

hadith hasan sahih .An Nisa' {4/2348} in the book of fasting .

284).. From Anas (may Allah be pleased with him) who said: Someone was asked about the fasting of the Messenger of Allah (may peace and blessings of Allah be upon him). He replied: It was his noble habit to fast on different occasions. In some months he fasted for so many days, that it was thought he would continue fasting. In other months he did not fast and we thought he would not fast now. It was also from his noble habits that if one wanted to observe the Messenger of Allah (peace and blessings of Allah be upon him) perform prayer at night, it was possible, and if one wanted to observe the Messenger of Allah (peace and blessings of Allah be upon him) sleeping at night, this too was possible.

•It was narrated by Al Bukhari in his sahih {2/65/3/50} and At-Tirmidhi in the book of fasting 3/769} and said it is hadith hasan sahih. An Nisa'I narrated it without mentioning fasting. Ibn Khusaimah in his sahih {3/2134} and Imam Ahmad in his Musnad {3/140/182/236}.

285).. From Ibn Abbass (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) fasted till we thought he did not intend to end the fasts {in some months}. At other times, he did not fast, so that we began to think he would not fast now. He did not fast throughout the whole of the month since he arrived in Madinah, except that of Ramadan.

•It was narrated by Al Bukhari in the book of fasting (4/1971), Muslim (2/178/811), An Nisa'i (4:2345) and Ibn Majah (1/1711) all in the book of fasting.

286).. From Umm Salama (may Allah be pleased with her) who reported: That she saw the Prophet (may peace and blessings of Allah be upon him) fast for two consecutive months, except the month of (Sha'baan) and (Ramadan).

•It is a sound tradition. It was narrated by At Tirmidhi (3/736) and said: it is hadith hasan. Abu Dawud (2/2336), An Nisai (4/2174) and Ibn Majah (1/1648). All in the book of fasting. It is hadith sahih.

287).. From A'isha (may Allah be pleased with her) who said: I never saw the Messenger of Allah (peace and blessings of Allah be upon him) performing voluntary fasting more in any other month than that of Sha'ban. It appeared as if, he fasted throughout the whole of Sha'ban except for a few days.

•It was narrated by Al Bukhari (4/1969), Muslim (2/175/176/810/811), At Tirmidhi (3/737), Abu Dawud (3/2434) and An Nisai (4/2/77). All in the book of fasting on the authority Abu Salama from A'isha. It was also narrated by Abu Dawud (2/2435) from Muhammad bin Amr, from Abu Hurairah and its chain of transmission (isnad) is sahih (correct).

288).. From Abdullah bin Masud (may Allah be pleased with him) who reported: The Messenger of Allah (may peace and blessings of Allah be upon him) fasted for three days at the beginning of every month, and he very seldom did not fast on Friday.

•It was narrated by At Tirmidhi in the book of fasting (3/742) and said: the hadith of Abdullah is hasan gharib. It was narrated by Abu Dawud (2/2450) without the last portion of the hadith. An Nisa'i (4/2367) and Ibn Majah (1/1725) mentioning only his saying : very seldom I saw

Allah's Messenger (may peace and blessings of Allah be upon him) abandoning fast on Friday. It was also narrated by Imam Ahmad in Al Musnad (3860) all with the same (isnad). It is hadith sahih (as the scholars of hadith stated).

289).. From A'isha (may Allah be pleased with her) who said: Allah's Messenger (may peace and blessings of Allah be upon him) would make an intention (of fasting) on Monday and Thursday.(1)

•It is a sound tradition . It was narrated by At Tirmidhi (3/845) and said: it is hadith hasan Gharib. An Nisa'i in the book of fasting (4/2359/2360), Ibn Majah (1/1739), Ibn khuzamah in his sahih (2116) and Ahmad in Al Musnad (106) on the authority of A'isha.

290).. From Abu Hurairah (may Allah be pleased with him) who said: Deeds are presented (before Allah the Exalted and the Almighty) on Mondays and Thursdays. I like that my deeds be presented whilst I am fasting. (1)

•It was narrated by At Tirmidhi in the book of fasting (3/747) and said: it is hadith hasan Gharib. Also Imam Ahmad in Al Musnad (2/329) with the same isnad, and Ibn Majah (1/1740). According to Az Zawaid, its isnad is sahih gharib. As for Muhammed bin Rifa'a, Ibn Hibban mentioned him amongst the authentic authorities. Duhak bin Makhlad is the only transmitter who reported the tradition on his authority. The rest of the isnad is in accordance with the conditions laid down by Shaikhan. It has evidance from the hadith of Usama bin Za'id. Abu Dawud and An Nasa'i transmitted it and At Tirmidhi has transmitted some portion of it in Al Jami and said: It is hasan gharib, but this hadith has other correct evidance

narrated by Imam Ahmad in Al Musnad (5/201), An Nisa'i (4:2356/2357) from Abdur Rahman bin Mahdi with a fine isnad. Thus, this hadith, with all evidence, is considered correct (sahih) as the scholars of hadith stated. And Allah knows best.

291).. From A'isha (may Allah be pleased with her) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) fasted three days of every month. (In some months) he fasted on Saturdays, Sundays and Mondays, and in some months he fasted on Tuesdays, Wednesdays and Thursdays.

•It is a sound tradition. It was narrated by At Tirmidhi in the book of fasting (3/746) and said: it is hadith hasan. In its isnad, Muhammed bin Az Zubair Abu Ahmad who is reliable but he sometimes makes mistakes. Shaikh Al Bani said: It is hadith sahih as it is mentioned in his book of Ash Shamaail.

292).. From A'isha (may Allah be pleased with her) reported that the Messenger of Allah (may peace and blessings of Allah be upon him) did not fast in any month more than in the month of Sha'ban.

•It was narrated by Al Bukhari (4/1996), Muslim (2/175/176/810/811), At Tirmidhi (3/737), Abu Dawud (3/2434) and An Nisai (4/2177) in the book of fasting on the authority of Abu Salama, from A'isha. It was also narrated by Abu Dawud (2/2435) from Muhammad bin Amr, from Abu Salama, from Abu Hurairah. Its chain of transmission (isnad) is correct (sahih).

293).. From Mu'atha who reported that she asked A'isha, the wife of the Apostle of Allah (may peace and blessings of Allah be upon him), whether the Messenger of Allah

(peace and blessings of Allah be upon him) used to fast for three days during every month. She said: Yes. I said to her: What were (the particular) days of the month on which he used to fast? She said: He was not particular about the days of the month to fast. (1)

•It was narrated by Muslim (2:194/818) and At Tirmidhi (3/763) in the book of fasting and said it is hadith sahih. Abu Dawud (1/1709) in the book of fasting, Imam Ahmad in Al Musnad (6/145/146) and Ibn Khuzaimah in his sahih (2/30) all on the authority of Mu'atta...

294).. From A'isha (may Allah be pleased with her) who reported that Quraish used to fast on the day of Ashu'ra in the pre -islamic days and the Messenger of Allah (peace and blessings of Allah be upon him) also fasted on that day. When he came to Madinah, he himself observed this fast and commanded (others) to fast also, but when fasting during the month of Ramadan was made obligatory he said: He who wishes to (observe this) fast may do so, and he who wishes to abandon it may also do so. (1)

•It was narrated by Al Bukhari (4/1893), Muslim (2/113/792) and At Tirmidhi (3:753) in the book of fasting and said: it is hadith sahih. Abu Dawud (2/2442) and Ad Darmi (2/1763) in the book of fasting. Malik in Al Muwatta (1/33/299), Abu Dawud also in (784/1211) and Ahmad in Al Musnad (6/6/29/30/50/162/248) on the authority of A'isha.

295).. Alqamah (may Allah be pleased with him) reported: I asked A'isha (may Allah be pleased with her): Did the Messenger of Allah (may peace and blessings of Allah be upon him) use to choose special days (for fasting)? She said: No, but he used to be regular in his

service of worship. Who amongst you can endure what Allah's Apostle (may peace and blessings of Allah be upon him) used to endure?

•It was narrated by Al Bukhari (4/1987) in the book of fasting, Muslim in the book of the travelers (1/217/541), Abu Dawud in the book of optional prayer (2/1370) and Ahmad in Al Musnad (6/43/55/174/189) with the same isnad.

296).. From A'isha {May Allah be pleased with her}who said that the Messenger of Allah {May peace be upon him}once came home, and a woman was present at that time. He {peace and blessings be upon him) inquired: Who is this woman? I replied: This is a certain woman who does not sleep at night. The Messenger of Allah said: One should observe only that amount of {nawaafil} which one can bear. I swear an oath that Allah the Exalted does not fear the granting of rewards, till you begin to fear the observance of deeds. A'isha said: The most beloved deed of the Messenger of Allah were those that were practised continuously.

•It was narrated by Al Bukhari in the book of Faith {1/43}, Muslim in the book of the travellers {1/220/221 542}and At-tirmidh has refered to it at the end of hadith number {2856} and said it is hadith hasan sahih. Abu Dawud in the book of prayer {2/1368} and An Nisa'i {3/1641}, Ibn Majah {2/4238} and Imam Ahmad in his Musnad [6/51}.

297).. From Abu Saalih (may Allah be pleased with him) who reported: I enquired from A'isha and Umm Salamah (may Allah be pleased with them): which act was the most beloved by the Messenger of Allah (may peace and

blessings of Allah be upon him)? Both gave the reply: That deed which was practiced continuously, even if it was little. (1)

•It was narrated by the author in the book of Al Adab (general behaviour) (5:2856) and said: it is hadith gharib, in its (isnad) there is Al Aamash and he is Muddals and he traces it back. However, the hadith has an origin in the two sahih of hadith narrated on the authority of A'isha that had been mentioned before, so the scholars of hadith stated that this hadith is sahih with its evidence.

298).. From Awf bin Malik (may Allah be pleased with him) who said: I spent a night with the Messenger of Allah (may peace and blessings of Allah be upon him). He (peace and blessings of Allah be upon him) used the Miswaak (cleaned the teeth), performed ablution, then he stood up in Salaah (prayer). I stood up to pray along with the Apostle of Allah (may peace be upon him), he got up and recited surah Al Baqarah (surah ii) and when he came to a verse which spoke of mercy, he stopped and made supplication, and when he came to a verse which spoke of punishment, he stopped and sought refuge in Allah, then he bowed and paused as long as he stood (reciting surah al Baqarah), and said while bowing: Glory be to the Possessor of Greatness, the Kingdom, Grandeur and Majesty. Then he prostrated himself and paused as long as he had stood and repeated, while prostrating the same supplication. Then he stood up and recited surah Ali-Imran (surah iii) and then recited many (surahs) one after another (one surah in each rakah)(1).

•It was narrated by Abu Dawud in the book of prayer (1/873), An Nisa'i (2/1048/1131) and Imam Ahmad in his

Musnad (6/24). All from the son of Salih. The scholars of hadith stated that it is hadith sahih (A sound tradition).

Chapter 44

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

299).. From Ya'lab Mumallak who said that he asked Umm Salamah about the reciting of the Apostle of Allah (may peace and blessings of Allah be upon him). She then described his recitation and said that he did so with an exposition word by word i:e. he recited every word separately and clearly.

•It is a sound tradition but the isnad of the compiler is weak. It was narrated by At Tirmidhi in the book of the Quran (5:2923) and said: it is hadith hasan gharib, we don't know it from this way except from hadith of Laith bin Sa'd bin Abu Mumallak, from Ummi Salamah. It was also narrated by Abu Dawud in the book of prayer (2/1400),An Nisa'i (2/1021) from Laith bin Sa'd from Abu Ma'likah, from Ya'la bin Mumallak who mentioned the same. In its isnad is Ya'la bin Mumallak, but the hadith has another correct evidence, that will be mentioned after this hadith. So the hadith is considered sahih with its evidence.

300).. From Qatada (may Allah be pleased with him) who narrated: I asked Anas bin Malik about the recitation of the Prophet (may peace and blessings of Allah be upon him). He said: He used to prolong (certain sounds) a lot.

• It was narrated by Al Bukhari in the virtues of Quran (8/5045), Abu Dawud in the book of prayer (2/1465), An

Nisa'i (2/1013), Ibn Majah in the book of establishing prayer (1/1353) and Imam Ahmad in Al Musnad (3/119/127/131/192/198/289) all on the authority of Qatada with the same isnad.

301).. From Ummi Salamah (may Allah be pleased with her) who reported that the Messenger of Allah (may peace and blessings of Allah be upon him) recited every verse (Aayah) separately. He recited: (All the praises and thanks be to Allah, the Lord of mankind, jinns and all that exists (Alamin). And paused. Then he recited: the Most Merciful. And paused. Then recited: the Only Owner (and the only Ruling Judge) of the Day of Recompense i.e. the Day of Resurrection.

•It is a sound tradition. It was narrated by At Tirmidhi in the book of recitation (5/2927) and Imam Essa said: it is hadith gharib, then he said: its isnad is not connected. It was narrated by Abu Dawud (4/4001), Al Baihaqi in As Sunnan Al Kubra (2/44), Al Hakim in Al Mustadrak (2/23/1232), Imam Ahmad in Al Musnad (6:302) and Ibn Khuzaimah in his sahih (493). Al Hakim said: it is sahih and its authorities are the authorities of sahihain (Bukhari and Muslim). Adh Dhabhi has supported him and Ibn Khuzaimah has corrected its isnad. Ibn Juraig is Mudallis and he traces it back but it was narrated by Imam Ahmad with (isnad sahih), a correct chain of transmission, from Nafi from Ibn Umar and Abu Amir, from Abu Malukah, from some of the Prophet's wives (Nafi) and said: she is Safaih (mentioned the same hadith). It also has other correct evidence mentioned by AlBani. Thus the hadith is considered sahih with its evidence. And Allah knows best.

302).. From Abdullah bin Abi Qais (may Allah be pleased with him) who said: I inquired from A'isha (may Allah be pleased with her) about the recitation of the Prophet (may peace and blessings of Allah be upon him), whether he recited softly or audibly? She replied: He recited in both ways. I said: Praise be to Allah, who has accorded us ease in the matter.(1)

•It was narrated by Al Bukhari (page 101), Muslim 1/26/249) and At Tirmidhi in the book of prayer (2/449) and said: it is hadith hasan sahih gharib. Also in the book of the virtues of the Quran (5:2924), Abu Dawud in the book of prayer (2/1437), An Nisa'i in the book of Ghust (washing) (1:page 199), in the book of night prayer (3/224), Ibn Majah in the book of establishing of prayer (1:1354), Ibn Khuzamah (1160)and Imam Ahmad in his Musnad (6:47/138). It is hadith sahih (a correct tradition) as the scholars of hadith stated.(1)

303).. From Umm Hani, the daughter of Abu Talib (May Allah be pleased with her) who reported: I used to listen to the recitation (of the Quran) by the Prophet (peace and blessings of Allah be upon him) during the night while I was on the roof (of my house).

•It is a fine tradition. According to Az Zawaid, its isnad is sahih (sound) and its authorities are reliable (and authentic). At Tirmidhi transmitted it in Ash-Shmmail and An Nasa'i in Al Kubra. It was also narrated by Imam Ahmad in his Musnad (6:341/342/343/424). The hadith is hasan (fine) as the scholars of hadith stated.

304).. From Abdullah bin Mughaffal who narrated: I saw the Prophet (may peace and blessings of Allah be upon him), reciting (the Quran) while he was riding on his she -