

remembered that, but Imran ibn Husayn rejected it. Then they wrote about it to Ubayy ibn Ka'b. He wrote a letter to them and gave a reply to them that Samurah remembered correctly.

Book 3, Number 0779:

Narrated Samurah ibn Jundub: I remember from the Apostle of Allah (peace_be_upon_him) two periods of silence. Sa'id said: We asked Qatadah: What are those two periods of silence? He said: (one) when he began his prayer, and (one) when he finished the recitation. Then he added: When he finished reciting (the closing verse of the Fatihah): "Not of those with whom Thou art angry, nor of who go astray."

Book 3, Number 0785:

Narrated Uthman ibn Affan:: Yazid al-Farisi said: I heard Ibn Abbas say: I asked Uthman ibn Affan: What moved you to put the (Surah) al-Bara'ah which belongs to the mi'in (surahs) (containing one hundred verses) and the (Surah) al-Anfal which belongs to the mathani (Surahs) in the category of as-sab'u at-tiwal (the first long surah or chapters of the Qur'an), and you did not write "In the name of Allah, the Compassionate, the Merciful" between them? Uthman replied: When the verses of the Qur'an were revealed to the Prophet (peace_be_upon_him), he called someone to write them down for him and said to him: Put this verse in the surah in which such and such has been mentioned; and when one or two verses were revealed, he used to say similarly (regarding them). (Surah) al-Anfal is the first surah that was revealed at Medina, and (Surah) al-Bara'ah was revealed last in the Qur'an, and its contents were similar to those of al-Anfal. I, therefore, thought that it was a part of al-Anfal. Hence I put them in the category of as-sab'u at-tiwal (the seven lengthy surahs), and I did not write "In the name of Allah, the Compassionate, the Merciful" between them.

Book 3, Number 0792:

Narrated Some Companions of the Prophet: AbuSalih reported on the authority of some Companions of the Prophet

(peace_be_upon_him): The Prophet (peace_be_upon_him) said to a person: what do you say in prayer? He replied: I first recite tashahhud (supplication recited in sitting position), and then I say: O Allah, I ask Thee for Paradise, and I seek refuge in Thee from Hell-Fire, but I do not understand your sound and the sound of Mu'adh (what you say or he says in prayer). The Prophet (peace_be_upon_him) said: We too go around it (paradise and Hell-fire).

Book 3, Number 0804:

Narrated Jabir ibn Samurah: The Apostle of Allah (peace_be_upon_him) used to recite in the noon and afternoon prayer: "By the Heaven and the Morning Star" (Surah 86) and "By the Heaven , holding mansions of the stars" (Surah 85) and similar surahs of equal length.

Book 3, Number 0807:

Narrated Abdullah ibn Abbas: Abdullah ibn Ubaydullah said: I went to Ibn Abbas accompanying some youths of Banu Hashim. We said to one of them: Ask Ibn Abbas: Did the Apostle of Allah (peace_be_upon_him) recite (the Qur'an) in the noon and afternoon prayers? He replied: No. People said to him: Perhaps he might recite the Qur'an quietly. He said: May your face be scratched (a kind of curse)! This (statement) is worse than the former. He was only a servant (of Allah) receiving Commands from Him. He preached (the divine) message which he brought with him. He did not command anything to us (Banu Hashim) specially excluding other people except three points: he commanded us to perform ablution perfectly, and not to accept charity (sadaqah) and not to make pairing of donkey with horse.

Book 3, Number 0808:

Narrated Abdullah ibn Abbas: I do not know whether the Apostle of Allah (peace_be_upon_him) would recite the Qur'an at the noon and afternoon prayer or not.