) who said: The Messenger of Allah (May peace and blessings of Allah be upon him) at times performed the forenoon prayer with such regularity, that we thought he would not leave it. At other times, he left it, till we thought he had left it completely, and not perform it again.

*•It is a weak tradition. It was narrated by At Tirmidhi in the book of the prayer (2/477) and said: it is hadith hasan gharib. It was also narrated by Imam Ahmad in his Musnad (3/21/36) and Abu Naim (1/244). The chain of the transmission of the hadith is weak (daif) because of Ataih Al Ufi who is Mudallis and rafidite (Renegade). Thus the hadith is weak as the scholars of hadith stated.*

**279) ..From Abu Ayyub Al Ansari (may Allah be pleased with him) who said: The Prophet (may peace and blessings of Allah be upon him) always performed four rakat before Zuhr (Noon prayer) when the sun had passed the meridian. I said: O Messenger of Allah, you give much importance to these four rakahs after the sun has passed the meridian (Zawaal of the sun). The Messenger of Allah (may peace and blessings of Allah be upon him) replied: The doors of heaven are opened when the sun passes the meridian, till the Zuhr salaah (Noon prayer) is performed. I desire that a good deed of mine reaches heaven at that time. I asked: Is there a recital in every rakah? He replied: Yes. I enquired: Should Salaam(1) be made at the end of the two rakahs? The Messenger of Allah (peace and blessings of Allah be upon him) replied: No. {1}**

*•It was narrated by Abu Dawud in the book of the prayer (2/1270), Ibn Majah in the book of establishing prayer (1/1157), Imam Ahmad in his Musnad (5:416) and Ibn Khuzamah in his sahih (2:221/222). Abu Dawud said: Abu Ubaid is da'if (weak). Shaikh Al Bani said: the hadith is sahih with its other correct evidence.*

**280).. From Abdullah bin Saai'b (may Allah be pleased with him) who reported that the Messenger of Allah (may peace and blessings of Allah be upon him) performed four rakahs after zawaal (the sun had passed the meridian)**



before the Zuhr (the noon prayer) and used to say: the doors of heaven open at that moment. I like that a good deed of mine ascends there at that moment.

*•It is a sound tradition. It was narrated by At Tirmidhi in the book of prayer (2:478), Imam Ahmad in his Musnad (3:411) and Imam Abu Eessa said: The Hadith of Abdullah bin Saai'b is hadith hasan gharib. Shaykhul Hadith Ahmad Shakir said: Nay, it is a hadith sahih. Its chain of transmission (isnad) is Mu'tasl (connected) and its authorities are reliable, thus the hadith is sahih.*

**281).. From Ali (may Allah be pleased with him) who used to perform four rakahs before Zuhr and used to say: The Messenger of Allah (may peace and blessings of Allah be upon him) also performed these four rak'ahs after zawaal (the sun had passed the meridian) and recited long verses therein.**

*•It was narrated by At Tirmidhi in the book of prayer (2/424/429/598/599) and said: It is hadith hasan. It was also narrated by An Nisa'i in the book of Immama (2/120), Ibn Majah in the book of establishing prayer (1/116) and Imam Ahmad in Al Musnad (1/85/143/147/160). Also Abdullah the son of Imam Ahmad in Zawaad Al Musnad (1/142/143/146) and Ibn Khuzaimah in his sahih (1211). The hadith is hasan as the scholars of hadith stated.*

## **Chapter 42**

### **On voluntary prayer in the House:**

**282).. From Abdullah bin Sa'd (Allah be pleased with him) who said: I asked Allah's Messenger (may peace and blessings of Allah be upon him): Which (prayer) is the most excellent? A prayer (observed) in the house or a prayer**

(observed) in the mosque? He said: Don't you see my house? How close it is to the mosque! It is dearer to me to observe prayer in my house than to observe prayer in the mosque, provided that it is not a prescribed prayer.

*•It was narrated by Ibn Majah in the book of establishing prayer (1/1378). According to Az Zawaid, its isnad is sahih and its authorities are reliable (and authentic). This hadith has other strong evidance. It is narrated by Al Bukhari in the book of the times of the prayer (1/186). On the authority of Za'id bin Thabit the Messenger of Allah (peace and blessings of Allah be upon him) said: O people, perform (your voluntary) prayers in your houses, as the most excellent prayer is that which is observed in the house, provided that it is not a prescribed prayer (that should be observed in the mosque).*

## Chapter 43

Chapter on the fasting of the Messenger of Allah (may peace and blessings of Allah be upon him).

283).. From Abdullah bin Shaqiq who reported: I asked A'isha (may Allah be pleased with her ) about fasting of the Messenger of Allah (peace and blessings of Allah be upon him) . She said: He used to observe fasting, at times so continuously that we said: He has fasted, and (at times) he broke the fast (for days) and we began to say: He has abandoned fasting, he has abandoned fasting. She said: I did not see him observing fast throughout the whole of the month since he arrived in Madinah, except that of Ramadan.

*•It was narrated by Muslim in the book of fasting {2/174/810} and At-Tirmidhi {3/768} and said it is*