

BISMILLAAHIRRAHMAANIRRAHEEM

CLASS #14 5th March, 2011

All Praise is due to Allaah. We praise Him and we seek His assistance. We seek refuge with Him from the evils of our own selves, and from the consequences of our bad deeds. Whoever Allaah guides there is no one who can lead him astray. Anyone Allaah leads astray cannot be guided by anyone. I testify openly that there is none worthy of worship other than Allaah Alone without any partners. And I testify also that Muhammad was His servant and final Messenger (sallallaahu alaihi wasallam).

As for what proceeds: The best Speech is the Book of Allaah and the best guidance is the guidance of Muhammad - may Allaah raise his rank and grant him peace. The worst of all affairs are the newly invented matters in the religion. Because every newly invented matter in the religion is a blameworthy innovation. And every innovation is a straying. And every straying leads to the Fire.

CHAPTER NINE

We have read up unto this point from the great book Kitaab at-Tawheed by the tremendous Scholar, the great Scholar of Islaam Muhammad Ibn Abdul-Wahhaab (rahimahullaah). We have read everything up to the chapter called THE CHAPTER ABOUT WHAT EVIDENCES THERE ARE OR WHAT IS IN THE BOOK AND THE SUNNAH AND THE STORIES OF THE SALAF, REGARDING SLAUGHTERING FOR OTHER THAN ALLAAH.

Dhabhu means slaughtering. Meaning like an aqeeqah, like slaughtering for a new born child. Slaughtering a sheep for example, two for a boy and one for a girl according to the Sunnah of the Prophet (sallallaahu alaihi wasallam). Slaughtering the udheyyah on Yawmul Adha - on one of the two Eeds. The Eed that is later, the Eed that is called yawmul Nahar - the day of slaughtering during the days of Hajj. That is a dhabh - a slaughter, a sacrificial offering of an animal. Also atonements, fidiyyahs, mistakes done for different things, or just in general - slaughtering meat just to eat it, or just because you have a guest and you want to honour your guest so you slaughter an animal. All of those actions of slaughtering are to be for Allaah Alone.

The author says, (the explanation of which is):

Say (O Muhammad (sallallaahu alaihi wasallam)): “Verily, my Salaat (prayer), my sacrifice, my living, and my dying are for Allaah, the Lord of the Alamin (mankind, jinn and all that exists).”

“He has no partner. And of this I have been commanded, and I am the first of the Muslims.”

[Soorah Al-An’aam(6):162-163]

Verily my prayers and my sacrificial offerings, my slaughtering, my life and my death all of that is for Allaah, the Lord of all that exists. He has no partner in any of those acts of worship - meaning I perform all of those sincerely and solely for Him. And that is what I have been ordered to do. And I am the first of those who submit, I am the first of the Muslims. From Soorah Al-An’aam, 162nd and 163rd verses.

Shaykh Saalih al-Fawzaan in his book, the shorter of his explanations of Kitaab at-Tawheed says here: The things that we can benefit from these ayaah are four basically.

FIRSTLY - that slaughtering, offering a sacrifice, killing an animal, if it is done for other than Allaah it is major shirk. It takes a person outside of Islaam. Since Allaah mentioned it in this verse along with salaah. So just like someone who made salaah to other than Allaah, he’s committed shirk clearly. then someone who has slaughtered for other than Allaah has committed shirk clearly.

SECONDLY - that prayer and sacrifice, slaughtering an animal as a sacrifice, they are from the greatest of all forms of worship.

THIRDLY - the obligation of being sincere to Allaah in all acts of worship. From His Statement, to Allaah Lord of the worlds alone, only for Him without any partners.

FOURTHLY - that actions of worship they are restricted to textual evidences. They may not be done unless they are done exactly as the legislator, who is Allaah, has decreed them to be done. Due to His Statement, that is how I’ve been ordered to do it. With that I have been ordered as an obligation, as the Prophet (sallallaahu alaihi wasallam) was ordered. So we have to follow the way of the Messenger (sallallaahu alaihi wasallam) and perform our actions of Ibaadah in conformity with his Sunnah. And that all actions of Ibaadah are impermissible unless they are done in conformity with his teachings.

The author of Kitaab at-Tawheed (rahimahullaah) says (the explanation of which is):

Therefore turn in prayer to your Lord and sacrifice (to Him only).

[Soorah Al-Kauthar(108):2]

So pray to your Lord and offer a slaughtering and slaughter, as some of the of tafseer have explained. And offer a sacrifice, slaughter an animal.

The Shaykh Saalih al-Fawzaan says here, what can be understood or derived of benefit from this verse:

FIRSTLY - that since Allaah has ordered it to be done for Him, to pray to Allaah alone and to slaughter, then it is an act of worship due to Allaah alone. If it is done for other than Allaah then it is major shirk. Since it is an act of worship and to offer an act or worship, any act of worship to other than Allaah it is major shirk. It takes one outside of Islaam.

SECONDLY - that salaah and slaughtering are from the most highest ranking forms of worship to be offered to Allaah.

THIRDLY - that salaah and slaughtering for Allaah Alone are from the greatest of the outward displays of thankfulness and gratitude.

Verily in this verse, the 'fa' there - so then as a result of that We have given you the Kawthar, then because We have given that to you, make salaah and slaughter. So the 'fa' there in Arabic, the construction shows us that that is the most obvious resulting action from Allaah giving the Messenger (sallallaahu alaihi wasallam) that great status of Kawthar - the river in Paradise. It is also said it is the hawl - it is also his pool in Paradise. So because Allaah gave him that then the Messenger (sallallaahu alaihi wasallam) was commanded to make salaah and sacrifice as a form of gratitude for what he was given. Doing that, meaning praying and offering a slaughter they are things that show the person has performed an act of gratitude and thankfulness. Or that the Messenger (sallallaahu alaihi wasallam) was grateful for what he was given, the Kawthar.

Moving onto the hadeeth of the chapter, and you will see that it is only the hadeeth of the chapter.

Ali Ibn Abu Taalib (may Allaah be pleased with him) narrated:

“The Prophet (sallallaahu alaihi wasallam) told me four things: ‘May the curse of Allaah be upon him who sacrifices for anyone other than Allaah; may the curse of Allaah be upon him who curses his parents; may the curse of Allaah be upon him who accommodates an evildoer; and may the curse of Allaah be upon him who changes the boundary lines of the land (to steal it).’ “

[Taken from , ‘Concise Commentary of the Book of Tawheed,’ by Dr. Saalih Al-Fawzaan (page #94). Related by Muslim (#1978)]

On the authority of Ali Ibn Aboo Taalib (radiaAllaahu anhu) son of Aboo Taalib. He said, the Prophet (sallallaahu alaihi wasallam) or the Messenger of Allaah (may Allaah raise his rank and grant him peace). He informed me, or told me, or narrated to me four things. That Allaah curses someone who slaughters for other than Allaah. And Allaah curses someone who curses his own parents. And Allaah curses someone who would aid and support a mu’dith or a mu’dath.

The mu’dith is someone who invents something or a criminal who does some kind of crime, some kind of harm, some kind of oppression. And you would support him, you would protect him from having the Islaamic punishment applied to him or from being turned over to the authorities. Then Allaah curses a person who assist and aids a criminal or a mu’tadi, or a person who innovates.

The mu’dath is a person who defends and tries to establish an innovation.

And Allaah curses someone who changes the land posts, the posts that indicate where the beginning of someones property is, and where the ending of another person’s property is. The landmarks that distinguish the properties from one person’s property to the next person’s property. Anybody who changes those, meaning by making the posts wider for his property and actually taking the property of his neighbour, and the likes of that. Then Allaah curses him.

Those are the four people cursed in this hadeeth. Someone who slaughters for other than Allaah, someone who curses his own parents, someone who aids innovation or a crime, or an innovator or a criminal and someone who would change the posts or the landmarks that distinguish one person’s land from another. That was collected by Imaam Muslim.

This hadeeth has a story behind how it was narrated by Ali Ibn Aboo Taalib (radiaAllaahu anhu). Ali Ibn Aboo Taalib was of course the fourth khalifaah, one of the greatest of all Muslims that ever lived - Ali Ibn Aboo Taalib, cousin of the Prophet (sallallaahu alaihi wasallam). And the fourth leader of the Ummah, after Aboo Bakr, Umar and Uthmaan. Ali Ibn Aboo Taalib because he was from the household of the Prophet (sallallaahu alaihi wasallam), he has that additional distinction of being Ahl-ul-Bait - that he is from the direct blood lineage of Messenger (sallallaahu alaihi wasallam), from his direct household. The people used to think that maybe he had some knowledge from the Messenger (sallallaahu alaihi wasallam) that was a secret or was

something that was kept in the household, or something that was kept from the majority of the peoples' knowledge. So they asked him as Aboo Tufayl, another Companion narrated.

They said as Aboo Tufayl narrates, we said to Ali teach us something or inform us of something that the Messenger (sallallaahu alaihi wasallam) informed you secretly. So he responded by saying, the Messenger (sallallaahu alaihi wasallam) gave nothing to me as a secret that was kept from the people. However he did tell me, and he begins to narrate this hadeeth. Meaning that Ali Ibn Aboo Taalib thought that maybe many people had not heard this hadeeth, not that it supports the idea of secret knowledge in Islaam. Knowledge of the Shari'ah that is secret. Rather this shows that Ali (radhiAllaahu anhu) clearly and undisputedly said that the Prophet (sallallaahu alaihi wasallam) never informed me of anything that he kept from the people. So Ali (radhiAllaahu anhu) had no secrets from the Messenger (sallallaahu alaihi wasallam). But he had some hadeeth that he had heard and other Sahaabaah didn't hear. As other Sahaabaah as well have hadeeth that they heard and others didn't hear. So he narrates one that he thought the people would not have heard. And he is the narrator of this hadeeth that we heard that the Prophet (sallallaahu alaihi wasallam) told him four things.

Shaykh Saalih al-Fawzaan says (hafidhahullah), what can be gathered from this hadeeth. He mentioned six things:

FIRSTLY - that slaughtering for other than Allaah is haraam with a serious prohibition and it is shirk at the very head of all of the major sins. There we see that the Scholars of Islaam considered any hadeeth where the Prophet (sallallaahu alaihi wasallam) informed us that Allaah curses someone who does such and such then that action obviously must be a very serious offense to Allaah. That's what the Uleema call kabaair - major sins. The opposite of sagaair - lesser sins. Scholars wrote and tried to gather major sins in books. The most common of them is the book of al-Dhahabee, al-Kabaair, that which is most known to the people. Other Scholars have gathered as well other books to mention the kabaair, to list the major sins in one place.

SECONDLY - that slaughtering is a kind of worship. It is obligatory that it is done only for Allaah Alone.

THIRDLY - that it is impermissible, it is haraam to curse ones parents or to insult them, either directly or indirectly.

Directly is clear - you speak with a curse, you ask Allaah to curse your parents or you insult your own parents, that's clear. But what is the meaning of tabsububan, that you become a reason why your parents are cursed. This is a very important matter that the Prophet (sallallaahu alaihi wasallam) spoke about and he warned us about. Mentioning that it is from the major sins, not that it is to yourself to curse your parents but to become the reason why your parents are cursed by someone else. He said (sallallaahu alaihi wasallam) according to the hadeeth that's in the saheehain, from the report of Abdullaah Ibn Amr Ibn Aas (radiaAllaahu anhu). He said that the Messenger (sallallaahu alaihi wasallam) said, from the greatest and the most grave of all major sins is that a man curses his own parents.

FIND

That's similar to what we have in this hadeeth. That Allaah curses someone who curses his own parents. Another hadeeth says it's from the greatest, from the gravest of the major sins. When hearing that the people

said, how Ya RasoolAllaah could a man curse his own parents. So he responded and clarified (sallallaahu alaihi wasallam). Saying that a man insults the father of another man, so that other man that you have insulted or cursed, his father, he now curses or insults your father and your mother. This was collected by al-Bukhaaree and Muslim. This is the wording of al-Bukhaaree #5973 in Kitaab al-Aadab. It was also collected by Muslim #90. Again this is the wording of al-Bukhaaree.

Narrated Abdullaah bin Amr (radhiAllaahu anhu):

Allaah's Messenger (sallallaahu alaihi wasallam) said, "It is one of the greatest sins that a man should curse his parents." It was asked (by the people), "O Allaah's Messenger! How does a man curse his parents?" The Prophet (sallallaahu alaihi wasallam) said, "The man abuses the father of another man and the latter abuses the father of the former, and abuses his mother then the latter abuses his mother."

[Taken from the 'The Translation of the Meanings of Summarized Sahih Al-Bukhaari' by Dr. Muhammad Muhsin Khan. (hadeeth #2008, page 952)]

That shows you what the Shaykh means when he said that whether he insults them or curses his parents directly, or indirectly. Or he becomes a reason for them being cursed by someone else. Either way it's impermissible and it's from the greatest of the major sins since it causes the person to be cursed by Allaah. And we seek Allaah's protection.

FOURTHLY - this hadeeth shows us the impermissibility of aiding and assisting criminals. And protecting them from having Islaamic punishments applied to them, being taken to the Islaamic court in the land of the Muslims. So they are given protection and their hidden from the police, hidden from the authorities and protected. And it shows also the prohibition of being pleased with innovation. Some of the Scholars have explained that hadeeth, with a fathah on the 'daal' that it means to be pleased with a issue of innovation, and to promote it and defend it. So it shows the curse of Allaah is upon that and that it is severely prohibited in Islaam.

FIFTHLY - the prohibition of messing with or altering the sign posts or the land markers that show where one property begins and where another ends.

SIXTHLY - the permissibility of (it's important here to pay attention to the wording) cursing some kinds of rebellious people, disobedient people, so that that becomes a severe deterrent for others to do that kind of disobedience. How is that found? Someone who changes the land markers, he's cursed by Allaah in a general way, with a general text. Not with a specific individual name. And the one who aids innovation, or who defends it and is pleased with it. The one who curses his parents. Those people are cursed by Allaah. And those who slaughter for other than Allaah. So sins that are outside of Islaam like offering a slaughter for other than Allaah, and sins that do not expel a person from Islaam, like the other three, depending on the severity of the muhdath according to one understanding. Then those are all things that are at least major sins. And they allow a person to say, may Allaah curse someone who does such and such.

That is an issue that some of the Scholars mentioned. Now we are branching off from the words of Shaykh Fawzaan. Some of the Scholars mentioned that it is not permissible that you curse an individual with his name, with his identity singled out. Rather, if you hear someone who has one of these attributes, or who has done one of these things, then you can say directly after saying so and so has done such and such, then you can say, may Allaah curse someone who does such and such. And that is as close as you may get to cursing an individual. As it is not permissible as the Scholars have said to curse an individual person, unless he has been individually cursed specified in a text of revelation. Because the curse, the meaning of 'alaa'inah' that you are asking that person be removed away from the Mercy of Allaah and from the Compassion of Allaah. You are asking for him to be punished and to be deprived of Mercy. That is only to be done for those people who have been identified as people of the Hellfire, as the Scholars of Islaam mentioned.

So for example, a modern day application, for example, Usaamah the son of Shuaib Hasan. Who says that Darwinism and the evolutionary theories as conjecture brought about by non-Muslim scientists, as theories, not facts. To try to bring that into Islaam, and to make that part of Islaam, to claim that Islaam supports it is a bid'aah - it's an innovation in the religion. It is not permissible to support or to aid that claim. That claim must be rejected in totality. And the person who makes that claim should be asked to repent clearly and openly. We ask Allaah to aid him in repenting, and to make his position the position of the Qur'aan and the Sunnah. And not to follow the way of the kuffar. Not to follow the misguided teachings of the kuffar. So every person including his father, a well known da'ee in the West, Shuaib Hasan, must stay away from falling into the curse of Allaah. In this hadeeth, we do not say here, because Shuaib Hasan asks that the people hear the argument of his son. And because Shuaib Hasan says that his son has the right to make ijtihaad. And that is a lie on the religion of Allaah. That is an outright lie on the religion of Allaah. His son has no right to make ijtihaad, to reason through the idea of the creation of Allaah. And to bring in the foreign ideas of the kuffar. His son has no right to that ijtihaad, therefore the obligation on Shuaib Hasan and the rest of this Ummaah is that we do not support, do not defend, do not legitimize the argument of Usaamah Hasan. Rather we make it clear to the people that it is falsehood, it is contradictory to the religion of Islaam. And we say whoever supports that bid'aah and all bid'aah in general, Allaah curses the one who would defend, propagate, condone, be pleased with an innovation. We don't say, specifying an individual who defends him, Allaah has cursed that individual. I hope that's clear. We say, we warn the people from defending him and justifying his speech, and trying to get a platform for him to explain himself. We say to them, Allaah curses the one who aids an innovator, who aids an innovation, aids someone who does a crime against Islaam.

So there is a modern application of today's lesson.

That will bring us to close on a very important point related to the last hadeeth. We will read it quickly and finish with it insha'Allaah.

Taariq Ibn Shihaab narrated:

“The Messenger of Allaah (sallallaahu alaihi wasallam) said, ‘A man entered Paradise because of flies and a man entered the Hellfire because of flies.’ They (the Companions) said, ‘How would it happen, O Messenger of Allaah?’ He said, ‘Two men passed by a group of people who used to worship an idol. They did not allow anyone to pass

without offering a sacrifice to the idol. They, thus, asked the first to offer a sacrifice. He said, 'I have nothing to offer.' They said, 'Offer (something) even (it may be as little as) flies.' He offered flies so that they would let him pass. Thereupon, he was cast into the Hellfire. When they asked the latter to offer something as a sacrifice for the sake of the idol, he said, 'I am not to offer any sacrifice for any deity besides Allaah, Exalted be He.' Thereupon, they beheaded him, and he was admitted into Paradise.' "

[Taken from , 'Concise Commentary of the Book of Tawheed,' by Dr. Saalih Al-Fawzaan (page #96). Related by Ahmad (p. 22) and Ibn Abu Shaybah in Al-Musannaf (6/477 # 33028) grading it a mawquf (discontinued) hadeeth ascribed to Salmaan Al-Faarisi (may Allaah be pleased with him)]

The author of the book says,

Taariq Ibn Shihaab narrates that the Messenger of Allaah (sallallaahu alaihi wasallam) said. And this is not a hadeeth of the Prophet (sallallaahu alaihi wasallam), I must warn you, this is a mistake. We will come back to that. First the story.

A man entered Paradise because of a fly, and another man entered the Hellfire because of a fly. They said, how is it Ya RasoolAllaah. This is not a hadeeth from the Messenger of Allaah (sallallaahu alaihi wasallam). They did not say O Messenger of Allaah. How is that, rather they asked Sulmaan al-Faarisi, as we will see how is that. So he said that two men passed by a village or people that had an idol that they worshipped. No one would pass by except that they would make a slaughter. They would offer something to that idol. They said to one of them, offer your sacrifice. He said, I have nothing to offer as a sacrifice. They said slaughter something even if it's just a fly. So he slaughtered a fly for that idol and they let him go, they let him pass. And he entered the Fire because of that. They said to the other one, offer your slaughter. He said I would never slaughter anything for anyone other than Allaah, Glorified and Exalted. So they struck his neck, meaning they killed him, they murdered him. And he went to Paradise as a result. That was collected by Imaam Ahmad.

Some very important points here. The origin of this mistake and I mention it is a mistake. Taariq Ibn Shihaab did not narrate this hadeeth from the Messenger of Allaah (sallallaahu alaihi wasallam). That is a mistake in this book. From our love and our dedication to our Scholars is to identify the mistakes that they have fallen into and to clarify especially in the mistakes of attributing things to the Messenger (sallallaahu alaihi wasallam) which are not from his speech. Taariq Ibn Shihaab according to the source books of hadeeth, like the very source quoted here. It is Kitaab Az-Zuhd by Imaam Ahmad, not the musnad. It was also collected by Aboo Nu'aym in his book Hidiyyah Awliyyah (correction?). It was also collected by al-Khateeb al-Baghdaadee in his book al-Kifayyah. It was also collected by a few other authors of books with their chains. Al-Bayhaquee in Shubah eemaan (correction of the Arabic?) and others. Every one of those narrations in all places where this hadeeth can be found. Adding one more place musunaf of Ibn Abee Shaybah. Most of them go back to Taariq Ibn Shihaab, through Salmaan Al-Faarisi from a story related by Salmaan Al-Faarisi. Not a hadeeth narrated from the Messenger(sallallaahu alaihi wasallam). Not one source for this hadeeth mentions this as something attributed to the Messenger (sallallaahu alaihi wasallam). The other narration that's not by Taariq Ibn Shihaab, it's by someone else, but it goes as well to Salmaan Al-Faarisi. From his words, his story he told the people.

This is a story told by Salmaan Al-Faarisi, it is not a hadeeth of the Messenger of Allaah (sallallaahu alaihi wasallam).

So how did it get in our book? We have by Allaah's Permission, for example the Shaykh, Sulaymaan al-Hafeedh, the grandson of the author of Kitaab at-Tawheed, he wrote a very notable explanation of Kitaab at-Tawheed. He identified that the author followed the reference of Ibn Qayyim. Ibn Qayyim mentions this hadeeth in his book 'Jiwaab al-kaafee' - the sufficient answer. That book is also known as - the sickness and the cure. I don't believe the book with either name is translated into English. So Ibn Qayyim mentions it there and he mentions it as the narration of Taariq Ibn Shihaab. And he mentions it as a hadeeth from the Messenger of Allaah (sallallaahu alaihi wasallam) mistakenly.

So the people who came after Ibn Qayyim, some of the Uleema mentioned this story apparently taking it from Ibn Qayyim's book and not finding it in the musnad of Imaam Ahmad. So relying on the precision of Ibn Qayyim and this is one of the mistakes of the Uleema. It's not allowed for us to hold to it, to take it and say I have to consider this hadeeth from the Messenger (sallallaahu alaihi wasallam) because some of the Uleema have attributed it to the Messenger (sallallaahu alaihi wasallam).

Again in all clarity, none of the sources of this hadeeth bring this hadeeth as a hadeeth from the Messenger of Allaah (sallallaahu alaihi wasallam). They only mention it as a story mentioned by Salmaan Al-Faarisi (radhiAllaahu anhu) from the Sahaabah. He was known to narrate Israelite stories from the people of the past. He had a rich history before Islaam narrating from Jews and narrating from Christians. So he was able to narrate stories told by the Christians. And things that were narrated before Islaam came. This is quite clearly one of them and not something from the Messenger of Allaah (sallallaahu alaihi wasallam).

Let's look from what we can gain from the benefits of this story, and I'll mention what the Shaykh says here. What can be gained from the benefit from this hadeeth:

As a story that is mentioned from Jews and Christians, remember narrate the stories you have heard from Bani Israaeel, and there is no harm in that. This falls into the category of Israaeeliate that it's permissible to narrate. It's permissible to hear as a story. It's not permissible for people to say it's the speech of the Messenger of Allaah (sallallaahu alaihi wasallam). But it's permissible to narrate the story and to take an admonition from it, if it does not go against our Shar'iah.

FIRSTLY - a clarification about the danger of shirk. That it can happen even if it is with something that is very small.

SECONDLY - that shirk necessitates entering the Fire. And that Tawheed necessitates entering Paradise.

THIRDLY - that a person can fall into shirk not knowing that it is the shirk that necessitates the Hellfire.

FOURTHLY - a warning against sins, even if you think them to be very small.

FIFTHLY - that this man entered the Fire because of something that he did not intend originally. Rather he only did it to get away from the evil of the people of that idol. Just to add a little bit of clarification to this. If the story actually happened as Salmaan narrated it, and there really was a person, if it actually happened like that, then it does support the idea that there was no excuse of coercion of the people of the past. There was no excuse of coercion in the Shariah for them. And that is something specific to this Ummah. That if we are forced to make a statement of kufr, then we can say the statement of kufr while our hearts are clear and comfortable with eemaan. That is something specific to the Ummah of Muhammad (sallallahu alaihi wasallam), that the previous nations did not enjoy.

SIXTHLY - a person if he commits shirk, it nullifies his Islaam and he enters the Fire as a result of it. This man had been a Muslim otherwise it would not be in the story that he entered the Fire because of a fly. Meaning if it wasn't for that fly he would not have entered the Fire.

SEVENTHLY - that what is important is the action of the heart, even when the actions of the bodily limbs are small, limited or very few.

EIGHTHLY - that slaughtering is an act of worship that is obligatory to be done for Allaah Alone. Doing it for other than Allaah is major shirk.

NINTHLY - the virtue of Tawheed and the greatness of its reward or its result. Meaning you go to Paradise.

TENTHLY - it shows the virtue of being patient upon the Truth.

Allaah (Azzawajall) knows best. And we'll close with that reminding you that this last statement must be identified by yourselves and by all of us, that the narration is from Taariq Ibn Shihaab, from Salmaan al-Faarisi, not from the Messenger of Allaah (sallallahu alaihi wasallam). It was a story narrated by Salmaan Al-Faarisi.

Sending salat and salaam on the Messenger and upon his family members, and Companions, and followers until the Last Day.