

SALMAN- E -MOHAMMADI  
(Salman Farsi)  
By: Allama DaVoud Elhami

Translated by:  
Sanjeedeh Abedi

Edited by:  
Syed Hadi Hasan Abedi





## Dedication

Presented to the last luminous star of the sky of Imamat, the Imam of truthful , the last link of infallible, the greatest savior, the promised Mahdi (a<sup>l</sup>y), the ideal consequence of the efforts of all holy Prophets, Imams and all those who strived hard for the establishment of truth, the establisher of Universal Government of Islamic justice, Imam of Time *Hazrat Baqiat-ul-Ulah Al-Azam Imam e Zaman* (May Allah hasten his reappearance) for whose observation the eager hearts are palpitating.

**Daoud Elhami** (Late)

(Please recite fatiha for his soul)

(Translator)



## **Acknowledgement**

In the year 2013, I published the book “**Hyate Salman e Mohammadi**” in Urdu, translation of Persian book “Salman, First Iranian Muslim” by Allama Davoud Elhami. After reading many books about Salman Farsi, in Urdu, Persian and English I had selected the one which had described this Islamic personality’s life and achievements perfectly, completely and honestly. I asked my daughter **Sanjeedeh Abedi** to translate it into English; by the grace of God, it is now in your hand.

My daughter Sanjeedeh Abedi did her best to translate into today’s spoken style English. It was her first work, so I tried to improve it, editing, and checking with the original book.

I am thankful to my respected friend Engineer Syed Aziz Akhter who encouraged morally and economically for the translation and publication. May God continue to shower His unlimited bounties upon him and his loved ones.

**Syed Hadi Hasan Abedi**

Houston, Texas.

November 2022.



## **Preface**

God's best blessings for the holy soul of the great Prophet of Islam Mohammad Mustafa (saws) and his rightful Vicegerent Ali Murtaza (as) and his glorious immaculate sons, the Imams, especially Imam of this age (atfs) the pillar of religion, God's last remaining guiding authority.

In this short life I am afraid to spend a moment praising those whose greatness and supremacy is not real in history, nor confirmed by the fourteen infallible (as).

I do not wish to praise sham heroes of history and I never feel interested in them.

I like to pluck the fragrant fruits of history and I have thrown away comfort and tranquility to climb the peaks of honor and dignity like a man with tanned face running bare footed in craggy paths and I have finally reached the destination.

This time my purpose is to draw on the paper the beautiful and pious face of a person who is not a sham hero, nor a hypocrite and did not like to impose his greatness on others by any means.

He is not a fictional hero to entertain people with his extraordinary astonishing activities.

The hero of this book is a brave Iranian son, who was famous for his truth-seeking personality.

He was the hero who possessed all goodness and was an obvious picture of beauty drawn by God the Supreme



Master of all. He is Salman, the first Muslim from Iran who became perfect by careful observation of a great, perfect and the best person who had reached the highest peak of perfection. Salman is the first role model trained at Islam's school and the first Iranian hero of Islam and a pioneer Shia of Mohammad (saws).

I should confess that all aspects embodied in Salman's personality cannot be described by words so it will make people aggrieved to some extent.

Salman's spiritual thirst and excitement is not explainable. When it is said that Islam is alive, it is alive as a set of thoughts, ideologies, social rules, and regulations due to the scholars and role models that Islam has trained and depicted. Being alive means being effective, presenting solutions, paving the way everywhere and at all the times for mankind of any race.

Unfortunately, as mentioned in this book Islamic personalities are distorted, and we haven't recognized them well. Recognizing and knowing everyone fully well is useful, otherwise instead of being a means of spiritual progress, it would be the most important cause of decline.

Some considerations in writing this book are as follows:

1. Illustrating the actual countenance and reality of Salman's adventurous enlightening life.
2. Salman is one of the unique, irreplaceable personalities of Islamic history. He has practically inaugurated a guiding, training and evolutionary school and his life story is a good lesson for everyone.

3. Salman is a specimen of Islam's religious school demonstrating precisely the sound and sensible Islam and showing the possibility of success in acquiring Islam's Divine values.
4. A part of this book has already been published in "Nasl e nou" magazine, but the complete book would be an effective step in introducing this great hero of Islam and Iran.

**Davoud Elhami (Allama)**

Qum, Iran

(Please bless his soul with a Fatiha).



## Contents

1. Dedication	4
2. Acknowledgement	6
3. Preface (by Allamah Davoud Elhami)	8
4. Salman Farsi, the first Iranian Muslim	18
5. Salman's struggle against the outdated ideologies	19
6. Salman recognized us with the reality of Islam	21
7. Salman Farsi a national hero	23

### CHAPTER 1

#### SALMAN FARSI'S LIFE

8. Salman's real birthplace	25
9. Salman and his father's names	27
10. Salman son of a Farmer	29
11. Salman's childhood and adolescence	30
12. Salman's features	31
13. Salman's previous knowledge of Christianity	33
14 - Zoroastrians' strictness	36

### CHAPTER 2

#### IMPOSED EDUCATION AND TRAINING IN SASANIDE

#### IRAN

15. Why so much harshness?	39
16. Salve's Training in Sassanid Iran	43
17. Defeat at the highest peak of victory	45
18. Propagation of Zoroastrianism by sword	47
19. Wine serving Zoroastrian Priests	49
20. Salman Farsi among various beliefs and religions	52
21. Salman Farsi chooses a better way	57

### CHAPTER 3

#### REALITY RESEARCHER

#### Release from imprisonment and Migration

22. Salman Farsi in corner of Prison	59
23. Salman Farsi and his migration	62

24. In search of illumination	66
25. The hypocrite Priest	66
26. Salman Farsi with Mosul Priest	70
27. Let us pay attention to a few points	72
28. The unseen light	73
29. Yasrab place of meeting	74
30. A familiar fragrance	76
31. Intellectual investigation	79
32. Salman regained his freedom	80

#### **CHAPTER 4**

##### **SALMAN SERVING ISLAM**

33. Salman Farsi in the presence of Prophet (saws)	83
34. Salman with a broad view	84
35. Destiny with Salman Farsi	85
36. Salman Farsi had the knowledge of first and the last.	86
37. Salman's belief	90
38. Salman an amazing personality	91
39. Salman military professional	96
40. Salman Farsi City development engineer	97
41. Accusation against Salman Farsi	98
42. Salman Farsi is one of us	101
43. Prophet's will about Salman Farsi	105
44. Salman Farsi is one of us Ahl-al-Bayt: Interpretation.	106

#### **CHAPTER 5**

##### **SALMAN FARSI DEFENDED ALI (as) AS SUCCESSOR OF PROPHET MOHAMMAD (saws)**

45. Spiritual life of Islam	109
46. Salman in connection with Ghadir-E- Khum	110
47. Salman in defense of the truth	111
48. Salman Farsi opposed the election of Abu Bakr	113
49. Why don't you hold fast to Imam Ali (as)?	117

50. Twelve companion's severe objection to Abu Bakr's caliphate	120
-----------------------------------------------------------------	-----

## **CHAPTER 6**

### **SALMAN FIRST OF IRANIAN SHIAS**

51. When did Shi'ism come into existence?	129
52. Salman an important element of Shi'ism	131
53. Is Shi'ism an Iranian thinking?	133
54. Four motives of establishment of the Shia Religion.	136
55. Unawareness about soul of Shi'ism	139
56. Effects of Tyrant satanic system	141
57. Is a marriage reason for Shi'ism in Iran?	143
58. Secret behind Iranians Shi'ism	147
59. Salman Farsi the first link of Iranian Shias	149
60. Salman, One of the four pillars of Islam	151

## **CHAPTER 7**

### **ACADAMIC WORKS OF SALMAN FARSI**

61. Salman's book	154
62. Salman Farsi felt Islam was in danger	159
63. The Roman Archbishop accepted Islam and became Muslim.	164
64. Salman Farsi guided people to Ali's (as) house	166

## **CHAPTER 8**

65. Salman's Role in Islam's Arrival in Iran	170
66. If Iran had an experienced leader on that day	171
67. Salman changed Iran's history	173
68. War and invitation to Islam	181
69. Ctesiphon and Bahar-Istan of Kasara	183
70. Court of Kasara	184
71. Salman Farsi and his role in conquering Ctesiphon.	186

## **CHAPTER 9**

72. Honesty of Muslims in Conquest of Ctesiphon	193
-------------------------------------------------	-----

73. Did Muslim Arabs wish for crown?	197
74. Clash of two conflicting ideologies about world	200
75. Why did the Arabs cut the carpet into pieces?	206
76. Salman Farsi architect of Kufa	208
77. Salman Farsi gave news about Ashura	209
78. Salman Sent martyr to Karbala	211

## **CHAPTER 10**

### **SALMAN THE RULER OF CTESIPHON**

79. Salman Farsi led Islamic preaching during war	214
80. Salman Farsi exemplified simplicity	219
81. Comforting wounds	221
82. Why did Salman not go to the White Palace?	221
83. Salman Farsi dwelt in people's hearts	223
84. Salman Farsi was a blessing for people	227
85. Amir-al-Momineen Ali's (as) letter to Salman	228
86. Salman governor of Justice	230
87. Caliph Omar's objection to Salman Farsi	232
88. Salman Farsi caliphate assessment scale	233
89. Deviation in Islamic government	236
90. Salman's spiritual role in Ctesiphon	240
91. Salman's policies were based on management and guidance of society.	243
92. Why Salman Farsi interpreted chapter Yousuf (as)?	246
93. Salman Farsi the ethics teacher	248
94. Salman Farsi viewed in wheat grain a compacted world.	250

## **CHAPTER 11**

### **LAST DAYS OF SALMAN'S LIFE**

95. Friendship of Salman Farsi and Abu Darda	252
96. Salman Farsi prohibit Abu Darda from Monasticism	254
97. Salman Farsi and religious practices	259

98. Abu Darda invited Salman Farsi to Syria	261
99. Salman's reply to Abu Darda's letter	261
100. Abu Darda's another letter and Salman Farsi's Reply.	262
101. Why didn't Salman accept Abu Darda's invitation?	263
102. Regarding Salman's wedding	264
103. Salman's children and grandchildren	268
104. Salman's death in Ctesiphon	270
105. Salman's sickness	270
106. Sunset of Salman's life	276
107. Salman's talk with a dead person	276
108. Salman at his death moment	284
109. Ali (as) near Salman's dead body	285
110. Salman's demise date	286
111. Salman's death and burial place	288

**CHAPTER 12**  
**SALMAN'S LOOK**

112. Salman Farsi, virtual view "Perfect human"	291
113. Knowing Salman is knowing Islam visually	311
114. Most reliable way of Understanding a Institution.	311
115. Distortion of ideal personalities	313
116. Orientalists and distortion of Islamic history's heroes.	314
117. Salman Farsi and Orientalists	315





## **SALMAN FARSI THE FIRST IRANIAN MUSLIM**

### **Leaders of National Movement**

In the history of Sassanid Iran, we encounter people who stood up against the cruel and oppressive politics of the Sassanid government and strived hard to achieve their strong desire. These people are regarded as great reformers and national heroes.

Among the outstanding national reformists, Mani and Mazdak are considered as the most important ones.

In Sassanid Iran religion was integrated with the government and the Sassanid government had employed thousands of Zoroastrian priests and scholars to justify the existing situation by providing some explanation which in turn was causing greater religious distortion.

Thus, Zoroastrian religion at its peak success was being used as a useful tool by the rich; and the priests to benefit themselves from the ignorance and simplicity of the people, were exploiting the religion to silencing them. As a result, most people were disappointed from the official Mazdak Zoroastrianism which was the religion of the rich people. People realized that religion which ought to serve, save and ensure peace for the people, was being used by priests as a successful tool to suppress and deprive them from their rights. With such religion, a minority Government was able to dominate socially and economically over the entire society.

### **ALARM OF DANGER**

Mani's reformistic and transgresses stand in Sassanid Iran was danger alarm, which stared alarming. Responsible concerned authorities who were in deep sleep, instead of waking up and taking corrective actions, to root out the

basic causes of problems, they adopted violent politics and suppressed them mercilessly.

This caused, Mani's voice temporarily silenced like many others throughout the history, but was not eradicated from its root, since such a punishment were like erasing the action, not the cause. Very soon, dissatisfaction of the people of that time, exploded vigorously as an essential requirement, with the emergence of Mazdak and his followers.

### **DISSATISFIED SASSANID FUGITIVES**

Throughout the Sassanid history, struggles of Mani and Mazdak are described in detail but what was totally ignored, was about the dissatisfied deserters who lived outside Iran during the Sassanid rule. Has anyone thought and questioned oneself, that at the time of the emergence of Islam, why so many Iranians were living in Yemen, Bahrain, Eden, Syria and at the bank of red sea? What were they doing there and why they had left their mother land? Few of the Iranians were even chosen as rulers in the neighboring countries. Do they had no plan to free their own country from the Sassanid oppression?

It is astonishing that many of those who search Iran's history either don't pay attention to the revolution of Salman Farsi and his emigration or belittle it and don't consider it seriously.

### **SALMAN'S STRUGGLE AGAINST OUTDATED IDEOLOGIES**

Salman like any other Iranian scholar, was fed up with the Sassanid era's outdated ideologies and like other Iranians was frustrated with the Sassanid's cruelty. He had plans to free Iran from the Cruel Sassanid's rule and release people from the delusion of their priests. Is it believable that

Salman with his farsightedness and clairvoyance wanted salvation for himself only?

Salman understood society's vital vein is people's belief. Importance of religion for people is like water for life. As water guarantees life, a society without faith lacks happiness and prosperity. On the other hand, polluted water causes death and annihilation. The same is true with belief; deviated and distorted belief is more dangerous than being faithless. In Sassanid Iran, the most distorted subject was Zoroastrianism and its principles.

Mazdak and Mani also regarded Zoroastrianism as the main reason for the people's distress and misery. Hence during their reformistic operation, they first modified the religion, changed the false rules of Zoroastrianism. By adding and substituting the principles from other religions, they developed a special religion and sometimes introduced themselves as prophets.

But Salman was greater and much wiser than them to claim himself as Prophet and like his country people offer a new religion to the people.

He knew that God wouldn't leave mankind to themselves. God would certainly send prophet to guide them. Therefore, to find the true religion, he started his long journey on foot, staggering along his travel and migration; He even submitted himself to slavery. Thus, he faced much hardship on his journey. He searched so much and finally found his way out. As some say: "Salman Farsi has faced so many ups and downs and encountered so many religions like Mani's, Mazak's, Zoroastrianism and Christianity. He released himself from the strangulation and problems and at last he embraced the freedom of Islam".

## **SALMAN'S GREAT SERVICE TO IRAN AND IRANIANS**

Most people when they found their way out from problems and calamities and achieve their salvation stage, forget about other's problems and calamities. Salman Farsi who was well known for his selfless character did not forget his homeland and Iranians and paved the way for Islam to enter Iran. Undoubtedly, Salman Farsi played an important role in introducing Islam to Iran.

One can strongly state that no one has done and achieved so much for Iran as Salman Farsi performed and achieved. Salman With the help of Muslim troops, changed the life of Iranians. Iranians, in their desperation, found what they had been looking for centuries. They were lamenting, shedding tears of blood, had the thirst throughout centuries for salvation, until they were satisfied with the new religion of Islam. Salman Farsi due to his old age had no chance to lead Iran as a ruler, but still he left this world without any anxiety about Iranians.

## **SALMAN RECOGNIZED US WITH THE REALTY OF ISLAM**

Salman not only acquainted Iranian with Islam, but also guided to the reality of Islam. Salman Farsi proved by action that "true investigator shall discover the goal".

He in search of truth moved to that extent that, it is narrated: if religion was in Suraya (Pleiades, a group of stars) Salman would have acquired it. He discovered the secrets of different religion's calls including Mazak's, Mani's, fire worshipping, Judaism and Christianity. In the darkness of ignorance and distortion of religions, he chose Islam. Not to lose Prophet Mohammad (saws) during the darkness of rule of caliphates, when many great people lost their way in the obedience of the rulers, Salman adopted Imam Ali's (as) leadership, and as per the

departed dear “WE adopted ALI (as), not to lose MOHAMMAD (saws).”

Salman made so much progress in following Islam that it was said that he was unified with Islam and the Ahl-al- Bayt (as) and due to this, we find that any book written in any language about the life of our holy Prophet (saws), it contains a chapter exclusively attributed to Salman Farsi.

Salman was the first person to bring for Iranians, virtue, happiness, and good fortune. He guided Iranians to the main source of Divine revelation. In other words, he overflowed the fountain of revelation from its source to Iran and dug streams from that source in our land. Salman showed Iranians Islam in Imam Ali (as) in such a way that one shall never lose the holy Prophet Mohammad (saws), if he follows Imam Ali (as).

## **THE RELATIONSHIP BETWEEN IRAN AND ISLAM IS ETERNAL**

Salman has not only unified himself with Islam and become one with it, but also made Iran’s history a part of Islam’s history, resulting history of Iran same as the history of Islam. Respected Prophet (saws) appointed Salman Farsi a guiding leader for Iranians and wanted them to know, he was one of them. Prophet (saws) wanted them to seek all types of benefits by following his guidance, however, Salman was leader and a guiding authority for all Muslims.

It is a matter of great pride for Iranians that among the great leaders and companions of God’s Messenger, one face is representing Iran. This proves, Iranians have the capability and talent for leadership and success.

## **SALMAN FARSI A NATIONAL HERO**

If Iranians want to select a hero for their honor in history, they won't find anyone superior to Salman. Salman is the ideal personality. He is the certified document of the real Islam and Shi'ism. Salman Farsi is the greatest hero whom Iranians have seen throughout their long history. When Iranians had such a great, honored, brave and virtuous hero, it is regrettable that some people ignore the real heroes and name those people as heroes who lack basic human qualities and are tyrants, betrayed their own country and people. They created and adopted, not real but imaginary heroes and stick to their decayed bones and talk about their adventures in detail, whereas in a variable situation condemn them and talk about them differently (for example the story of Rustom and Sohrab).

Salman's personality is not fictitious or imaginary, but a trained perfect Islamic Modul for Muslims.

To know Salman closely, we should follow him step by step. We should accompany him and go to the fire temple, monastery and church and listen to priests and monks. In Salman's long life, we would encounter many astonishing events and we would notice that his aspiration did not hinder him in any difficult situation.

Salman was ambitious, restless and after so many changes, migrations and moving from one place to another, finally arrived at the source of reality, the door of Prophet of Islam Mohammad Mustafa (saws). He never quit the company of holy Prophet Mohammad (saws). The fact is that Salman can make us aware of the deviations that took place by the entrance of the new elements in Islam. He paved the way for arriving at the vitalizing source of Islam. He can guide

us and take us to the original source, providing awareness about the deviations. Thus, Salman Farsi is a personality that should be known. Knowing Salman is worth due to following reasons

1. Knowing Salman is knowing the most sensitive historical period of Iran.
2. Knowing Salman is knowing the ups and downs of Iran and Islam's history.
3. Knowing Salman is knowing Islam, because Salman is one of the blossoms and fruits of Islam's spirituality.
4. One of the real heroes of Iran; certainly, introducing our historical heroes to the younger generations is extremely necessary.
5. A guide who knows the right path and leads on the way of truth and reality.
6. The secret of the Iranians' adopting the true religion of Mohammad (saws) i.e., Shi'ism



# CHAPTER 1

## SALMAN FARSI'S LIFE

**“When we come to know about a great person who has lived a successful life, we live with him as if his soul is in our body. This gives us the gift of a different life.” (Shandell)**

A great man like Salman need not be known by his real name, his birthplace, his lifetime, his date of birth, his father and mother, or his clan. The only important aspect of Salman's life is his deeds. So, like many other great people, if our information about all the stated facts related to his life are not complete, still his rank would not decrease.

### **Salman's real birthplace**

Researchers have different ideas about Salman's birthplace. What is obvious he comes from Iran. A group of researchers believe that he comes from a town called Jay, a village near Isfahan. The following sentence is a quotation from Salman: I am a person from Fars, from Isfahan, from a village called Jay.

Yaqhut Hamavi, a geographer who investigated, mentioned Salman's birthplace Jay in his book “Ma'jeim al Baldan”. He wrote Jay is a town of Isfahan where a famous tomb called Salman Farsi's tomb exists and people visit it as pilgrims. Yaqhut went to the town, and visited that grave. There, he met a person named Hebat- ullah Shirazi, who told him when Isfahan was conquered by Muslims,

Salman Farsi came to Isfahan and built a mosque in his birthplace, Jay.

Salman's arrival in Isfahan was recorded in history during second Caliph Omer's rule.

Mohammad bin Abdul bar, a famous historian and author of Al-Esti'ab wrote, Salman was originally from Ram-Hormoz of Fars province, from a town called Jay and some believed he came from Isfahan.

Others said he was originally from Shiraz because when Salman spoke, they heard him talking about Shiraz. Some believed he was originally from Ram-Hormoz of Khuzestan province, because many times they heard him saying, do you know where Ram-Hormoz is? I am from there. Zahabi quoted from Salman Farsi that he was from Ram Hormoz and grew up there, but his father was from Isfahan.

Yet others believe him to be from Estakhr of the Fars province or from Kazeroun. They used the letter of Imam Ali (as) as proof for their claim. That letter was written at the command of Prophet Mohammad (saws). Information about Salman can be found in the Prophet's will. Some have also traced his birthplace as Jundi-shapour (currently known as Ahwaz). The author of "Qamuos ul Rejal "did not say anything about Salman's original birthplace but wrote, "Salman comes either from Shiraz, Ram Hormoz, Ahwaz, Shoos tar, or a village of Isfahan."

In short, if we are not sure about Salman's exact birthplace, it does not harm his greatness and dignity since he was an unbounded pious personality, who belonged to the entire Islamic world. There was a possibility, all these differences were caused by his greatness. Salman's personality was so great that people of different areas, cities and provinces looked for reasons to link him to their place and add to their honor and glory. In this way, Isfahan's people linked

him to Isfahan, Shiraz's people to Shiraz, Ahwaz's people to Ahwaz, Kazeroun's people to Kazeroun and so forth.

### **Salman and his father's names**

Salman and his father's real names are recorded differently. Salman has been named: Rooz-beh, Ma-beh, Ma-hu-yeh, Beh-boud, Ma-hiyeh, Ma-bieh, and Rooz-bihe.

His father's names are: Khosh-nood, Khosh-noodan, Khosh-noozan, Marz-ban, Badak-shan, Bazakh-shan and Khosh-foo-zan.

### **Salman was one of the long living persons**

Salman's date of birth is not definite, though he lived a long life. Some believed him to be 200 years old, some 250, 300, 350 and others over 400. Several believed he had met Prophet Jesus (pbuh) or his successor, since in one tradition it was narrated when Salman was telling the holy Prophet (saws) about his past, he talked about a person who reminded him of, and closely resembled Prophet Jesus (pbuh). That person came from Syria and he along Salman took all the sick and disabled to Prophet Jesus (pbuh) and they were cured with his prayer. Salman said he met him and inquired about the righteous religion of Prophet Abraham (pbuh); he gave Salman good news that in near future last Prophet of the upright religion of Prophet Abraham (pbuh) will be appointed.

Holy Prophet (saws) said: Salman you have seen Jesus Christ (pbuh).

Bost-Ani in encyclopedia stated his age 150 years but did not mention its source. All available documents and sources show, nobody stated his age less than 200 years.

Zahabi wrote: I have gone through all the available statements linked to Salman's age, all of them showed he undoubtedly lived for 250 years. The question is whether he lived longer than 250 years?

Zahabi added: I had the same belief as others, he couldn't have lived for less than 250 years. In the book "Tariq e Kabir", I selected the same narration, but later realized he couldn't have lived for more than 80 years. All the details of his life show he had lived a normal life.

Ibn Hajar Asqalani, after expressing Zahabi's thought, said Zahabi hasn't produced any documents to support his claim and no one knows from where he got the idea, or how sure he was. He believed a life of more than 70-80 years was not normal and Salman was very energetic at the last period of his life. He participated in Islamic victories and married a woman from the Konda tribe. These support the belief; he was not very old at the end of his life. Ibn Hajar added, it was a historical case, if proved, he had lived a long life, it will be an extraordinary fact and logically enough to be accepted. It was indeed a historical narration and should be verified in history. On basis of knowledge and logic, there aren't any obstacles against it. Throughout the history of the world, there were many who lived very long lives; followers of every religion have at least one in their holy and history books who lived a long life such as Noah, Heber, and Elijah. Salem bin Noah lived for 600 years, an Arab scholar Qayes bin Sayedeh Ayadi lived for 750 years. In recent years, according to the press Shir Ali Muslim, who lived in the mountains of Russian Azerbaijan, died at the age of 168. Scientifically, there is no exact age limit for human beings. Humans are capable of living for hundreds of years and long life was never surprising.

Therefore, historians have written Salman's age over 250. If Salman has not seen the time of Mani's advent, he has seen Mazdak and Anu Shira van's period.

### **Salman son of a Farmer**

Salman's father was a farmer. In the narrative which Ibn Abbas has heard from Salman, he mentioned his father was a farmer and Ibn Saad in *Taba-qhat* mentioned Salman's father worked on land. Also, in a narration where Salman spoke about himself to Amir-al-Momineen (as), he introduced himself as a farmer's son. Some believed Salman was a prince, the son of Iran's king Manuchehr and that he was a rich man who inherited his social status from his ancestors. This was claimed to be narrated by Salman himself. Others say Salman's father was the head of the fire temple and he kept Salman there during his childhood. Salman himself said he worked hard to kindle the fire and keep it burning. It was obvious that he belonged to a farmer's family, hardworking and deprived class of society in Sassanid Iran and like millions of Iranian children was totally deprived of his human and social rights.

Those who introduced Salman as a prince were used to bluster and had forgotten the Islamic standards of true nobility. Whenever they wanted to honor themselves talking to Arabs, they took pride in their crowned kings and mentioned their wealth and linked Muslim Iranians to Khosrow, Jam and Kasara Palaces. Each obscure Iranian linked himself to the family of Iranian Sassanid kings as an Arab poet has said: Nabtiyan i.e., never existed.

As mentioned, being a king or prince or being related to the royal family was such an honor that nothing could exceed it. So, in this case, they have tried to honor Salman as well, though it represents their ignorance of Salman's

personality as he himself believed he had gained all honor from Islam. Salman did not take pride in his ancestors. It seemed that he had completely forgotten about his Zoroastrian forefathers. Whenever asked about his father, he said: I am Salman, a Muslim, one of the sons of Adam (as).

## **SALMAN'S CHILDHOOD AND ADOLESCENCE**

**Salman in his youth and childhood struggled hard to learn and understand, especially that which others could not understand.**

### **Cruelty of History**

In those unknown days and years, approximately 16 centuries ago, in the honored house of a pious farmer in one of Isfahan's villages, a son was born. This boy, the second son of the family had signs of greatness on his face. He was brought up in the pleasant and warm environment of his family where he stepped into maturity.

His adventurous and blessed life was unique in the history of the world specifically in the history of Iran. This great personality, after advent of Islam was renowned as the Benevolent Salman or Salman e Mohammadi, and he changed the path of Iran's history.

Unfortunately, characteristics and moments of Salman's life in Iran were quite bleak. His life was not accurately described in history due to the cruelty of a wicked trend to preserve the history of only the famous ones. It was embarrassing to record their names; it was a privilege to always kneel in front of gods of wealth and power and their beautiful palaces and mansions. Usually, heroes and reformers appear from obscure and deprived masses of

society and this old self-centered trend would prevent visiting their old and broken homes unless forced to. So, history is usually ashamed of its heroes and cannot describe the details of their lives. This is history's cruelty.

### **Salman's Features**

Based on the narrations, Salman had a very transparent face. Yes, our information from Salman's childhood and adolescence are as much as he himself described in a very detailed manner and these narrations are respected by all Muslims (Shias and Sunnis). There are some other narrations as well, which appear contradicting each other. Indeed, the analysis of the narrations paves the way for knowing a series of historical facts about Salman Farsi.

Ibn Abbas said: I heard from Salman Farsi, he belonged to Isfahan, near Isfahan there was a village called Jay, where he was born. His father was a farmer in that village and worked on his own land. He loved Salman very much, he in his view was the dearest of God's creations. He loved Salman so fervently that he kept him at home like a girl and took care and trained him. His father was a Zoroastrian by faith, and Salman had the same belief. He strived much to learn the Zoroastrian teachings and achieved a high rank in jurisprudence. He spent most of his time in the fire temple and kept the fire burning and never let it extinguish.

Salman's father had a garden, he was busy in the construction of a new building; He told Salman: My son, this building is taking a lot of my time and I cannot look after the garden. Please take care of the garden but try to return soon.

Salman left home towards the garden. On his way, was a Church where Christians were busy praying. When he got closer to the Church, he heard them praying. It attracted him so strongly that he could not move further, so entered the Church to see what those people were doing. As he stepped inside, he was fascinated with their prayers and was attracted intensely with all his heart, he admitted to self: I swear by God this religion is better than ours.

That day he completely forgot about his job. He neither went to the garden nor returned to his father but stayed at the Church until sunset. his father was worried about him and sent someone to find him.

Salman said: That day I was really attracted by Christianity when I saw them praying. I asked them about the origin of their religion. They said, Syria.

At night, when I returned home, I saw my frustrated father who immediately questioned me for the delay. He questioned: where were you? hadn't I asked you not to go anywhere else? I answered, I met people praying in a Church. I was attracted by them. I thought their religion is better than ours because we lack their sincerity and purity.

My father was a loyal Zoroastrian. He was shocked, told me there is no good and blessing in Christianity, our ancestor's religion is much better.

I said, never, their religion is much better than ours. They worship God and pray to Him, but you worship fire which you have kindled by your hands, if you do not take care, it extinguishes.

My father could not logically convince me or make me change my decision and was extremely scared due to the



instability in my belief. He imprisoned me at home that lasted for some days.

**We now leave the hero of our story Salman Farsi, in his father's prison with heavy routine tasks. We leave him to plan his future open-mindedly and analyze other aspects of it.**

### **Salman's previous knowledge of Christianity**

Based on the above incident, few questions arise: Was this, his first meeting with Christians? Was Salman so easily influenced that on seeing Christians' prayers he would accept Christianity? Or was he earlier in contact with Christians or followers of other religions?

Considering Salman's personality which was extremely investigative, it seems strange that he would get attracted to Christianity without enough studies and would forget his ancestors' religion, especially when his parents were strongly against it. Salman Farsi wasn't a normal youth; he was a very well-trained Zoroastrian. So based on the stated facts, Salman would have studied about Christianity earlier and that could be the reason to keep him at home by his father and limit his contacts; otherwise, it was meaningless to imprison a village youth at home.

### **Salman's elder brother guided him to Christianity**

There were narrations which helped us to solve this problem. Based on those narrations Salman Farsi had contacted the Christian scholars many times. As he was in search of the truth, so he visited many priests and monks. At a very young age, Salman's elder brother had very strange spiritual characteristics and stayed away from others. He used to cover his head not to be recognized and

used to go to the mountains where there were Monasteries who preached Christianity. He had the impression that nobody noticed what he was doing, though Salman was aware and vigilant about his doings.

One day Salman asked his brother if he could accompany him. His brother replied: "You are still very young, I am worried if I take you along, you will reveal my secret and will tell others what you have seen." Salman assured him not to be scared and promised, he wouldn't tell anybody about his secret. Then Salman's brother said: "In these mountains there is a monastery, some Christians pray there. They think like other villagers, I am also a Zoroastrian and do not like them." Salman requested his brother to take him to them.

He said: "I should take their permission, because I am afraid, you may reveal the secret and the villagers will kill them, I would be the cause of their death. "

Salman said: "I will never do that. Go and ask for their permission to take me there."

Salman's brother told the priests that an orphan boy desires to meet and listen to them. They said: "If you trust him, it is okay to bring him along but make sure that nobody sees you."

After getting permission his brother took him to the monastery. There were about six or seven with bright pleasing faces, they had prayed so much that they had become weak and thin. They fasted during the days and at nights they worshipped God.

Salman said: Me and my brother sat beside them. They talked about the Prophets especially Jesus Christ (pbuh) and finally proved their religion as right and Divine. They

added anybody who worships fire is infidel and has no real religion.

Salman continued: We visited them on the following days and little by little we learned more interesting issues. I wanted to pray like them, but they did not allow me and said: "Salman you are still a young youth and cannot bear the difficulties of prayers."

Few nights Salman stayed with them, his father came to know about it, he with few horsemen from the village attacked them. Salman's father told them: "You came here, we treated you as our neighbors. We received you with kindness as our neighbors, we have not taken anything action against you until now, but now I see you have spoiled my son and he is standing against me. I am warning you; you have three days' time to leave this place and if you don't leave within the time, you will be responsible for whatever you face. We will set your place on fire and burn you as well."

### **Salman accepted his friend's invitation**

In another narration it is mentioned, Salman got news that a very learned priest had come to visit his mother who lived there. To pray and performed his worship, he has selected a place by the side of road. A young friend of Salman had met the Priest prior to Salman. Other day Salman saw his friend crying, asked him the reason. He said, his father has punished him severely for visiting and talking to the Priest. He added, "Salman, if you come with me and listen to him you will hear strange topics."

Salman accepted his friend's invitation, which was an invitation towards reality and truth. He went with him to listen to the priest; he heard what he had never heard

before. Some other youths came to know about the priest, they also gathered around him to attend his classes. The villagers got worried, they met the priest and scolded him: “The day you entered our village, we found you a good person now we see our children are gathering around you. We are worried they may get spoiled and leave their fathers’ religion, so quit this village as soon as possible”.

The priest accepted their demand and left the village taking youth’s hearts with him. According to this narration, Salman left Iran on basis of this priest’s guidance. Apart from these two narrations, there are some other which prove Salman had many times visited the Christians.

### **Zoroastrians’ strictness**

Another important issue of interest is understood from Ibn Abbas’s narration that Christians had complete freedom in Iran, so they built churches for themselves and prayed there in groups while others heard them praying and were attracted to them. However, some narrations state that Christians had no freedom in Iran and Zoroastrians did not allow any other religion to be preached in their country. As a result, Christians held private sessions to preach their religion, though Zoroastrian teenagers due to their parents restriction were not allowed to meet them.

It is possible that these two different narrations refer to two different historical periods in the Sassanid era, in the sense that until the Roman empire had not been formally based on Christianity, Christians lived peacefully in Iran and fully preached their religion. But when the Roman emperor Constantinople converted to Christianity, the situation changed, and Iran’s rulers regarded Christians as aliens. They controlled them, halted their activities, and imposed

double taxes on Christians and those who converted to Christianity.

From that time killing and deportation of Cristian's started. In 362 A.D, a bishop with nine thousand Christians living in Phenic were deported to Khuzestan. A source stated, at the time of Sha pour second more than 16 thousand Cristian's were killed.

In brief, Christians sometimes had freedom in Iran and could preach openly. Sometimes they were deprived of freedom, so they preached their religion secretly. These narrations include two different periods. In the second narration, villagers were worried their children may convert to Christianity and leave Zoroastrianism, which will arouse the anger of Royal Courtiers and Zoroastrian priests. As a result, Christians were required to pay many fold tax which bothered many Zoroastrian parents to take care of their children not to communicate with Christians or followers of any other religion. Due to this reason, Salman's father kept Salman at home.

These narrations have shed light on some historical facts and to analyze them we will discuss the following points:

1. Why did Salman's father strictly deprive his beloved son from any kind of freedom and imposed his own ideas on him?
2. Why was Zoroastrianism in the Sassanid era shaky and ignored at the peak of power and dignity?
3. What was the reason behind the splitting of religion during the Sassanid civilization?
4. Why did people avoid Zoroastrianism?
5. Zoroastrianism was surrounded by other religions.

6. Had Islam not surfaced in Iran, could Christianity overtake Zoroastrianism?
7. Deprivation of common people during the era of the Sassanid's.
8. Why did Salman leave his warm family atmosphere and faced homesickness forever.

## **CHAPTER 2**

### **IMPOSED EDUCATION AND TRAINING IN SASANIDE IRAN**

**In the Sassanid subordinate training system, a youth like Salman was rebellious, disobedient, and resistant because he rejected Sassanid rules.**

#### **Why so much harshness?**

Why did Salman's father deprive his son from any sort of freedom? Why did he force his ideas and beliefs on him?

The narration states that Salman's father was so strict in his training that he always kept Salman at home, not allowing him to leave the house or communicate with others because Salman was extremely sensitive and curious. This strictness aroused his curiosity and resulted in displeasure.

Salman's father later made it even worse, imprisoned him by chaining his feet. Some narrations state that he was kept in a well and every day fed with some bread. This continued until Salman finally left his family and preferred to live in exile forever.

Of course, what his father did wasn't due to hostility as he loved his son deeply and as Salman said, "I was the dearest of God's creations to my father".

This was all due to social pressure, because Salman's father, like any other Iranian, was forced to adhere to the social traditions of his time. In those days, society was based on discrimination and brutality as well as cruel class division. According to the system, sons were taught skills of their father's job. No father had right to allow his son

freedom of job selection or considered his son's talents or desires.

### **A classified society**

During the Sassanid era, Iran was based on classification system and trade. Sassanid society-based important classes were as follows:

1. Noble men and aristocrats (as well as priests).
2. Warriors (army).
3. Teachers.
4. Tradesmen, farmers, workers, and common people.

Each one of these four groups was further divided into other groups. This way, in Sassanid Iran, the social divisions were separated from each other and were permanent. Each social group had a special position in the government and constitution. All were captive in ethnic, economic, and social hereditary frames. A change in their social status was completely out of the question.

To pay attention to their set formalities and regulations, the people were never allowed to change their class, and those who were forced to follow their traditional jobs or manual jobs, had nothing other than work, bread, birth and death. No chance of changing their destiny.

This indecent, imaginary tradition was the basis of Sassanid Iran. The religion, constitution, culture, and views all supported this system, and nobody had the power to change it. It is stated, when Bahram Gaur wanted to put minstrels and musicians in a higher social class, as per his own choice, he faced a very serious objection from the Zoroastrian priests.



Based on this indecent and false tradition, every member of the social division had to learn his father's skill and occupation, ignoring his own talents. For example, priests' children had to get educated and could not think of any other occupation and same was true about businessmen, they had to carry on the same business. Farmers had to stay in villages forever and perform their duties.

It need not be stated that different people are created with different talents and many of them differ from their parents. Also, it should be considered that one may not be capable of doing what their parents did and so possibly end up as a loser. But the same loser, when guided properly could show his real talents and abilities not necessary in parents' field.

In Sassanid Iran, children learned to follow their father's occupation to replace them. They believed he had inherited such a job based on his talents in that specific occupation and thereby this tradition prevented them from any reconsideration.

Common people were deprived of their human rights in Sassanid Iran and suffered from their classification system. They tried to destroy this tradition to have access to their rights at least for their children, to release them from hardships and allow them to choose their future occupation. But the Sassanid rulers, who knew quite well that their power lies in the established social traditions, would by no means allow any change and would never allow farmers' children step beyond their limits. The masses paid heavy war expenses but had no right to educate their children during the war between Iran and Roman Empire, even during the ruling period of the fairest Sassanid king Anu- Shira van.

Ferdowsi, the famous Iranian impressive poet wrote about it in Shahnameh: During the war between Iran and the Roman Empire three hundred Iranian soldiers were without food, arms, and money, so they rebelled. The people in charge informed Anu-Shira van about it. The king felt nervous about it and its outcome. Immediately he called his wise minister Buzurg- Mehr and ordered him to go to Mazandaran province and raise the money. Buzurg-Mehr said that the situation was so dangerous that they should quickly think of a solution. He called for a national loan. The king liked the idea and ordered its execution. Buzurg-Mehr sent agents to the nearest cities and towns to inform the people. A shoemaker agreed to pay all the war expenses and demanded that his only son, who was very keen on getting education, be permitted to go to school. The agent informed Buzurg-Mehr about the shoemaker's wish and Buzurg-Mehr quickly informed Anu-Shira van.

Anu-Shira van lost his temper because of the shoemaker's rudeness and believed it was an impossible request against the traditions. He did not like to disturb the social classifications and ignored the shoemaker's request even though they were so badly in need of help and were at risk of being defeated by the Roman army. He scolded Buzurg-Mehr for mentioning that request because he believed it was not possible, since by permitting a change in class, the whole system of classification would be upset. That loss would be more than the value of gold and money the shoemaker was willing to pay.

Anu-Shira van ordered the shoemaker's money to be returned. The old shoemaker was upset and at night like any other helpless innocent man complained to God and

with a broken heart prayed for justice. He prayed for the right of education for his talented son.

As per Ferdowsi the shoemaker was a symbol of national power and Anu-Shira van by rejecting his request ignored the aspiration of the Iranian nation. So, to survive, people like shoemakers, farmers, tradesmen, and workers, they had no other choice but to honor the unjust rules and regulations. Salman's father, like any other father, had to impose his thoughts and occupation on his son, restrict him and deprive freedom for him. Salman spoke about the imposed training in Sassanid Iran, he was not alone, there were many like him.

### **Slaves' training in Sassanid Iran**

In Sassanid Iran, the entire education system was in the hands of the dominant class and the aims of the educational system were decided by the government. The Sassanid government tried to suppress human notions and thoughts and eternalize the values of the dominant class. This resulted in a classification system that made people obedient. Thus, people had no concepts of their own and were like parts of a machine of an engine and whenever the engine stopped, the parts became useless. This obedience resulted in a society with a low self-esteem and could never act independently for a better life or personality. It is important to note that the roots of this kind of training lie in previous culture though it was more advanced in the Sassanid era.

Herodotus wrote, A kind of complete obedience and unconditional submission was rooted in the Iranian people's mentality so much so that nobody could think disobeying or violating the law.

English historian George Rawlinson, wrote about the stated matters:” One of the faults of Iran’s educational system was creating an unlimited sense of slavery, worshipping and blind disobedience which is believed to be against the humanism that is advocated today.”

Thus, subordination was easily noticed in every aspect of Sassanid Iran at all levels: family members were obedient to the head of the family, villagers to the mayor, citizens to the rulers and kings, and finally lower classes to the higher classes of society. For instance, whoever was allowed to see the king had to kneel to the ground and stay in that position until the king permitted him to rise.

Sassanid Iran’s subordinate training was the reason for its children to be low in humanistic standing and personality and they became accustomed to it. They rested their heads on the ground in front of their gods as well. And whenever an honorable person passed by, they were ordered to keep away and even to close their eyes. They were subjected to all sorts of disrespect.

Fathers were responsible to train their children in this way and so the younger generation had no way to escape. Therefore, they had to get very modestly used to the set rules without question or asking for reasons or analyzing what was happening. They could only think like others and live in the set frame believing in the same traditional old-fashioned ideas of a classified system in the society. With this kind of training, the intelligent and experienced people were of no importance. This kind of behavior paved the way against human values. Indeed, in such a system someone like Salman is considered disobedient and rude.

### **People's hate for threadbare ideologies**

The Iranians abstention from Zoroastrianism and curiosity about other religions was due to the pressure and ineffectiveness of the Sassanid civilization. This was also a sign of their struggle towards discovering a satisfactory solution for their desire.

### **Defeat at the highest peak of victory**

Whoever looked at Salman's history wanted to know immediately the reason for Salman's departure from Zoroastrianism.

We know during the Sassanid era, Zoroastrianism was the dominant religion, at its highest possible strength, dignity, and greatness. Shrines and fire temples were continuously being built with freedom and extraordinary, beautiful designs. Holy fire was lit all around Iran. Everywhere, even in mountains and villages, white-wearing Magus with shiny eyes hummed in front of the fire and the one with lower ranks sang songs. If only Salman had departed from Zoroastrianism, it would have been no problem, as everybody would realize it was an exception; but as it is understood from history that all open-minded adults were frustrated with Zoroastrianism. At the same time, Mani and Mazdak appeared and everyday a new religion emerged, influencing people deeply with their acceptance, especially the younger generation.

It is a historic paradox that Zoroastrianism at its peak of greatness and extreme power was stopped from movement. At the same time in its opposition new religious and social movements came into existence. But during Parthians era, when Zoroastrianism was not supported by the government and day by day it weakened,

it was no longer attracted by the society nor it was strong enough, still no religious or social movement nor any uprising against it was reported in history. Zoroastrian beliefs penetrated among the people without any resistance.

To solve this historic paradox, it is necessary to consider a series of historical facts of the Sassanid era:

### **Zoroastrianism in service of the Sassanid's**

Sassan was the great grandfather of the Sassanid king dynasty, he was a monk from the noble Iranian race. He was the custodians of the popular temple of Anahita in Estekhr. The Sassanid kings were the inhabitants of the Anahita temple. On basis of this religious power, they started their kingdom. Priests were their highest supporters. Sassanid kings were crowned by the Priests with Magus crown, believed to be granted by Ahura Mazda, a divine source.

Sassanid's revolution was religious, their mission was to revive the Zoroastrianism. The base of their ancestor's kingdom was religion, they started propagating the religion. Deni-kart wrote, the first Arda-shir after he was crowned, ordered the grand priest "Tenser" to collect all the scattered religious documents of Ars acid's era, compile them and publish, which will be their book of law. The Sassanid to strengthen their kingdom, took all possible help from Zoroastrian priests. They build all over Iran fire temples, in which thousands of monks were employed. Khosrow Parvez built a temple and appointed twelve thousand priests to sing religious songs.

### **Propagation of Zoroastrianism by sword**

The biggest kingdom on the earth was supporting the prejudiced religion of Zoroastrians. Priests with full support of the government, adopted very harsh policies to preach Zoroastrianism. They wanted to introduce it in everybody's life using the power of sword. The author of "Iran's Social History" wrote:

The Sassanids used a very harsh policy in Armenia, wanted to propagate Zoroastrianism using the power of sword. Bloodshed made the Armenians stand against them for centuries. In the beginning, they insisted on their idol-worshipping and then in 302 A.D., they gradually embraced Christianity.

Krater the grand priest of the First Shapur's period wrote three inscriptions: "Naqsh e Rajab", "Sir e Mashhad" and "Ka'ba e Zardushat", which provide the proof sword was used in many places to spread Zoroastrianism.

**Christian Sen wrote:** Zoroastrian priests were prejudiced and did not allow any other religion to be practiced in the country, this was a politic-based decision. Zoroastrianism was never a religion of propagation, their priests never claimed accomplishment and salvation of entire humanity, but within the country claimed complete dominance and never considered the followers of any other religions living in Iran trustworthy, especially if their co-religionists were strong in any foreign country.

### **Zoroastrianism was a useful weapon**

Zoroastrianism was a useful weapon in the rich people's hands during Sassanid's dominance. It was a tool against humanism. Priests tried their best to protect the profits for the royal nobles and for higher class society. The masses,

and hard-working group of society were totally deprived and suppressed in the name of religion. So, Zoroastrian religion was means of exploitation and to justify everything they did.

Religion should bring awareness, and if Priests deprive mankind of real religion and change mankind's relationship with God, convince mankind to please the ruling powers and serve them to please the God, then this humiliated human being will be the best source to achieve happiness and honor for the rich and the priest. If same human being tries to count on his own abilities, he will be blacklisted, and would be further deprived and blame him for standing against the God and force him to live a life of servitude. Little by little, he would get used to their system and ignore his wisdom, destiny, will, personality and freedom. Such a degraded person could be a perfect tool for earthly gods. Zoroastrian Priests were anti-human, and the people were victims of their religious justifications. The dominant ruling parties were presented as devotees of religion and the masses were suppressed by the same religion.

The pressure from the Priests and their unlimited freedom made people avoid Zoroastrianism. The masses were looking for a religion other than the religion of their ruling powers.

**Saeed Nafisi wrote:** People due to the oppression of Priests, tried to help themselves out. Instead of the assigned royal religion of Zoroastrianism, which was the religion of government, called the best religion, two other sects had emerged in Zoroastrian religion.

According to the Sassanid history, religion and government were married to each other, whereas throughout history



religion and government were always against each other. But in this specific period of history, religion was used as the strongest tool in the hands of noble aristocrats and the royal family. To benefit from people's ignorance. Priests used religion to justify the situation of that time.

So, Zoroastrianism, for the first time became Government religion of the era. It was hollow from inside and, it was unstable but appeared very strong due to its power, but this religion was soulless, thoughtless, lifeless and without warmth and dynamism. At the beginning this religion was a belief, an invitation and guidance which aroused love in hearts, movement in society and penetrated deeply into people's souls and thoughts. Later it changed to a power, a ruling system with a set of activities, duties, repeated actions, and duplication of aimless rituals. The Zoroastrian religion, instead of soul had turned into a metal statue. At that time, it was like a great golden tomb on nothing, empty inside but it loudly echoed the sound of Mani and Mazdak, the inexperienced individuals. After some time, at the same condition, one kick of Arab so easily demolished this termite-eaten fabulous palace. Islam's invitation caused an excitement in the thought-deprived Zoroastrian nation, which was starving of its social needs.

### **Wine serving Zoroastrian Priests**

Yes, Zoroastrianism had become totally thoughtless, hopeless, shaky, and weak at the end of the Sassanid era. The priests and judges who had acquired the strong guiding leadership of the Iranian society were deep drowned in corruption. Fire temples were changed to immorality centers and wine was sold there.

Ibn How-quill, the great Islamic geographer, wrote: Priests of Isfahan's fire temple made the best wines from the grapes of the fire temple's vineyards. People bought the best old wines there and the priests made huge profits. They went to fire temples to drink, and priests served wine and wine glasses moved from hand to hand. When a worshipping place which was meant to develop society's minds, changes to a drinking spot, the outcome is obvious. Magi, the social leaders became wine servers. People generally visit temples to learn social behavior and human dignity, but they were served wine by the priests! What will be the outcome of such a system?

### **Zoroastrianism's pointless slogans**

Zoroastrianism at the end of the Sassanid era had completely lost its reality. The basis of religion's ideologies was composed of legends and superstition. This religion's reality was replaced by a set of useless, vain, and absurd slogans that priests and judges added daily to strengthen themselves. So many legends and superstitious ideas far from wisdom and logic were inserted in this religion that even the priests themselves who were usually the last ones to pay attention worried about the absurdity.

Since Anu-Shira van's era, a new view of thinking began in Iran due to people's contact with Greek and Indian cultures and teachings of other religions. This fact caused Iranians to wake up. Due to this, they were more worried by the absurd and superstitious ideas of Zoroastrian religion.

### **Belief increases or Stops movements.**

The developing versus of the fossilized ideologies showed the corruption which had entered in the society of

Zoroastrian priests, the fake stories far from reality entered in Zoroastrianism, which caused diversity of views and lack of unity among Iranians. Due to emergence of different religions, a spirit of doubt and mistrust was gradually becoming rooted in the intellectual and young group of society, and it was passed on to others. As a result, the people totally lost the true and unquestionable faith they had. The intellectuals of the society looked at Zoroastrian's teachings doubtfully and preferred to ignore them completely.

No doubt escape of freedom seekers and independent thinkers, like Salman Farsi, from Iran and the emergence of other movements in the name of religion were taking its initiative due to these problems.

This was the reason for Zoroastrianism defeat at its highest peak of victory. The religion perished at its dignity on the throne of glory. Islam destroyed it completely when it was strongest, well equipped and had the world's greatest army in control. Even more surprising was the fact that, in contrast to Zoroastrianism, Islam was the weakest in history concerning wealth and arms; this is the difference between the developing and fossilized ideologies.

## **Salman Farsi among various beliefs and religions**

### **Zoroastrianism surrounded by other religions**

Salman spent his childhood and youth in Iran when fire temples and fire worshipping had lost its influence and power. Zoroastrianism had become so senseless, vain, shaky, and weak that it was not capable of guiding or teaching morals to the people, essentially because two worn-out and corrupted systems were associated themselves to it. One the Great Sassanid Empire and its Establishments, weak, shattered from inside, rotten-to-the-core and the other the degenerated society of Priests and Magi, drowned in corruption. Zoroastrianism could no longer survive with these two worn-out and disintegrated systems. This accelerated the end of Zoroastrianism.

From that time Zoroastrianism was attacked in its own home from all sides, from outside, inside, and also from different religions and institutions. Christianity on those days had more attraction, made a fast progress from the West of Iran, it was assumed if there were no obstacles to stop it, it would have occupied whole Iran, because Christianity unlike Zoroastrianism claimed to become Universal religion. Christian Priests do not recognize any boundary for their religion. Chaldeans and Sabeans also attacked Zoroastrianism from the west.

Buddhism entered Iran from the East and was slowly making progress towards the West. Other religions like Judaism, Sumanas, Shamans, Nazarenes, and Brahmans also threatened Zoroastrianism.

Zoroastrianism was not only surrounded by different religions; but at that time Philosophy of reasoning had also entered Iran, was spreading fast among intellectuals. Greek and Indian cultural teachings were also under discussion among intellectuals. The people started discussing and doubting about the reality of Zoroastrianism as a religion. All these diversions gave birth to many new religions, ideologies, and movements.

By that time, during the Sassanid era, corruption and destruction had fully grasped Iran, social sickness, immoral behavior, spiritual pollution had become cancer for the society. Religion and belief which brighten souls of a society, were destroyed, and devalued. People had lost their beliefs and their prayers were pretended and fake. Aims and ideas were unavailable and there was not a unique goal, each one of them followed their own way. As new religions emerged, uncertainty was transferred to all classes of society, including intellectuals, they lost their faith and beliefs. Even true believers looked at Zoroastrian teachings with doubt and preferred wise teachings over them.

The first chapter of the book “Kellie and Demine” depicts a part of moral and spiritual conditions at the end of Sassanid era. It is a clear picture of the corrupt society filled with cruelty and destruction at that time.

Burzo-weyah Tabeeb, is one of them, who was puzzled and astonished seeing the situation. He wrote:

I tried hard to obtain religious knowledge and found the path very long and endless, filled with circles and fear, narrowing at many places. Neither the guide is known, nor

the path is shown. Whereas in other religions everything is clear.

Some followed the paths inherited from their ancestors, whereas some other groups followed the kings, to save their lives. One group was seen standing on the same shaky path and other groups, with materialistic life and higher social positions had attached themselves to some fake ideologies and were following the social masses. Differences among them regarding God, creation and the resurrection were evident and each one of them believed he was right and everybody against them were totally wrong. I also roamed- around in this desert of uncertainty and confusion for a while ... I could not arrive at a destination, guiding signs were not available. Due to necessity, I decided to meet the leaders of each group to ask about their basis and rules. I tried my best to find a real satisfying ideology. I struggled hard under all conditions. Every group I talked to, claimed to be right and condemned the rest. By no means could I follow them, my pain persisted. It was obvious that their arguments were based on their carnal desire, and no thinker would ever accept their arguments.

Yes, these were the words of a Sassanid intellectual. The common people were confused by different thoughts, ideologies and religions, were entirely helpless. They could understand that their Priests had no message for salvation nor were they hopeful to strive for the right path. Finally, they were all hopeless and helpless, not knowing what to do.

In that situation, Zoroastrian Priests neither worried for people's suspicions and uncertainty nor for the emergence of so many new different religions and movements but were worried about the great differences developed in the

religion and among the Priests which gave birth to different castes and groups in Zoroastrianism.

### **Mani religion**

Mani's religion was the first religious innovation which resulted from the conflicts of different religions, ideas, and ideologies with a lot of advertisement and propaganda.

Mani had travelled many places and studied in detail various religions of the time. He produced a new religion which was a blend of Gnosticism, Christianity, Zorana religion of Zoroastrianism, Sabeans' religion, Mandaean's, Chaldean's, old Babylonian beliefs, Buddhism and Greek philosophy.

Mani, because of his studies, had encountered Jesus Christ's (pbuh) saying that he had told his followers that after me "Paracilita" i.e., the last Prophet would be appointed. Based on the same saying, Christians were restlessly looking forward to emergence of Paracilita. Mani announced himself as the Paracilita whom Jesus Christ (pbuh) had prophesied. Mani claimed that he had presented the last holy religion and he was the last holy Prophet. He regarded all other religions as deviant and not true, so other religions did not spread widely. He claimed that his teachings were correct, true and shall very soon replace all other religions.

Mani's religion, compared to other religions of that time was advanced and awakening, so it made eye-catching progress. Zoroastrian and Christian priests were worried seeing progress.

As mentioned in history, Magus strived hard to destroy it. They hanged Mani and punished his followers severely.

### **Religion of Mazdak**

Due to conflicts of religions, ideologies and teachings, another religion emerged which was much more dangerous than Mani's.

The founder of this religion was a person named Mazdak who was a Grand Priest, a court judge, and head of Magus. Holding such high religious position and responsibilities, he considered himself accountable to improve the conditions of Iranian society by adopting appropriate actions. Iranian society which was filled with corruption, tyranny, discrimination, and dissatisfaction with believes. Severe poverty of the masses due to a drought, initiated a great revolution against the noble families, due to all these problems, majority of deprived people flocked towards Mazdak.

Historical records witness that Mazdak did not claim prophet-hood. He wanted to make improvements in Zoroastrianism and change the theories of Zoroastrian's teachings to more practical ones.

Mazdak teachings, basic ideologies and beliefs were much more complete than Zoroastrianism and lacked nothing as compared to Mani's religion. Its social teachings were exactly the opposite of Zoroastrianism. Since Mazdak's religion always supported the deprived and lowered social groups. People found it appealing. Mazdak was accused of combining wealth and women and that he nullified the marriage contract and ownership. It was Anu-Shira van's great propaganda mission to destroy all Mazdak's followers to designate himself as just.

Indeed, fake religions, groups and movements that were formed in Iran during the Sassanid era, were not one or two; every day a new religion appeared. As Nafisi emphasized, during the Sassanid era religious discord and



divisions of Iran were much more than what is stated in the reference books.

### **Salman Farsi chooses a better way**

As a young man, Salman lived in an environment with many religions. Salman's father who felt himself responsible for his son's education, to avoid any deviation in his belief, imprisoned him at home and did not let him communicate with anybody so that he may remain interested to the officially imposed Zoroastrian religion.

As we know, childhood is the period of imitating one's parents or teacher. Whatever is dictated to the child, is accepted unquestionably; but youth is the period of endeavor, and the young adult wants to know everything and does not accept anything without reasons.

When Salman was a child, he never left the fire temple. There he maintained the fire and never let it extinguish. He never disobeyed his parents, but once he stepped into youth, his life was completely changed. His entire being was filled with the thirst for reality, truth, and secrets. He was disturbed by doubts and astonishment in his life.

He wanted to know everything through reason and assessment. He was keen on learning precise and difficult issues. He also wanted to inform his father of all that he learned and asked for explanation about it but his father who found himself helpless tried to silence him by imprisoning him in the house out of fear that Salman would lose his faith.

The day he had met the Christians, told to his father, "Their religion is better than ours; they worship and pray to God, but you worship the fire which you have kindled yourself

and if you do not look after it, it will extinguish.” Salman with his high views, whose demands were not fulfilled by the fire temple’s teachings, was fed up with its closed environment. He tried to break his tight cage, looked for proper time to escape from the bounded environment of fire temples, and visit all different places, get familiarized with different groups and analyze their thoughts and beliefs.

Young Salman’s greatness is clearer when among all different internal and external religions, he chose the most outstanding one. He chose Christianity which was the true and real divine religion at that time. He studied the religions of his time: religions of Zoroastrianism, Mazdak and Mani, Buddhism, Judaism, Christianity and finally chose Christianity.

What is important about Salman’s youth, which amuses everyone was the fact that he knew that all those different religions were outdated and very soon the last Divine religion would emerge and end the Prophet-hood forever. Even before the emergence of the last Prophet Mohammad (saws), Salman knew everything about his qualities and personality.

## **CHAPTER 3**

### **REALITY RESEARCHER**

#### **Release from imprisonment and Migration**

##### **Salman Farsi in corner of Prison**

We leave the Sassanid Iran during religious disputes, darkness of tyranny and believe, the darkness had reached its limit. The darkness had reached the difficult moment of unrest, turmoil before its eruption, and awaiting dawn of hope from the horizon, to bring glad tidings.

We go back to the hero of our story Salman Farsi, whom we had left in his father's house, in prison. Let us visit his solitary cell to see what he experienced.

Salman was imprisoned in his house by his parents in the center of warmth and love. His prison was a narrow and dark room in which no one could enter. His parents tied his feet with chains and tortured him.

One can imagine how painful it was for the son to face the unaffectionate behavior of parents. Saman's sensitive, tender soul experienced the unbearable cruelty. Indeed, he was a stranger in his own house and country.

What was Salman's sin, for which his father imprisoned him? He wanted to keep himself away from Polytheism and fire worship. He believed in oneness of God. Yes, in the environment of polytheism, corrupt with false believes, it was a big sin. Did Prophet Abraham (pbuh) was not thrown in fire?

Yes, days and nights follow each other, and panic and silence were ruling everywhere. Flawless Salman was still

imprisoned due to his purity. He was alive, even if he was not imprisoned, he would live all alone in that family. All relationships were discarded, even with his parents. Indeed, this kind of loneliness symbolized his perfection and awareness. Yes, as man pays attention to himself, awareness about self and inner, develops proportionately. As one's relationships are reduced, there remains only one single relation that is, with Almighty God.

Salman's imprisonment in the corner of his home aroused a great sense of love towards the Almighty and his soul and body were devotedly worshipping the only God and he did not pay attention to anything else other than God. Indeed, he was a fervent lover of God.

In prison, Salman was holding his hands towards the sky and quietly whispering prayers and shedding tears:

“O God! The source of life and existence! The rescuer of helpless! Protector of suppressed, save my beliefs from the evils of the time, free me from this prison and let me meet the people. O Lord! I cannot bear these intolerable tribulations and calamities.”

Salman at that time, when not the slightest movement was seen from any living creature and not the weakest sound was heard from any throat had raised up his hands in prayer and was talking to God like a pious elderly man.

At that moment with his sighs, he opened the dark environment of the prison and hit the target. He heard a very pleasant voice, telling him: “Roozbeh stand up and continue to extend your hands towards us. Be firm in your belief and do not be disappointed for being imprisoned for a few days.”

Upon hearing that voice, Salman became subconscious, silence and relaxation filled his body. His heart suddenly quickened, a flash of light entered his body and with all hardship and bitterness of prison, his soul was calm with the sweetness of reality.

He stood up like a man, opened the chains off his legs, broke the prison lock, left home, and moved towards the church. It was like the excitement of the doom's day, Seraph's trumpet was blown into graveyard of life of this world; the grave opened, and the skeleton stood up, and the free soul came to him and resumed his life.

Indeed, belief creates strength. Closed door for which we do not have the key, cannot be opened by tricks, but can be opened by the miraculous strength of trust, love, and moral conduct. When love commands, the impossible submits and surrender.

Salman with the love he had for God, by the strength of piousness and purity which he had attained in the loneliness of his prison and by the miracle of his beliefs, was rescued from the deception, suspicion, and all other restrictions of the prison. He quickly and frightfully escaped from that dark and narrow prison and finally found himself in the light.

Salman said:

"I sent a message for Christians saying I have accepted your religion, please let me know if any passenger has come from Syria."

One day they informed me a group has come from Syria, they are Christian businessmen.

I sent them message, when they want to return, let me know.

I was informed about their departure, I freed myself from all the restrictions and accompanied them to Syria.

It was the end of one way of life, screams of a painful birth were over and a new world, a new life began after death. Salman was feeling an end and a new beginning.

Salman a youth from the dark Iran continued his way crying in the dark nights till dawn, quieting and destroying one after the other the tyrannical systems, false religions, and showing the real face of the true religion by uncovering superstition and prejudice. On his way like true believers, sufferings of imprisonment, like Divine Prophets migrating. He was tortured physically and spiritually by corrupt power seekers.

Salman in the bloom of youth, strived hard to leave the orbit of his silent life and migrated from the dark environment of his motherland.

### **Salman Farsi and his migration**

Salman left his father, mother, home, and birthplace; forgot everyone and everything. He escaped from the dark, low ceiling they had set for him and exiled himself. He left his hometown to achieve his goal.

Migration means to leave, to be free, to move faraway, leaving everything, disconnecting all links, to rescue life from all calamities, leaving behind and forgetting all favorites. Salman who found his parents obstacles to his goal, had to leave them also.

Of course, it is of great value if one possesses God's love, sincerity, and attachment to Him. If parents, wife, children,

siblings, friends, relatives, home, native place are not along the way of God, then they are worthless.

Salman migrated from the contaminated, corrupt, dark, and narrow-minded environment of the Sassanid Iran. He by his migration broke the prisons and unleashed the traps, freed himself from all the fake traditions and customs. He ignored all the superstitious rites, religious innovations and moved on vast land of God in search of a new place and a new society to acquire real knowledge and guidance.

Salman tried his best to clean his birthplace from pollution and corruption by eradicating innovations and derivations but what could he really do? In such a dualistic and blasphemous society his scream would get to nowhere. He felt the danger of infection by staying in that society and found no other solution than migration.

Most Prophets migrated from their contaminated polythetic societies. Prophet Abraham (pbuh) moved out from Polythetic and Ideal worshipper societies. Prophet Moses (pbuh) migrated from Pharaoh followers. Prophet Jesus (pbuh) left the blasphemous infidels 'society. prophet of Islam Mohammad Mustafa (saws) migrated from polythetic society of Mecca to Madinah.

Everybody should migrate from a hopeless and backward environment since it is not logical to stay at a place where does not exist any type of freedom. Birthplace is not a wise excuse to spend whole life living there without freedom. Those who emphasize and regard motherland, nationality a sacred issue, even assert them above everything, want to trap the innocent people and chain their feet. Birthplace

and nationality are important and respectable if people of the society have freedom, liberty and consider themselves as part of the society. If a person feels himself stranger in motherland, society, and family due to his behavior and thinking, it is better he should leave that motherland.

Salman Farsi migrated from that hell, his migration was a guidance for deprived and tortured people of the society where all paths lead to destruction and corruption. To save themselves from the restriction and traps of corrupt governing system and to establish a modern society, migration is necessary. This type of migration is the beginning of a revolution, it does not mean leaving the field of action or running away from responsibilities. This type of migration is never, avoiding hardships or leaving one's countrymen alone in problems, which is a great sin.

This type of migration in the institution of Prophets, it is of great importance; the base of Islam's first history is on (Hijra) migration. The migration of Prophet Mohammad (saws) from Mecca to Madinah was to leave the Idol-worshipping environment and establish a modern Divine society.

No doubt, respected Prophet (saws) had love for Mecca. At the time of migration, addressing Mecca, he said: God knows I love you, if it was not due to the misery and hardship of the people of Mecca, I would have not moved from here. I am very sad that I am leaving but there was no other solution. My motherland people have unanimously decided to kill me and shed my blood; otherwise, I would have never separate from you and would have never preferred to live in any place other than here.



The Prophet (saws) by his action taught Muslims should have love for their motherland which respects their religion and believes and provides them liberty to exercise their rights.

Migration in Islam is of great importance, many verses of Qur'an and traditions from Prophet (saws) are about the importance of migration from the land of sin and polytheism to the land of peace.

To show the importance of Salman's migration, we focus our attention to one of the traditions. Prophet Mohammad (saws) said: Anybody who migrates from one land to another, to protect and save his religion and beliefs, deserves heaven and will be the companion of Prophets Abraham (pbuh) and Mohammad (saws), although this movement could be just one foot distance.

As mentioned in the above tradition, Salman has proved his competence to be the companion of these two great Prophets (saws).

Salman Farsi broke his prison's lock at night and escaped like a bird from its cage. He left his prison while his father's cruel torture had heavy impact on his chest and made him hardly able to walk. After sudden release of all the burdens of prison, chains, and pain, which appeared to him, were for him for centuries. He felt as if he was freed from a deep dark well, where he was imprisoned from his birth. Without being known to anybody, he moved towards the church to join the caravan moving towards Syria.

Overcoming all difficulties Salman joined the group moving to Syria. He started his journey with a heart filled with hope and love. Although he was separated from his parents, home, and birthplace, he was happy, and was moving fast with determination.

The moment Salman reached the border, he stopped to bid his hometown farewell. He looked back, his eyes filled with tears, rolled down his face. He tried to control himself but could not. His companions heard his cry, they thought he was crying since leaving behind parents and relatives, but the reality was different. He loved his family, birthplace, and people. He cried because he was leaving them behind in environment of corruption, due to either their ignorance, or they had accepted oppression under the pressure of the ruling powers as well as quagmire of corruption. He cried because he saw his people and the entire country totally lost and ruined. He could see they were moving towards decay and devastation. Indeed, those who perceive and feel responsible, for them leaving people in such condition is difficult.

His companions didn't allow him to stay longer on the hill for farewell with eyes filled with tears. He left his country and moved with the caravan towards Syria.

We know this long journey was difficult for our hero because he had never left his city and had never experienced the difficulties of a journey. In this first journey he had no mount to ride, no food and nothing at all. Salman was never frightened of difficulties and never gave up his goal. He was certain wherever he goes God will be with him. Due to this belief, he covered the long

distance from Iran to Syria by firm determination. It took them weeks to reach Syria.

### **In search of illumination**

All his companions moved to a different inns or motels to sell their merchandise. Salman also started searching his purpose of migration.

Salman Farsi said: The moment I entered Syria, I started searching for the most learned Christian scholar. They guided me towards Grand Priest of Church. I went to him and narrated my life story for him. I told him I have recently embraced your religion and I want to stay with you and serve the Church, learn Christian rituals, and pray with you. I want to stay with you. He accepted my request and I stayed with him for a long period of time.

### **The hypocrite Priest**

Although the Priest had much love for Salman and always treated him with kindness, but these favors did not stop Salman from noticing his faults and weaknesses. Salman could not ignore his wrong actions. Salman because of his wisdom and awareness discovered the Priest's real face and all his wrong doings in no time. He realized the Priest was a bad man and hypocrite. The Priest used to appreciate and ask people to donate for charity. When people honor his request and bring donations, he used to take all donations for himself, and nothing was given to the needy people. He had gathered seven jars of gold for himself.

Salman said: When I saw seven jars filled with gold brought by people to help the needy, I became distrustful about the Priest. He died soon. Christians gathered to perform his funeral rituals respectfully. He was their loving great Priest.

I could not keep his secret. I told them don't be upset because of his death, he wasn't a good person. He asked to donate for charity and encouraged people for it and pretended himself ascetic, not attracted to the materialistic things but used to collect donations and hide for self, not a penny was given to the needy people.

People who loved and respected him were shocked to hear about charity donations and asked me to prove. When I showed them all the gold he had gathered, they admitted, they could never think the Priest was so deeply in love with money and the materialistic life.

When his secret was revealed and all the gold he had gathered was found, people who had gathered to perform his funeral rituals respectfully, turned so deadly against him that they hanged his body in a public place and threw stones at his dead body.

Death of the hypocrite Priest brought awareness among the people of the Church. All Christians gathered to select another Priest for their church. They appointed another Priest to lead the activities of Church and provide guidance to them, he was incomparable with the previous Priest. He was a pious ascetic Priest.

Salman said about the new Priest: I did not see in Christianity a Priest more pious, inclined, and aware to the world hereafter than him. His days and nights passed in prayers. I loved him so much that I had never loved anyone like that in the past. I stayed with him for a long period of time and saw nothing but kindness, asceticism, and piousness.

He was a perfect guide for Salman because he had spent all his life in piety, Godliness, and asceticism. Salman's sensitive and tender heart was full of his love. In him Salman found a great soul and a superhuman being, which was rare to find. Whenever Salman looked at him, was filled with pride, pleasure, blessing, and love. Salman under this religious person's kind supervision felt confident and safe. Salman was about to forget all the hardships of his journey and the past, suddenly, a storm of destiny filled his life with sorrow. It was this great personality's end of life; the signs of his death had appeared.

### **A thirsty and impatient soul**

Salman approached this Divine personality with shivering steps, throbbing heart, and tears dripping down. On seeing the condition of the Priest, he could not stop crying, wept heavily.

Pious priest opened his almost closed eyes with difficulty and looked at Salman for a few seconds and smiled with pain, tears filled his eyes which was unbearable for Salman. He nodded Salman with his eyes to move closer. Salman moved closer, wiped his eyes, and said:

Dear father, when you will bid farewell to this world, where should I go? Who should guide me? Who will give me shelter and support?

### **Priest's message on deathbed**

The Priest replied: My son I don't know anyone in this city, people have changed, even the Christian leaders are not reliable as in the past, but I know a person in Mosul (Iraq) who is a true believer of God. He will be a perfect guide for you.

Priest gave Salman his name and address. Death waits for no one; Priest closed his eyes forever.

### **Salman Farsi with Mosul Priest**

Immediately after the Priest's death Salman set off for Mosul. He met the Priest and found him in knowledge and piety very similar to the previous Priest. He told him that Syria's Priest had introduced him at his last moments of life and recommended him to stay with the Priest and serve him.

That great Priest accepted Salman and he stayed with him till his death. At his death bed, Salman asked him: where should I go? And with whom I should stay.

Priest replied: My son, I know only one Priest in Nasibayn city. Go and stay with him.

### **Salman in Nasibayn city**

Salman from Mosul moved towards Nasibayn city, located the church and the Priest, found him also a learned Priest, stayed with him until his death. He learned a lot from him. When death approached Priest, Salman questioned him about the next Priest he was supposed to stay with.

Priest replied: I know a nice Priest in Amorite (Rome). You will surely find him very similar to us.

After his death and funeral service was performed, Salman set off for Amorite. He was also good as described by Nasibayn Priest.

Salman said: I stayed with the Priest for some time. I got cow and lamb as a compensation for my personal services to Priest when this old Priest was approaching his death. I told him all about my past in Iran till that moment. I told

him I am in search of the reality of light, and after you, what should I do? whose help I should seek.

He answered: My son, nobody I know who is like us, and would treat you like the past Priests. I advise you don't be cheated. Nobody else is left but fortunately you are in the era very close to the advent of the Prophet who will be the descendant of religion of Prophet Abraham (pbuh). He would appear among the Arabs, will migrate to the land filled with palm trees and black stones. That Prophet has certain signs, he would accept gifts but not charity. Between his shoulders he would be stamped with a sign of the Prophet-hood. If you see him, surely you will recognize him. If you could reach there, do it, don't ignore.

This great person's life ended, and he was buried. Salman was left alone in Amorite. Loneliness made Salman feel weak and his soul was feeling hopeless. At that time of despondent Salman Farsi met a group of businessmen of Kalb tribe from Arabic territories. Salman Farsi asked them to take him to Arabic territories, for which he will give them his cow and lamb. They agreed and took him to Valley of Quora. Those businessmen sold Salman Farsi to a Jew as slave. Salman stayed with his master and anticipated that it was the same place that the last old scholar Priest had informed him about the advent of Prophet.

Salman stayed there till his master's cousin who was from Bani Quri-zah tribe visited them and bought Salman from his cousin and took Salman to Madinah.

When Salman entered Madinah, saw the city, he was certain that it was the same place, about which the last Priest had informed him.

**We leave Salman in the historic city of Madinah as a slave to count minutes to be freed and look forward to meeting his beloved.**

**Let us pay attention to a few points**

**Salman was a herald bringing good news of appearance of the Prophet of Islam (saws)**

1. From the given news it is understood that signs of advent of Prophet Mohammad (saws) and his religion were mentioned in the previous Divine books. Jewish and Christian religious scholars could predict the emergence of the last holy Prophet (saws). This news shows a link between Salman and the prediction of prophet Jesus (pbuh) regarding advent of Prophet named "Ahmed".

Holy Qur'an has also mentioned about it. Salman Farsi was also introduced in history as a great Christian scholar contemporary of Jesus Christ's (pbuh) companions. He was a herald knowing and bringing the glad tidings of Prophet of Islam's appearance. Salman was a link between Christianity and Islam.

As per Some narrations holy Prophet (saws) told to Salman: Salman if you have confirmed me, it is as you have met Jesus' son of Marry (pbut).

**Cristian Priests**

2. It is understood at that time some pious, religious, God fearing, honest, knowledgeable Christian Priests, who had provided Salman Farsi the correct information about



religion as mentioned in the Divine book, were possibly the successor of Jesus (pbuh).

Some Priests, like the one of Syria's big Church were corrupt, deceptive, hypocrite. They were not real preachers and followers of Christianity. Salman Farsi had disclosed the reality of that Priest with bravery.

Yes, some of these treacherous Jew and Christian Priests had hidden the truth mentioned in the Holy Books, distorted the verses and their meanings related to the signs and characteristics of the Last coming Prophet. They denied knowingly last messenger's invitation, and revolution. Insisted falsely, does not match the signs and predictions mentioned in the Torah or Bible.

For instance, Jew and Christian Priests had no disagreement before the advent of Prophet of Islam that "Paracilita" in Syrian language and "Paraclitus" in Greek means "Ahmed" and "Mohammad", but after Prophet Mohammad's (saws) appearance, to continue their leadership and have materialistic benefits they invented new meaning for those words of holy Bible.

### **The unseen light**

The scary dark night was getting over and morning was awaiting another sun's rise. The world was filled with pre-storm calm. Destiny was arranging a great revolution against the tyrant world powers, to replace them by oppressed destitute and establish them as the inheritors of the world.

Those blessed with aware conscience, felt a change in their pure and pious hidden nature when it has enlightened by Divine destiny. An indescribable freshness and vividness appear in their nature, and the deep rooted hidden

unknown emotions existing in the human nature subconsciously bloom.

Pure souls act like honeybees who predict rain before it comes and do not move far away from their hives. They act like wild birds that smell storms in advance and migrate to safe places, same way some gifted pious souls can forecast great events happening in near future.

Yes, pious soul when freed from selfishness and other spiritual diseases and enlightened by Divine Power can predict the future. All humans are gifted to some extent with this natural ability to forecast, utilizing thinking power which is like an invisible ray showing us the path. Whenever God's sacred aid guides the opinions with Divine rays, human beings can clearly predict the future events and the Divine secrets could be forecast by them.

Salman was one of them, with the help of his pure great soul he could predict the last Divine Prophet will appear soon. He was constantly in search of him for which he left his birthplace.

### **Yasrab place of meeting**

Yasrab a place of meeting for God's lovers.

Yes, destiny finally took Salman to the city whose description he had heard from the great Priest. On seeing the sight of Yasrab, covered with green fields, date trees and surrounded by huge bluish black mountains, Salman was sure it was the same place where he would meet his beloved (Messenger of God).

Salman recognized, that was the place where Mohammad's (saws) pleasant tone and voice and the sound of Gabriel's wings would be heard. Every tree,

mountain, stone, and pebble shall sing the Lord's Divine revelations which could be smelt everywhere in that fragrant environment.

Soon after Salman Farsi's arrival in Yasrab he heard from people about the advent of holy Prophet (saws) in Mecca., his heart palpitated vigorously, and his mind was diverted towards him.

On hearing that news Salman felt, streams of water have begun running through his inner dark and burning desert. Every moment the sound of flowing water was becoming loader and loader. As the moment to meet his beloved was approaching, he was more restless and anxious.

Salman knew the end of his suffocation and release from the heavy burden has reached. The duration of difficulties of his life shall be over soon.

Salman was restlessly waiting for a new birth, every now and then he used to go to Mecca's highway and ask the travelers about Mecca and the advent of the Prophet. They replied to him with hatred as if it was a disaster threatening their morality and religion. Salman knew what these people mentioned was out of their infidelity but those were all signs of a bright revolution with glory and freedom of mankind was imminent.

Salman said: I stayed in Yasrab and was busy gardening for my master. The cruel Jew forced me to work from morning till night. I did all the routine and difficult jobs all around, and was never paid anything, since I was his slave, and a slave must work like a machine without rest and thinking.

One day I was picking dates and my master was resting under the tree. My master's cousin hastily entered the garden, he was very nervous. Cousin shouted "May God destroy Bani Qila tribe, they had circled a man in "Quba" who had arrived from Mecca and were saying he was God's Messenger.

### **A familiar fragrance**

Salman whose heart was filled with the love of Mohammad (saws) had forgotten everything except one, that his heart was attracted towards a strong magnet; a familiar fragrance was getting stronger.

Salman said: When I heard about Prophet's arrival to Quba, with the previous knowledge I had, my whole body started shivering which I had never experienced before. I had lost my body's energy, felt numb. I was about to fall off the tree. I climbed down the tree with great difficulty. I started enquiring the details from him, nervously and impatiently. My master lost his temper and hit me severely on my chest and said: "It is none of your business. Go and do your work". My body returned but my soul was dipped in the brightness of heart. I promised myself "At appropriate time, I will certainly meet this great personality who has filled my heart with such hope and brightness."

This idea enlightened my heart. I went back to my work with restlessness, that day sun did not move from its place and the time had stopped.

### **Reality researchers not deterred by obstacles**

At last sun did set and night fell over. My Jewish master went to sleep. In no time I collected all my belongings and set off to Quba.

Yes, for truth investigators one hour delay is considered as one hour death. No obstacles can stop them. They move during dark nights to meet their pleasing beloved because suitable or unsuitable time is meaningless for them. As soon as they recognize their destination, they tramp their way like stars at night.

Salman took some dates along with him and set off for Quba, full of hope. He was restless and thirsty. He was filled with strong excitement and energy. For years his heart filled with hope, had faced many difficulties and hardships to meet his beloved. He was eager to see his beloved.

Quba, approximately more than two miles to the south of Madinah, the space in between was filled with vast gardens. Some of those gardens had safe strong buildings which belonged to Jews of the tribes of Ous and Kazraj.

While Salman was treading the space between Madinah and Quba, he was completing the last stage of his soul's perfection. Although the space he covered was not more than two miles, yet the distance seemed to be too lengthy for his foresightedness. On his way certainly he was thinking, I will meet the promised Prophet as soon as possible and will blissfully stay for the rest of my life by his side and will rescue my people as well. These were some of the thoughts which passed through his mind like lightening and as he approached his destination, the horizons of his mind brightened and finally he reached Quba.

### **Iron filings attract to strong magnet**

Salman Farsi arrived Quba at a time when Muslim Muhajir (Emigrants), Ansar (helpers-Muslims of Madinah) and some spectators who had traveled one to two miles outside the city, were coming in groups, like pigeons flying swiftly, towards the holy Prophet (saws), performing homage to his holy hands.

On seeing their sight from a distance, Salman Farsi was filled with joy and excitement which was impossible to describe, it was like meeting a lover with his beloved.

Salman Farsi after facing hardships and bearing the troubles of separation was observing a bright hallowed face in front of him, with light so shiny that it would daggle the eyes of the observers. Very pleasing with warmth in speech, a melodious tone, words of assurance and penetrating look which attracted everyone.

When the loving and captivating looks were exchanged between God's Messenger (saws) and Salman Farsi, a lot was said by them without the movement of the lips. Salman Farsi had stepped into the world of eternity.

On paying homage and holding the hands of God's Messenger (saws), Salman Farsi became his devotee and was filled with such a great happiness, as if he has reached the source of all his desires which he was dreaming throughout his life. That night was Salman Farsi's night of destiny and the night of declaration of his faith.

## **Intellectual investigation**

Although Salman Farsi was certain that he was the same Prophet about whom all previous Prophets had foretold, and whom he recognized with his first glance at him. Prophet-hood is very important and vital. It is a fact; the greater importance brings higher risk of fraud also. Throughout history many opportunist and ambitious persons had falsely claimed of Prophet-hood; therefore, this experienced old person paid a lot of attention to all signs and details which were mentioned by the Priests and people of the Book.

Salman Farsi very respectfully greeted the holy Prophet (saws) and offered the dates he had brought with him and said: You are a stranger in this city, may need food, I have some dates with me, I offer you as charity.

Prophet took the dates' pot and gave it to his companions and said: Start eating by the name of the Almighty God, he himself did not eat any date.

Salman Farsi reminded himself: Sign number one; he does not eat from charity.

The next day Salman Farsi went back to the holy Prophet (saws) with some food, and I told him yesterday you did not eat the charity dates; today I have brought for you some food as a gift and placed the food in front of him. Prophet (saws) told to his companions: eat with the name of God, he himself also started eating.

Salman Farsi reminded himself: Sign number two; he accepts gifts.

Salman Farsi returned the same night, for few days it was not possible for him to visit Prophet (saws). Next time when Salman Farsi visited Prophet (saws) he found him in

Al-Baqi (graveyard in Madinah). He was escorting a funeral; his companions were with him. He had two cloaks (abas) with him. He was wearing one and the other was on his shoulders. Salman Farsi greeted him and followed him to see his back. Prophet (saws) realized what Salman Farsi was looking for, he lifted his cloak Salman Farsi saw the stamp of Prophet-hood between his shoulders. With perfect certainty, he was the Prophet as described for Salman Farsi, he fell and began kissing his feet, could not stop his tears.

Messenger of God (saws) for the first time called Salman Farsi near him and asked Salman to sit down and tell them his life story.

Salman Farsi said:” I told them my whole story in detail from the beginning up to that day and accepted Islam immediately. Unfortunately, I could not participate in battles of Bader and Uhud as I was a slave at that time”.

### **Salman regained his freedom**

On the day that Salman Farsi told the story of his life, Prophet asked Salman to get pledge from his master that if price is paid, he will be freed.

Salman Farsi went back to his master and asked for the condition for his release from slavery. His master demanded planting 300 date palms and 200 grams of silver.

When Salman Farsi informed the Prophet (saws) about his master’s demand, Prophet (saws) told his companions: Help your religious brother to regain his freedom.

Companions surrounded Salman Farsi and promised to help according to their ability from 30 to 10 date palms to plant 300 date palms totally.



Then the Prophet asked Salman to go and dig for planting the date palms and your brothers will help you. When it was ready let me know, I will plant trees for you.

Salman Farsi with the help of Prophet's companions dug 300 holes in the land of his master. Then Salman went to the Prophet and took him along to the land to plant the trees.

Salman Farsi brought the palms near the holes and the holy Prophet (saws) planted them with prayer and supplication till the last palm was planted.

Later when Salman Farsi narrated about his acceptance of Islam to his friend Abdullah Ibn Abbas said: I swear by God who is the master of my soul, even one of those date palms planted by Prophet (saws) did not dry. His master received the garden of date palms and was waiting for 200-gram silver.

One day holy prophet was sitting with his companions, one of them presented a piece of gold as big as an egg. The prophet (saws) remembered Salman's need for it for his freedom from slavery.

Prophet (saws) asked companions about Salman's welfare. Salman Farsi was informed; he came to see Prophet (saws). Prophet (saws) gave the gold to him and said: Take this gold, God will equal it to your debt. Salman Farsi took the gold and weighed it. He said: I swear by the One in whose hands is my life! The value of that piece of gold was the same as 200 grams of silver and he paid it to his master.

This way Salman Farsi regained his freedom and became a true follower of the Prophet (saws). Under the banner of

Islam and shadow of holy Prophet (saws), he reached the highest peak of humanity.

Yes, it is a fact, whoever strives will finally attain his goal and Salman Farsi was a good example of it.

## **CHAPTER 4**

### **SALMAN SERVING ISLAM**

#### **Salman Farsi in the presence of Prophet (saws)**

Salman Farsi abandoned his own country in search of light of reality. He tolerated sufferings of long journeys, faced tortures, slavery, loneliness, hardships, hunger, starvation, and refugee but never regretted his search for truth as the main goal of his life. He considered occupation, status, wealth or having a family of minor importance than his main goal in life.

One who searches seriously shall accomplish goal. Salman found the light of reality i.e., Prophet of Islam with his Divine teachings and accepted Islam's invitation wholeheartedly.

Salman Farsi found himself in presence of a great soul, a superhuman being, an absolute goodness and a gifted human being. He was so deeply drowned in the Prophet's greatness and beauty that he completely forgot his own self and placed himself under his control and supervision. He surrendered completely wholeheartedly to Prophet (saws) and his teachings. Salman Farsi was submerged in love of Prophet (saws). The words from Prophet's (saws) lips developed Salman's heart and mind. The Prophet's (saws) discussion, smiles, looks, behavior, silence and in brief all his actions and manners inspired Salman Farsi.

knowledge could be obtained and increased through books and teachers, destiny made Salman Farsi sit in the presence of a teacher who not only taught him the art of observation and hearing but also granted him with a new

look, a new direction and opened a wider horizon for his mind and soul.

### **Salman with a broad view**

In the battle of Trench (khandaq), Salman Farsi tried hard and attracted the attention of the holy Prophet (saws), who noticed Salman in his old age was digging like a young man. He had arrived at a large hard rock which he could not break for hours; so, the holy Prophet (saws) reached to help him.

Salman Farsi said: Holy prophet took the pickaxe from me and hit strong on the rock. I saw a spark camming out of it, then with another stroke another spark, then with the third stroke it gave another spark. I said: my parents be sacrificed for you, when you were striking, I saw something shining. What was that?

The holy prophet (saws) said: “Salman did you see it?”

I answered: “Yes.”

He said: “With the first stroke God opened the doors of Yemen for me, with the second stroke God opened Syria and Morocco (North Africa) and with the third stroke God opened the East for me.”

Late Dr. Shariati after narrating this part of the story added: On hearing these words the companions of the Prophet were really astonished because Madinah was under dark clouds and terrifying conditions of death. They saw that the invisible world, brighter and nearer than Madinah’s sky. They could hear the footsteps of the angels who had descended to help this tiny group of people more clearly than the sound of pickaxe strokes and pounding of Quraysh’s horses.

But the hypocrites said: Aren't you astonished that the Prophet is making false promises and is informing about conquering the Palace of Kasara and the towns of Iran will be opened to you?

The battle of Trench was the first war Salman Farsi had participated after his freedom from slavery and he gave the idea of digging a trench around the city. Salman Farsi learnt a great lesson from this event and understood in future he would be obsessed with many flames and the vast world will become too small for him to move about.

Dr. Shariati said: By this simple demonstration it was shown that this type of education is given neither by writing nor by words, it must learn through hints and signs; this knowledge is neither to "hold on" nor "to become" it is an art to bring a big change, it is not information, it is revolution.

### **Destiny with Salman Farsi**

Salman Farsi was with the holy Prophet (saws) everywhere, all the time, till very late night. As mentioned by some of Prophets' wives Salman used to spend some time in nights with Prophet when nobody was with him. Due to this he acquired a high status of being a member of Prophet's family and was one of the dearest friends of the Prophet (saws).

Acquaintance is a human need and a duty of soul. When a person knows the other person's humanity very well, they feel like acquainted relatives and their feelings could not be described in words.

Salman's soul was thirsty to Know and understand. He was interested all the time to learn, know and hear, new,

subtle, difficult, and complicated things of high caliber. Every movement he was thinking of learning such secrets which would quieten the students with astonishment and wonder.

The Prophet (saws) was a teacher for all humanity and his Prophet-hood was full of secrets. His mission was to talk to everyone according to their understanding power and teach them according to their abilities and talents. He accepted Salman Farsi in a very welcoming manner all the time and taught him everything in detail which none of the companions could understand.

The beauty of the soul, human greatness, delicate feelings, and attractiveness of Prophet (saws) had such a deep effect on Salman Farsi, that it quenched his soul and heart. Salman's destiny took him to that level which he deserved to attain. Salman reached the highest peak of perfection, he could see an opening to reach outside the covered, suffocating sky and could see and hear all the miraculous unseen events and changes within his inner self.

That's why it was said: Salman Farsi was a narrator who spoke to the Angels and Angels spoke to him in his ears. It is also said that Salman knew "The Grand Name of Allah" which is the secret of the knowledge of the first and the last.

### **Salman Farsi had the knowledge of first and the last**

Imam Mohammad Baqir (as) asked Fazal bin Yasser: Do you know the meaning of the statement of Imam Ali (as) that "Salman had the knowledge of the first and the last"?

Fazal replied: It means Salman Farsi had the knowledge of Israelites and the knowledge of our holy Prophet (saws).

Imam said: No, it means he had the knowledge of the holy Prophet (saws) and of Imam Ali (as).

Once in the presence of Imam Ali (as) Asbaq bin Nabata asked him: What is the merit and status of Salman in Islam?

Imam Ali (as) told: What should I say about the person created on our nature? His soul is near to our souls and God Almighty has adorned him with the knowledge of first and last, distinct, and hidden, unseen and visible.

Imam Ali (as) added: one day I was sitting in Mosque with the holy Prophet (saws) and Salman Farsi, a Bedouin Arab entered and forced Salman Farsi to move from his place. He sat at Salman's place. The holy Prophet (saws) got so angry that blue vein between his eyes became visible and his eyes turned red. He spoke in a serious tone: You have moved the person who is loved by Almighty God in the heavens, he is loved by His Prophet on the earth and has shown that several times.

O, Bedouin! You have forced that person away who Almighty conveyed His regards through Gabriel whenever he meets me.

O, Bedouin! Don't you know that Salman is from me and whoever hurts him, hurt me and whoever moves him away from me, has moved me away.

O, Bedouin! You should not make such a mistake about Salman Farsi. You should know that God has told me to inform Salman about the deaths of people and the troubles which befall on them. God asked me to inform him about talks which distinguish right from the wrong.

The Arab who was surprised by the talk said: "O holy Prophet! I did not know that he is so supreme and has such

a high status. Wasn't he a Zoroastrian who converted to Islam"?

The holy Prophet (saws) remarked: "Ye Arab! I am telling you about his Divine position and you are telling me that he was a Zoroastrian?! You are making mistake. He was not a Zoroastrian; he was a true believer, and he was concealing his beliefs when his life was in danger.

Haven't you heard the Divine words of Almighty: "Follow what the Prophet teaches you and keep away from whatever he prohibits."

"Ye Arab! follow whatever the Prophet preaches you and don't ignore his words; otherwise, you shall deserve Divine punishment and obey Prophet to become one of the true believers."

Salman Farsi had a better understanding of merits and superiority of Islamic believes, rules and regulations since he was considered theological authority for the other religions. He was aware of negative and positive points of other religions. He compared Islam with other religions and realized its truth which was impossible for others to understand.

Linguists have stated: You can never know the value of your language unless you know a foreign language. This is true about religion also. If one does not know about other religions, he can never appreciate his own religion's merits.

Ibn Jozi and Ibn Saad had narrated that Imam Ali (as) said: Salman is from us Ahl-al –Bayt, his heart is inclined towards us, he has acquired knowledge of first and last and had studied the book of first and the last.



Jabir Ibn Abdullah Ansari said: I asked our holy Prophet (saws) about Salman's merits, he (saws) said: O Jabir, Salman's chest is ocean of unlimited knowledge, and he is the only who achieved this honor of having knowledge of everything.

He (saws) added: Jabir who has malice against him, has aroused wrath of God and whoever loves him has my love also.

Ibn Umaru Kandi said: I visited Imam Ali (as), he was with the companions, they requested him to talk about his friends. The Imam (as) questioned: about whom?

They said start taking about Prophet's (saws) companions. Then they said tell us about Abdullah Ibn Masood, Abuzar, and Huzaifa bin Yamane. Imam Ali (as) talked about them, praised them for their merits, piety, respected them and honored them.

Then they asked about Salman's status. He (as) said: Salman Farsi in the world of knowledge and wisdom is like Luqman (Aesop) Hakeem. Among our friends nobody has reached to his level. He belonged to pious family; he is considered one of our family members. He holds knowledge of first and last in his chest. He knows first and the last book. He was like a river whose water never dries.

In narrations Salman is described as the wise Luqman (Aesop). Imam Sadiq (as) has described him better than Luqman.

### **Salman's belief**

Salman is one of the three or four persons for whom Heaven has more desire than they have for Heaven, among them Ali (as) is at the top.

Paradise has more desire for Salman Farsi than Salman has for Paradise. Salman is one of the four persons commanded by God to the holy Prophet (saws) to love them.

Salman was a great personality, great in its real sense; there was nobody as great as Salman Farsi among the prophet's companions although Meqdad, Ammar and Abuzar are the well-known highly worth personalities of Islam. On basis of enlightenment, awareness, progressiveness, great thoughts, wisdom, and the status Salman Farsi achieved in good behavior and faith, no one else among companions had achieved, which is clear from various narrations.

Imam Sadiq (as) told to one of his companions: Faith like a ladder has ten steps that should be climbed one after the other. person on the first step should not tell the person on the second step that you should reach the tenth step to claim to have faith. Similarly, the person on the second step should not tell the person on first step that you don't have faith. The person on second stage should appreciate and help the first stage person to reach to his level.

Meqdad was on the eighth stage, Abuzar on the ninth stage and Salman on the tenth stage of faith. Holy Prophet (saws) announced Abuzar, Salman's brother and asked him to be obedient to Salman.

### **Salman an amazing personality**

Salman Farsi had a wonderful astonishing personality. He had different appearances; in every appearance the astonishing aspects and brightness and illumination of a great soul were clearly reflected. He practically showed how high a human soul could rise, up to which horizon it can go, what status it can achieve and how great it can become to fill the space between the earth and sky. He was a multi-dimensional complicated human being in depth. The more one tries to know him, the more he feels his depth. His complex thoughts and mysterious activities were astonishing.

Abuzar, a great companion, closest friend was astonished by his mysterious actions.

Once Abuzar visited Salman Farsi. They sat for an hour and spoke together. Salman had placed a pot on fire to cook a food. Suddenly the pot turned over, but nothing fell off from it. Salman picked the pot and placed it back on fire. Again, the pot turned over and nothing came out from it. Salman picked the pot and placed it back on fire. Seeing this Abuzar decided to leave Salman's house. Abuzar was horrified, on his way he met Imam Ali (as) and described the mysterious thing he saw.

Later Imam Ali (as) told Salman Farsi: O servant of God, be sympathetic to your friend Abuzar.

Every person has his own capacity. This universe is hidden and complicated, it has complicated hidden secrets beyond the knowledge and philosophy of scholars, only blessed and superhuman personalities can open the secrets which other people cannot absorb them. Whoever becomes familiar with these secrets should keep them secret and

never reveal them to those who are unable to bear or absorb them.

Imam Ali (as) said: I am twisted with knowledge, if I release it, you would be twisted with stress like a long rope hanging in a deep well twist. Imam Ali (as) pointed to his chest and said: It is filled with abundant knowledge if I had found persons who could bear it, I would have conveyed to them. The vastness of Salman's secret knowledge was made clear by the narration of Imam Sajjad (as) stated: By God, If Abuzar knows what is in Salman's heart, he would have killed him, although the holy Prophet (saws) had made them brethren. Then what to think about others!

**Moulavi has stated in Masnavi:**

His lips are locked, and heart is full of secrets.

Lips are silent and heart is noisy.

The cognizant who have drunk the goblet of truth know the secrets and had hidden them.

whoever was taught secrets, his lips are stitched.

Salman said: People listen my talk then think profoundly about my words. I am granted with so much knowledge that if I reveal a part of it, a group of people would call me lunatic and another group would say "O God! Be merciful to the murderer of Salman."

Salman Farsi accepted Islam with all his heart and soul. His existence was entirely filled with love of God, His Messenger, and the teachings of Islam, which affected his soul so much that all the previous traditions and beliefs which were imposed on his soul and were mingled with his blood and flesh, were removed from his mind. His mind and soul were so perfectly colored with the color of Islam,

as if he was born and grown in Islam. Never anything was noticed in Salman's speech, character, morals, and behavior against teachings of Islam, as if he had never ever encountered the preaching of Mani, Mazdak, fire worshippers, or the church and had never come across all these ups and downs.

We notice people of the Book who embraced Islam, consciously or unconsciously have inserted some parts of their previous religion and beliefs into Islam. For example, when they encountered the stories of the Prophets, briefly narrated in the holy Qur'an, they added to complete stories from The Old and New Testaments and mixed those to the commentaries of the Qur'an and declared as Qur'an's interpretation.

Some of them picked some phrases of Bible and announced them as tradition of Prophet Mohammad (saws). These types of traditions may be seen in different fields such as the creation of the earth, sky, sea, heaven of Shad -dad, mistakes committed by the Messengers of God, the distortion of Qur'an and similar topics are examples.

Unfortunately, many of the previous Islamic scholars due to their positive view about narrators, regarded their narrations as flawless and had mentioned in their books of traditions and history.

This way ridiculous narrations and fake traditions entered some Islamic books and thereby polluted Islam. These fake narratives labeled as "productions of Bani-Israel" by Islamic research scholars had a bad effect and lead to doubt, uncertainty, new innovations, new ideologies other than the pure Islam. Due to such irresponsible additions,

new problems were added to the existing problems of Islam.

Fortunately, none of the fake narrations were attributed to Salman and nothing but pure Islamic teachings are narrated by him. He had Islamic way of living. Our holy Prophet (saws) introduced him as a perfect Islamic role module for Muslims and recommended Muslims to learn the Islamic teachings from Salman and follow him. "Ume Ayman" one of the prophet's wives, said: One day Salman visited the Prophet (saws), holy Prophet (saws) told him: Salman you have passed the night, holding our knowledge and secrets in your heart. You know all that we have asked Muslims to perform and all those which we have asked them to refrain from doing. You should be teacher for Muslims, and they should learn teachings of religion from you. Salman, you are on the path of my family's (Ahl-al Bayt) knowledge, whoever wants to learn the knowledge of interpretation, and revelation of verses of Qur'an as well as secrets and mysteries of it, should follow you. You have knowledge of first and last, apparent and hidden. You are free, upright in your life and after death.

Islam's great Prophet (saws) said: Salman's knowledge is from me. He has knowledge which can predict future events and happenings.

Salman with all his merits and abundant information which he had acquired earlier, in the presence of the holy Prophet (saws) used to behave like a child sitting next to his teacher and he never tried to talk or show his knowledge about his previous learning from other religions. He was known for his knowledge among the

companions, and others, some idol worshipers used to say that Salman inculcated Qur'an to holy prophet (saws).

In the interpretation of verse 16:103 لسان الذى يلحدون الله اعجمى و هذا لسان عربى مبين

interpreters have written, polytheists of Mecca used to say: Prophet (saws) had learned Qur'an from some non-Arab of Mecca.

Some others said that he (saws) has learnt from Salman. Regarding this accusation the Almighty God mentioned: "The mother tongue of the person, they point at is not Arabic whereas this Qur'an is obviously Arabic."

(If the contents of the Qur'an are from him, the words and phrases of Quran cannot be related to a non-Arab.)

Salman believed that Islam has given him life and he associated all his glory and excellence to Islam and to honorable Prophet of Islam (saws). He looked in Islam for the fulfillment of all his wishes for justice, equality of nations, human freedom, and the exclusive devotion for truth.

Salman Farsi had deeply suffered in the past and did his best not to speak about his past and family backgrounds for other Muslims, so for the same reason Salman's pre-Islamic life is not clear, it is an inseparable mixture of fiction and fact, only with difficulty could reach to fact.

Salman served Islam from the very beginning of his accepting Islam, he did valuable services for Islam and Muslims. With his comprehensive knowledge and skill in designing and developing cities and techniques of warfare, Salman helped Muslims and achieved a high status of consultant to the Prophet (saws).

## **Salman military professional**

When the idol-worshippers of Mecca under the leadership of Abu Sufiyan attacked Madinah city with 12 thousand warriors, people of Madinah were filled with fear and anxiety. Salman Farsi recommended digging a trench around Madinah. Salman based on his experience in Persia (Iran), explained holy Prophet (saws), one of the methods to protect the city from invasion is by digging a trench around it. The Prophet (saws) accepted his idea and asked Muslims to dig a trench around Madinah.

Salman Farsi was a strong man and he alone worked as much as ten persons together.

Due to his competence and strength, he was highly popular and respectable among Muslims. The Muhajir (Muslim emigrants from Macca) claimed, Salman was one of them because he emigrated from Persia.

The Ansar (Muslim of Madinah) believed Salman belonged to their group because he had settled in Madinah prior to the arrival of Muslims from Mecca. But the holy Prophet (saws) announced Salman is one of them (as) (Ahl-al- Bayt) i.e., Prophet's family.

قال المهاجرون سلمان منا و قال الانصار بل منا. فقال رسول الله سلمان "منا اهل البيت"

So, Salman started working in the area where the Prophet (saws) and his family were digging.

The importance of digging the trench around Madinah could be realized when we consider that if Salman had not recommended his idea, the well-equipped idolater worriers headed by Abu Sufiyan could enter Madinah and occupy the city and kill the Muslims and Islam. Salman with his idea and aid, saved the Islam and Muslims.



Next, when Muslims had besieged for twenty days the city of Tayef and could not conquer the strong walled fort city, holy Prophet (saws) consulted his companions. Salman gave an idea which was appreciated by the Prophet (saws) and the Muslims.

He suggested and built a stone throwing system (manjaneeq- a catapult) to destroy the fort.

Zani Dahlan in his book Sera wrote: "Tayef's besiege lasted for 18 days and Muslims installed catapults to open the fort, which were used for the first time in Islam and was suggested by Salman Farsi for destroying such a strong built fort. If Salman had not taught Muslims to use catapults, they could never have succeeded in conquering Tayef."

It is also narrated, during the besiege of Tayef, Prophet (saws) got the information that a new equipment was built to break open forts, one of such was in Yemen, they named it "Dabbabeh". Salman Farsi and Yazid bin Zama who had experience in military techniques were sent to Yemen to learn about that equipment.

Salman was present in all the wars fought in defense by the holy Prophet (saws). Salman Farsi also participated in wars between Islam and Iran.

### **Salman Farsi City development engineer**

Salman Farsi had experience in designing and developing cities as well. Planning and designing of Kufa was done by him.

When the Arab army was at the border of Iran, second Caliph wrote to commander of the Army Saad Waqas, why

the complexion of Arabs soldiers has changed. The Caliph had asked this question to know about Islamic fighters living condition. Saad replied: "Their thinness and darkness is due to vapor of Tigris River. Their tents are on the bank of river".

Caliph Omar wrote: Arabs can live in an environment where their camels can survive, send Salman Farsi and Huzaifa to search a better place for the army near river. Saad sent Salman and Huzaifa to search and find a place with a good environmental condition. Salman moved to the West of Euphrates River and Huzaifa to the East, both met at Kufa and agreed Kufa would be a suitable place for the Islamic army to live. Both prayed to thank God and informed Saad. This was another Salman's important service to Islam and Muslims.

### **Accusation against Salman Farsi**

The well-known author Mr. Zain- al- Abedin Rahnama in his book "Biography of Hazrat Hussain (as)" wrote: Salman performed apparent and hidden services. In his hidden services, he explained the elements and rules of Zoroastrianism, good and evil, heaven and hell and other teachings of that religion, which caused Salman Farsi to attain a remarkable place near the Prophet (saws).

In Mr. Rahnama's opinion, Salman had served Islam in two ways; the obvious one was the plan of digging a trench and making a catapult and the other type of service was Salman introduced Zoroastrian ideologies into Islam.

Mr. Rahnama tried to say, Zoroastrian religion had influential effect on Islam, and some of the teachings of Zoroastrianism became part of Islam, due to the Salman

Farsi, in other words Salman was the teacher of Prophet Mohammad (saws).

In response to the above written accusation, it should be stated that for many years some orientalists and their followers are trying their best to prove that Islam's Prophet (saws) was in contact with intellectuals of other religions. The Prophet has acquired teachings of Islam from them.

Unfortunately, Mr. Rahnama was highly influenced by treacherous ideas of orientalists especially Edward Brown and Gulzareher, a German Jew.

Edward Brown wrote: In the world of religion, Iran created Zoroastrianism for human being, Judaism, Christianity, and Islam have adopted from that at different levels. Mani's religion was created to make Iran a religious center which influenced Christianity and Islam for centuries.

The German Jew Gulzarehar based on self-belief had studied the direct effect of Zoroastrianism and other religious sects of Iran on Islam and concluded that the heritage of dominance by the Prophet's family, the unity of religion with government, religious morality, bridge over hell leading to paradise, Cleanliness, and uncleanliness discussion, have been adopted directly from the Iranian religion.

These type of accusations and poisonous criticism from orientalists, who analyze the history of Iran and Islam with a particular intention and goal is not very unexpected. We feel sorry and are disappointed with the people who are influenced by these poisonous writers and repeat their baseless accusations. We are really astonished to see Mr.

Rahnama repeated the wrong criticism and has implicated such accusations on Salman Farsi.

It is obvious that Salman was a pious and aged person. He was an enlightened and far-sighted Iranian who had studied and was frustrated with Zoroastrianism, Mani religion, fire worshippers, Magian, Monasteries and Churches. He had left his hometown Iran in search of true religion. After so much travelling, moving around the world, he finally submitted himself at the elevated threshold of Islam. If Salman had encountered any truth and reality in those religions, he wouldn't have set off in that condition, at that age to face difficulties and hardships of moving and travelling.

Mr. Zain- al- Abedin Rahnama hasn't given any proof in support of these baseless accusations. He has written a book on the history and life of the holy Prophet (saws) in an interesting manner. If there was any historic evidence to support that, he would have mentioned. So that is a false accusation without any proof. One cannot find even a single event in which Salman had spoken about the Zoroastrian rules to the Prophet (saws) or any other Muslim.

Salman Farsi saddened on remembering his past and never liked to reveal any details about his past to anybody, only once he described his sorrowful past to the holy Prophet (saws) when he asked him.

Salman accepted Islam in the fifth year of Hijra and participated in the battle of Trench (Khandaq) for the first time. At that time most of the Qur'an was already revealed to Prophet (saws) and Muslims were familiar with the

Islamic rules They were informed about heaven, hell, good, evil, and other Islamic values from God and they had no need to know the rules of Zoroastrianism from Salman.

### **Salman Farsi is one of us**

In digging the protective trench for Madinah holy Prophet (saws) had taken new steps and as digging was difficult job and had to be finished before time, as time itself was a very vital factor. He divided it into different parts and assigned each part to a tribe. These responsibilities created a very exciting, lively, and energetic sense in the existence of every tribe.

Historians mentioned Salman Farsi was a healthy strong man and worked as much as ten persons together. Every group asked Salman to join them and work in their section. Muhajir and Ansar started arguing. They said the followers of the holy Prophet (saws) are either Ansar or Muhajir. Salman is neither Ansar nor Muhajir because he is neither from Madinah nor from Mecca.

It became a very serious argument as the Muhajir repeated that Salman was one of them because he was not a native and had migrated from Persia, therefore he should work in their section.

The Ansar emphasized that Salman was one of them because he came to Madinah before other Muslims, so he was not Muhajir, therefore he should work in the section of Ansar.

This problem of “classification” was ultimately referred to the Prophet (saws) and he stopped arguments and announced, Salman is neither Muhajir nor Ansar, but he was one of Prophet’s family members (Ahl-al- Bayt).

Salman Farsi, belonged to the group of Imam Ali's (as) Shia, so throughout the history he was neglected by paid historians and biographers. They tried arrogantly their best to diminish his close relationship with the holy Prophet (saws) during his life and his extraordinary services to the Islamic world, even after the Prophet (saws).

The declaration of Prophet about Salman that he was one of the members of his family, was a clear proof of his greatness and importance.

Even when the paid historians mentioned this great fact about Salman, they narrate it in such a manner that it was a minor issue. They emphasized that our holy Prophet (saws) wanted to avoid argument between Muhajir and Ansar who wanted him to join their group because Salman was very energetic and strong.

Even if the argument between Muhajir and Ansar was solely for Salman's strength and power, it could never be the reason for the Prophet (saws) to call him one of his family members. Among Muslims there were many stronger and more powerful persons than Salman.

Holy Prophet (saws) said: *سلمان منا اهل البيت*: "Salman is one of my Ahl-al-Bayt", not to stop the Muhajir and Ansar from quarreling, because Prophet (saws) could have done that by different ways.

Prophet (saws) had not uttered these words as a formality because he wasn't a person of formalities in his behavior. He never gave anybody such a high honor of being member of his Ahl-al-Bayt.

Prophet's wives heartily wished to be called and known as "Ahl-al-Bayt" i.e., Prophet's family member. The holy Prophet (saws) has many times stated that his wives are not included in Ahl-al-Bayt. On the occasion when the "verse Tetheer" was revealed to the Prophet (saws), he was at Ume Salama's house, where he gathered Ali, Fatimah, Hassan, and Hussain (as) and announced they are his house members (Ahl-al-Bayt). Ume Salama was present there and she asked the holy Prophet "Am I among Ahl-al-Bayt?" The Prophet said: "You are my good wife, but they are my Ahl-al-Bayt".

If Prophet(saws) was a man of formalities he would have not broken the heart of his good wife but would have told her: "You are also one of my Ahl-al-Bayt."

Holy Prophet (saws) had repeated the same words about Salman Farsi on other occasions as well.

Shaik Mo-fid in his book "Ekh-tesas" narrated that one-day Salman Farsi entered the Mosque, holy Prophet (saws) was there. Salman was greeted and respected by Prophet and Muslims. Since he was a respected old man, due to his knowledge, faith, good relationship with the Prophet (saws) and his family, Salman Farsi was given the central position among them to sit.

After a while Omar ibn Khattab entered the mosque, on seeing Salman Farsi sitting in the center, he was astonished, with a mockery look, said: Who is this non-Arab (Ajam) who has surpassed Arabs (us)?

After hearing those proud baseless words, holy Prophet (saws) ascended the pulpit and said: People you should know since the creation of Adam (as) till to date all human beings were equal like the teeth of a comb and there was no superiority of Arab on a non-Arab, white on black, the

only criterion of superiority was and would be piety. Salman is the limitless sea and the eternal treasure of knowledge, and he is from us, Ahl-al-Bayt. سلمان منا اهل البيت. There are many traditions and narrations of the infallible Imams (as) also about Salman Farsi.

A person named Mosayyeb Ibn Najiba asked Imam Ali (as) about Prophet's companions, he described each one's merits, qualities, good deeds and character. Regarding Salman Farsi said: He had the knowledge of first and last, he was a limitless sea of knowledge, and he was one of us, Ahl-al-Bayt.

Asbaq bin Nabatah said: Ibn Al- Kowa (the famous Khariji troublemaker) asked Imam Ali (as) about Prophet's companions. He told names of some companions, about Salman Farsi he said: congratulations congratulation Salman was one of us Ahl-al-Bayt and for you people he was like the wise Luqman, who had knowledge of first and last.

Hassan bin Maheeb said: In the presence of Imam Sadeq (as) discussion started about Salman Farsi and we were repeatedly remembering him by his name Salman Farsi. Imam Sadeq (as) became frustrated and said: Keep quiet, don't say Salman –e-Farsi but say Salman-e Mohammadi, he is one of us.

Mohammad bin Hakim narrated from Imam Sadeq (as) that Salman Mohammadi was one of us, Ahl-al-Bayt. Salman had repeatedly told people that, they had turned away from the excellent programs of Qur'an and preferred the traditions because they found Qur'an takes account of each action performed, no matter how tiny and



insignificant action might be, whereas traditions have wider performance.

In this regard many more traditions were narrated from infallible Imams (as).

### **Prophet's will about Salman Farsi**

Salman requested Prophet (saws) to write a letter of recommendation to Salman's brother Mahad bin Foroukh bin Mahyar. Recommendation about him, his family, his children, progeny after progeny, for those who from his family accepts Islam or remains on their religion.

### **This letter is from Mohammad ibn Abdullah, Messenger of Allah.**

I convey my Salam to you and praise Almighty who had commanded me to announce: There is no God other than Him, and He has no partners. I state this and invite people to the right path. People are God's creation and should obey Him only and not anyone else. He is, who created them, He will end their lives and He shall revive them again. Everyone will return to Him. Everything of the world will be ruined, everything will be converted to nothing, all living being will taste death and only those who believed in God and His Prophet shall be successful. Everyone could remain on his own religion and there is no compulsion in acceptance of religion.

This letter is for Salman's family, they are safe and secured wherever they live. Their lives and possessions are protected by God and His Prophet. They should not face any hardship, harm, or tyranny.

Whoever reads this letter, a believer, man, or woman should respect Salman's family, protect them, and never harm them. Everybody should know that I have exempted

him and his family from all type of taxes. If he or any of his family members needed help, they should be helped. If they committed any fault, they should be forgiven and if they suffered any oppression, they should be defended. Salman deserved these rights because of his merits and superiority over most of the Muslims. It is revealed to me that heaven is more desirous of Salman than Salman's eagerness for heaven. This person is reliable and trustworthy, and I have full confidence in him. He is pious and he is under the protection of Messenger of Allah and all Muslims. He is member of my family. Nobody should oppose my will. It is obligatory for everyone to treat Salman and his family with love and kindness. Anybody who ignores my will, shall be cursed by God till the Day of Judgement. Anybody who treated him in a pleasing manner, has treated me pleasingly and will be rewarded graciously by God; whoever troubles or harms him, has harmed me and I will become his enemy, and his penalty will be hell. I would not be refuge for such person. Blessings on Salman.

Imam Ali (as) wrote this will upon the command of Prophet (saws) in the month of Rajab 9 (AH). Salman, Abuzar, Ammar, Belal, Meqdad and some other Muslims were witnesses.

### **Salman Farsi is one of us Ahl-al-Bayt: interpretation**

The interpretation of the clear statement of Prophet was to introduced Salman as a member of his pious family. It meant he was of the same nature as the Prophet's perfect family. Salman Farsi has the characteristics very similar to the Prophet's holy family, adorned with chasteness and the pattern or role model of Islam. knowing him was like

knowing Islam and Prophet (saws). Therefore, as per traditions Muslims were asked to know and obey Salman like the obligatory obedience of the Divine family of the Prophet (saws).

Regarding knowing Salman Farsi, Imam Ali (as) told Abuzar that on the earth Salman was on the path of God Almighty, anybody who knew him was a true believer and whoever denied his status and merits was an infidel and ungrateful. Salman was from our family Ahl-al-Bayt. This was a special status for God's experts from Messengers and their vicegerents.

Another narration stated, Prophet (saws) said this because Salman was created on the same inherent nature as the family of holy Prophet (saws).

Ibn Nabatah asked Imam Ali (as) about Salman's position. Imam replied: What should I say about the person who is created on the same inherent nature as we are and whose soul is close to ours.

Muslims asked Prophet (saws): Whether Salman Farsi was one of the Hashemites?

The Prophet replied: No

Then asked him: Does he belong to the members of Abdul Mut Talib's family?

He again replied: No, it is not so.

Almighty has narrated from Prophet Abraham (pbuh) whoever follows me is one of us. As Salman is our true follower, so he is regarded as one of us.

Salman was a pious son of Islam, was colored completely in the color of Islam. He had no other color except the color

of God Almighty, therefore he never boasted about his tribal or racial superiority like others.

It is recorded that once Salman was sitting in the Prophet's Mosque with a group of prominent companions, they were talking about their ancestry. Everybody said about their family's origin and tried to boast about it.

They insisted Salman to say about his family background. This great man who was brought up and trained according to Islamic teachings began talking about his personal background or racial achievements and said:

1. I am Salman the son of God's servant. انا سلمان بن عبد الله
2. I was strayed, Almighty God guided me through Mohammad (saws). كنت ضالا فهداني الله عزوجل بمحمد(ص)
3. I was needy and poor, Almighty God made me needless through Mohammad (saws). وكنت عايلا فاغناني الله بمحمد(ص).
4. I was a slave, Almighty God liberated me through Mohammad (saws). وكنت مملوكا فاعتقني الله محمد(ص).

This is all about me and my family background.

At this moment the holy Prophet (saws) entered the Mosque and Salman Farsi described what had happened before he came.

Prophet (saws) addressed them; they were all Quraysh. He told them: you the group of Quraysh! Anybody's honorable ancestry is his religion. His humanity and nobleness depend on his good nature and pleasant manners. His origin and basis of pride is his wisdom, intelligence and understanding.

## CHAPTER 5

### SALMAN FARSI DEFENDED ALI (as) AS SUCCESSOR OF PROPHET MOHAMMAD (saws)

#### **Spiritual life of Islam**

Salman Farsi had searched for a Divine religion in the eastern countries for many years and faced many difficulties and hardships. He was even sold as slave on his way for attaining his goal, which he finally found in Islam. The spirit and true meaning of Islam were evident in the family of Prophet-hood.

Salman Farsi had gained experience throughout his life and had studied many religions and different sects of his time and had accepted Islam after his intense and careful study, so he was more than anyone aware of the spiritual life and spirit of Islam. Since Islam without its spirit could never answer Salman's spiritual, intellectual and moral needs. For the same reason Salman paid attention to Imam Ali (as) and Prophet's family to reach to the depth of Islam and its spiritual independence and importance.

From first day Salman Farsi was strongly attached to Imam Ali (as) and family of Prophet-hood. His friendship with Imam Ali (as) was very deep-rooted and in appreciation of this friendship Imam Ali (as) said: During all this time Salman had never disputed with me or about anything apparently or in his heart.

On the day of the Prophet's demise, Salman didn't give his allegiance to Caliph Abu Bakr, when he was asked the reason, he replied boldly that "I in this world and in the hereafter will be a Shia of Ali (as) and follower of the Prophet's family. If they paid allegiance, I would do the same and if they did not, I will also refrain from allegiance.

From Salman's life it was obvious that the relationship between Salman and Imam Ali (as) was very strong, and he was associated with Imam Ali's (as) sorrow and happiness.

On the wedding night of Imam Ali and Fatimah Zehra (as) Salman Farsi was assigned by the Prophet (saws) to hold the rein of the horse on which Fatimah (as) was riding. Salman Farsi was expressing his happiness.

On the demise of Fatimah Zahra (as) Salman and some special friends were called for her funeral prayer and burial at night. Few companions who paid condolence and were sad on the death of young loving wife of Imam Ali (as), Salman Farsi was one of them.

### **Salman in connection with Ghadir-E- Khum**

Respected Messenger (saws) while returning from "Hajjat-al-vida" (last pilgrimage) accompanied by a huge number of pilgrims, when he reached at Ra'bay, a place three miles away from 'Joffe', Angel Gabriel (as) came to him at "Ghadir-e- Khum" and revealed the verse:

يا ايها الرسول بلغ ما انزل اليك من ربك وان لم تفعل فما بلغت رسالته

O Messenger, deliver what has been sent down to you from your Lord and if you do not do it, then, (it will be as if) you have not delivered His message (at all).

In the hot, burning desert the pilgrims were asked to stay. The pilgrims moved ahead were asked to return, and the ones behind were asked to move fast to join them. At noon it was extremely hot. People had covered their heads with a portion of their cloaks and were sitting on its remaining portion. The pilgrims prayed the noon prayer in congregation led by the holy Messenger (saws). Prophet (saws) was surrounded by a great crowd of pilgrims, he

mounted on the pulpit, made of camel saddles. Sitting on the pulpit, Prophet (saws) delivered the historical sermon of Ghadir in clear loud voice. On that day Prophet delivered his speech in four hours under the scorching hot sun. When Prophet said

من كنت مولا فهذا علي مولا"

To whom so ever I am the Master, Ali is his Master as well. Salman, not to allow the opportunists, obstinate, ill-natured hypocrites, to misinterpret this strong and vital document of Imam Ali's (as) Caliphate, and deceive people by saying: The holy prophet (saws) in the scorching hot desert stopped about one hundred thousand pilgrims to say, "Ali is my friend", stood up and asked: " **O Messenger of God, What is wilayah and what is the meaning of Moula?"**

The holy Messenger (saws) replied: "As I am the leader and guardian of the Muslims and as they regard me higher and superior to themselves, same way they should regard Ali (as) as their guardian, leader and superior to themselves."

Although the Prophet in his sermon of Ghadir-e- Khum declared Imam Ali (as) as the guardian and leader of the nation and described him as he was himself for the Muslims and due to Salman's questions, all doubts and misunderstandings were eliminated yet some spiteful and selfish persons conspired and planned against this vital and important Islamic position (successor) by their own biased interpretations.

### **Salman in defense of the truth**

The importance of Salman lies not only in always opposing the wrong and defending the right but also as a

distinguished personality among the Islamic faces because of his precise decisions. He neither compromised with wrong nor did he gather right and wrong together. He always stood hard against divergence.

Omar ibn Sabet said: I heard Imam Sadiq (as) saying, when the holy Prophet (saws) passed away, most people were strayed from Islam except three people, Salman, Meqdad and Abuzar. When holy Messenger's (saws) soul returned to God, 40 people came to see Ali bin Abu Talib (as) and said: By God, we won't pay our allegiance to anyone other than you.

He asked: why?

They said: we heard from the holy Messenger (saws) that Ghadir's event was about you.

Ali (as) replied: Tomorrow come to me with your head shaved.

Imam Sadiq (as) said: The following day nobody appeared except three persons (Salman, Meqdad and Abuzar).

The day Abu Bakr pushed Imam Ali (as) aside from his political stand as successor, and occupied Caliphate, Salman was confounded, horrified, and could foresee the future of Islam dark and threatening. Just a few hours after the Prophet's (saws) burial, Salman and few loving and dear companions of Prophet who were faithful to Imam Ali (as) gathered with Imam Ali (as) in the house of Fatima (as). All of them were sad and angry due to the action taken in Saqifah.

Due to refraining from the allegiance to Abu Bakr, when they wanted to take Commander of believers Ali (as) to the Mosque for allegiance, Salman, Abuzar and Meqdad were



also present there and were watching with pain and wonder at this unbelievable heart-rending incident, but they couldn't do anything as they had no instruction for any step to take. Only uttered some words with deep sorrow.

Abuzar said: "يا ليت السيوف قد عادت بايدينا"

I wish the swords with which we defended the truth were again in our hands.

Meqdad said: If our Master wants, he will receive aid for this from God Almighty.

Salman Farsi said: مولای اعلم بماهو

My master regarding his responsibilities is wiser and better aware than anybody else.

Influential political election planners had paved the way long before and had full control on the situation. Abu Bakr as the elected leader of the nation delivered his sermon in the Mosque and allegiance was taken from the people. Other politicians were working hard, doing their best to get rid of remaining obstacles and smooth the way for his domination.

### **Salman Farsi opposed the election of Abu Bakr**

Three days after the hasty election at Saqifah, Salman participated in a public gathering and in his historic speech discussed about the leadership of Umma and the succession of the last Messenger (saws) by an infallible Imam. Salman defended the right of Imam Ali (as) and openly announced his opposition with election of Abu Bakr.

Salman started his truthful strong speech, saying: I praise the Almighty God for rescuing me from being lost and worshipping fire and guided me to His religion and granted

me the right religion. The Almighty God filled my heart with the love and affection of this land and like a hungry, thirsty person in search of food and water, I rushed eagerly towards this land.

All my relatives left me. I ignored my possessions and left my hometown with no animal to ride and no food to eat. Yes, this was my condition.

When I met respected Prophet Mohammad (saws), the gate to understanding opened on me. I saw in him all the signs I was informed about him. I rescued from the Hell due to him.

Then Salman continued his speech addressing those who had abandoned Imam Ali (as) and had moved the other side.

Salman said: people listen to me and think about it wisely. Know that I have more knowledge about Ali bin Abu Talib (as), his personality and his high status. If I tell you about what I know about his merits, some of you will say he is in sane and some will say: God, Forgive Salman's murderer.

After that Salman described Imam Ali's (as) great status and his important merits.

Then Salman continued, saying: People, based on these facts our holy prophet (saws) had said: Ali you are the heir for my family and my successor for my Umma and your relation to me is the same as of Haroon to prophet Moses (pbut).

Then Salman made the people alert to their deviation and fault about the choice of succession of Prophet (saws) and warned them about doubtful, dark future awaiting them.

He continued his speech, said: You, will face many hardships and sufferings. I swear by God in whose hands is my life, you will be involved in differences and deviations like Israelites and shall be destroyed and will face the same destiny.

I swear by God if you had chosen Imam Ali (as) your leader, you would have been granted all types of Divine bounties and blessings.

Now because of being deceived, be prepared for sufferings and hardship, and never look forward a blessed living. I will leave you all, will break the link of love and friendship with you.

I swear by God if I want to fight tyranny and establish God's religion, I should take a sword in hand and cut off all your legs.

After this Salman added: I want to give you some news. You know a part of it but not complete.

Be aware that there is a long-lasting dispute among Umayyad's and Hashemites; Umayyad's are like furious camel that drink its own milk, beats with hands, kicks with legs, and never allows anybody use its milk! It is on Almighty God to send for them disaster and their enemies shall take control over them. Calamities from Sky will bring disaster for them, and their faces will turn ugly and dark.

O people! That day when sedition prevail over you like dark night, you all will be perished, ones who are quiet and submitted, and the other ones who shout but are not able to prevent the deviation. People on that day be with the family of Mohammad (saws) because they are the Divine guides up to the Day of Judgement inviting towards heaven.

O people! Hold fast to Imam Ali (as). I swear, even during Prophet's (saws) time we had accepted him as our Master and Imam, but what could be done, some people who were jealous and didn't adopt what was beneficial. Cain (Qabil) was jealous of Abel (Habil). This bad habit continued in the previous nations, the followers of Prophet Moses (pbuh) were jealous of their great Prophet and finally 70 of them accused him of killing his brother Aaron. Due to this crime and tyranny, Almighty God tormented them with severe earthquake and later sent for them some Prophets.

The story of this Umma is exactly like Israelites. They have bridled you, where to lead you? Lead you to select Caliph. Who am I? What others –so and so- telling? This matter is not related to this or that .....

Then Salman Farsi was astonished, in criticizing tone questioned: It is amazing, I don't know, really you don't know, or pretend to be ignorant?

I don't know if you have forgotten your responsibility, or you are forced to forget?

Get on the ark of the Prophet's family immediately, because for you they are like head for the body and eye for the head.

Ultimately, to emphasize his argument for the audience Salman said: Remember that I have fulfilled my duty manifestly. I believe in God, and I have totally submitted to my dear and beloved Prophet (saws), follow, and obey my Master and the Master of all Muslims.

He stopped speaking, after thinking for a while with extreme sorrow like a heart-broken person in broken tone he added: you would go through it, but I am extremely concerned about the future generations.

When Salman delivered this speech, many didn't agree with his view, and interpreted his words as detrimental for Muslims' unity and brotherhood but soon understood his judicious and wise words and realized his concern for the nation but it was too late.

Abdullah bin Omar said: The day Salman Farsi delivered his speech, I was furious and said: He is trying to hamper Muslim's unity and initiate disagreement between them, but I lived to see Marwan bin Hakam on the pulpit of the holy Prophet (saws) and at that moment I remembered Salman. He became dearest to me, and I said: May Allah bless Salman. As he had predicted, mean and unqualified people have occupied Caliphate.

### **Why don't you hold fast to Imam Ali (as)?**

Salman didn't stop defending the right of Commander of Believers Ali (as). He was constantly doing his best to reveal the truth and was protesting the tyrannical ruling system. He tried to prove to everybody that people in charge of government are not qualified and the one defeated and imprisoned at home due to ignorance of his Umma is a victim of politics of the companions of the holy Prophet (saws), is right.

It is narrated: one day Imam Ali (as) was riding the Prophet's mule, he reached a group of people, Salman was among them. On seeing Imam Ali (as) Salman stood up and rushed to him and asked others: why don't you move? Why don't you hold fast to him? Why don't you ask him your religious issues and commandments?

"I swear by God, who germinates the seeds and turns them to strong trees! I swear by God, who brings out human

being from the dark womb of women! There is no one except Imam Ali (as) who may inform you about Prophet's character and his manners. This is only Ali (as) in the whole world who can train and educate the people of the world. He is a treasure of knowledge to train human beings, shaky hearts and disturbed minds are pacified by him.

If you lose Imam Ali (as) certainly you would lose the treasure of knowledge and cognition, and due to lack of cognition and knowledge you will fall into faults, follies, and corruption.

It is true that Salman and a few companions of Prophet (saws) were faithful to the family of Prophet-hood. They used to defend the usurped right of Imam Ali (as) by every possible means.

Aban bin Thaglab said: I asked Imam Sadeq (as) did any of the companions of the Prophet (saws) disagreed Abu Bakr's Caliphate?

The Imam replied: yes, twelve great companions of the Prophet (saws) protested Abu Bakr's Caliphate. Six of them were from Muhajir: Khalid bin Saad, Salman Farsi, Abuzar Gaffari, Meqdad, Ammar Yasser and Boride Aslami. Six from the Ansar: Abul Hasem bin Yathan, Sahal bin Hanif, Osman bin Hanif, Khazimah bin Sabit, Abi bin Kaab and Abu Ayyub Ansari. These were the companions who strongly criticized Abu Bakr's Caliphate.

These twelve companions gathered, some of them suggested they should drag Abu Bakr down from the Prophet's (saws) pulpit, but others said if we do so, we will harm ourselves and we will be killed. God has mentioned

in Qur'an: Don't pave the way for your own death yourselves.

They decided to consult Imam Ali (as) and get his view. They went to Imam Ali (as) and said:

يا اميرالمومنين! تركت حقا انت احق به واولى به من غيرك  
لانا سمعنا رسول الله يقول على مع الحق و الحق مع الحق. يميل مع الحق  
كيف ما قال.

O Commander of believers! Why did you leave your right when you deserve more than others? We have heard the holy prophet (saws) saying: "Ali is with the truth and the truth is with Ali; you will find Ali following the truth everywhere."

We have decided to drag Abu Bakr from the pulpit, we are here to consult you, what do you say?

The Imam said: Never do this, I don't consider it proper, its result would be nothing other than war and fight and if war starts you are few and I swear by God if you get involved in a fight then I will be forced to get involved as well. Then they will arrest me and will ask for my allegiance to Abu Bakr otherwise will kill me. In that situation I must fight to defend myself, which the holy Prophet (saws) has not permitted.

Holy Prophet (saws) before his death told me: Abul Hassan, after my death immediately my Umma will deceive you, will not keep the promise I have taken from them about you. your relationship with me is like Aaron for Prophet Moses (pbuh). My Umma will act same way as the followers of Samari did with Aaron and his followers.

I asked the holy Prophet: when this happens what's my duty? He (saws) answered: If you found help and support,

defend your right, otherwise save your own life, till you join me after living in oppression.

When the holy Prophet (saws) passed away, after his burial, I looked at myself. I had nothing but a cloak for prayer, due to this I preferred to gather Qur'an. later to avoid any objectional excuse about my right, I with my wife and children Hassan and Hussain (as) went to the doors of people who were first in accepting Islam. I asked for their witness and support for my rightful position but regrettably none except 4 persons: Salman, Ammar, Abuzar and Meqdad, accepted my request.

Then I went to get help from my relatives and family members, although they knew my status but due to their animosity and spite against God, His Prophet (saws), and Ahl-al-Bayt (as), their only reaction was silence, no action.

Now in this situation, go to Abu Bakr and remind him what you have heard from the Prophet (saws) about me, and provide proof, so later no excuses and pretexts would remain.

### **Twelve companion's severe objection to Abu Bakr's caliphate**

Those twelve companions from Imam Ali's (as) home directly went to the Mosque and as Abu Bakr mounted the Pulpit to deliver speech each one of them stood up in turn and stated his objections.

#### **The first to object was Muhajir Khalid bin Saeed bin Al-A's.**

He after drawing attention of Abu Bakr to God's fear and awe, reminded him about his faults and mistakes, then said God's Messenger(saws) had recommended:



الان على بن ابيطالب اميركم بعدى و خليفتى فيكم بذكر اوصانى ربي "

After me your leader and my successor Caliph among you is Ali bin Abu Talib and his succession was announced to me by God Almighty.

### **Salman's words**

Our story's champion Salman Farsi was the second companion who stood up and in an ironic tone in Persian expressed his feelings to those who were quickly and successfully returning from Saqifah. He told Abu Bakr and all those who had surrounded him: you did, and not did, you don't know what you did, you have deprived the right of Amir (Amir- al-Momineen).

Then he spoke in Arabic: **اصبتم و اخطاتم اهل البيت رسول لله**  
Like past nations you have chosen stubborn and ignorance era's custom. Regarding Ahl-al- Bayt, you have stepped in the wrong and misleading path.

I swear by God If you had established Caliphate and leadership in accordance with the command of God, He would have showered blessings and bounties from the sky and earth. I swear by God, due to ignoring the leadership of the Prophet's family, you would be target of greed of the Tulaqa (people of Mecca, who were pardoned by Prophet on the day Mecca was conquered by Muslims).

Salman then addressing Abu Bakr said:

"اذا سئلت عمالاتعلم و في قوم من هو اعلم؟! "

If they ask you something, which you didn't know, and among Umma when there is more knowledgeable and wiser than you, what would you do?

O Abu Bakr, if someone argue you about the cause and authenticity of your leadership, what would you reply? And avoiding the person who is closer to the holy Prophet (saws), has more knowledge about the interpretation and explanation of Qur'an and has knowledge about Prophet (saws) what excuses you will produce? Did our Prophet (saws) during his existence, not preferred Ali (as) to others?

Alas! You have ignored recommendations of God's Messenger (saws), you have forgotten his advice, broken your pledge and promise. You have disobeyed Prophet (saws). Know that you have created a big disaster for yourself and will be carrying a heavy burden to your grave also. You will be severely punished for what you have deliberately committed.

Abu Bakr, if you immediately return to the right path and repent for your sin, there is hope that you will be forgiven and saved. Don't deceive yourself and humiliate just for the sake of Caliphate, because then you by no means could justify what you have done. Your Caliphate will benefit neither the religion nor the Muslims.

Alas by God, Remember God for your own sake. Any person who quits you has warned you. Do not ruin yourself by pride and vanity or by feeling superior to others. Don't forget my advice for your own benefit.

### **Abuzar spoke**

The third person who stood up was Abuzar e Ghffari. With his tall frail body, swarthy complexion with determination on his face, stood up and said:

"والله ليرتدن جماعه من العرب ولتشكن في هذا الدين وليسفكن دما  
كثيره"

O Abu Bakr, I swear by God! This move of yours has caused several people to become apostate and ignore the Divine religion and you have even confused religious people with doubt and suspicion. This will cause bloodshed in Umma.

Abuzar reminded many recommendations of Prophet (saws) about the succession (Caliphate of Ali (as)). Anger and wrath were apparent on his face, he said: You and your friends know quite well that the holy Prophet said:

"الامر بعدى لعلى ثم لابنى الحسن و الحسين ثم الطاهرين من ذريتى"

After me Caliphate and command belong to Ali (as) and later to Hassan and Hussein (as) and then to my pure infallible future generation.

### **Ferocious scream of Meqdad**

Meqdad bin Aswad Doeli also stood up and shouted: O Abu Bakr, repent for the oppression you have committed and apologize to the God with repentance. Sit at home and weep over the crime you have committed. Return the Caliphate to its owner who is more suitable for this position than you. Hand over to him. I know that God's Messenger (saws) had asked you to declare your allegiance to Imam Ali (as) and commanded you to be under his guardianship.

Meqdad added: I know, I am sure, Ali bin Abu Talib is the Authority in charge of Caliphate after the Prophet (saws), so hand over the right which God has assigned to Ali (as).

### **Boride Aslami spoke openly**

Boride Aslami who was one of the Muhajirs, started his speech, saying:

"انالله و انا اليه راجعون ما ذالقي الحق من الباطل يا ابابكر انسييت ام تناسيت و خدعت ام خدعتك نفسك ام سولت لك الاباطيل اولم تذكر ما امرنا به رسول الله من تسميه على (ع) بامرہ المومنين"

We are subjects of God and to Him we will return. How is it, today the truth and the falsehood are standing against each other? Abu Bakr! Have you forgotten the repeated recommendations of the holy Prophet(saws) about Ali (as) or are you pretending to be forgotten? Are you deceiving others, or you have been deceived? Or you are attracted by the worldly fake glittering and baseless possessions? Have you forgotten that the holy Messenger (saws) told us to call Ali (as) Amir-al- Momineen (commander of believers)?

### **Ammar Yasser, the last Muhajir**

Ammar Yasser was the sixth Muhajir who spoke to the people present in the Mosque, said: O group of Quraysh! O Muslims! If you know it is much better and if you do not know, listen:

"ان اهل البيت نبيكم اولى به و احق بارثه و اقوم بامور الدين و آمن على المومنين و احفظه لملته."

Know your prophet's family (Ahl-al-Bayt) is more suitable to inherit Prophet-hood and is more capable, more determined in practicing the commandments of religion. They will be more trustful for the believers, and they are better protector for the Islamic Ummah and nation. So, compel your master Abu Bakr to return Caliphate to its owner, before your unity and brotherhood is ruined, your relationship is weakened and humiliated. Because of conflicts and disagreements, enemies will become courageous and will attack you. You know that Hashemites and Imam Ali (as) are more suitable for the Caliphate and guidance of Umma, Ali (as) is your Imam.

### **Abi bin Ka'ab, the first speaker of Ansar**

Abi bin Ka'ab started speaking in a calm tone and said:

"يا ابا بكر لا تجحد حقا جعله الله لغيرك ولا تكن اول من عصى رسول الله في وصيه و..."

Abu Bakr do not deny the right that God has granted for the person other than you, and don't be the first person to violate the command of the Prophet (saws) regarding his successor and Caliph. Return the right to its rightful master and relieve yourself from being lost, otherwise you will regret severely and it's not too late yet. Repent and seek forgiveness from God to get the burden of sin off your shoulders.

### **Khazimah bin sabit –person of two witness**

He gave witness for the right of Ali (as). He was the second of the Ansar group. He spoke to the audience, saying:

"ايها الناس الستم تعلمون ان رسول الله قبل شهادتي وحدي ولم يرد معي غيري؟"

O people don't you know that our holy Prophet (saws) has regarded my witness equal to witness of two persons? Everybody replied: yes, that's true.

He continued: O people of Madinah, I witness that I heard Prophet (saws) saying: My Ahl-al-Bayt distinguish right from wrong. They are the leaders and guide for Muslim Umma. O people, I told you what I knew; the duty of Messenger of God was to convey His message. وما على الرسول الا البلاغ

### **Abul Hisam bin Tihan, reminded them the event of Ghadir-e-Khum**

He reminded them event of Ghadir-e-Khum, he gave witness about the dispute of Ghadir-e-Khum regarding the word Moula, whether the Prophet (saws) meant Imam or

friend? At that time, to make everything clear and to avoid anything vague, Salman Farsi had asked the Prophet (saws) meaning of "Moula" and our holy Prophet (saws) had replied:

"قولو لهم على ولي المومنين بعدى و انصح الناس لامتى"

Tell people after me Ali (as) is the leader of believers and is the greatest well-wisher for my Umma.

Abul Hisam then said: I have mentioned what I knew, you are free to accept or deny my words and we will meet on the Day of Judgement.

### **Sahel bin Hanif**

He stood up and after praising and glorifying God, said: O You people of Quraysh, I witness, I saw our holy Prophet (saws) holding hands of Ali (as) in his hand at the same place (Ghadir e Khum) and announced:

"ايها الناس ! هذا على امامكم من بعدى و وصيى فى حياتى و بعد وفاتى و قاضى دينى فطوبى لمن اتبعه و نصره..."

O people, this Ali is your leader (Imam) after me, during my life and after my death he is my successor and will pay off my debts. Ali will be the first person to shake hand with me at the Kawsar pound. Fortunate is, who obey, support, and follow Ali and wroth for those, who oppose him and deprive him of his rights.

### **Osman bin Hanif**

Osman an old pious man, Sahel bin Hanif's brother stood up, and said:

"سمعنا رسول الله يقول اهل بيتى نجوم الارض فلا تتقدموهم و قدموهم فهم الولاه من بعدى فقام اليه رجل فقال: يا رسول الله و اى اهل بيتك؟ فقال: على و الطاهرون من ولده..."

We heard the holy Prophet (saws) said: My Ahl-al-Bayt (as) are the shining stars on the earth. Never go ahead of them; always treat them as your guide because they are your leaders after me. Then a man stood up and asked our holy Prophet (saws): Who are your Ahl-al-Bayt?

He replied: Ali (as) and his infallible, clean (from all sins) posterity.

"O Abu Bakr don't be first to deny the recommendations of God and his Prophet (saws).

It is stated in the holy Qur'an: Don't betray the God and His Prophet (saws) and the trusts of God among you, while you are aware.

### **Abu Ayyub Ansari, the first host of Prophet (saws) in Madinah**

The last person who stood up was Abu Ayyub Ansari, he warned Muslims and said: O servants of God be fearful of God's punishment, regarding your treatment with the Ahl-al-Bayt (as), return them their rights because I have also heard like some of my brothers who mentioned what they had heard many times from holy Prophet (saws) on many different occasions, in many different gatherings about Ali (as). I know and I heard him (saws) saying:

"اهل بيتي ايمتكم بعدى"

My Ahl-al-Bait will be your Imams after me.

### **Reminder:**

If formal sources are silent in this regard, it never reduces the significance of these historical facts because the contemporary historians never report against the existing government. If they want to be honest, report the truth

and secrets, they should wait till the fall of that political regime to publish the hidden secrets of informed sources; then the truth becomes clear.



## **CHAPTER 6**

### **SALMAN FIRST OF IRANIAN SHIAS**

**Salman was the guide who showed Iranians the correct way and acquainted them with a family which is blessed with all human values.**

#### **When did Shi'ism come into existence?**

The real and main secret of Salman Farsi being a Shia was his love and respect for real Islam in his heart and mind which attracted him towards Ali (as).

Salman had realized, Ali (as) with his wisdom, speech, and existence, guides and observed Ali (as) solves, sorrows, troubles, and desires of human beings.

The reason which made Salman embrace Islam, same made him to incline towards Imam Ali (as) and the family of Prophet-hood, and become Shia, follower of Ahl-al- Bayt (as). So, the reason for Salman being a Shia and his motive for embracing Islam is one. Shi'ism is nothing but pure Islam, the religion, and the essence of Prophet-hood. Holy Prophet (saws) had two type of responsibilities, one prophet-hood of delivering God's message to the people and the other was leadership of Umma and training them according to the techings of Islam, which is the base of Shi'ism. So, the birth of Shi'ism is with the birth of Islam, birthday of Shi'ism is the same as the birthday of Islam, its one, so Shi'ism is as old as Islam.

In the beginning Shi'ism was attributed to Imam Ali (as) (the first Imam from Ahl al Bayt as) and were known as Shia of Ali (as). During the twenty-three years of Prophet's mission a great number of Prophet's (saws) companions

were Ali's true lovers and were called Shias by Prophet (saws).

Jabir bin Abdullah Ansari mentioned: We were with the Prophet (saws) when Ali (as) appeared, on seeing him, Prophet said:

"والذى نفسى بيده ان هذا و شيعته هم الفايزون يوم القيامة"

I swear by the One in whose hands is my life, this man and his followers are the victorious on the Day of Judgment.

It is also narrated from Ibn Abbas when the Verse:

ان الذين امنوا و عملوا الصالحات ائليك هم خير البريه

was revealed, Prophet (saws), told Ali (as):

هو انت و شيعتك تاتي يوم القيامة انت و هم راضين مرضيين ياتي اعدايك  
غضبانا مقمحين

Best of people are you (Ali) and your followers, on the Day of Judgment you and your followers will come, pleased with God and God will also be pleased with you. Your enemies will be furious, will come with their hands tied to their necks.

Many similar narrations with different interpretations are mentioned in history and tradition books. In those books the word Shia is mentioned repeatedly, and the authors have emphasized that Shia means the followers of Ali (as) and his descendants.

Abu Hatem Razi, in his book Al-Zinat, explains the word Shia was existing during Prophet's (saws) time and was used for the followers of Ali (as). Ibn Khaldun wrote: The word Shia means followers and fans and in Islamic dictionaries this word is used for followers of Ali bin Abu Talib and his descendants (as).

## **Salman an important element of Shi'ism**

It is clear from tradition books and history, during Prophet's (saws) lifetime a good number of his companions were close friends and servants of Ali (as), known as Shias of Ali (as).

Some scholars have collected the names of Shias, among the Prophet's companions, they were more than three hundred in number.

Out of those, four persons were considered as the main pillars of Shi'ism, Salman Farsi, Abuzar Ghaffari, Ammar bin Yasser and Meqdad bin Aswad. They were regarded, very first Shias of Ali (as), and the great companions of Prophet (saws) as well.

Yaqubi has mentioned ten pillars of Shi'ism: Abbas, Fazal, Zubair, Khalid bin Saad, Meqdad, Salman, Abuzar, Ammar, Bara bin Aazeb, and Abi bin Ka'ab.

One of the historians Wrote: The first name that emerged in Islam during the Prophet's time was Shia, which was the title of four of his companions Abuzar, Salman, Meqdad and Ammar Yasser.

Islamic Scholar late Kashif-al-Ghita and the Egyptian writer Ahmed Amin believed that Shias emerged during Prophet's (saws) lifetime.

During the prophet's lifetime Shia's political and religious stand was not obvious but after the Prophet's (saws) demise, when Imam Ali (as) was pushed back from the political stage unfairly, Shias started criticizing Caliphs, made their political position clear and laid down a permanent strategy of continuous struggle against the tyrannical system of Caliphate. This was the reason for Ibn

Hazam Andolesi's conclusion that Shia came into existence in the year 35 A.H., after Caliph Othman's murder.

Mohammad Ibn Ishak Nadim, in his book Al-Fehrist stated, the terminology Shia emerged during the battle of Jamal, followers of Ali (as) who were against Talha and Zubair were called Shias.

Others believe that the terminology Shia emerged after the battle of Siffin, the day Kharijite's uprising took place; those who maintained their friendship with Ali (as) were called Shias.

Jahez wrote, In the early days of Islam, those who preferred Ali (as) over Caliph Osman were identified as Shias. The terminologies Shia and Osmani were in use at that time. Vasil bin Ata, the leader of Mu'tazila group was referred as Shia because he accepted Imam Ali (as) superior over Osman.

Abu Sahel Nov-bakhti, a third century scholar, one of the leading Shia writers believed Shi'ism emerged after the Prophet's (saws) demise. Ibn Khaldun also followed him.

In short, on basis of what is mentioned above, how baseless, and wrong it is to think that Iranians have started Shi'ism.

Because:

First, as mentioned above, Shi'ism is core of Islam, it is real Islam. Islam is a religion the teachings of which are revealed by God. Thus, the founder of Islam and Shi'ism, is God, who through holy Prophet (saws) laid the foundation.

Second, before Iranians accepting Islam, Shi'ism existed, Salman who was the first Iranian Muslim, was first among his nation to show inclination towards Shi'ism. Salman had

leadership role in conveying the real Islam to his countrymen, he did not initiate Shi'ism.

### **Is Shi'ism an Iranian thinking?**

Some western writers were interested in knowing why Iranians accepted Shi'ism and what is the secret of their being Shia?

Finally, they stated their view that Iranians accepted Shi'ism to save their beliefs and traditions behind the curtain of Shi'ism.

The western writer's wrong reasoning became good excuse for two groups of people holding hatred against Shi'ism. The first group was the prejudiced Sunnis who according to their own views have tried to spread extensively the debate about the Shias, so they referred to the writings of Mercenary Orientalists like Wal Hosen, Ronalds, Dowze, Edward Brown and German Honor by propagating their writings as authentic documents.

The second group were the ethnic Iranian nationalist, pretending like researchers, who had considered the western writer's reasoning about Shi'ism as Divine revelation for birth of Shi'ism and presented themselves as commenting, business minded Orientalists.

The Egyptian writer Dr. Ahmed Amin in his book Fajar-al-Islam did the same. He for Shi'ism, the religion, which is filled with life, movement, truth, awareness and has strong attraction and spiritual effectiveness, described unsuitable and false links. About a religion which comprises of the reality of Islam, he writes: Shi'ism is a shelter for anyone who wants to blame base of Islam due to enmity and

jealousy. Those who like to enter the teachings and beliefs of Jews, Christians, or ideologies of their Zoroastrian fathers in Islam, they perform their vicious intentions under the shelter of Shi'ism.

Ahmed Amin's rootless research was based on two false factors:

1. Shi'ism is an Iranian ideology.
2. This new Iranian ideology has entered Islam in the third century and polluted Islam.

The writer of "The history of Iranian culture" in relation to Iranians' Shi'ism wrote: Iranians based on their historical traditions accepting kingdom as a divine gift and considering king as God's representative on earth. After the downfall of Sassanid's, they believed in the inheritance of Caliphate in the family of Ali bin Abu Talib (as) and created Shi'ism and therefore the Umayyad's treated them with hostility and hatred and deprived them from government affairs. For the same reason Iranians and non-Arab Muslims struggled against their Caliphs for ninety-two years.

This is the research of an outstanding Tehran university professor, a person who had all the authentic valid documents at his disposal and if he with all these authentic sources, wrote about Shi'ism in this manner, what should we expect from the Egyptian writer Dr. Ahmed Amin who had admitted himself that at the time of writing Fajar-al-Islam had no access to any Shia book or reliable sources. But after studying the Shia sources and their documents, he wrote another book yum-al-Islam, rejecting his own book Fajar-al-Islam. In second book he has confessed justly

the mistakes he had made earlier and showed everything inverted regarding Shias.

Even more shocking are the words of the writer of the book "law and personality". He while discussing teaching history in our schools, complains it is dry, dead, and superficial. He suggests it should be lively, fundamental, and analytical.

He wrote: During study realized that the origin of Shia sect is a creation of Iranian thinking to protect national independence as well as traditional rituals. Because Imam Hussain (as) had married the daughter of the last Iranian king, so their children were related to the great Iranian dynasty and were considered as princes. Therefore, the continuation of Iranian kingdom as well as glory and traditions were fulfilled and after wards the word "Syed" was used for the generation of Imams as a substitute of "prince".

The importance of this innovative thinking as well as the Iranian love for preservation of Iranian nationality is made more obvious with a deeper study of Iran's old religion, Zoroastrianism. One can see the customs, traditions and religious rituals have entered Shi'ism and this way the relation of Shia sect with ancient Iran's history as well as present era was clear, so we realize that some of our beliefs and ancient traditions of Iran are preserved through Shia sect.

Strange about these writers is, they do not pay attention to and hasn't understood importance to refer to authentic books of Shi'ism. If they had good intentions, they would have first referred to authentic books of Shi'ism prior to

any other sources or instead of relying on foreigners. If they had asked the well-informed, vast knowledge, the first Iranian Muslims and the great companion of Prophet (saws) Salman Farsi, then they could have completely understood what the meaning of Shia is? and what is the secret of Iranians' adopting Shi'ism.

#### **Four motives of establishment of the Shia religion**

Recently published book "The trends of National and Islamic Movements in Iran" also ascribed the creation of Shi'ism to Iranians. Judgment of this writer is also based on national and ethnic prejudice, presented in a modern style, let us analyze some of its findings.

He wrote:

In the birth of Shia religion many motives were involved but four of them are main, they have basic and conclusive rule. They are national motives, social status motives, cultural motives, and political motives.

The writer explained each of these motives and at the end of the discussion of political motives he concluded:

The Iranian first created Shao'biya sect. This group forged thousands of traditions against Umayyad's and Abbasids, in support of Ali (as) and his descendants. Due to these, on one side Iranian were benefited and on the other hand the institute of Mu'tazila, thus they built the building of Shia beliefs with the Iranian cultural materials.

Then continued: As a son is not like his father and father is not like his grandfather, so Shi'ism cannot be completely like Mu'tazila and Mu'tazila cannot be exact copy of Shao'biya. However, these three were born from one



another, concerning their political views all of them bear almost the same view and goal and had signs of Iranian culture and race.

The writer mentions the main motive of Iranians to accept Shi'ism was to restart past mode of life like the Sassanid rulers.

He wrote, it was decided that the Shia ideology should be based on the fact that since Ali ibn Hussain ibn Ali ibn Abu Talib (as) from his mother Shahar Banu daughter of Iranian king Yazdegerd side belongs to the shah dynasty of Iran, so he and his progeny should be in power instead of Umayyad's and Abbasids who had usurped Caliphate.

The main reason for Iranians' belief in the Divine successorship of the Prophet Mohammad (saws) by the twelve infallible was their disagreement in selecting an Imam by the people because according to their ancient political culture this Divine successorship was on basis of kingdom; Thus, they were ruled by a Divine person as well as a national sovereign. They believed in inheritance i.e., after every king's death, his son takes over the crown. When Salman Farsi saw that after the Prophet's (saws) demise people declared allegiance to Abu Bakr, he said, "You did and not did "i.e., You have made the right choice by choosing and recognizing an old companion, but you have not taken the right step by depriving succession from the Prophet Mohammad's (saws) family.

Then the writer of the book "The trends of National and Islamic Movements in Iran" discussing about birth of Shi'ism, pulled Salman Farsi's leg also in that movement. He wrote: Salman Farsi, Iranian's speaker, from the

beginning of Islam wanted to manage the Islamic government according to the Iranian political culture, therefore he said:

1. An Imam must be Divine appointed by the God.
2. Since an Imam is infallible and Divinely nominated, he is superior to all human beings and whoever usurped his ruling right, should be opposed.
3. Priority and merit for ruling is for one chosen by God and Prophet (saws), for leadership of Umma (Imam), such as Ali (as) and his descendants.

For ruling and Caliphate of Ali's descendants (as) Iranians gave importance, because they believed from the 4th Imam onwards, they were linked to the Prophet (saws) through Hussain (as) by the mother's side, Shahar Banu, the daughter of the third Yazdegerd Sassanid king.

### **Baseless investigations**

This writer's research is based on following:

1. Shi'ism is the result of "Shao'biya" and "Mu'tazila" sects, and both were created by Iranians.
2. "Hereditary kingdom" based on ancient Iranian political culture changed to "Hereditary ruling of Imams."
- 3 kingdom and Imamate are considered alike with no difference.
4. Kingdom as per old Iranian political cultures is established on Divine support, so it is Divine right and blessing. The Shia's belief regarding Imamate is based on the same ideology.
5. Salman Farsi wanted to establish Islamic government in accordance with the Iranian political cultural principals.

### **Unawareness about soul of Shi'ism**

All the reasons this writer has mentioned about the emergence of Shi'ism, does not seem to be the output of his own thinking, neither he has not influenced by the baseless writings of the Orientalists. Such writing is possible only from someone who is completely ignorant of the soul and core of Shi'ism as well as its vital power and the origin. Therefore, all the factors mentioned about the birth of Shi'ism" are completely baseless and false.

First as mentioned previously, Shi'ism is Islam itself, its origin is the same as Islam's origin, at the command of God and it was established by the hands of Prophet Mohammad (saws) during 23 years of period. Shia is one who believe that the holy Prophet's (saws) succession is a special right of the Prophet's family. Teachings of Islam, Shia acquire from Ahl-al- Bayt (as), Shia's follow and obey Ahl-al-Bayt.

We have coated from historians that birth of Shi'ism had taken place during the Prophet's (saws) lifetime, when there were neither "Shou'biya" sect nor "Mu'tazila". So how this child was born before its own father?

Second, Shia does not believe in the notion of inheritance, but they follow Divine and religious principles which were explained and recommended by the Prophet Mohammad (saws). Role models of these were his descendants through his daughter Fatimah (as). This is supported by Islamic history and Islamic scholars, who have knowledge about Islam's history and its spirit. They agreed no one was superior to the infallible Imams, in protecting Islam, teachings of Qur'an and guiding the Muslim Umma.

Recently some western researchers have recognized the fact that Imamate, the Divine succession of Prophet (saws), was not based on inheritance.

Third, Imamate has a basic difference from monarchy. If all power is in one person's hand and he uses it like his personal property, that system is called monarchy and the person in-charge of kingdom believes he possesses every right, expects everyone to obey him. He considers himself as the master, treats everyone like slaves and believes, everything is created for him, to be ruled by him as he likes.

But in Imamate and Caliphate power is Divine confidence which remains in the hands of Imam or Caliph. He looks after it, following Divine rules. He cannot use this power in his own or anyone's favor. So, in fact an Imam or Caliph is a representative of God, but the real owner is God, and Imam should act within the framework of Divine laws. Hence, an Islamic ruler (Imam) and worldly ruling power king, are undeniably different in nature and action.

Fourth, in ancient Iran's political culture, monarchy was regarded as a Divine position and it was like the claim of French court scholars, who claimed that "kings acquire their power only through God and His sword." Thus, they paved the way for the king's dominance over the pope who also claimed possession of Divine power, although the claim that the king receives his power from God is used for supporting governments. In the twentieth century the emperor Gum the 2<sup>nd</sup>, officially announced the same thing and in the Eastern countries many court scholars consider the king as "Shadow of God".

According to Shia teachings, these beliefs are not correct, no kings, how just he may be, cannot be God's shadow on earth. Scholars have wrongly claimed that king is shadow of God on earth, or kingdom is a Divine gift and gets his power and status from God.

Therefore, God commands to obey in all respect only those, who are infallible, protected from committing sins, and would never ask to do unsuitable. This is not possible other than Divine Prophets and infallible Imams.

Fifth, if Salman Farsi wanted the Islamic government to be governed in the same way as the Iranian Political ideology, then why did he run away from Iran? Why did he ignore his ancestors' ideologies and why did he live outside Iran till the end of his life? If he had experienced anything good in Sassanid Iran, he would have lived in Iran like other Iranian. He would have never left his own country and suffer the hardship of travelling and living outside his country.

At that time Iran's social, political, religious, economical, and moral conditions were so deprived that nobody had any hope of improvement. Governmental confusion, autocratic practices, dispersion, strictness of religious people against other religions, extreme oppression of Priests and destruction of different social classification in Sassanid Iran had brought the near destruction.

### **Effects of Tyrant satanic system**

Did Salman wanted to revive the tyrannical awful Sassanid system? Isn't it an insult to Salman Farsi and to the contemporary Iranian lovers of truth? Isn't this a sign of history ignorance? A culture blind towards its own destiny

and tyrannical towards its creative forces (common people especially the youth) and hypocritical towards their own principles of religion and kingdom? Can such a religion and kingdom which is a flattering and crumbling like termite-eaten system be utilized to administer the Islamic government?

This is astonishing that this writer pays attention to Shi'ism only from the political aspect i.e., from one single direction only. He wrote: the main and common belief of Shias in contrast to the Sunnis is choosing of Imam by following the Iranian rule of kings and kingdom, emphasizing on its hereditary nature, contradictory to Sunni's rule of selection by people. Shia scholars proved it by logical reasoning, known as "Burhan-e-lutf", which meant after the holy Prophet (saws), Ali (as) is his successor.

The writer is unable to remove from his mind the effects of an oppressive satanic system and the national thinking even for a short period of time. So as per the demand of his ritual thinking, he insists on interpreting all religious events and their causes on that basis. He looks with the same satanic impression and ideologies and comments on these problems from a special angle of vision.

Had the writer not viewed these problems from a special point of view, he could have at least understood the depth of problems to the level of the prejudiced Jewish Goldeziher and Russian orientalist, professor at Leningrad University Petros Foskey.

Goldeziher wrote: Shia thinking is an Arabic view that is embodied with love and respect of Ali ibn Abu Talib and his descendants and supporters of the Hashemites and their

abhorrence and hatred against the Umayyads. Later this view was accepted by the Iranians and non-Arabs and those who were tortured by the Umayyads; they sympathized with the sufferings of the “Alaves” (family of Ali (as), and Hashemites).

Petros Foskey wrote: “Although the first Shias were all Arabs but during the Umayyad period many non-Arabs especially from Iraq and Iran joined them. They did their best to relieve themselves of the humiliation of the Arab tribes to have equal rights with Arabs and they too accepted Shi’ism. Shias always used it as good news for themselves.

The Russian researcher rejected the presumption that emergence of Shi’ism is from Iran, he wrote: this presumption can be regarded as completely unreliable.

Lahi worsen stressed that the first Shias were not non-Arabs, but they were Arabs.

### **Is a marriage reason for Shi’ism in Iran?**

Some orientalist believed the reason for Iranians’ Shi’ism was a marriage. Shahar Banu, the daughter of the Sassanid king Yazd- gard was wife of Imam Hussein (as); thereby he was the Iranian king’s son-in-law, and nine Imams were in the future generations of the Iranian Shahar Banu.

It was mentioned in some historical records, Salman Farsi had chosen Shahar Banu to be wife of Hussein bin Ali (as), so the Imams in their lineage were an additional link of Iranians with the Prophet’s family.

In the book “Qaboos Nama” which was written in the year 476 Hijri. The arrival of Shahar Banu was mentioned during

the time of Omar bin Khattab's rule. The wedding of Hussein ibn Ali (as) with Shahar Banu took place because of Salman's suggestion to Shahar Banu.

It was narrated, when Shahar Banu, daughter of king Yazd-gard was taken captive, brought to Madinah, Caliph Omar ordered to sell her as a slave. when people asked her price, Amir-al- Momineen Ali (as) arrived and announced that God's Messenger (saws) has said:

"ليس البيع على ابنا الملوك"

The children of kings cannot be sold as slaves. So Shahar Banu wasn't sold, they took her to Salman Farsi's house. She was asked to marry an Arab. She said: I won't marry anyone unless I see him; Let me see them and I will choose one of them. At Salman's house she saw some of them, Salman Farsi informed her about their backgrounds and their characteristics. Finally, Shahar Banu chose Hussein bin Ali (as).

Iran was conquered between 16-22A.H. At that time Imam Hussein's age was suitable for marriage. The information Salman had given to Shahar Banu was reliable, she considered him a trustworthy consultant and advisor.

The book "The Virtues of Saravia" stated: As soon as the Persian captives entered Madinah, Caliph Omar decided to sell women and employ the men as slaves to carry the disabled, weak, and old pilgrims on their back around the Ka'ba.

Amir-al-Momineen Ali (as) said, holy Prophet (saws) has said: Respect the elderly people of every nation even though they were against you. These Persian speaking people are learned and noble, they have surrendered



themselves to us and moved towards us. They have accepted Islam willingly. I would set free my share and Hashemites share of captives to please God.

Muhajir and Ansar said: O Prophet's brother we grant our share to you. Imam Ali (as) said: "O Almighty, be witness, they have granted, I have accepted and freed those captives". Caliph Omar remarked: Ali bin Abu Talib acted fast, took the nation with him, and destroyed my plans for non-Arabs. A group had accepted to marry the king's daughters. Ali (as) said: I will leave them free to decide and will not compel them.

One of the nobles wanted to select Shahar Banu. She covered her face from him and did not let anyone see her. They asked her: O the respected lady of your nation, whom will you choose from your proposers? are you willing to marry?

Shahar Banu kept quiet, and Imam Ali (as) considered her silence as consent for marriage; then asked her to choose one of the Arab youths. Shahar Banu replied: If I am allowed to choose, I won't waive off Hussein bin Ali (as).

On basis of these events if we consider Salman Farsi to be link between Iranians and the prophet's (saws) family, then Salman played an important role in influencing Iranians to realize the importance of Ali ibn Abu Talib (as), and the Shia religion, which is completely true. But if we consider this marriage as the reason for Iranians to accept Shi'ism, then it is completely wrong.

**Because:**

First, if Iranians were in favor of Yazd-gard and the Sassanid's rule, then they would have provided shelter for

Yazd -gard. When King was not able to defend himself in the capital, he escaped with his family and courtiers from one city to another while nobody gave him shelter. Finally, he was killed by an Iranian mill worker.

How was that Iranians did not provide protection for Yazd-gard, but were in his search for eighteen years to kill him? Later for the son -in- law of Yazd-gard changed their religion and respected Prophet's (saws) Ahl-al-Bayt for their relationship with Yazd- gard?

Second, which Iranian Shia respects Shahar Banu, Imam Sajjad's (as) mother more than other Imams' mothers just because she was Iranian. Which Iranian Shia feels more respect for Shahar Banu than Nargis Khatoon (as), the respected mother of the twelfth Imam (ajtf) who was a Romanian.

Third, according to history the real story of Shahar Banu, her marriage with Imam Hussein (as) and the birth of Imam Sajjad (as) from the Iranian princess is very doubtful. This whole story is one of the historical problems and is regarded as a mystery. A group of people do not think Imam Sajjad's (as) mother was Yazd-gard's daughter; another group believed she was king's daughter but had a different name, other than Shahar Banu. Some other believed she was not an Iranian.

Even, if this story is historically considered true, this event happened much after the emergence of Shia religion. So, Iranians' attraction towards Shi'ism couldn't be because Imam Sajjad (as) was born to an Iranian.

## **Secret behind Iranians Shi'ism**

The attraction in Islam for the thirsty soul of Iranians was its justice and equality. The Iranians who were fed up with Sassanid tyranny, its action, injustice, and denial of rights. They were upset from the categorization of society and discovered their lost ambition in Islam. Iranians before accepting Islam, had made sacrifices for justice and equality, faced troubles and tortures to achieve them. They welcomed any insurrection or revolution which promised them equality, justice, and liberty.

At a time when Iranians were disappointed to get result from their struggles and attempts, they heard the call of a free man from the burning desert of Hijaz, who invited all mankind to equality, brotherhood, good deeds and prohibited them from injustice, oppression, polytheism, and hypocrisy.

In that invitation Iranians found same thing for which they were looking for centuries by shedding their tears and blood. That was the reason Iranians immediately took shelter in Islam. Fortunately, Iranian masses responded to the call of Islamic freedom and did not become a prey to deceptive slogans. In the first half a century they found the political systems of Islamic government so enlivening that they couldn't imagine.

Iranians found the Islamic Caliphate during the rule of Ali (as) who had no aim other than spreading justice and eradicating favoritism, which Iranians could never dream, and the measures taken were far from formalities and extremely simple. The unmatched justice of Ali (as) and his simplicity were more pleasant to Iranians than any other nation. Therefore, they showed more and deeper interest towards Islam.

Iranians who were already burnt in the Hell of categorization system of Sassanid's, found themselves again in the Hell of categorization system of Umayyad's, the social anarchy that they were escaping from; they found themselves back in the same social system i.e., the leadership and the government during Umayyad's and Abbasids were the same as that of the Sassanid's.

Fortunately, Iranians had known true Islam by that time, so the oppression, discrimination and favoritism of the Umayyad kings couldn't make Iranian Muslims scornful about Islam. Everyone knew that real Islam is different from the Islam of the tyrannical rulers.

Misery of Iranians and harshness of Umayyad's could never weaken or defeat Iranians' determination; their struggle began against the illegal system of Umayyad. Wherever it was possible they stood against the cruel and non-Islamic rule of the Umayyad.

Iranians observed, Umayyad's rule was full of discrimination, injustice, and cruelty. Such governing system should be destroyed as soon as possible. They believed that if a Caliphate like Imam Ali's (as) Caliphate come into power then all problems of Muslims Umma will be solved. This was Iranian's political view, therefore wherever Iranians heard about a government like Ali's (as), they headed towards it.

The Iranian's freedom-seeking movement during the Umayyad period was due to their desire for a real Islamic government. They wanted Islam because it considered all social groups equal, Arabs and non-Arabs, whites and

blacks were considered equal. Iranians found this Islam only in the Prophet's (saws) family, who practiced such Islam without any favoritism and discrimination. Justice and equality were fully pursued, and they really felt extreme responsibility towards these factors, and they were the real sanctuaries for justice and equality.

The factors which made Iranians to accept Islam, the same factors made them to love Ali (as) and the family of Prophet (saws). The love and following them made Iranians Shia of Ahl-al-Bayt (as).

### **Salman Farsi the first link of Iranian Shias**

1. It is narrated that a group of companions asked the Prophet (saws), Almighty God has mentioned in the Qur'an:

"If you turn back, He will bring other people in your place who will not be like you." (Mohammad -38), Who are they?

Salman Farsi was sitting next to holy Prophet (saws), he placed his hand on Salman's thigh and said: "This man and his friends, I swear by God in whose hands is my life, if faith is placed in the sky, then also the people from Persia will get it."

2. Abu Huraira narrated, holy Prophet (saws) recited verse 38 from chapter Mohammad, "if you turn back, He will bring other people in your place who will not be like you". Companions asked Prophet (saws): "Who are those people?" Holy Prophet (saws) put his hand on Salman's thigh and said: "This man and his nation, if faith is placed in the sky, people of Persia will get it".

3. Another narration, the Prophet (saws) said: "Even if knowledge were in the sky, Iranians would get it."

4. Abu Huraira narrated, when the Chapter Jumma was revealed to Prophet (saws), we were with him, he (saws) recited for us and when he reached to the verse "وآخرين  
منهم لما يلحقوا بهم"

A person asked:" O holy prophet! Who are those who haven't joined us yet?"

Prophet didn't reply, he repeated his question three times. Abu Huraira said: At that time Salman was with us. The Prophet (saws) placed his hand on Salman and said, I swear by Almighty God, in whose hands is my life, if faith were placed in the sky, his people (pointed at Salman) will get it.

5. Ibn Faqih in his book " Mokh-tasar-al-Baldan" wrote that Prophet (saws) said: do not call Iranians with rudeness, they are among our friends.

6. Zamakh Sharie in the interpretation of verse (54 from Chapter AL-Maidah), O you who believe! Whoever of you turns back on his religion, Allah will soon bring a people whom He loves and who love Him, humble towards the believers, mighty against the infidels, striving hard in Allah's ways, and they do not fear the censure of any censurer. This is the grace of Allah, He gives it to whomsoever He pleases, and Allah is all-encompassing, all-knowing.

Zamakh Sharie wrote: companions asked the Prophet (saws): which nation is it?

He (saws) placed his hand on Salman's shoulder and said: Iranians, Salman's people.

He then added: If knowledge were placed on the Star Pleiades, Iranians will get it from there.

Late Tabarsi, in connection with this verse wrote:

They asked Prophet (saws), he put his hand on Salman's shoulder and said: this man and his people. He added, if religion was kept in sky, people from Iran will acquire it.

### **Salman, One of the four pillars of Islam**

Abu Naeem Isfahani, in his book "Helyat-ul-Owliya", wrote a narration from Anas that Prophet (saws) said: predecessors of Islam are four persons:

1-I am Arab for the Arabs. (In some narration Imam Ali (as) is mentioned.

2-Soheib Rumi from Rome for the Romans.

3-Salman from Iran for the Iranians.

4-Bilal from Abyssinia for the people of Ethiopia.

These four persons represent four different races: Semitic race, Oriental race, Aryan race, and Black race.

It is the highest pride for the Iranians to be at the central cell of Islam, among its limited number of great leaders, one face Farsi speaking, Persian race is seen, which makes it clear that, Iranians have the capability to lead and to be successful.

It can be concluded from the narrations of Shias and Sunnis that Salman Farsi was a permanent example of Iranian nation's representative in the Islamic world. He struggled hard to reach to the Divine right religion. He strived much in the investigation of different religions like the Mazda's, Mani's, Zoroastrians', and Christians' religion. Finally, he

relieved himself from assessment of different ideologies and discovered Islam with freedom and introduced his people to God's Messenger (saws) so well that concerning Iranians, the holy Prophet (saws) said: "Even if religion, faith or knowledge were in the sky, Iranians would acquire it."

The holy Prophet (saws) appreciated the ability, capability, truth-pursuing, and reality supporting of Iranians. In my opinion, the statement of the holy Prophet (saws) provided the greatest proof of pride and dignity for Iranians. It was a testimony of their bright talent, devotion to truth, reality, and wisdom.

Especially for a nation suppressed and enslaved by the tyrannical Sassanid regime for centuries and meanly devalued by crushing their talents and egos deep down to the souls; it is worth attention.

Salman also did the great service to his nation by introducing real Islam to Iranians and showing them the right path.

He himself chose the best and the greatest possible religion among all the various local and foreign ideologies and religions of his time i.e., Sassanid era when the religions, movements and ideologies could not be counted i.e., they were too many. He struggled hard and finally found Islam and its Prophet (saws). He forgot himself and was deeply drowned in faith and understanding religion. Prophet (saws) announced about him "سلمان منا اهل البيت" i.e., Salman is one of us (Prophet's family member).

As leader of the Iranian nation, Salman Farsi had chosen Prophet Mohammad (saws) in the darkness of ignorance and after him chose unrecognized and avoided reality Ali



(as). Salman was fully aware that Islam lives in the sad, isolated, quiet, broken cottage of Ahl-al-Bayt (as). He chose Ali (as) not to lose the Prophet (saws).

The Iranian are also followers of Salman's path and they have chosen Salman Farsi as their guide and leader, not to lose Mohammad (saws), Ali (as) and true Islam. Of course, it was a difficult and amazing option and was scholarly talent, extraordinary wisdom, greatness, freedom of soul, truth-seeking and ethical courage of this nation.

Thus, the foundation of Shi'ism in Iran was laid by Salman. In Ctesiphon and Kufa, where majority of inhabitants were Iranians, Shi'ism spread due to this great personality's efforts. From these two cities Shi'ism, the religion of Ahl-al-Bayt spread in Iran.

Egyptian writer Dr. Ahmed Amin has animosity against Shi'ism and was unable to see the gorgeousness of it, so he treated Salman Farsi a strong legend of Shi'ism, particularly for Iranians, arrogantly. He wrote Iranians have benefited from Salman Farsi in many ways, introduced him with great characteristics, which were not shown towards any other companions of the Prophet (saws).

They have emphasized on his asceticism, knowledge, wisdom and mentioned his age above the age of human being.

The most authentic and widely narrated tradition of Prophet (saws) "سلمان منا اهل البيت" in the view of Dr. Ahmed Amin is fake and was created by Iranians. This criticism, like many other in his books regarding Shi'ism are baseless, absurd, and arrogant.

## **CHAPTER 7**

### **ACADAMIC WORKS OF SALMAN FARSI**

**Salman Farsi wrote:**

**If on that day Ali (as) wasn't present, the lamp of Islam would have extinguished.**

#### **Salman's book**

One of the literary works of Salman Farsi is his book "Amir al Momineen Ali (as) and Jasleeq" (Jasleeq is a Greek word, for Head Bishops). Book contains the discussion of Imam Ali (as) with the archbishop. A gist of this book is given as follows:

Salman wrote: The Great danger Islam faced after the demise of the holy Prophet (saws) was, at the time, when Islam's light would have been extinguished forever if Ali (as) was not present at that time.

The Roman Kaiser got the news of demise of the holy Prophet (saws) and learnt; Muslims were in serious disagreement about his successor. He thought, those arguments were the result of not appointing his successor by Prophet (saws) himself and leaving it to the people, contrary to the Previous Prophets (pbut) .

If the Prophet (saws) had nominated a successor, Muslims wouldn't have faced problems, so the Roman Caesar doubted about the truthfulness of Islam. He on hearing the news, formed a committee of Christian Priests, discussed what had happened in Madinah and sent a group of one hundred intellectuals and Priests under the supervision of the archbishop (Jasleeq) to Madinah to debate with Muslims about the truthfulness of their religious beliefs.

Some historians have narrated, that group had a short stop at Bayt-al Maqdas on their way to Madinah. They talked to the Jewish intellectuals about the purpose of their journey and about the same number of Jews accompanied them to Madinah.

This group of religious intellectuals entered Madinah on Friday and looked for the Prophet's successor. When this group of 200 people entered Madinah, it caused much noise. They entered the Prophet's (saws) Mosque with a great number of Muslims, Salman Farsi was among them. They met Caliph Abu Bakr, and some other Muslims present in the Mosque.

Salman wrote I too was there. It was a great gathering with awe-inspiring silence. The archbishop broke the silence and addressed the Muslims, "Let us see your Prophet's successor, I and my companions are Christians and Jews. We came to know your Prophet has left this world and did not appoint any one as his successor, due to this you are facing a dispute about his succession. We are here to study your religion. If we found it right, then we will accept your religion otherwise we will go back."

Omar bin Khattab who was sitting next to Caliph Abu Bakr, pointed at Caliph, and said: this man is our leader and Master after the Prophet (saws).

The archbishop turned to Abu Bakr and asked: "Are you Prophet's successor"?

Abu Bakr said: "No, I am not successor of Prophet (saws)".

Archbishop asked: Then who are you?

Before Abu Bakr could answer, Omar said: "This man is the Caliph after the Prophet."

Archbishop asked:” Are you that learned Caliph who is self-sufficient from other’s knowledge, and on basis of your own knowledge, are you able to satisfy all people in their requirements”?

Abu Bakr said: “No, I’m not that Caliph.”

The archbishop asked:” If so, what is this position you have been chosen for and consider yourself as the successor of Muhammad (saws)? In our books we have read that this position is specifically appropriate for God’s chosen Prophets, and it doesn’t suit anyone else who is not Divine. The Almighty God nominated Adam as His Caliph on the earth and told David That I have nominated you as my Caliph on earth. Has Muhammad (saws) given you this position”?

Abu Bakr replied:” No, but his companions and friends agree with my Caliphate.”

The archbishop replied:” So you are the people’s Caliph and not the Caliph of the Prophet because you have clearly stated that you were not nominated by the Prophet (saws). Of course, it is against the Prophet’s (saws) Sunnah or way and no Prophet ever passed away without announcing his successor; it seems that you have annulled Muhammad’s (saws) prophet-hood and turned away from the traditions of all Prophets.

Salman was listening carefully the conversation between the archbishop and Abu Bakr. At this moment, the archbishop turned to his companions and said:” It seems that Muhammad was not a Divine Prophet from God, but he was a ruler who ruled those Arabs by power and pressure because if he were a Prophet, he would have

nominated someone to succeed him as all other Prophets have done!”

Salman mentioned, the archbishop was extremely irritated and told Abu Bakr: O Shaikh! You have confessed that the Prophet hasn't nominated you as his successor, but you were chosen by people. **Now I am asking you if God follows people's will, why did He send so many Prophets to them?”**

You have denied the mission of all the Prophets, and **you have practically affirmed that you do not need a Divine Prophet thus you have falsified God and accused your own Prophet.**

Therefore, I find it necessary to talk to you people to know whether you have done this on basis of faith and truth **or due to ignorance, infidelity, and carnal aspirations!**

On hearing the archbishop's arguments Caliph was drowned in thoughts and the signs of helplessness and distress were apparent on his face. The archbishop finding himself victorious frequently shouted: O Shaikh, answer my question!

Silence like spell of death had overshadowed the Caliph and all the Muslims present there. They were all quiet as if their lips were sealed. The archbishop addressing his companions, said: “The religion of these people is not based on truth.”

They all agreed with him. He then continued: “Are you ready for some more questions”?

Abu Bakr replied:” yes, you may ask.”

He said: Tell me who am I, and what is my position near God? And who are you and what is your position near God?

Abu Bakr said: I feel I am a true believer, but I don't know my position near God. In my view you are an infidel, but I don't know about your position near God.

The archbishop replied: But in my opinion, you have ruined your faith with infidelity, and you do not know your position. You really don't know whether you are supporting truth or falsehood? But I believe in God after denial and infidelity, and I am completely satisfied about my position. But unknowingly, you have yourself given witness about my salvation and your own ruin and straying.

Then the archbishop turned to his companions and said: My friends, be happy because this person has announced your salvation.

Yes, O shaikh! Tell me if you are a true believer and I am an infidel, where is your place in heaven and where is my place in the hell?

Abu Bakr asked the people sitting next to him to help him answer the Priest but unfortunately, they were silent.

Therefore, very quietly in a shaking voice and terrified, he replied: I don't know about your and my place in Heaven or Hell.

The archbishop said: How did you dare to announce yourself as Mohammad's successor when you are not learned enough to answer people's needs but you need others' knowledge.

Don't you have anyone more learned than you among Muslims? If your Prophet was sent by God, he wouldn't have ruined his promise with the Almighty, but he would have kept his promise like other Prophets who nominated their successors!!

If among Muslims anyone has more knowledge than you, then your religion is right, but if he were like you, unable to answer and devoid of any signs from the Prophet then you have cheated these people because the ignorant has no right to be a leader.

### **Salman Farsi felt Islam was in danger**

Salman wrote: When I saw this painful scene, I felt Islam was in danger. I stood up and rushed like lightening towards the house of Imam Ali (as). I knocked the door, Imam Ali (as) came out and saw my frightened face and asked the cause of my fear.

I told him:

"هلك دين الله و هلك الاسلام بعد محمد(ص) و ظهر اهل الكفر على دينه و اصحابه بالحجه فادرک يا امير المومنين دين محمد(ص) و القوم قدورد عليهم مالا طاقه لهم به ولا بد و لا حيله فانت اليوم لمفرج كربها و كاشف بلواها و صاحب ميسمها و تاجها و مصباح ظلمها و مفتاح مبهمها"

Islam is destroyed after God's Messenger (saws), Why are you sitting here? Mohammad's (saws) religion is ruined., Muslims have lost their dignity. I described everything that had happened.

Imam Ali (as) who was the hope of Umma, the rescuer of people, who has always solved the problems of the Islamic world, immediately moved towards the Mosque, and sat on the ground next to the Prophet's (saws) grave and said: O Christians! ask me whatever questions you have. I have answers for all your questions.

The archbishop explained him the reason for their visit was to find out the successor of the Prophet of Islam and added: These people have introduced this Shaik (pointing

to Abu Bakr) as the Prophet's successor. Unfortunately, I found him quite ignorant, so I am doubtful about the truthfulness of Islam.

Imam Ali (as) addressing the archbishop and his companions said: I am the successor of the Prophet of Islam and the interpreter of Qur'an. I know Islam thoroughly, I know its firm and ambiguous verses, its superseding and superseded verses. I have the knowledge for guidance of all people.

Now ask me whatever you wish about the future till the Doom's Day. O the great Christian Sage! Besides the verses of the Qur'an, I have knowledge of Bible and Torah.

The holy Prophet has removed the curtain and familiarized me with all knowledge. I am the Prophet's brother, cousin, and son-in-law. I and my descendants are the inheritors of his knowledge and the ark of people's salvation. We are like Noah's ark whoever mounts it will survive and whoever denies mounting it, will be drowned.

I and my descendants are like "Hitta" entrance for Israelites.

I am for our prophet (saws), like Aaron to Moses (pbuh) with the difference that after him no other Prophet will be sent. O the Christian Sage! anyone who has true love for me is a true believer and anyone who has enmity with me is an infidel.

On hearing these wise words, the archbishop was delighted and turned to his companions and said: I swear by God! This is the person who speaks with knowledge. I hope we have arrived at our goal and will find the religion for which we set out together.



Then he turned to Imam Ali (as) and asked: O the learned scholar tell me where is my and your place in the presence of God?

Imam Ali (as) answered: I am a true believer in God due to God's blessings and grace, but you are an infidel because you have violated your pledge with Him.

The archbishop asked: "Where is your place in the Heaven and mine in the Hell?"

Imam Ali (as) replied: I haven't entered Heaven or Hell to know mine or your place but it is mentioned in the Qur'an, concerning the good or bad people's place in the hereafter; it is said in the Book that the Almighty has promised different ranks and stages of Heaven to His Prophet (saws) and He has said that infidels and sinful criminals will be sent to the Hell which has seven doors and each group will enter through one of those.

The archbishop told to his companions: Friends, our wish is fulfilled, and we have found what we were searching for.

O great intellectual! tell me if the Throne (Arsh) carries God Almighty or God Almighty carries the Throne?

Imam Ali (as) asked: If you hear the right answer will you embrace Islam?

The archbishop said: Yes, I swear by God! if you answer our question correctly, I and all my companions will accept Islam.

Imam Ali (as) replied: God carries the Throne and the skies. He has stated in the Qur'an that God Almighty prevents the skies and the earth from clashing against each other.

The archbishop: O the sagacious man! Tell me where is the God?

Imam Ali (as) replied: Above and beneath, in the North, South, East and West and He is dominant over all creatures. Encloses everyone everywhere and this verse of Qur'an is a witness to my words. **“There is no secret talk among three, but God is their fourth, nor among five but He is their sixth. God is with them even if less than that or more and wherever they may be. Then on the Day of Judgement He will inform them about what they have done.” (Mujadeleh: 7)**

The archbishop said: I swear by God! His words are perfectly true, and he speaks with Divine grace exactly like Jesus (pbuh), other Prophets and their heirs by the grace of God.

O wise intellectual! Let me know whether Paradise is in this world or in the Hereafter and in fact where this world and hereafter are situated?

Imam Ali (as) answered: world is in the Hereafter and Hereafter is covering this world. The Hereafter is the place of comfort for life. There (in Bar-Zakh) a human being resembles a person in sleep while his soul is on excursion. Our body dies but our soul is eternally alive. God said: The abode of Hereafter is indeed life if you comprehend. (An-ka-Bout: 64)

Heaven and Hell are in the world, anyone who dies is buried in an earthly home and his grave will be either a garden of Heaven or a ditch of Hell.

Then the archbishop asked: O the great intellectual! Your Qur'an states: The entire earth will be in His fist on the Day of Resurrection and skies will be folded or scrolled in His right hand.

"والارض جميعا قبضته يوم القيامة و السماوات مطويات بيمينه"  
(Al-Zumar: 67)

So, when the earth is under full dominance of God, the skies are folded by Him, where would Heaven and Hell exist?

Imam Ali (as) asked for a piece of paper and ink- pot and wrote Heaven and Hell on it and folded the paper and gave it to the archbishop and asked: Haven't I folded the paper? They all answered: Yes, you did.

Imam Ali (as) asked him to Unfold it, he did.

Imam Ali (as) said: Has the writing disappeared or vanished?

He replied: No.

Imam Ali (as) said: As the writing "Heaven and Hell" has not vanished, heaven and hell themselves won't disappear when God folds the skies.

The archbishop: O, the great scholar, it is stated in your Qur'an that "All things shall perish except His face." What does it mean and what is its reason?

"كل شى هالك الاوجهه"

Imam Ali (as) asked a person to get some logs of wood. They fired the logs. Imam Ali (as) asked the archbishop to tell him the direction of the face of fire.

The archbishop said: You can assume it to be in any direction.

Imam Ali (as) said: It is creation of God, and you cannot assume its direction, then how could you recognize the nature of God when eyes cannot see Him, and mind cannot imagine Him.

"ليس كمثلہ شی و هو السميع البصير"

"There is nothing like God and He is all hearing and forbearing."

### **The Roman Archbishop accepted Islam and became Muslim.**

The archbishop was deeply influenced by Imam Ali's (as) heated discussion and strong logic behind his words and said:

O the true Successor of the Prophet (saws), you have answered all my questions and I am guided through you.

He then turned to his companions and said: my friends! We have finally found the person we were in search of and reached our goal. We should all follow him to be blissful, here and in the hereafter.

Archbishop's confirmation was considered important by Salman Farsi because Salman had the experience of church and Christian teachings. He knew the rank of an archbishop and how his conversion to Islam would influence the Christian world?

The archbishop and all his companions became Muslims and entered Islam through its gateway. They accepted Ali bin Abu Talib (as) as the Prophet's successor.

So, Muslims were full of happiness and Ali's face gleamed with joy. Imam Ali (as) humbly stated with pleasure: I praise God Almighty who illuminated His finalized religion and helped Muslims win.

Abu Bakr and his friends were also happy on seeing this scene when Imam Ali (as) wiped off all misery and humiliation from their faces and saved Islam as well as

Muslims from an imminent danger. They then said:  
**Hassan's father, may God Almighty reward you."**

"احسن الله جزاك يا اباالحسن في مقامك بحق نبيك"

Salman Farsi who wrote so precisely said:

When newly converted Roman Muslims wanted to leave Medina, they all visited Imam Ali's (as) house to bid him farewell.

The Roman archbishop, who had embraced Islam, said: O the Prophet's (saws) successor, the people who have usurped the Caliphate are like Israelites, who ruined themselves by their own benighted understanding and deserve Hell.

The archbishop then continued, we frankly ask you to decide for us whether we should return to our cities or stay here and fight for your right.

After long discussions Imam Ali (as) said: it's better you return to your cities. Our Prophet (saws) has asked me to be patient and it is not the time to fight yet. At the proper time to fight, whoever accompanies me will be praised and whoever dies before the warfare may be considered as a victim of operation.

Tears dropped from Ali's (as) eyes when the Roman Muslims left for their cities weeping over Ali's (as) helplessness.

This discussion, which forms a part of Salman's book was recorded authentically by some of the great Islamic intellectuals and scholars, few are as follows:

1. Shaikh Tusi in "Fehrist"

2. Shaikh Naja-shy in his book “Mosan-nafeen and Mosan-nafat”
3. Shaikh Mohammad Dey-lami in “Irshad al Quloob”
4. Ibn Babe-Way in his book “Al Tawhid”
5. Shaikh Mufid in “Amali”
6. Allama Majlesi in “Bihar al Anwar”.

Allama Majlesi after recording it in his book “Bihar al Anwar”, concerning Salman’s book wrote: This book’s contents are available in principles of hadith book entitled as “Amir al Momineen and Jasleeq “. Salman Farsi is the third person as well as the author, therefore authenticity of this book is supported by other books of hadith.

Author of “Qamous ur Rijal” wrote: A part of Salman’s book consists of this discussion.

Hence Salman’s name is recorded among those who are mentioned as pioneer authors of Islamic books.

7. Ibn Shahr A-Shoub in his book “Ma’alem al Olama” wrote:

The first person who has written on Islam and compiled the traditions of Prophet (saws) was Amir-al-Momineen Ali (as) and then Salman Farsi, Abuzar Ghaffari, Asbag bin Nabatah then Abdullah bin Abi Ra’faye and after that Imam Zain-al-Abidin (as) compiled and wrote “Sahifeh e Kamilah”.

### **Salman Farsi guided people to Ali’s (as) house**

During the Caliphate of the Shaikh, Salman constantly tried to make people aware of Ali’s (as) status as Imam and whenever these Caliphs were helpless and unable to solve people’s problems, Salman Farsi guided them to Ali’s (as) house.

Salman narrated: An adolescent went to the second Caliph and complained: Caliph! My mother has deprived me of my inheritance, and she said, I am not her son! The Caliph ordered to bring the mother and asked her the reason why she has denied her son. The woman answered: Caliph this boy is lying. I have witnesses that I am a girl, and I was never married. (Earlier this woman had bribed ten dinars each to seven women to witness that she was never married.)

On the caliph's order those seven women were brought to him, and they affirmed that the woman was never married. The young man said: "There are some common signs between me and my mother. Perhaps my mother has forgotten them".

The Caliph asked: "What are those signs?"

The young man answered: My father was an old man named Sad-ad-Din Malik but was known among people as Hares Mazzini. They had some difficulties, and I was fed for two years with goat milk till I grew up. Then my father travelled with a group of people, his friends returned but I was not able to trace him, when I enquired about him, they said he passed away. When my mother heard the news, she said: You are not my son, just to deprive me of my inheritance.

Salman said: When I saw the Caliph was helpless and unable to decide, I took the boy to Ali's (as) house.

The boy continually shouted where is the house of the person who can eliminate my grief? Show me the House of real Imam of Islam. He was screaming, till we reached the house of trouble-solver of Islam.

The young man said: O eliminator of misery, please help me and solve my problem.

Imam Ali (as) asked the young man about his problem. He replied: My mother has avoided me and does not accept me as her son.

Imam Ali (as) ordered them to bring her to the Prophet's Mosque where he will solve the problem.

When Imam Ali (as) saw the woman, he told her: woe to you! Why have you abandoned your own son?

The woman replied: This boy is not my son. I was never married.

Imam Ali (as) said: Mind yourself, I am the Prophet's cousin and shall enlighten the darkness and will solve this problem. The Divine Messenger has taught me solutions of all problems. Calm down!

The woman said: I am ready to be checked by a midwife to prove my claim. A midwife was brought, and they attached the curtains. The woman gave her precious armlet to the midwife and therefore she announced that the woman was a virgin and was never married.

Imam Ali (as) told the old midwife: You have made a big mistake by lying.

Imam Ali (as) asked his servant Qambar to get the armlet from her. The old woman trembled, her face was pale in color due to fear, took out the armlet from her back and gave it to Qambar.

Salman and others who were present there, on seeing this scene all yelled "Allah-o-Akbar."

Imam Ali (as) said: Keep quiet, I know the knowledge of Prophet (saws), and know all the hidden secrets.



Imam ordered them to bring the liar woman to him. Imam Ali (as) said to her: I am the judge and magnificence of true worshippers! I am the father of Hassan and Hussein (as), now that you claim to be a virgin and there should be no hindrance in your marriage to this young man, I want you to agree to marry him.

Suddenly she started screaming: No, no, Hell, Hell. I am not ready as your decision is contrary to Mohammad's religion because he is my son!

Imam Ali (as) said: Thank God that the truth is revealed, and falsehood has disappeared. What was all this for?

The woman said: Satan and greed had deceived me.

Imam Ali (as) said: Now you should repent sincerely and seek forgiveness as you have committed a great sin.

Then the mother realized her greed and mistake, happily hugged her son, who received his inheritance as well.

Thus, Salman with his sense of responsibility guided people to Imam Ali's (as) house although it was not pleasant for those involved in election of a Caliph.

Another important point that is mentioned, about Salman Farsi is that he narrated many traditions from Prophet (saws) and Imam Ali (as) comprising commands recommendations, sermons, prudent judgements and so on. These narrations are rich and deep in intellectual and ethical values, and it is extremely desirable to compile all the authentic narrations mentioned by Salman Farsi.

## CHAPTER 8

### SALMAN'S ROLE IN ISLAM'S ARRIVAL IN IRAN

Salman Farsi who had relished Islam's freedom and had rested for a while under the Islam's banner of justice, was constantly thinking about the people of his country. He was not one of those who forget everything and everyone once they accomplish comfort. He was thinking about the way of spreading Islam in Iran so that Iranians could be rescued from the tight prison created by the Sassanid classification system.

He knew that Iranians like himself were quite ready for accepting Islam, whenever the obstacles removed and they hear the enlivening call of Islam, they will immediately accept it with their heart.

Salman could see that Islam was not just for the Arabs but was for the guidance of all human beings.

Messenger of God (saws) before he conquered of Mecca and Ta'ef, and brought all Arabs under the banner of Islam, his universal mission had crossed the Arab borders. Letters were written for two famous kings of that time, and they were invited to Islam. The letter written in the sixth or seventh Hijra to Iran's king Khosrow Parvez was as follows:

This letter is from Messenger of God Mohammad (saws) to Khosrow Pervez Kasara, King of Iran. God's blessings and mercy may be on one who is guided, believed in God and His Messenger, acknowledges, and confirms the oneness of God and Mohammad's prophet-hood. I invite you to monotheism. I am appointed by God for guiding all

mankind on earth and to warn the people having hearts alive so that the truth be proved to infidels. Accept Islam to have a lasting kingdom and if you deny accepting, you shall bear the burden of sin of all the fire worshippers, who are under your command.

In this letter Khosrow Pervez was invited to religion of Islam and was assured that if he accepts Islam and did not cause any interference against Islam's propagation, his kingdom will be long-lasting otherwise it will collapse.

### **If Iran had an experienced leader on that day**

Salman Farsi wished if at that time, Iran had an informed and experienced leader, would embrace Islam without leading to a war with Arabs.

If he had not accepted Islam, at least he would have treated humanely Prophet of Islam's (saws) ambassador. He would allow to read the letter of Prophet (saws) completely, would think about the content of letter, reply to the letter to avoid war.

A person named Abdullah bin Hazafah took the letter to Iran's royal court and asked for permission to enter. He gave the letter to Khosrow Parvez. When the translator read the first part of it for the king, he lost his temper, yelled, and tore the letter to pieces and threw it under his feet on the floor without allowing to read the letter.

He discharged the person who had brought the letter and ordered his governor named Bazan in Yemen to arrest the insolent writer (i.e., the Prophet (saws)) and bring him to Iran.

Abdullah bin Hazafah when he returned to Medina informed the Prophet (saws) about everything. Prophet

(saws) raised his hands towards the sky and said: "O God, this person tore my letter into pieces, so you tear him.

Bazan, the governor of Yemen sent his agents to Madinah to arrest God's Messenger (saws). When Prophet (saws) was informed about it, he told to agents: "Come tomorrow". The next day when they came to the Prophet (saws), he told them: Go and tell Bazan that last night my God made "She-ro-viyeh" son of Khosrow to kill his father. Be relaxed, there is no command of previz on him.

The reason of Parvez's anger was, how an Arab dare to write him letter, send message and write his name before his name. Khosrow Parvez did not know, this Arab's religion will dominate the entire world and will bring an end to creature worshipping rituals. In next few years his kingdom will be torn into pieces. He destroyed his own existence by what he did and made the curse of the Prophet (saws) to happen.

Salman was deeply disappointed by the stupidity of Khosrow Parvez regarding the prophet's letter, but he differentiated Iranian people from the Sassanid's, and it was clear for him that the Sassanid's were standing against Islam not the Iranian people. This was Khosrow Parvez who humiliated the Prophet's (saws) letter on pretext that the Prophet's name preceded his name!

Khosrow Parvez thought by his action he could stop Islam's penetration into his kingdom. He was not aware that the waves of Islam had dominated the whole area. The Iranians were strongly influenced by the slogans of Islam and its lively mottos due to their contact with the Islamic

revolutionary movements outside the Iranian border, and the conditions were suitable for their acceptance.

God's Messenger (saws) who had universal mission carried out his duty with extreme responsibility till his demise, after his death Muslims took the responsibility to hoist the flag of monotheism in the world. Muslims believed Islam has come for the guidance and salvation of entire humanity, and it was their humanitarian duty to make everybody hear and know this blessed message. Muslims believed those who do not allow to spread this message, are enemies of God and Human being. They should be removed by force so that everyone has the chance to be familiarized with the new religion Islam.

Salman was concerned about the future of his country Iran. He was eager to make his countrymen acquainted with Islam and save them from slavery and captivity.

Muslims feared waging a war with Iran, they were reluctant to invade the borders of Persia due to the high status of their kingdom, but some of the border guards who had a clear view of Iran's interiors, as well as Salman and some of the unhappy Iranians who were well-aware about their country's internal condition motivated Muslims to start jihad to propagate Islam in Iran.

### **Salman changed Iran's history**

One day Caliph Omar sat on the pulpit and delivered his speech, saying: God has promised you the treasures of the kings through His Prophet (saws). Stand up and get ready for a war with Persia.

When the people heard Persia, they remained quiet as it was beyond their imagination to assume they could be

victorious over the Iranian army. If there were not the Prophet's (saws) promises certainly Arabs wouldn't have dared to start a war against Sassanid's government.

The Caliph encouraged the Muslims for jihad and portrayed it so easy that all agreed and prepared themselves for jihad.

Saad Waqas was chosen as the army commander. Saad Waqas with his army decided to move towards Qadisiya which was considered Gateway to Iran. At the beginning he sent three representatives with a letter to Ctesiphon. The representatives were permitted to enter the palace. They were bare footed dressed in simple clothes, when they reached inside Palace, courtiers dressed in decorative clothes with golden ornaments laughed at them and mocked them when one of them took out a letter from his sleeve and with his sunburnt hand gave it to King Khosrow arrogantly.

king asked his courtiers: what they were saying. When they translated their words, the king Khosrow Parvez ordered to hang a nosebag filled with hay around the neck of the leader, and said:

Take this message for your leader, tell him Khosrow of Iran gave this reply for your letter.

This way those Arabs were humiliated and were driven out of the Palace. At the same time king ordered Rostam Farrokhzad, Iran army's commander in chief, to move towards borders of Arabia with a strong well-equipped army to punish these rude Arabs.

Rostam with thirty thousand experienced warriors and thirty-three huge elephants set off for a war with Islamic fighters.

At Qadisiya the two-army faced each other, when Iranian saw the Arab's weapons, all laughed making fun of their weapons, Iranian said their spears were like Iranian women's spindle for winding cotton yarns.

The author of the book "Tajarab-us-Salaf" wrote: Saad's ambassadors started moving between Saad and Rustam, they saw him seated on a golden throne with crown, resting on gold-knitted cushion and his soldiers were well-equipped with best weapons. Elephants were waiting nearby. Saad's ambassador came with a sword hanging from his shoulder, a spear in his hand, and tied his camel near Rustam's throne.

Iranians shouted to prevent him, but Rustam stopped them and allowed the messenger, who went to him with his weapons and while talking to Rustam was leaning on his spear. Rustam was intelligent and thought what he heard. Rustam found entire conversation was logical and based on wisdom, he was frightened. One of the initial and influential factors was that every time a new courier was sent by Saad, the same person was never sent twice. Rustam asked one ambassador why does your commander never send a person twice?

The soldier replied: The reason is that our commander always treats everyone with justice, so he never sends a person twice and never allows others to relax.

Rustam was moved by their behavior and realized that Arab's strategy is based on strict laws. One day Rustam asked one of the ambassadors, who was holding a spear: "What is this spindle in your hand"? He replied: It makes no difference whether a spark is big or small.

Rustam told to another one: The cover of your sword looks old; the soldier replied: Yes, it is old, but the blade of the sword is new, the usefulness of sword is in its soul not in its cover.

Another day Rustam Farrokhzad asked another ambassador, he likes to talk to Muslims' representative. A very simple Arab hanging a sword, holding a spear, riding a horse came towards Rustam. People surrounding Rustam shouted and asked him to get down from his horse and disarm himself. He said: You have invited me; if you can't accept me as I am, I will go back. They informed Rustam, he said let him come as he wants.

Saad's representative went close to Rustam and without giving any importance to the carpets, he moved it and sat on the bare ground. He was asked why he didn't sit on the carpet. He replied: We don't like sitting on your gold-woven colorful carpets.

Rustam Farrokhzad asked him: Why have you come here with your troops? He replied: We are here by God's order: We are here with two great aims. Our first aim is to guide you towards spiritual and eternal life from this limited materialistic world and to free your hands from slavery by cutting the chains of ignorance and relieve you from the absurd links of dependence for living.

Our second duty is to free you from the humiliation of worshipping human beings and idols. Invite you to the vast and bright world of God worship. We are here to invite you to the justice and equality of Islam and relieve you from the tyranny and oppression of fake religions.

God has revealed His religion through us for all mankind. If anyone of you accept Islam, we will confirm it and will go



back without any war or bloodshed and won't step on your soil. If anyone prohibits us from conveying God's message to the people, we will fight against them. In such situation there would be two possibilities, either we will be killed and will go to Heaven, or we will win and achieve our goal.

Rustam said: I heard what you said. Give us some time to think about it.

He replied: No problem; we give you one or two-days' time.

Rustam replied: One or two days is not enough. You should give us enough time to write to our heads and higher authorities.

Muslims' representative replied: Our prophet's (saws) tradition and practice of our leaders is to give our enemies not more than three days' time. We will give you three days' time to choose one of the three options:

1. Accept Islam.
2. Accept to pay tax. (Jazia-tax paid by non-Muslims to Muslims for their protection)
3. Or be prepared on the fourth day to fight. I should emphasize that even on the fourth day we will not begin the war until you start it.

I give you three days' time on behalf of my brothers.

Rustam asked: Are you one of their leaders?

He said: No, Muslims are like a single body; if one of them gives respite, their leader will also accept it.

Rustam was moved by their conversation and told to his men, what he told as their purpose to come here, this group of Arabs may be honest or may not be. If they are not honest, then people who try so seriously to fulfill their

promise and no word of disagreement was ever heard, then they have a great aim and are dauntless. If they are honest nobody will be able to stand against them.

This rude behavior and their exciting conversation scared Rustam and his forces. They were astonished, Rustam was eager, he and his men should hear more of the exciting conversation from these Arabs. So, he sent a courier to Saad, asking him to send his representative to speak to.

This time Saad Waqas asked Moghirah bin Sho'beh to go; Since Moghirah knew the Persian language, he immediately accepted the assignment. He went without horse and battlefield wear; just with a narrow sword hanging from his bare neck with a thin rope. He insolently crossed the precious carpets and sat next to Rustam's seat. Rustam's men pulled him down and scolded him.

Moghirah said: We had assumed you were wise but now I don't see anyone more stupid than you. We Arabs are nobody's slaves, and I expected the same with you. It would have been better if you had informed me before that among Iranians some are slaves of others. From your behavior, I got assurance that your kingdom's defeat is certain.

Rustam told him: You Arabs were in hardship and used to come to us as workers. After enjoying food and better life, used to go and bring families and friends.

Your example with us is like the story of the man who had a garden. One day he saw a fox in his garden and said to himself, one fox will not cause any damage to my garden. So, he didn't drive the fox out. The fox went back and brought many other foxes. The owner saw them, so he closed the gate and killed all of them.

Rustam said, I feel the cause of your rebellion is the hardship you are going through. We will give you food and clothes. Now return to your homes and don't bother us anymore.

Moghirah replied: What you just described as hardship, we had faced even worse than that till a Prophet appeared among us and completely changed us. He ordered us to invite you to the right religion or fight with you. If you accept, your country will remain for you, we won't step into your country unless you invite us. If not, you should pay tax (jazia) or fight with us and see the result.

Rustam lost his temper, became furious and said: I had never thought I would live so longer to hear such words.

The exciting words of Muslims and their courageous attitude were a prediction that sooner or later Muslims would occupy Kingdom of Khosrow.

Rustam, his commanders and soldiers after every event were realizing that Sassanid ruling period has ended, now time for freedom and humility has approached.

Corruption and disobedience had penetrated in all organizations of Sassanid government, for Rustam and his commanders it was not difficult to predict Sassanid's defeat against the fresh enthusiastic Islamic army.

Rustam was intelligent man with strong determination and was not pleased with the Sassanids. If he had permission to take decision, he would have never fought with Muslims and would never shed blood of innocent people. But what Rustam could do when he was surrounded by king's spies who shouted and accused him of compromising with the enemy. Rustam was forced to surrender to them. He said to them, I am telling this to you

people, not because I do not want to fight with Muslims but want to make you aware about Arabs condition and want to tell you what was in my mind.

Four months the two armies stood against each other in Qadisiya. Discussions and talks between them continued and prolonged. sometimes they exchanged disrespectful and harsh words. Hence Rustam against his desire to start the war, took decision neither to avoid nor to delay start of war, which made the Arab representatives annoyed.

Rustam started abusing and insulting Arabs. Rustam started the war, which turned into a hard and severe war. Due to war many men were killed on both sides, and many were taken as prisoners. Rustam also became victim of the people's ignorance.

There was no need to start a war as Muslims had no intention to occupy their country their main goal was their Divine universal mission to spread Islam. They wanted to offer this blessing of God to the people of the world, therefore at every step they were offering peace. If at that time among the commanders of Iranian army wise people had been ruling, they would have solved the problem without war and bloodshed. The vast human and wealth loss on both sides was due to the great mistake of Iranian proud King Khosrow Parvez who tore the Prophet's (saws) letter. Due to the great mistake of stubborn and proud twenty-two-year-old king Yazd-gard started the war against the Muslim Arabs. If Yazd-gard had an intelligent minister like Buzar Jamher, he would have saved Iran from the danger of war with Muslims by asking them to give us

the Book, we will put it into practice and would have asked Muslim Arabs to go back from there.

### **War and invitation to Islam**

Muslims felt themselves responsible to offer Islam, which was a blessing from God for the guidance and practice for all mankind, to the people of the world. To perform this important mission, they would never adopt war or compulsion, unless they get disappointed by peaceful approach.

They remembered perfectly that whenever Prophet (saws) wanted to send an army towards the enemy, he reminded Muslims that the main purpose of Islam is to guidance and advice the people. War is acceptable only when no other means were working, and if war is unavoidable, so should be fought but to the extend just necessary with discretion.

Amir-al-Momineen Ali (as) said: When Prophet (saws) was sending me to Yemen he reminded me: Before you start jihad invite them to Islam because even if a single person was guided through you, it is better for you than the entire world and everything upon which sun shines.

Based on this principle, whenever the commander in chief of Islam's army felt it was possible for the people from the enemy's army to be converted to Islam on hearing the holy verses of Qur'an and if enemy requested for security to listen Qur'an or explanation of the verses of Qur'an or reasons for worshipping one God, they should be provided with security to investigate peacefully about Muslims' beliefs and if they didn't accept, Muslims should return them safely without the slightest harm.

By adopting this policy Islam honored human blood and did its best to avoid shedding even a single drop of blood. Therefore, Muslims never started a war without explaining their main goals. They say: Accept Islam or pay the tax, otherwise get ready for a war.

Historians have written: When Iran was conquered by Muslims, Salman Farsi was commander of army of one of the areas under attack. When his army surrounded the castle of the city, army wanted to attack the castle by surprise. Salman knew the aim of fighting is not to occupy the country or killing or looting but the main goal of jihad was to propagate and promote Islam; So, Salman asked his army to be patient and let him invite them to Islam as Prophet (saws) did.

Then Salman Farsi addressed the people of the castle saying: o people! I am an Iranian like you and God has guided me to Islam and now the Arabs obey me. You may freely choose one of the options. Accept Islam and become Muslims or pay a tax; otherwise, be prepared for a war.

They replied:

We will neither accept your religion nor pay tax. We are ready for war.

Salman's army asked him: Why you don't start the war?

Salman replied: We should invite them to Islam three times for three days and if they did not accept, then if we are forced to start the war, we will start war on the fourth day. On fourth day the war started, Islam's army conquered the castle under the leadership of Salman Farsi.

### **Ctesiphon and Bahar-Istan of Kasara**

Ctesiphon (Madayen) is plural of Madinah, there were seven cities very close on both sides of Tigris River, surrounded by high walls with strong gates.

Among these seven cities Tis-phon was the most important, with historical monuments. This city had more big buildings, treasures, and wealth. Gardens, big parks, squares, and bazars were in all cities. The king lived in the White Palace of Tis-phon closed to the river, the noise of people's crowd disturbed his sleep.

“Taq e Kasara “or “Ayva ne Madayen” a part of the dome still exists, from which it can be realized how splendid it had been. This dome was a part of the White Palace. This building was so great and glorious that, it enthralled everyone who looked at it even once. Two famous eastern poets, one Arab named Bohtare of the third century Hijri and the other a Persian poet named Khaqani of the sixth century Hijri had visited its ruins and wrote masterpiece couplets which show how much they were fascinated by the glory of the ruins of this palace. In one of his couplets Bohtare mentioned:

**It is worth to shed all my tears for this palace, the tears I had saved for the best love.**

The famous poet Omar Khayyam had composed similar couplets.

Persian poet Khaqani in his marvelous poetry which burns the hearts has mentioned:

1. O heart, if you like to take warning lesson, see with your inner eye, and consider this Ayvan a mirror to learn alert lesson.
2. Once come via Tigris River and stay in Ctesiphon and then look at Tigris River from the dust of Ctesiphon.

This glorious building had fascinated the poets deeply, in the third century Hijri at the time of Ibn Khardaz beh, a geographic, it was in better condition and more eye-catching than other buildings build with bricks and plastered with gypsum.

### **Court of Kasara**

the author of the book “Prophet” has described better than others the view of the glorious great palace of Kasara. He has described very precisely with colors; the reader sees the sceneries in front of his eyes like a colorful movie.

The guide, who named this terrace Anu-Shira-Van’s Palace, wrote: This Palace and its attachments were three-hundred yards in width and four-hundred yards in length. In this area few glorious buildings were situated. At hundred yards in the east of the terrace excited one building and in the south of the terrace there was another building which was known as Kasara’s domain.

The big garden of the palace was decorated with tall, lush trees, colorful flowers, beautiful flowerbeds, and water pools of marble with fountains in the center heading towards sky. In addition to the fresh lovely fragrance of flowers around the place, the whole place was filled with essence of youth which had arisen joy and pride of the next generations.



The Palace of Kaq e Kasara or Khosrow's Thrown was a hexagonal marvelous beautiful building positioned gloriously in the middle of the garden. This Palace a part of which was built by Anu-Shira-Van's order was made of white marbles on two sides had oval shaped arches.

This building was facing east, and it was more than twenty-eight yards high. The width of dome was thirty-five yards. This dome called "Taq" was made of bricks eighteen inch long and eight inch wide. This building had twelve marble pillars: more than forty-five yards high. The stone engravings and white stone decorations on the front of this building attracted everybody's attention to itself, neglecting the beauty of trees and flowers of the big garden.

The guide like a professional painter draws the map of the hall so excellently and precisely that the reader could see the beauty of Iranian artists' masterpiece work.

The hall was in the middle of the Palace. It received light from one hundred and fifteen windows. It had various platforms with raised floors and their inner walls and ceilings were covered with silver and golden plates on wood carvings. In its engraved ceilings, golden stars were attached in a manner that illustrated the planets' movement in the Milky Way. There was a tree of life with peacocks sitting on it with a fascinating flower above it. Patterns of flower buds along with flowers and animals in lively bright colors on one wall and king Khosrow's picture in green clothes sitting on a yellow horse covered the opposite wall.

After showing the walls and the ceiling of the hall, the guide reminded us of the famous carpet named Nigaristan. In the biggest hall of this Palace there was a huge white carpet woven by professional Iranian artists for the king's Palace. Carpet named "Baharistan e Kasara" which was hundred and fifty feet long and seventy feet wide and its threads were gold-woven with jewels. Its background and borders had plants and colorful buds. The leaves of trees were emeralds and blossoms were of pearls and buds were red and blue rubies and other precious stones. The luminosity of precious metals gold and silver and their reflection on the walls with the light penetrating through the windows all together made a moving wave reminding everyone of movement of souls.

This was the same carpet that at Arab's victory was cut into pieces on Caliph's order and was distributed among the army and each piece of it was sold for twenty-thousand Dirhams.

### **Salman Farsi and his role in conquering Ctesiphon**

When Muslims defeated the Iranian army in Qadisiya war, the defeated army moved and took refuge in Ctesiphon. Islam's army chased the defeated army and followed the road to Ctesiphon, stayed at the entrance of Ctesiphon, surrounded the western cities, and stayed there for twenty- eight months. Muslim army stayed so long that they had fresh dates twice and twice sacrificed lambs for Eid-al-Azha.

Salman Farsi gave Saad Waqas a tour around the conquered area.

During this period, it was expected that Sassanid's would act wisely and save Iran from the dangers of war and settle

the matter by discussions, but the nervousness and humiliation caused by their defeat in Qadisiya could not be forgotten.

The siege of Ctesiphon was prolonged, it was hit by famine, which made the people eat dogs and cats. Finally, its inhabitants thought of giving in and compromise. When Yazd-gerd heard the news, summoned the leaders and border guards, and distributed all his wealth and jewels to them on the condition that if they lose the country, they deserve those possessions more than the Arabs and if they win, those jewels should be returned to him. Yazd-gerd with his relatives and friends moved towards Halvan, along with more than four-thousand cooks, musicians, cheetah keepers, falcon trainers and other servants.

The king had this simple and modest company! since he was on run. He, who was the sole commander of Iran, left capital city and stood hundreds of miles behind its army.

Iranian people didn't want to fight the invading Islam army to save the crumbling Sassanid regime because they held Sassanid's as their enemies and therefore, they assumed the army which had besieged Ctesiphon was Sassanid kingdom's enemy and not their enemy.

Yes, the Iranian army never wanted to fight against the troops which gave freedom slogans and had no intention to kill them. Iranian army does not want to protect Khosrow's kingdom or the religion of the government.

Late Jalal Aal Ahmad, the Iranian writer mentioned: Before the Muslims stood against us, we invited them. Let's ignore

how Rustam Farrokhzad defended the Sassanid regime and its hardened Zoroastrian traditions, but the people of Ctesiphon and Tis-phon had welcomed the Arabs. The Arabs who intended to destroy the Palaces were welcomed with bread and dates by the Iranians. Many years before Yazd-gerd escaped to Marv; Salman Farsi had escaped from the town of Jay in Esfahan and took shelter under Islam.

The author of the book “Karnam e Islam” (Islam’s adventure) wrote: Those astonishing victories which were interpreted as Divine destiny or Islam’s miracle, were possible because everywhere the Iranians welcomed the invaders. If common people had considered the invaders enemies, these victories wouldn’t have been so easy to achieve.

Hence Islam’s army that was kept behind the entrance of Ctesiphon city were visited by some Iranians, who informed the army that if you don’t quickly act the king Yazd-gerd won’t leave anything behind. They showed the army a place in Tigris River which was quite shallow, and Islam’s army could cross it easily. This invitation made Muslims more courageous.

Saad ordered Muslims to attack, enter the water and cross Tigris River, riding over their horses. First sixty people crossed it on their horses, then six-hundred people followed them. Salman Farsi crossed the river on horseback shoulder to shoulder with Saad Waqas, the commander. Others rode following them as they spoke to each other calmly without any worry.

Saad used to say: God is sufficient for us, and He is the best friend and reliable. He makes His religion successful, and

His enemies are defeated if army is free of sin and oppression, and their good deeds are dominant.

Salman Farsi encouraged Saad by saying: Islam is a new religion and I swear by God that the rivers had surrendered to it, the same way as the earth did. I swear by God in whose hands is Salman's life that all the army will come out of the river safely, just as they had entered in it.

Historians wrote: As Salman Farsi had stated they all came out of water, none of them was drowned nor anything lost. They have also written: Saad made the army enter Tigris River, they moved in pairs and Salman moved by the side of Saad and as he was moving next to him, he was telling him: This is the destiny decided by Mighty, All-Knowing God.

In short, the army of Islam which had entered the Tigris River so fearless, came out of River without any loss. When the Ctesiphon's guards saw Arabs near the entrance, they screamed: "demons have arrived, demons have arrived."

Of course, those who likened Islam's freedom-granting army to demons were not the oppressed and suppressed class people of society, they were those tyrants who were performing their duties to save the fascist Sassanid system and their decreasing power and dominance. The people of Iran were completely different from them. Islam's army and those who brought new religion were never treated by Iranians as strangers nor alienated the new religion. Iranians accepted them as their own and welcomed them warmly to release themselves from the bounds set by the Sassanid's.

Due to co-operation and help of the Iranian farmers, bridges were made over the rivers and the change which Salman had promised for the army to cross the river, took place.

Massoudi wrote: During the Arab's first attack on Iran some farmers built a bridge for the Arab troops to cross the river Euphrates.

When the Islam's army entered Ctesiphon, people had evacuated the city. They didn't find anybody in the streets and alleys, the only place where a few people were still resisting was the White Palace. Islam's army had surrounded them. At the time of conquering Ctesiphon, Salman Farsi was the army commander and had the responsibility to invite Iranians to Islam as a preacher.

Abu Bakhtari wrote: Every city they wanted to conquer; Salman Farsi invited Iranians in Persian to Islam once a day for three days before their attack.

Historians narrated: Salman Farsi invited Ctesiphon's people saying: I am basically one of you (I am an Iranian); my heart burns seeing your condition, I will invite you to Islam for three days. It is better for you to accept Islam. If you accept Islam, you will be our brothers; whatever we have is yours and whatever you have is ours. We will continue our way and will move, otherwise you must pay tax (jazia) or get ready for a battle and death.

They asked: What is tax? Salman Farsi replied: Money. This way Salman invited them to Islam three times. A group of landlords, border guards, army generals and Sassanid servants who felt the danger preferred to resist and stand

against Islam's army. They didn't accept any of his three invitations. Therefore, the Islamic army had no other choice but to get rid of the obstacles from their way.

In Tis-phon city a group of Palace guards, accepted the invitation at the third time and submitted.

Saad entered the White Palace of Kasara and prayed to thank the Almighty God because of their victory. He walked in the Palace, looked at how luxurious and glorious it was and loudly read this verse of the holy Qur'an (Dukh-Khan 25 to 28):

How many gardens and springs did they leave behind and cornfields and noble dwellings and pleasant things in which they took delight, thus it was; and we gave these as an inheritance to another people.

Saad Waqas turned the hall to praying hall. Islamic army performed their daily prayers, and Friday's congregation prayers were also conducted there. It was their first Friday congregation prayer performed in the month of Safar in the year 16<sup>th</sup> Hijri at Ctesiphon, Iraq.

Tabari said: As soon as Saad entered Ctesiphon performed the prayer complete, did fasting and ordered Ctesiphon terrace to be changed to mosque for congregational Friday and Eid prayers. A pulpit was also placed there.

Khatib Baghdadi in his history reported from Abu Saeed Khedri that Huzaifa bin Yeman came to Ctesiphon to supervise the Muslims. He stood at a high place to lead the congregation prayer. Salman called him down, saying: I don't really know whether passage of time has made you forget what the holy Prophet (saws) said:

"لا يصلى الامام على انشز مما عليه اصحابه"

“The prayer leader shall never perform his prayers at a place higher than his followers.”

This event enlightened the high status of Salman Farsi, calling someone like Huzaifa down in front of others as well as his efforts in religious matters.

Finally, this way Ctesiphon, its palaces and four-hundred-year-old valuable treasures of Sassanid kings were captured by Muslims.

As mentioned by Dr. Zarrin Koob: The people who couldn't distinguish salt from camphor and knew nothing about gold and silver ruined those fabulous Palaces. It is recorded that they took a big carpet to Madinah, and it was so big that they couldn't spread it anywhere, so they cut it into pieces and distributed it among the leaders of tribes; the price of each piece was twenty-thousand Dirhams.

Zain-al-Abidin Rahnama wrote: The total value of all the precious things looted from this palace and its one fifth was sent to Madinah as war booty, was so much that Saad's sixty-thousand soldiers received twelve-thousand Dirhams each.

In the footnote he added: Rawlinson estimated the value of the Arabs' booties from Ctesiphon excluding industrial items, to be more than twenty-five million pounds sterling.



## Chapter 9

### HONESTY OF MUSLIMS IN CONQUEST OF CTESIPHON

Certainly, Muslims' motive for conducting battles was not materialistic, they had higher goal, wanted to convey Islam, a Divine gift to the people. Therefore, they ignored the booty and materialistic assets. They were highly trustworthy.

Tabari wrote: In Qadisiya battle when Saad Waqas saw all the treasures and booties were untouched, said:

This army is like a stormy sea and are meant for transgression and aggression. They are reliable and trustworthy. If the warriors of Badr battle were not prior to them in trustworthiness, I would have announced that this army is preferable most trustworthy and honest.

Jabir bin Abdullah Ansari said:

By God, we didn't encounter even one single person amongst Qadisiya warriors who cared for the hereafter and wanted this world also. We had accused three people that they did not deliver the booty which they had obtained as a trust. Later, on investigation they were proved to be the most outstanding in trustworthiness and asceticism. Those three persons were Talha Ibn Khov-yeld, Omro Ibn Maad Yakrab and Qaes Ibn Al-makshuoh.

Whoever was aware about their past, knew that the effect of Islamic teachings on them were at miracle level.

Tabari wrote a narration with reference to Abu Obeid Anbari, who said: When Muslim army came to Ctesiphon and were transferring the booty to the collection center, a person came with a Jewel box filled with jewels and handed it over to the collector. They opened the box and

said: We have never seen such a thing, whatever we have collected so far, is much less in worth compared to what you have brought in this box. They then asked him: Have you taken any of these? He replied: None. I swear by God, if it wasn't for Him, I would have not brought it, because nobody knew about it. They realized he had great human virtues. They asked his name. He replied: I swear by God that I will never tell you my name to be praised as I don't like to be appreciated. I only praise Almighty God and I am happy if it is accepted. They sent someone to follow him and know him. He was Amer bin Qaes.

A similar event is narrated by Esmat bin Haris, he said: I was among the group who followed the runaways and collected the treasures. I got two donkeys with load and brought them to the booty collector. One donkey had two big sacks; one bag had a statue of a horse with rider sitting on it. Horse was made of gold with a silver saddle and necklace of silver embedded on it ruby and emerald. The rider of the horse was made of silver with a crown covered with jewels. The other sack had a statue of a camel made of silver with litter of gold, emerald and other jewels. Over the camel was the statue of a man made of gold with a crown and a strap tied over his forehead covered with jewels. Nothing was missing from the statues.

At the occasion of coronation of Kasara king, these two statues were placed next to the cylinders which were holding crown.

Salman's servant Soyed narrated: When Ctesiphon was conquered, I found a basket. Salman asked me do you have any food to eat?

I said: My master, there is something in the basket.

Salman said: Bring it. If it was something we could eat, we would quench our hunger, otherwise we will handover it over to the booty collector.

We opened it and found some round buns made from white flour with some pieces of cheese. It was the first time that Arabs saw white-flour bread.

From this narration it is understood, Salman was present in Ctesiphon. Although he had the status of army commander but was so disciplined that he would handover even a food basket to the person in charge of collecting the booty.

Other conquerors of wealthy countries have never shown such discipline, for example Nader Shah Afshar after conquering India possessed for himself whatever he had looted from Delhi and whatever was collected by his army, he took all from them for himself before crossing the river to Iran.

Except the Islamic conquerors among whom Salman Farsi was one told to his servant that if anything other than food was in the basket, we should hand it over to the person in charge and would never think of taking any of the treasures of that rich city.

Salman Farsi instructed the soldiers and warriors at every step, reminded them not to be proud of their strength and cause misery to anybody because the curse of helpless and oppressed is accepted by God soon.

Tabari recorded one more narration from “Kulaj”, who said: I found two heavily loaded mules. I handed over them to the person in charge and didn’t even look, what was in it. The collector used to make a note of everything handed

over to him. He asked us to wait there for him to see what we have brought. So, I took the loads off the mules. One of the mules carried two suitcases, which had king's crowns dismantled in pieces. When assembled it was complete crown, to put on head. The crown was placed on two cylinders, which were also decorated with jewels. The other mule carried two bags filled with gold-woven garments of the king. Most of them were made of silk and gold-woven fabrics with jewels lined up in patterns, covering them all.

Describing another event, he wrote: Zohreh who was in the group, who chased the fugitives, when they reached Nahravan bridge where fugitives had gathered, a mule had fallen in the water. Based on the circumstances, they were being chased by Muslim army but still they all were trying to bring the mule out of water, it made clear that it had something special and valuable.

Later we came to know it carried all the king's jewels, garments, and medals that he used to wear at celebrations and festivals.

Zohreh ordered his people, they pulled the mule out and was taken to the booty collector same moment in the same condition, without bothering to know what it carried.

Not only Saad Waqas praised the conquerors for their trustworthiness but also Caliph Praised in Hijaz.

Person named Mohammad bin Qaes Ajali narrates from his father that when king's sword, belt, gold, and jewels were brought before the Caliph; Omar praised the army for its leadership, saying:

The people who had handed over these treasures are reliable and trustworthy.

Unfortunately, some of our historians instead of paying attention to the Muslim soldiers' honesty and trustworthiness they made fun of them, saying: The Palaces and four-hundred-year-old precious Sassanid family treasures were possessed by Arabs, who could not distinguish camphor from salt and traded gold and silver at the same price.

Since Muslims had reached Iran to propagate their own religion and belief, their aim was different from materialistic things. Nobody had come for Bahar-istan carpet, or king's crown or camphor's warehouse, gold, or silver, to have knowledge about their importance.

### **Did Muslim Arabs wish for crown?**

Ferdowsi, the famous Iranian epic poet, cursed the destiny, said: Our fortune has changed in such a way that crocodile-eating illiterate Arabs wished for the crown and in this way parodied the greatest heroes of history in a very disgusting and offensive manner!

Let us check to see did they really wish for such a thing? Or it is just another slander like many others.

During Islam's victories, a crown was among booties of Mazandaran, the commander of the battle was the head of Mahlab tribe, grandson of Abu Safer who was one of the famous Shia commanders and devotees of Amir-al-Momineen Imam Ali (as). In the presence of army commander, Yazid bin Mahlab asked the army officers: Do you know anybody who would not accept this crown if it was offered to him?

They answered: No

Ibn Mahlab said: But I know, and he send someone after him.

When that person came, Ibn Mahlab, showed the crown to him and said: This crown is yours. He said: I do not need it.

Commander ordered: You should accept it.

He said: I will accept it because you are ordering. He took it and left the place.

Commander said: Somebody should follow him and see what he does with the crown?

They saw, as soon as he left the place, he gave it to a beggar and left.

Commander asked his people to buy it from the beggar and bring it back.

A similar incident was mentioned about Sora-qat bin Malik Jash'ami. During Qadisiya war a trunk filled with gold-woven garments, golden armlets and a crown were sent to Medina. Caliph ordered people to bring Sora-qat bin Malik Jash'ami. He was found near his camels, came to see Caliph.

Caliph asked him: Do you remember when the Prophet (saws) was emigrating from Mecca to Medina, you followed him with bad intentions, and when you saw his miracles, you changed your intentions.

The Prophet (saws) predicted and said to You that you will live long enough to wear the clothes and the armlet of king Parvez. You were amazed and asked: Parvez the son of Hormoz?

Prophet (saws) replied: Yes.

You requested Prophet (saws) to give in writing, and Prophet (saws) asked his companions to do so, and they wrote on a piece of deer skin.

Now this is the Hormoz's son's garment, wear it. As he put it on, people present there recited "Allah-u-Akbar" so loud, Mosque was shaking. Caliph said: Praise to Almighty who dresses up an Arab from Mazlaj tribe in Khosrow Parvez's garments.

Something similar was also narrated about Salman Farsi. It is stated in a tradition that the holy Prophet (saws) informed Salman that you will be crowned with the king's crown.

Salman also placed it over his head for some time because of the Prophet's (saws) promise, but as he knew its destructive effects, placed it on the ground and released himself.

Author of the book "Judgments of great companion Salman Farsi" (Fatawai Sahabi e Kabeer Salman e Farsi) after mentioning the above event wrote: Salman removed it from his head and placed it on the ground and covered his head with his own turban of canvas, intended to say although we are the conquerors, but a servant of God could not afford heavier than canvas.

Golden shoes, jewel-covered hat and belt each cost more than the taxes of many villages, were so heavy for the people that they preferred to drop them down. Making a crown is easy but maintaining it, not to be imposed its burden on people is important. Crowns came to salute the companions of Prophet (saws), but they did not care for crown and preferred their cotton turbans not to invade other's rights.

O, Prophet of God (saws)! you are surrounded by Companions whose turbans are more precious than

crowns of kings. Their clothes are rough, but their limbs to establish justice are smooth and familiar. Their enemies have turned towards them like brothers.

Everybody has his own analyses about the world around him, and observes every event, happening, and things, through the same view and performs analysis. From a fake nationalists' point of view the highest and most important aim of Muslim Arabs was the crown of Iranian king. Since nobody could be blamed for their wishes, and it is also said that people specially youth live with their wishes. Ferdowsi does not allow the Muslim Arabs to even wish for the crown but if we were realistic, we very well know that Muslim Arab army had a much higher aim than the crown of king.

### **Clash of two conflicting ideologies about world**

Sometimes clashes of two powers are caused by two conflicting thinking. When two different views exist, their followers cannot reach a mutual understanding, they will stand certainly against each other and even may lead to dreadful wars.

Islamic army's clash with Sassanid army was the result of two different ideologies. Sassanid's kingdom and Muslim Arabs had extremely different points of views. "Ideology" consists of what and how a person analyses the existence and being. Ideology of every school of thought forms the foundation of that school of thought.

In Sassanid ideology "Aryan race" was the best and of highest status, among them clean, sacred blood belongs to Sassanid rulers, who were chosen by God. They think all bounties and blessings are created for them, the people



are their servants and slaves. They considered themselves gods on earth.

During Sassanid era masses of people had the right to live just like camels to serve the elites. This group had to pay the expenses for the wars, heavy luxurious living expenses of the Ruling upper class.

In their view other nations were from the generation of evil and nothing could be expected from them but ugliness, wickedness, evilness, and hatred. Therefore, they always had a hostile relationship with all the other nations, and felt their prosperity and success was guaranteed only when all their rivals were eliminated.

But humanitarian values in Islamic ideology, their origin and source of the entire human beings is one. Qur'an addressing human beings, says: We created you from a male and a female and divided you into nations to recognize each other but the most respectable among you for Almighty, is the most pious of you.

Therefore, from Islamic teachings all nations considering their lives, all are from the same source and no race is superior. The other fact based on which they could be analyzed is their behavior not blood or race. According to Islam anybody with a better personal behavior is better and more valued and in no other way could they be considered as superior to each other.

From Islamic point of view an Abyssinian black and a Syed from Quraysh, if both are dressed in piety and save themselves from wrongdoing, will be considered equal and will be entitled to receive Islam's equal protection.

In Islam caliph is like other Muslims and his behavior should be as per the Islamic Divine teachings and God's commands. He should be even more concerned with what

he does compared to others due to the position he holds. He should be possessing the basic priority quality of piety to the maximum level possible.

One of the caliphs said to people: Till the day I follow teachings of Almighty and His Prophet (saws) with respect to you, obey me and if you noticed me violating it, then from that movement do not obey me.

In Islam the right to live, freedom and all the natural rights are Preserved for everyone. One of the basic rules of Islam is that the wealth should not be in control of a group of people solely, The holy Qur'an states:

"کی لا یكون دوله بین الاغنيا منکم"

We have done the necessary distributions so that the wealth should not circulate between the rich people only.

Therefore, any system which causes the public wealth to be consumed by a group on their pleasures and luxuries, and common people live in deprivation, poverty and hunger or any other system that causes the wealth to be in the hands of a limited number of people and circulates between them only, is condemned by the Islamic logic, and it is the government's responsibility to stand against it.

For Islamic government fighting against poverty and hunger is of top priority. The most important attempt and pain of the real Islamic leader Imam Ali (as) was to feed the hungry and to create understanding between ruling group and the wealthy groups regarding sufferings of the poor people.

Imam Ali (as) deprived himself from good food, clothing, and comfort, not to forget for a movement the pain of the masses.

Reprimanding 'Uthman Bin Hanif the governor of Basra, Imam Ali (as) explains his government's program: It is not acceptable for me as a ruler to sleep with a full stomach on a soft pillow, when someone in Hijaz or Yemen or anywhere else in the far ends of the Islamic country may sleep hungrily and I may not be sharing his pain or may not be experiencing the same thing.

In Sassanid logic, glories, accessories, luxurious living and fully being-fed were considered glory and honor, but simplicity, poverty and hunger were considered shame and disgrace.

Sassanid were always proud of their luxurious living, considered it an honor, therefore did their best to collect everything possible to raise their luxurious look, and attract everybody's attention and dazzle them.

But Islamic logic is exactly opposite to it, if hunger is considered a shame, it is for the person who sleeps with a full stomach; If a Muslim sleeps on a full stomach when his poor neighbor is hungry, he is out of the Islamic reality.

Life of a Muslim should be simple, without any luxuries and formalities. From Islamic point of view a luxurious life especially when there are Poor and hungry people in the world, is equal to infidelity.

So, Islamic world view is completely contradictory to the Sassanid thinking. What was considered honor and glory by Sassanid's was a matter of shame for Muslims. What was considered as a glory for Muslims, from Sassanid point of view was savagery and vile. Every person analyses the incident taking place in this world based on their own ideologies and teachings.

Therefore, it is possible that if someone looks at the happenings from the Sassanid framework of beliefs and analyses everything from their standards, will surely condemn the Muslim's actions and behavior in Qadisiya, Nahavand, and Ctesiphon wars.

The negative nationalists after fourteen centuries still look at everything from the same limited Sassanid point of views. As commented by a scholar, still the self-admiring curse of the proud lieutenant general to the victorious Arabs as camel-milk drinking and crocodile-eating Arabs even after failed ideologies of Rostam and succeeded ideologies of Arabs; they are repeated in a very revengeful and mean manner.

One of the negative fanatical nationalists wrote: Actually, the destruction and damage, Arabs imposed on Iran will bereave any thoughtful logical person. Destroying the famous carpet entitled "Bahar e Kasara" which was looted from the hall of Anu-Shira-Van's White Palace in Ctesiphon was something that will stain the pages of Islamic history forever.

Another writer added: The savage Arabs that knew nothing about art cut such a beautiful carpet into pieces over the night and sold it to each other and this kind of barbarism was never seen among vandals, Siccans, Mongols, Afghans, Turks, or Macedonians. This savage behavior is specifically seen in non-ingenious Arabs who showed all their art in barbarism.

But if everything is analyzed through a realistic view, at universal scale, it is obvious that what they have

mentioned is based on fake ethnical feelings and not intellect and logic.

Tabari narrates about the carpet, saying: On the day of Ctesiphon's conquest the Kasara carpet was captured by Muslims. It was spread in the terrace and because it was too heavy, the fugitives could not take it along with them. The extraordinary carpet was woven with silk, gold, silver, and jewels. They had woven this carpet for winters when there were no flowers and greeneries and whenever they wanted to drink wine, they placed everything on this carpet which was a garden on its own. This carpet was ninety feet by ninety feet, which is roughly an acre in area.

This carpet which was named "Qatif" by Arabs (meaning flowers or flowers and plants or garden or a fruit place filled with fruit) was sent to Medina for the Caliph to do whatever he feels appropriate with it. Caliph Omar gathered people, praised Almighty God, and consulted the people to know their decision. The companions said: Muslims have sent this carpet for you. You must decide.

Although Caliph also was not uninterested to associate it to Caliphate position, meanwhile Imam Ali (as) who was more familiar with the reality of Islam said:

Why do you exchange your knowledge of ignorance and certainty to doubt? For you from this materialistic world will remain, what you have donated for God, have solved the problem, have worn, used, eaten, or have destroyed.

If you keep it as it is, tomorrow someone will appear and would feel that it was his right, and he deserves it. It will lead to mutiny among people.

Amir-al-Momineen Ali (as) relieved the Caliph of his doubts. Islamic leader's guidance alerted Caliph, certified

Imam's honesty, intimacy, sincere advice and ordered the carpet to cut and was divided among people. A piece of it, that was no better than the rest was given to Imam Ali (as) which was sold for twenty-thousand Dirhams.

### **Why did the Arabs cut the carpet into pieces?**

The "Baharestan" (spring carpet) each single piece of which was sold for twenty-thousand Dirhams, if Saad's army while conquering Iran was estimated to be about sixty-thousand, and each received twenty-thousand Dirhams, how much will be the total cost of the carpet? How much annual revenue was spent to make each square yard of this carpet? one of the few things that could be done with this money, were as follows:

1. To keep it as something luxurious or keep it for the Caliph and later his children and grandchildren and descendants could enjoy using it and although according to the Sassanid point of view, it was completely acceptable but according to Islamic point of view it was considered wrong and was in contrast with the equality, democracy, and Islamic piety-based life.

2. Or it could be kept as it was as a saving and backing for the government but of course it is not considered right because:

First, hoarding and keeping something dormant is considered as unjust in Islam.

Second, Islamic government does not need this kind of backing. Muslim's beliefs and trust are the backing of the Islamic government. If Muslims believe in their own government, then whenever government faces financial problems Muslims' wealth belongs to the government, therefore (till Umayyad's era) Muslims did not have Baitul mall treasury. In Islamic government people should be

strong because they are the backing of the Islamic government.

3. Or they release this treasure from hoarding and change it to a more effective and valuable strength which is production and job opportunities which could be done in two ways. First to sell it as a big carpet and use the money in the mentioned ways, at that time there could not be such a buyer and if there was for sure he was like the Sassanid's who had filled his pockets with the money of needy, helpless, and deprived people.

Or they could separate the basic elements of it and divide them into smaller pieces to facilitate its sell, but the best and most logical way was the one, which Caliph Omar decided at the guidance of the Islam's real leader Amir-al-Momineen Ali (as).

As stated by some of the researchers, Imam Ali (as) utilized his share to plant three-thousand date palms and repaired a ruined water canal called Baer e Malik. Watered the date palms till they grew dates, endowed them for two groups, true believers, and needy poor people.

Islam is against hoarding, keeping great amount of capital, gold, jewels dormant and luxurious living, especially when the society is deeply in need of food and money. When Iran was conquered by Muslims more than ninety-eight percent people of Iran and neighboring countries lacked the basic needs of life. In such condition it was against justice and humanism to hoard great amounts of wealth in the hands of a small group. The Muslims freedom fighters used the four-hundred-year-old Sassanid treasures for the welfare of public.

## **Salman Farsi architect of Kufa**

After conquering Ctesiphon, Saad Waqas, sent one-fifth of the war booty as khoums to Medina and divided the rest among the army. The Khoums was transferred through a group of Arabs. In Medina the group spoke much about the virtues of Qadisiya camp. Caliph Omar also spoke a sentence to praise them, sorry to say, that illustrated celibacy, appreciation of nationalism and Arabic racism. Caliph said: These are outstanding Arab personalities and the bright Arabic group.

After meeting these people, Caliph Omar realized their skin color had turned dark and they had lost weight. He wrote to Saad Waqas, why they lost weight and their skin had become dark.

In fact, this type of accusation was to show favor towards the soldiers and fighters. Saad wrote, the reason is the vapors of Tigris River, because their tents are on the banks of the river. Caliph Omar bin Khattab wrote, Arabs can live in the environment where their camels can live. Send Salman Farsi and Huzaifa to find a place of good weather for Army camp, near water but make sure, there shouldn't be bridge or river between me and the camp.

(Caliph emphasized on this fact to make sure, the enemies shouldn't be able to disconnect the link between the Capital and the army camp by removing or capturing the bridge on the river).

Saad was Commander of Qadisiya and Iraq's ruler, he ordered Salman Farsi and Huzaifa to search and find such a place. Salman moved towards the West of Euphrates River and Huzaifa moved towards the East of river to search a better place. Both arrived at the land of Kufa and found it better than other places. There were three



churches of Christians and among them were houses made of reeds and natural canvas and their roofs were covered with wood. They stopped there, performed their prayers, and prayed for their selection to be a suitable place. They reported to Saad; Caliph Omar's order also arrived from Madinah, to act as suggested by Salman Farsi and Huzaifa.

Thus, Kufa was chosen by Salman Farsi and Huzaifa to be the city for the army camp. These two people's choice of finding Kufa for the city and its weather conditions alights their skill and understanding of geographical, weather and temperature related factors, which were impossible to realize without enough knowledge of plants, flowers and herbs' nature and adaptability.

It seems, the layout of Kufa city was also prepared by Salman and the city was built under his supervision. The author of the book "Judgments of great companion Salman Farsi" (Fatawai Sahabi e Kabeer Salman e Farsi), wrote: Salman the commander of Ctesiphon when wanted to draw a simple map of Kufa to transfer the Arab army there, he first located the place for Kufa City Mosque, then located areas in the neighborhood for other services and houses. He wanted people to know that mosque has the priority to other places of a city, as it trains the people, protect them from wrongdoing and sins.

### **Salman Farsi gave news about Ashura**

Salman Farsi on his way to Kufa arrived at the place of Ahl-a-Bayt's martyrs, the place where Prophet Moses (pbuh) received the Divine message when he wanted to step in, he was told:

"فاخلع نعليك انك بالواد المقدس طوى"

(Take off your shoes, you are on the sacred land) This land is Karbala.

Musayyeb ibn Nokhba e Fazari, one of Iraq's commanders, second generation companions of Prophet (saws), who was martyred in Ein-al-Vardah War, which was to take revenge for martyred Imam Hussain's (as) blood. He said: When Salman Farsi came to our country, Iraq (which was for the Kufa city's planning), I along a large crowd went to welcome him respectfully. As we were passing from Karbala Salman asked us the name of that place. We answered: This land is called Karbala. Salman said:

This is the place of my brothers' massacre, here they will put down their luggage, here is their resting place. Here they will kneel their camels forever. Here their sacred blood will be shed on the ground. This is the place where, the best of the Prophet's (saws) family will be martyred.

After Karbala, we reached Haroorah which was the gathering spot of the Nahrawan kharijite. Salman asked for its name. We answered this place is called Haroorah.

He stated: The worst had appeared from here and later the worst will join them.

When we arrived at Kufa, he said:

"هذه قبه الاسلام"

Here is the shrine of Islam.

On that day Salman stated all these facts; it was appropriately the seventeenth Hijri, but Karbala and Ashura incidents took place in the sixty-first Hijri. This piece of news was narrated from the invisible world. Although knowing about the future and telling others about it is difficult but human soul when freed from self-centeredness and narcissism has unbelievable capabilities

and can even predict the future. Mental prediction is a kind of invisible ray available to the human mind and future prediction is a kind of invisible penetration and not only Salman Farsi, but a great number of the Prophet's companions and followers and his holy family members were quite informed about the future through the Divine sources to the last possible extend.

### **Salman Sent martyr to Karbala**

Some of the Kufa's great men said: We were returning to Kufa after performing Pilgrimage along with Zuhair ibn Qian, about the same time coinciding with Imam Hussain's (as) exit from Mecca. As we didn't like to stop at the same spots with Imam Hussain's caravan, to avoid any meetings with him (as), so when they moved, we stopped and when they stopped, we continued our way. One day, somewhere between Hijaz and Iraq we had stopped and were having our meal, unexpectedly Imam Hussain's messenger came to our tent, and conveyed Zuhair, Imam's message that he wanted to meet him.

Everybody was so much amazed on hearing the message that our food dropped off our fingers, we were completely disoriented, Zuhair was also silent.

Zuhair's wife Delhem said: Praise be to Allah! Zuhair, Prophet's (saws) son invited you and you are doubtful about accepting it? What is your problem, go and see what does he say?

Zuhair stood up and left to see Imam Hussain (as). In no time, he returned smiling, happy. His face was shining due to happiness. He ordered, his servant to pitch his tent near Imam's camp and informed his wife, that she was divorced, and was free to go back to her own family or tribe. He said

to his wife I don't want you face suffering because of me, I want to sacrifice my life for Imam (as) fighting against the Caliph Yazid. Then he talked to his friends and said: whoever wants to accompany me can, otherwise this is our farewell.

Then Zuhair continued, talking about an incident. We were in Belanger war, Almighty had granted us victory over enemy of Islam, and we had received war booty. Salman Farsi saw our joy and happiness and asked us: Are you happy with this victory and these pickings? We replied: Yes.

Salman then said: Although this happiness is right but true joy is when you meet the Master of the Prophet-hood youths (as) and fight on his side on that day you will be happier and deeply pleased.

Zuhair spoke these words, did farewell and along with his cousin Salman bin Muzarib, were martyred in Karbala, fighting on the side of Imam Hussain (as).

On that day Salman Farsi told the secret to the Arab leader Zuhair, who saved the secret in his heart, and which paved his way to Karbala.

As stated by the author of book "Judgments of great companion Salman Farsi" (Fatawai Sahabi e Kabeer Salman e Farsi):

Although these invisible sources of news are strange but there are two other strange facts involved. First changing Zuhair's ideology because he was Osmani (follower of Caliph Osman bin Oaf) changed to Alevi (follower of Imam Ali (as)).

Second fact was sacrificing his life, and that was due to the belief they had in honesty and trust in Salman Farsi, his

words penetrated Zuhair's heart like a Divine message and awakened his conscience for Karbala.

## **CHAPTER 10**

### **SALMAN THE RULER OF CTESIPHON**

**Salman Farsi was an outstanding intellectual, an awakened conscience, a socially informed and an Islamic Political scholar.**

#### **Salman Farsi led Islamic preaching during war**

History during 14 to 17 Hijri, recorded Salman Farsi travelled between Ctesiphon and Kufa. In Qadisiya War he was commander of twenty to thirty thousand warriors. He was also in charge of the Islamic preaching and propagating system of the army.

He was in charge for the better performance of the religious orders and Islamic teachings during the war. He had the responsibility to speak to the people they intended to fight and invite them to Islam before start of war at least three times for three days.

He was responsible as a commander to speak to his soldiers before the war, explain them Islamic rules of war and remind them before the war as the Prophet (saws) used to say:

Fight in the name of God which meant, your aim should be to seek Almighty God's pleasure and move on His path. Never betray each other for the booty, never cut a dead enemy's body into pieces (never cut their ears, noses, or other organs), don't break your promises, don't kill the old people and children. Never cut the trees unless you are forced to.

Whenever a Muslim even an ordinary citizen provides shelter to an infidel's life to hear the Divine message, respect his decision. Later if he accepted Islam, he is your

religious brother; otherwise return him to his place and request God for help.

Salman Farsi supervised the Islamic teachings implementation among the army during the wars. He paid full attention for the implementation of Islamic teachings even during serious battle operations and he always remembered that his aim was to reform the human society, propagate humane merits and moralities. He never ignored practicing them even for a moment, during wars the humanist merits and moral basics were strengthened and emphasized. Due to this, the losses people encountered during their way towards Islam were adjusted by practicing and implementing moral values and virtues.

Salman Farsi knew very well that victory or defeat of Islamic forces doesn't depend on more or less number of people. God presents His religion to the people and supports the Islamic army. God helps them with invisible angels' power, provided Muslims should not show weakness in practicing moral or ethical values.

The importance of Salman's act in inviting and propagating was equivalent to the whole army. Army deals with swords, weapons, slaughtering and killing. Swords and weapons are deaf, blind, and dumb energies. Salman Farsi who oversaw inviting and offering guidance was more effective than the Qadisiya swords because if any victories were by arms and swords then at the end dead bodies will be piled up and the defeated nation will be filled with grudge, rancor, hatred, and a sense of revenge, but preaching and guidance will bring people back to life.

Although this position was higher than any other but since it was vulnerable, delicate, and sensitive, it was not included among the incidents or positive acts, therefore victory and defeat were always attributed to the swords, army, and their commanders.

In fact, Islamic Caliphate system had shown intelligence and tastefulness in choosing Salman Farsi as a preacher because Salman was the developer and advisor of Islam's army as well as guidance for the Iranians. He knew the language of Islam as well as the language of Iranians. He was aware of Arab's nature as well as Iranians'. He was Islam's spokesman and of Iranian nation's; therefore, he was the best option to deliver the Divine invitation to the Iranian nation, who were oppressed and were in agony.

Therefore, he had to consider Iranians' expediency and protect his own status among Muslims, also should not spoil self-reputation among people of his nation.

He knew his countrymen very well and should prepare his speech and introduce Islam to Iranians in a way he finds appropriate to avoid any clashes. He should take Islam to an Islamic country without selling Iran to Arabs or letting Iran be looted by Arabs and losing his face among his own people.

Here was the point where Salman had the most difficult duty to deal with, which had the most effective, delicate, and subtle tasks to handle.

Salman was the man of peace, understanding, consideration and war. Where consideration, modesty and flexibility could prevail, he would be man of consideration and logic. If logic does not work, where the gates were



closed to Islam, Salman would hold sword. Therefore, he was seen beside Saad Waqas in Ctesiphon's battle, crossed Tigris River to achieve his goal.

Merits and virtues had gathered in Salman, one day he was seen searching for an appropriate location of Kufa for Army camp. Struggling days and nights to transfer army from Ctesiphon to Kufa.

Another day he was seen as an army consultant talking to Noman bin Maqran, the conqueror of Naha-Vend about conducting a military campaign to Iran.

Salman's political intelligence was so high that he was chosen ruler of Iranian Sassanid capital. He ruled at the vast Iran's capital Ctesiphon on the great Iranian nation, during his old and perfection stage of life. He was the linking chain and source of the Divine messenger-angel and the Aryan race.

He established a perfect Model of Islamic government in Ctesiphon. Salman Farsi in the Eastern capital Ctesiphon (which was capital of seven cities called Tis-Phone) which dominated over half of the globe, performed his duty to offer guidance to Iranian brothers who had suffered due to Arab and Persian wars. He tried to build the damaged facilities. He eliminated the gap between government and people, removed the distance between the victorious nation and the defeated nation.

Salman Farsi was an experienced Islamic politician who won the broken heart of Iranian nation through his humanist behavior and self-intelligence. He relieved from them fear and horror and made them hopeful about their better future. During his ruling period Salman never entered the Palace. He rented a shop to establish his office

and court in the central market of Ctesiphon, the heart of society. He ruled and did judgements from there.

When Salman came to Ctesiphon as governor, sat in the shadow of a shop's wall near the mosque. People invited him to stay in White Palace he did not accept. They offered him a new house to be built, he refused. A farmer came and said: I have built a house which will be appropriate for you. Salman asked the farmer to describe the house. The farmer said: If you stand straight your head will strike to the ceiling and when you lie down to sleep, your head and feet will touch the walls. Salman among all those mansions and palaces chose this room and lived there.

It is narrated, once this room was on fire, Salman picked his Qur'an, sword, and the few items he had and saved himself and belongings from the flames. He said: This way light-burdened people are saved on the Day of Judgement.

Once Tigris River overflowed, most of houses in Ctesiphon were flooded, when water reached close to his office, he collected his carpet which was a sheepskin, his walking stick, inkpot and moved to a high place. Addressing people said: This way light-burdened people are saved on the Day of Judgment and accomplish salvation. He recited a few lines of poetry to warn people about their attachment to the materialistic life and appreciated them to be prepared for leaving this material world.

Salman's government was the continuation of the Prophet's (saws) government, and like his Master Imam Ali's (as) government. Salman did not stay at the White Palace and did not put the crowns on his head, he was

satisfied with his own cotton turban, and practically proved that a responsible person can hardly bear the burden of a coarse cotton turban. As Salman put down the crown on earth, lift an imposed burden off the shoulders of the people. With his simple living, put down on earth the heavy expenses of luxurious lifestyle. Salman Farsi removed the rivalries of golden hats, shoes, gem-covered belts and other luxurious items, relieved people from this kind of bindings and showed them the way to fight with luxuries and overspendings.

Salman Farsi instead of Kasara's crown put another crown on his head which was prophet's (saws) turban. Prophet (saws) said, our turbans are our crowns. Salman knew that golden shoes, gem-covered hats, and belts each of which were equivalent to the tax of many villages. Luxurious palaces filled with shiny unnecessary stuff each of which costed many cities' revenues, which were all burdened on ordinary citizens and should be lifted from their shoulders.

### **Salman Farsi exemplified simplicity**

Salman was aware during Sassanid period everything was evaluated based on wealth, money, and financial values. Luxurious lifestyles were considered sign of superiority and selfish people were proud of it. Simple life without lavish show was considered low and mean. He changed those criterions and replaced them with Islamic values. He does not explain simplicity and freedom to the people and doesn't obsess them with deceiving slogans but showed simple living by his living.

Salman had stepped into a society which had serious social classifications and division. The dominant ruling group and

the first circle people had everything best in plenty, but common people and masses were deprived of basic needs. If Salman was not the governor, even then as a pious and religious person he could not accept people who were not superior to him eat, drink, dress and laugh without caring for others, and he could not remain as an observer, doing nothing!!

When the society is divided into two classes, wealthy and deprived, a God-fearing man feels responsible. First step he would take as per the recommendation of Imam Ali (as) to change the existing situation of the cruel oppressor's overeating and the poor deprived person's hunger. This is the Almighty's agreement with the intellectuals.

The second step would be to sacrifice and share whatever he has with the deprived one to help and improve their living conditions.

Therefore, Salman sacrificed and reduced his household stuff and comfort to the least possible. The history has recorded the total belongings of Salman Farsi as follows: Inkpot, pen, sword, Qur'an, walking stick, one laundry bucket, one bowl and a clay pot. He slept on his cloak half under and half over him and his carpet was a sheep skin.

His salary was five thousand Dirhams per year from the Islamic treasury, which he used to distribute among needy people and for his own expenses wove baskets.

It is mentioned that he wove baskets and sold each for three Dirhams. One Dirham he spent to buy the next baskets' material, one Dirham for his living and one Dirham he used to give as charity to a poor person.

### **Comforting wounds**

Salman Farsi observed the destruction was so much that it could not be repaired, since all ways to fulfill needy people's requirements were blocked. He adopted the only possible way to relieve their pain by sympathizing and sharing their pain.

When poor and deprived masses focus their eyes on the religious leaders, sympathizing and sharing their pain would be of great importance. Imam Ali (as) lived most ascetic life during his ruling period. He stated:

Almighty has made it obligatory on the honest leaders to lower their living standard to match with the living of the weakest groups of the society, to reduce their sufferings and poverty-based problems.

Imam Ali (as) mentioned: Should I convince myself with the title of Amir-al-Momineen, and shouldn't share the hardships with them? or in their poor living shouldn't be their Imam and leader?

How it would be possible that I get indulged satisfying my desires towards choosing the best types of food while someone in Hijaz, Yemen or another far end of Islamic country was starving or slept hungry and I have not shared his pain and have not sympathized with him.

People who couldn't understand the philosophy of Salman Farsi told him: Don't limit yourself so much.

He explained: I would like to live on my own efforts. Sometimes he used to cook meat, but never ate it alone, always invited some poor people to eat with him.

### **Why did Salman not go to the White Palace?**

When Salman entered Ctesiphon people rushed to welcome him, they asked him: Will you stay at the White Palace?

He said: No. I will stay in the bazaar (heart of society), to be available to everybody, whenever people need to see me for any reason.

This action of Salman Farsi was so different from others. He did not stay at the ready, furnished, luxurious Palace, but preferred a little shop. Muawiya, following the Roman Emperors, built a green palace with all luxurious formalities for himself. In the name of Islam arranged guards and escorts for himself. He sat on a stage and others sat lower than him and like Romans, wore silk and fur clothes.

Salman stayed in the city market to be available to everyone and never closed his door on anybody. His colleague Saad Waqas built a palace in Kufa, Qasr e Dar-al-Amara (Governor office), Islamic commanders and worries who were still true believers named it Palace of Crazy (Qasr e Khabbal).

When Master of pious Ali (as) entered Kufa, he was asked: Will you stay at Dar-al-Amara Palace? He said: Qasr e Khabbal?

Islamic writer Naser ibn Mazahim said, do not call it the Dar-al-Amara Palace, call it the khabbal Palace. khabbal is the condition when body cannot keep its balance like a drunken person.

It is understood, any kind of residence, house, bed, garments, hats, or any luxurious thing which causes stress for senses or thoughts, was not acceptable for Islamic ruler to stay there or use it. Entering an environment which arouses pride and vanity was considered the same and staying in grand palaces and wearing crown, garments of

kings will have the same effect and it was Islamic rulers' duty to keep normal mental and moral balance.

That is why when Salman was offered to stay at the White Palace he refused. After the prayer he sat under the shadow of a wall, for a shop to be arranged for him. Later Huzaifa bin Yamen who was the governor before him insisted and built for him a single-room house, in size like the Prophet's rooms which are mentioned in Qur'an as "Hujarat".

Dar-al-Amara or khabbal Palace didn't have a positive image in people's view. One day in Kufa, Saad Waqas was informed that someone has arrived from Medina on Camel. He got off his camel and ordered people to gather logs and twigs. He dumped them at the entrance of Dar-al-Amara and burnt the entrance gate. When Saad came out of the building, saw Mohammed bin Muslimah. Saad realized he was on a mission from Medina, so said nothing. Saad didn't question him, just requested him to enter the palace to be served. Ibn Muslimah didn't accept his request, soon after the gate was burnt, he returned to Medina.

The objection for Dar-al-Amara was that door was closed on people, people could not see the governor. The residents of Dar-al-Amara knew nothing about the citizens conditions, there was no communication between them which was the source of many dangers to take place.

### **Salman Farsi dwelt in people's hearts**

When Salman entered Ctesiphon, he didn't go to the Palace, nor did he ask for guards or watchmen for his protection. He stayed in the bazaar to be in contact with

people. His presence among people gave him the chance to sympathize with them. Perfect security was created in the city, it was announced that people can leave their home's door and shops open because on Salman's command, the dogs were watching.

Although Ctesiphon's people saw themselves destroyed by Islam's arrival and fall of White Palace. Normally such people would be ready for a revolt but Salman's humanist and Islamic behavior, whose government was model of Islamic Government, filled their hearts with faith and they accepted Islam's invitation.

Fortunately, this fact was not so unpopular that only we are claiming it, but the reality is that it was even mentioned in the book called "Two centuries silence".

Book mentioned: Those Arabs who occupied the seat of the glorious Sassanid kings and their border guards were ordinary people without any bad intentions, just following Divine Dominion. Their Caliph who lived in Medina had nothing of the royal luxuries and entertainments which other kings had, he lived like all other people. The ones who entered the occupied places on Caliph's behalf to replace the Sassanid kings and border guards also lived a simple ascetical or an army life. Salman Farsi who was later appointed as the governor of Ctesiphon by Caliph Omar ate barley bread and wore woolen clothes.

Salman cried at his deathbed mentioning, in the world hereafter only light-burdened people will succeed and how will he be spared with so many materialistic items. The materialistic items Salman possessed were inkpot, pen, sword, Qur'an, walking stick, one laundry bucket, one bowl



and a clay pot. He slept on his cloak half under and half over him and his carpet was a sheep skin.

The simplicity both in the army and the ascetical leaders were amazing in the eyes of the people. It was valuable and appreciated by people who had to pay heavy taxes for the luxurious and glorious living of the Sassanid rulers. At the time when Iranian people worshipped their kings like their gods and were scared to face them, even if visited them covered their faces as was the custom in their fire temples. Simple hearted wild-looking Arabs lived in a very simple way with their Prophet's (saws) Caliphs who were their rulers (Amir).

Caliph sat with them in the mosque, consulted with people and spoke with them. They even spoke over his words or even sometimes disagreed with him. This simple easy communication was deeply appreciated by those who were fed up with their own ruling system. Iranian were amused by Arabs and their new religion.

They were always loyal to Islam; it was never heard that in any of Salman's ruling areas there was a rebellion, or anybody was against the damage or destruction caused to the Palace or the Terrace.

During the time when Salman Farsi was Ctesiphon governor there wasn't a slightest change in his mentality or behavior. He used to sit in front of everybody in bazaar and wove his baskets to earn for his simple living. His clothes were simple, short above his knees and he lived so simple without any show that nobody could realize that he was the governor.

It is narrated that once two people met Salman Farsi, greeted him, and asked him: Are you Salman Farsi?

He replied: Yes.

They asked him: Are you Prophet's friend?

He replied: I don't know.

On hearing his reply, they were doubtful and told each other: May be this man is not the famous Salman.

He then replied: I am the one you are looking for; I have seen the holy Prophet and I have sat with him, but somebody could be his friend that enters heaven with him. Now tell me what you want?

They replied: We are here from Syria on behalf of our religious brother.

Salman asked: Who is he?

They said: Abu Dadra.

Salman said: Where is the gift, he has sent me? They replied: He hasn't sent you gift!

Salman said: Dare Almighty, give me his gift and the consignment he has left in your trust. Anybody that has come to me on his behalf has brought me a gift.

They said: Don't put a burden on our shoulders. We will give you whatever you want from our own property.

Salman said: I don't want anything from you, just give me his gift.

They said: He hasn't given us anything. He just told us there is a man that whenever our holy Prophet was with him, didn't receive anybody else and if you went to him convey my regards and say Salam to him.

Here Salman said: What did you think I was asking for then? Is there a gift better than Salam? Salam is a blessed gift from the Almighty.

### **Salman Farsi was a blessing for people**

In protecting people Salman was more effective than the victorious swords. Swords of conquerors of Iran opened the gates of Iran but person like Salman Farsi ruled the country and tamed hearts of people of Iran towards Islam. If activities behind the warfront were like Salman's, the people of the newly conquered cities will be optimistic to the government of conquerors. Importance of these activities was not less than the work of conquerors and sacrifices of victorious army.

Protecting country and people behind the warfront is more difficult and valuable. A famous saying tells acquiring a country is difficult but it more difficult to control (maintain) a country.

Certainly, Prophets' companion's role, like Salman Farsi and other pious companions, in protecting people and their beliefs, providing satisfaction about their ideologies for the people of newly conquered country and maintaining the whole country successfully was no less effective than the victorious army.

Salman Farsi was a spiritual model of "Blessing for the Universe " (Rahmatul Aalameen- Prophet Mohammad saws). His government was government of love and kindness for everyone. He was kind to both friends and enemies.

It is narrated that Huzaifa was describing an event about hypocrites whom holy Prophet (saws) had cursed. He said Salman Farsi was also witness of that event. When Salman was asked about it, he neither confirmed nor denied Huzaifa's claim. Salman said: Huzaifa knows better what he

was talking about. When Huzaifa was told about Salman's reaction, he was disappointed, went to complain Salman about his reaction.

Huzaifa asked Salman: Why did you devalue my words? Salman replied: Huzaifa don't you remember what our holy Prophet (saws) said in one of his sermons? He said: Oh Almighty! I am a human being having content and grudge, if I have ever cursed anybody while being in aggression change it to blessings. (This tradition is made by enemies of Prophet – Not true from Shia believes- Translator)  
Huzaifa what you are doing leads to personal love and grudge. Stop it, if not I will write to Caliph Omar.

Salman Farsi was the symbol of love and kindness, and his government was based on blessings. He respected everything and everybody. He never thought of revenge, hated revenge-seekers and resentful people. He was trained in the blessed school of Prophet of Islam. He remembered the day Mecca was conquered, he had heard Prophet's declaration: Today is the day to love, day of blessing, not the day for taking revenge.

He had said these words about the people who had done everything possible to torture him along with other Muslims and had turned the city to an infidelity and corruption center.

He freed and forgave everybody even the murderer of Hamzah, his own uncle. The woman who had cut his uncle's stomach open and had made a necklace out of his liver was also forgiven.

Salman knew very well the base of the Prophet's policies was on love and kindness. He with this great miracle power unlocked the strong forts of hearts and made obedient

Mecca's idol-worshippers, whose hearts were harder than stone.

## **An awakening warning**

### **Amir-al-Momineen Ali's (as) letter to Salman:**

Nahjul Balagha's commentators believed, Amir-al-Momineen had written this letter before his Caliphate and from the text it is understood that it was written to Salman Farsi when he was governor of Ctesiphon.

People who achieve a position and status are usually deceived by the materialistic glows and possessions, but not Salman Farsi. In the letter Imam Ali (as) warned Salman to despise at the worldly possessions and never be slave to worldly status.

In that brief letter, Imam Ali (as) had mentioned a great ethical and humanitarian rule which must be practiced by every human being to avoid being deceived by the look and glow of the world which may finally lead them to disaster.

### **Content of the letter:**

After praising Almighty and conveying regards to His prophet (saws) he wrote reality of this world is like a snake, its appearance is attractive, and its poison is lethal. Therefore, stay away from anything that makes you delight in this world because very little of it will remain with you which means stay away from the worldly possessions because you won't take more than a shroud for your final journey.

Keep away its sorrows and don't feel sorry for this world because you will finally bid farewell to this world. Whenever there was increase in interest in your worldly attachments, be more concerned as this world will pull you

down towards difficulties. Whenever anybody was satisfied of his attachments to the world, will go through fears and difficulties.

It was predictable that this alarm will light up the bright soul of Salman Farsi even more than before. Salman at his ruling period always considered himself weak and little. He believed Divine trust handed over to him status and power for a temporary period. He always had a kind of fear in the depth of his heart due to his responsibilities not to be deceived by the quick passing of worldly status. He feared for his pious soul to be stained by this vein life's pollutants.

## **Salman governor of Justice**

### **Model Islamic government**

Salman's politics in running government was true Islamic politics. His governing policies sources were teachings and ideologies of Islam. His politics was truth, honesty, and justice. His glorious history of honor during his rule as governor illustrates his true Islamic teachings-based principle's application. In Salman's politics there was no trace of deceiving, misleading or tricking of the common people, and misuse of Islamic treasury (Bait-al-mal).

If we desire to know about Salman's government's criteria and its status, we should analyze it with the basic Islamic standards and compare with holy Prophet's (saws) and Salman's Master Imam Ali's (as) governments, as he was trained and was brought up in that institution.

Salman narrated from the holy prophet (saws) that: Anybody who administers seven Muslims and doesn't treat them with justice, his treatment and behavior are not like

mine, then on the Day of Judgment he will face Almighty's wrath.

Salman during his rule in Ctesiphon, the capital of Sassanid kingdom, succeeded being the model Islamic governor and maintained practice of justice everywhere. His policies (in brief) were:

1. He avoided to stay in the White Palace and its Terrace to bring a basic change in the governing system.
2. Royal Crown, golden shoes, gem-covered belt, and all other luxurious stuff were left on the ground. He lived a simple life not to impose the governor's luxurious livings heavy expenses' burden on the people or Bait-al-mal. Public money should be used for real necessities.
3. He was more in contact with people and he himself visited them not to be ignorant of their lives.
4. He stayed at the market to be available and be in touch with the society's activities.
5. He spent the country's income in construction projects to improve the welfare and comfort for the people. He added his salary to it and distributed among people to show practically that he was there to serve people. A true ruler's duty is to be trustworthy and protect people's rights.
6. He received the great Islamic teachings from its main source (holy Prophet and Ahl-al-Bayt) and transferred it to people with kindness, honesty, and sincerity. He proved that the Policy of Islam is to train and brought up human beings.
7. He himself worked skillfully to be financially independent and made people realize the importance of working and being skillful in any field.

Salman Farsi started to perform these duties when the Sassanid civilization had not only lost its military power to Arabs but also lacked power to defend their social, ethical and motivation activities. The masses of people not only felt no resistance against the gravity of Islam, but in it they found the same for which they waited for centuries. Therefore, they were very alert and sensitive to learn teachings of the new religion from the victorious nation.

Due to the justice of Ctesiphon's new governor, they saw the best model of Islamic government in practice. Sassanid torchers' victims accepted his invitation whole-heartedly.

### **Caliph Omar's objection to Salman Farsi**

Instead of encouraging Salman Farsi and introducing him to the world as the model governor, Caliph Omar objected him. He wrote why don't you make those non-Arabs (Ajams) believe that Islamic government is great and glorious? Why are you devaluing and lowering the Islamic government's strength and glory in Iranian's eyes?

As stated by the author of "The great companion's religious verdicts" (Fatawa-e Sahabi e Kabeer):

Caliph Omar wanted to express Arabs' strength and glory, not of Islam's. Salman always cared about soul of Islam and its spirituality and not about Arabs. Salman was Muslim first and then an Iranian. Omar was an Arab first and then Muslim. Salman was a pure Iranian and a pure Muslim, his link was so direct and strong with Islam that Iran's link with him was the linking chain of Iran with pure Islam without any smudges. Without any influence of Caliph Omar or the system but directly with Islam and its main source. Iran's relationship with Islam was stronger than its relationship



was with the Caliphate. Salman supporting the justice and Islam, rewarded Iran and didn't accept Omar's suggestion. Considering Omar's influence on his governors, Salman's reply to Omar bin Khattab, the second Caliph is of great importance.

Caliph Omar's letter to Salman is not available, but from Salman's reply it was understood, Omar wanted to know few facts and had objections to some other:

1. He had demanded the previous governor Huzaifa bin Yamen to be interrogated for the work he did during his period and informs the Caliph about it.
2. He had criticized Salman for his basket-weaving and eating barley bread.
3. He had objected to Salman for distributing his salary among poor people.
4. He had objected Salman thinking he was lowering and degrading Islam's glory in the eyes of Iranian.
5. He had objected since he was getting familiar with non-Arab Muslims and accepting them in his meetings.

These objections showed the fact that the post of Caliphate was deviated from the Islamic policies. Islamic policies were changed to dangerous politics of justifying philosophy to serve the tyrannical dictatorship. Which resulted prophet-hood and leadership into kingdom.

### **Salman Farsi caliphate assessment scale**

The issue which made Caliph Omar constantly preoccupied about himself was the same for which Salman Farsi sometimes used to criticize him about. Caliph Omar not to go through such conditions, usually used to refer to prophet's (saws) companions and used to ask them about

his own behavior. He insisted the companions to let him know whether his behavior was like a king or like Prophet's Caliph. He had asked Salman the same question over and over.

Tabari narrates:

Salman established the scale and referred it to Caliph. Salman said: If you collect taxes one Dirham less or more from the Muslim lands and spend it in a way other than the right one than you are a king not a Caliph, Omar cried over this.

According to Salman's assessment, if Caliph Omar's government takes one Dirham unjustly or uses it in wrong way, he was away from the Prophet's Caliphate.

Was there any Caliphate assessing scale so sensitive in evaluating it, meticulously enough to consider even a single Dirham? Those days Muslims were so aware and politically mature about Islamic teachings that they looked after the Caliph and observed his every movement, and sometimes even criticized him. Caliph also tried his best to show his sincerity, achieve people's confidence and remain Caliph not king.

One day in the Mosque Caliph Omar asked Salman, Talha, Zober and Kab-al-Akhbar about the differences between Caliph and a king. Talha and Zober said that they didn't know. Salman Farsi said: I know.

Caliph is one who:

1. Treats the people with justice.
2. Distributes Bait al Mal among people equally.
3. Is kind to people like a guardian to his family.
4. His treatment and justice are based on Qur'an.

After this event Caliph Omar in one of his speeches said: People I am not a king to control you and make you obey me by force. I am just a person like you, my relationship with you and with your belongings is the same as an orphan's guardian with orphan and his belongings.

Gazali in the book "Mustazhari" wrote: Second Caliph Omar had only two garments. One to wear in house and the other for meetings and outside. When he placed butter and meat together for their meal, Salman criticized him.

Author of the book "Adab-al-Harb- wa- Shuja'at" Mubarak Shah, who died in 602 Hijra, wrote: Caliph Omar wrote a letter to Salman Farsi, invited him to pay a visit, wanted to meet him. Salman came to Medina; Omar was informed about it. Caliph along his companions went to see Salman. They greeted each other, Omar asked him: Have you ever received anything about me which was considered unpleasant. Salman answered: No. I haven't.

Omar gave him oath and insisted Salman to say whatever he had heard about him. Salman replied: I have heard you have two different types of food for meals, and you have two garments, one for the house and the other for outside.

Omar asked: Anything other than this? Salman replied: No. Omar said: I accept what you have just announced. I won't do that again. I will lead a frugal life not to be gossiped about.

It all showed how strictly and seriously Salman Farsi and the Prophet's companions observed the Caliph's activities. Whenever they noticed a fault, they objected seriously. Caliph himself preferred to know all his deviations to be reminded. There were many similar cases throughout the history.

## **Deviation in Islamic government**

Caliph after victories saw himself in the peaks of power, little by little deviated from his path and from his letter to Salman Farsi criticizing him for his actions, is understood that Caliphate had changed to kingdom, which was the result of his Arabic racism not the Islamic spirit.

Always Salman felt responsible to warn him and open his eyes to his deviation. Salman's reply to Caliph Omar at his peak of popularity, when people due to Caliph's status were frightened to tell the truth, shows the courage and bravery of great noble Islamic personality of Salman Farsi.

This letter was not recorded in the official court historians' books, and it was not their first betrayal towards Salman but there were many more similar cases. This letter was mentioned by Shiite historians and traditionalists.

Allama Majlesi who translated this letter to Persian, wrote: This letter was copied by "Shaikh Ahmad Abi Talib" in the book "Ehtijaj". Caliph Omar appointed Salman the governor of Ctesiphon, replacing Huzaiifa bin Yemen. Salman Farsi after consulting his Master Imam Ali (as) accepted it and set off for Ctesiphon.

Caliph Omar wrote a letter to Salman Farsi, and he replied to Caliph as follows:

In the name of Allah, the beneficial, the merciful. This letter is from Salman who was freed from slavery by the holy Prophet (saws) to Omar bin Khattab. I received a letter from you in which you had criticized and objected me. Reminded me that you were the one who had sent me to Ctesiphon as governor and ordered me to interrogate the previous governor Huzaiifa, investigate his behavior step by

step, the result of his ruling and inform you about everything good and bad, while God has forbidden me from such thing in his flawless book, (translation of the verse):

“For you who have true faith, avoid most of your thoughts because some of them are sin and don’t investigate and don’t look for each other’s faults and don’t backbite each other. Do you like anyone of you to eat his own brother’s flesh when he is dead?! You consider it horrible and impossible”.

I will not commit a sinful act to fulfill your demands by investigating about Huzaifa.

You reminded me that I weave baskets and eat barley bread, but these are not what a true believer should be criticized for. Omar, I swear to Almighty God that living on barley bread, basket weaving and feeling needless of extra foods and drinks is considered better and more pleasant near Almighty and is also closer to piety than occupying other believers’ rights and claiming for, which does not belong to me. I saw our holy Prophet (saws) whenever he ate barley bread, he felt happy and never disliked it.

You had mentioned that whatever I receive I distribute it among people, yes, I have sent it all in advance for the day I will be in need.

O Omar, I swear to my Dear God that food is delicious as far as it is not swallowed. As soon as it is swallowed and passes through our throat it doesn’t make any difference if it was wheat and lamb chops or bran or dried barley bread.

You wrote, I illustrated the Divine system of the Almighty weak and undervalued my living status like a worker. You

wrote Ctesiphon's people don't know that I am their governor and ruler, so, they are using me as a bridge and passing on me and have left their burdens on my shoulders. You wrote, these types of activities are not appropriated for an Islamic governor and leads to the ineffectiveness of the Divine religion.

You know and be aware! humiliating in Almighty's obedience is much better for me than being great and indulged in sin.

You know well that the holy Prophet (saws) always emphasized being close and intimate to people. He was always close to people and people also received him warmly, sat next to him. He with his Prophet-hood status acted as one of them.

Our Prophet (saws) lived on simple food and wore harsh clothes. All people, Quraish, Arabs, whites and blacks were equal to him in religion. I witness, I heard the holy Prophet (saws), saying:

Anybody, who takes care of seven Muslims after me and doesn't treat them justly, will face Almighty's wrath on him.

O Omar, I wish I could survive Ctesiphon's governorship safely and as you mentioned, by demeaning myself, serving in favor of Islam and Muslims. Omar, so how will be the person's situation who took the responsibility of the whole Islamic nation after the holy Prophet (saws)?

I heard Almighty mentioned: This is the house of hereafter for those who don't intend to cause rebellion on earth and don't cause sedition. The ultimate salvation will be for the pious people.

Remember I haven't come to this place without any reason. I am here to manage people of this country as per

the policies and to execute Divine orders for the people in the same way as my Great Guide has guided me. Therefore, I will continue as he showed me. Political policies towards people would be the same as his. I know if God wanted welfare for this nation and had decided successes and blessings for this nation, would have arranged and supervised by the hands of the most pious and most learned. If this nation feared disobeying God, would follow His prophet's order and would have known the truth, they wouldn't have nominated you Amir-al-Momineen.

Whatever you want to decide about me do it, it will be about worldly matters. So don't be proud of yourself and remember that you will pay back for your injustices both in this world and in Here- after. Very soon You will be questioned for what you have sent in advance and whatever will be added from now onwards. Praises be to the Almighty only.

It is clear, Salman had realized from Caliph Omar's letter that he was proud of Arab race and didn't consider Iranian equal to Arab race. Although Islamic justice considered everyone equal, but the wrong politics, non-Islamic policy of Arab race superiority called Arab supremacy, its foundation was laid at that time. Although this deviation was not noticeable at that time, but Salman's sharp vision saw it clearly and was deeply worried about the future of Islam.

Salman like Imam Ali (as) observed the danger very near, which made him restless. This letter was an alarm bell, rang by Salman Farsi.

### **Salman's spiritual role in Ctesiphon**

Salman knew Iranian's pains very well. Before Islamic army and Qur'anic messages entered Iran, Iranians had news from the other side of rivers about Islam's army, Prophet's companions, and army commander's relations with common people.

Iran where generations were deprived, from entering the Palaces, standing in front of the king, or speaking to him, or to cook in their houses type of the foods consumed by king. Iranians lived in a system where some noble men and their descendants were allowed to stand at three steps Infront of the king, some at a distance of five and some at seven steps. Some were allowed to sit, and some had to stand only. All with the set distances, every family in their classified social block, every individual in a closed frame of social status was bounded eternally. They were all bounded in their racial, social, and hereditary frames.

Salman was aware of Iranian sufferings, he was an Iranian and like any other Iranian knew, government in Iran means imposing a series of limitations and bindings. Sponsoring organizations were working against people's basic rights, lives, and freedom of speech. Most of the people's duty was to work, suffer, starve, and be deprived from basic rights, to fill the kings' treasuries and let them enjoy their legendary nights in their sky-high Palaces.

Salman knew what they expect from the Islamic government. They want a government that paves the ways for complete freedom and breaks all the chains and anti-human restrictions.

They expect a government to come to existence in which the Caliph cannot receive a higher portion compared to



others and people won't be worried about the fact that their rulers have taken more from the treasury for themselves or for their family.

So, Iranians suffered from two facts, tyrannical government, and social discrimination. Due to these two factors, they were attracted towards Islam: first a fair and just government and the other social justice. They expected Islam to solve these two problems for them.

Salman Farsi knew, if people of Iran wanted for their governments to have luxuries, formalities, boasting over their achievements and belongings by misusing the public funds, Sassanids were the best. They fulfilled their desires, lacked nothing in those issues. They had exceeded it all and if that was what Iranians had asked for, then why had they gone through so much pain and trouble, all through history?

Masses of Iranians suffered, lived deprived life throughout the history and wished for the compensation for all these to be relieved from their sufferings. In Islam's message they found freedom, relief from all bindings for which they throughout centuries had shed tears and given blood. They felt the thirst of those for centuries.

As stated by the author of the book "A preface to leadership" (Deba-che-ee-br-Rahbari): Islam promised them a relief from the classified Sassanid hell, Islam was the treatment for their broken hearts, a fluent tongue for their sealed lips, a loud shuttering noise for the defeated oppressed hearts, a poem singing glad tidings of breaking of chains of centuries and epic of all masses for people's

freedom. It was the time for the public poets to write about the unsaid, unwritten, and unheard poems of the deprived social groups rather than writing Shah-namas, king- namas and Beggar-namas, and close the books of disgrace forever! Islam was the big hope for the deprived suffered nations.

Iranian in their first encounter with Islam's army and in Salman's government in Ctesiphon didn't experience any deceiving slogan or slogans superficially beautiful but baseless internally. Holy Prophet (saws) had announced many times that he was a human being like us, or that there was no difference between a black Abyssinians and a Quraysh's syed, apart from their piety and belief in God. In addition to that during Salman's ruling period, Iranian observed model Islamic government in Ctesiphon much simpler than what they wanted and had wished for. For Iranians who had heard for centuries the cries of "get away" and "close your eyes", whenever the king used to move through their city, this disgrace of alienation had penetrated deeply in their souls. While the highest social group who considered the kings as earthly gods, kneel before them, and place their foreheads on the ground. On seeing their equals, with this simplicity and lack of luxuries and formalities, being treated equally and feeling free to mix with everyone, all this seemed to be a legend.

One of the most sensitive moments of Salman's ruling period was when a stranger came from Syria and did not know Salman, was exhausted due to the burden of hay he was carrying. When he saw Salman said: Oh, servant of God, carry my luggage. (It is understood Salman's appearance resembled a worker)

Without any hesitation or the slightest defensive action on his face or appearance, willingly Salman carried the stranger's luggage towards his destination.

On their way, people who knew Salman respected him and admonished the stranger.

On their way they met a group of people, Salman greeted them the people showed their respect bowed their heads and replied: Greetings to Amir! Greetings to Amir!

The stranger was confused and was thinking: Which Amir do they mean?

He was even more disappointed when he saw some of them quickly rushed to get the luggage from him. They asked the man: Don't you know that this man is our governor? The Syrian passenger was ashamed and said: I didn't know him and apologized and wanted to carry his luggage himself, Salman told him: I will handover it to you only when we reached at our destination.

This incident was an example of Salman's simplicity, informality, humbleness, and modesty, who successfully managed the Islamic government in Sassanid kings' capital, which was like a dream and legend for Iranians?

It was strange, Caliph Omar had never paid enough attention to Salman's spiritual role in the early days of Islam in Ctesiphon, as he deserved it.

### **Salman's policies were based on management and guidance of society**

The important factors involved in sociology are the leadership, guidance and governing of people. There are only two philosophies, ideologies, and point of views, for all regimes of different shapes of political views:

**one:** Society's management

**Second:** Society's guidance

Although these two points of views appear similar at the beginning and their differences are not very obvious, but they are the results of two different ideologies.

**Aim of the first:** Intends to have a government, in which society should have freedom, liberty, comfortable living as people want and like. Aim was welfare, comfortable living, freedom, in other words happiness of society. This kind of government was considered the best throughout the history.

**Aim of the second:** To establish a government which should change people's existing spiritual, moral, intellectual, and social conditions to a better spiritual, moral, intellectual, and social conditions. This government's political aim was to bring change in basic transformation, guidance, and perfection, which means government's aim was to change the bases, organizations, social relations, even thinking, beliefs, culture, morals, views, traditions, choices, and desires.

This type of government wanted to bring a revolutionary movement in whole society by improving all social values, ideologies, towards fulfilling the social values and ideologies, leading the people in the direction of perfection.

The Islamic government's policies' philosophy was based on these two ideologies, which means the Islamic ruler was obliged to manage the society like a manager or mayor and guide and train the society like a leader and a teacher.

The Islamic ruler's goal was to lead people towards prosperity, comfort, welfare, and happiness and show them the way to perfection, kindness, and successes. So, in

Islam's politics only managing, maintaining, and taking care of the nation was not considered but perfection and improvement of mankind based on individual and social level were also required.

Salman's politics which was true Islamic politics was based on management and guidance of society. Salman felt responsible in looking after and maintaining Islamic politics in its true status, in addition to this, he felt himself responsible to provide the means for an easy life for his country's people and felt committed like a considerate teacher and aware leader to guide and train the people to the best possible, based on human training movement of Islam.

Salman In Ctesiphon wanted to change the fundamentals of people's thoughts and beliefs. His government's philosophy was the philosophy of existence and philosophy of formation of a society. His aim was to change the bases, institutions, ideas and ideologies, culture, morals, traditions, and choices. He wanted to bring a change to the whole social values and its criteria. He wanted to change the Iranian society completely on basis of the revolutionary institution of Islam and lead people towards prosperity and perfection.

### **Salman Farsi and interpretation of Chapter Yousuf (as)**

During his governorship Salman was a qualified and experienced governor who took care of his city and the country. He sketched the map of Kufa and its Mosque. To protect the helpless people of city from flooding destruction of Tigris River build a dam and provided security, welfare, and comfort for the people. We saw him like a teacher and leader, teaching in Ctesiphon Palace

terrace to familiarize people with the reality of Qur'an. One day he invited people to the White Palace which had turned at that time into a glorious mosque and interpreted the Chapter Yousuf (as). One by one people appeared till the gathering was about one thousand. People who had newly converted to Islam got tired and left the Palace, only one hundred people remained. Salman was disappointed and said to the audience: You want me to sit and talk about inappropriate things, I read from the revelation of God, and you left.

### **Why Salman Farsi interpreted chapter Yousuf (as)?**

Author of "The great companion's verdict" wrote: Salman Farsi in Ctesiphon's Terrace used to teach about the chapter "Ameen" which is another name for chapter Yousuf (as).

Although all his activities even his silence were lessons of trust, faithfulness but he tried his best in teaching them the chapter Ameen (trustee).

Decided to teach chapter Yousuf at that time (time of victories and conquests) was due to the existing condition of the conquered country and their tempting wealth on one side and on the other hand the victorious Arabs, who were in a situation as if, have come out from famine. Arabs who had lived in poverty and were needy throughout their lives could find themselves in the attractive disloyalty.

There could be still another reason, that was because Iranian were not prepared to hear the deep topics of Qur'an; therefore, he chose the sweetest, the most instructive story of Qur'an. It showed, Salman was completely aware of the background of the revelation of this chapter. Saad Waqas, Qadisiya's conqueror said: Qur'an was revealed to the Prophet in Mecca, and he

recited it to companions, they felt sorrow. They said: O prophet, what would happen if the Almighty had revealed a chapter in which there were no orders to follow, but story to comfort our hearts, then Almighty said

"نحن نقص عليك احسن القصص"

Now I will tell you Yousuf's story to recite it for them and it is the best story. This story includes forty warnings, all of which are not stated in any other stories. That is why it is announced by Almighty as the best narration.

The wise Salman Farsi who had chosen Yousuf's chapter for the newly converted Muslims' advice knew this sweet, pleasant story had a series of events of practical wisdom beginning with refinement of soul, continuing in search of final journey, family welfare and prosperity and ending with a perfect lesson of human blessings i.e., governing policies; all those stages were mentioned in this one chapter.

Regarding reason to select this chapter, Salman said: Although knowledge is very vast, we should learn which is very useful for us.

Abu-al- Bakhtari said: A person from Bani Abas clan drank water from Tigris River. Salman asked him to drink more, he said: I cannot drink any more as I am full now.

Salman asked him: Do you think by drinking that amount of water, has anything reduced from the river?

He replied: Is it possible from such a great river to reduce anything due to one or multiple times drinking from it?

Salman said: It is the same with knowledge and wisdom. As much as you acquire and learn from it, it won't reduce anything from it. Therefore, acquire as much as you may benefit from the ocean of knowledge.

The problem with the newly converted Muslims of Ctesiphon was the difficulty of Arabic language. For them reciting sura e Hamad and other sura for prayer was difficult. They discussed their problem with their informed wise teacher and leader Salman Farsi, requested him to write the Sura Al-Hamad in Persian for them. Salman accepted, they were reciting for a period in Persian till they learnt the Arabic language and the language of Qur'an.

### **Salman Farsi the ethics teacher**

Abdullah bin Hanzala and Abu Noheik narrated: We were moving with a group of soldiers; Salman Farsi was among us. One of the soldiers recited Sure-Maryam. On hearing names of Maryam and Jesus (pbut), another soldier cursed Maryam (pbuh) and her son Prophet Jesus (pbuh), as a reaction we hit and wounded him. He complained to Salman Farsi. On hearing his complaint, Salman came to us and questioned us the reason for hurting him. We replied, he cursed Maryam and her son Prophet Jesus (pbut).

Salman said: When he humiliated, why didn't you recite the noble verse to him which says, "don't curse them who worship other than God because they may also ignorantly curse the God".

With this verse Salman corrected them. Then Salman asked us: You Arabs, didn't you had the worst religion and God guided you? Didn't you live in the worst places, and you were honored by Him. Didn't you have the worst lifestyles and God granted you with all the best and now with the God-given honor you are misbehaving with others. You are teasing others for no good reason. You should get rid of these bad characteristics, otherwise you will be deprived of this honor by the Almighty and it will be granted to those who deserve it.



Then he continued training us and asked us to perform our evening prayers together because the useless talk we had earlier that evening would stop us from our late-night duties and the recitation of the Qur'an which we were supposed to do late in the night.

Author of "The great companion's verdict", after mentioning this event (from an unknown source) wrote: It is understood that cursing the holy Maryam and Prophet Jesus (pbut) and its reaction was because of the racial pride. Therefore, Salman reminded them about the dark past of Arab living, to get rid of their Arab race arrogance.

Although Salman Farsi was their commander, to erode the racial pride, he rode a donkey and when his soldiers used to say: "The Amir arrived." Salman used to reply, prosperity and perniciousness would be after today.

When Salman noticed those Arabs who overnight became rich, don't have capacity to bear that wealth, he constantly used to remind them to be humble and modest.

In "Helyat-al-owliya" it is narrated that Salman Farsi reminded Jarir, to be humble with respect to Almighty. Whoever be humble for the sake of Almighty, He will raise his status on the Day of Judgment. Salman said: O Jarir do you know what is the darkness of the Day of Judgment? He replied: No. I don't.

Salman said: People's cruelty and injustice towards each other is that pitch darkness.

He narrated: When Almighty decides for a person evil or destruction, He will deprive him of modesty, people will start disliking him and would be shunned by everyone. At

that stage compassion and affection are taken away from him, he would become a very harsh executioner. When that happens trust will be taken away from him and he will be recognized as a traitor. At that stage he would be out of Islam, will die a cursed person's death, deprived of the Divine blessings.

**Salman Farsi viewed in wheat grain a compacted world:**

Ibn-Babe-way narrated from Imam Mohammad Taqi (as): One day Salman invited Abuzar and placed two round breads in front of him. Abuzar took them in his hands, started moving and looking at them. Salman asked him: Why are you moving them around? Abuzar replied: wanted to make sure, they are baked perfectly.

Salman became upset and said: How dare you are to move and look so carelessly on these breads. I swear to God that in this bread so many factors are involved.

The water underneath the Divine empyrean, is transferred into air by angels, the wind worked on it and send it to clouds. The clouds worked and sprayed drops of water on the ground, thunder with angels worked together to drop them at the right spot. After that earth, wood, iron, animals, fire, and salt also performed their own roles.

So many factors were involved, I can't count them all. How can you thank God for all His blessings?

On hearing Salman's advice and intelligent talk, Abuzar realized his mishandling of bread and said: I repent to God and pray for His forgiveness and for what I have just done. I apologize to you also.

In another narration, one day Salman invited Abuzar and took out few pieces of dry bread, sprinkled little water on

them and placed them in front of Abuzar. Abuzar said: I wish to have some salt with this bread. Salman went out, put his pot pawn, brought salt for Abuzar. Abuzar added salt to the bread and while eating said: Praises to Almighty who has granted us with the quality of contentment. Salman said: If you were content, my pot wouldn't have gone as pawn.

# CHAPTER 11

## LAST DAYS OF SALMAN'S LIFE

### **Friendship of Salman Farsi and Abu Darda**

#### **Who was Abu Darda?**

At the time of brotherhood agreement between Muhajir and Ansar, Salman Farsi was made brother of Abu- Darda- Avemar, the great companion and a pure Ansar, both were Islamic jurisprudence. Prophet (saws) told to Abu Darda "Salman is more jurisprudent than you".

When Salman Farsi was governor of Ctesiphon, Abu Darda was the judge and in-charge of legal, juridical, and disciplinary matters of Syria. At that time Muawiya ibn Abu Sufyan oversaw Syria's military forces.

Abu Darda had a dispute with Muawiya over a jurisprudent issue, it was serious, Abu Darda swore that he wouldn't stay in city or country where Muawiya would be, so he came to Medina and complained to the Caliph Omar about Muawiya's wrongdoing, that he gave one Qantar gold as usury. Abu Darda disputed with Muawiya and told him Prophet (saws) had declared usury unlawful, so it was forbidden. Muawiya with negligence replied to Abu Darda: "I don't see anything wrong in it. "

Abu Darda told to Caliph, I have sworn not to stay in the city or country where Muawiya would be.

On hearing this, Caliph Omar wrote to Muawiya that Abu Darda was right and ordered him to abandon this kind of business deals. Thus, Abu Darda went back to Syria victoriously.

Abu Darda was very concerned about religion, which made him support and advocate religion and religious people. He advocated and supported Imam Ali (as) at a time when very few had the courage to do so.

Late Shaik Sadouq has narrated in Amali from Urva-Ibn-Zubair that they were discussing in Prophet's (saws) Mosque about the deeds of warriors' of battle of Badr and the oath with Prophet (saws) under the tree (Bayat e Rizwan) . Abu Darda said, shouldn't I inform you about the one who had the least wealth, most deeds and most pious of all?

They asked: Who was he? He said: Ali-bin-Abu-Talib (as), they all turned their backs to him (it was understood that they were all against Ali as).

Then one of the Ansaris stood up and said: Oh, Ovemar what you said, nobody agreed with it. Abu Darda said: I said what I saw, you all also tell what you have seen, and he continued speaking about Imam Ali (as) and said: I swear to Almighty; I haven't seen anything like this for any of the Prophet's (saws) Companions.

Abu Darda died in the last days of Caliph Uthman's rule, death didn't allow him to see the rebellious ruling of Muawiya in Syria, definitely he would have stood up against Muawiya as Abuzar did due to the religious spirit he had, but the story writers of Muawiya's Palace due to their ignorance of the facts, made up stories mentioning Muawiya used Abu Darda as a tool for the political policies and sent him with Abu Hurairah to propose Ari-nab, wife of Abdullah bin Salam for Yazid Ibn Muawiya.

Of course, Abu Darda was much wiser and pious to be deceived by Muawiya. He was on the track of his

nominated brother Salman, Aesop (Luqman) of Islam, and Prophet (saws) made brotherly agreement between them. The trust and confidence in Abu Darda were supported by the fact that for many years he was the intimate friend of Salman Farsi. They had family relations, if Abu Darda was a wrong person, Salman wouldn't continue his friendship with him.

### **Salman Farsi prohibit Abu Darda from monasticism**

One day Salman went to see his brother Abu Darda. Saw his wife with shabby appearance wearing dirty clothes. Asked her: Why don't you pay attention to your appearance? Why such a condition?

Abu Darda's wife said: It is quite some time your brother doesn't need wife; Salman was astonished. He waited till Abu Darda came, prepared meal for his guest, Abu Darda himself was fasting.

Salman said: I won't eat till you break your fast, Abu Darda broke his fast, they ate together, night reached, after dinner at bedtime Abu Darda stood to pray.

Salman said: go to sleep, this time is the right of your wife. Abu Darda you should know, you have duties towards Almighty, you have duties towards your family, your body has a right on you. You should fulfill all your duties, fast alternate days. Wake up at night for praying but sleep as well. Pay attention to your wife, perform your duties towards her. Salman didn't allow him to pray from the beginning of the night. Three times he tried to start praying and Salman objected. Unavoidably he slept and at the end of the night, close to the morning Salman woke him up and told him: Wake up, now is the time to pray.

They both woke up and prayed. At the morning prayer call, Salman told Abu Darda: Let's go to the Mosque. After the congregational prayer Abu Darda told to Prophet (saws) the last night's event. Prophet (saws) confirmed Salman's action and whatever he had told to Abu Darda. Prophet (saws) said to Abu Darda :“Your body has a right on you”. Addressing Salman, the Prophet (saws) said: Salman is full of knowledge.

An incident like above was narrated by Mohammad bin Sirin, he wrote: On a Friday Salman went to Abu Darda's house. He was told that Abu Darda is sleeping. Salman asked: Is he sick? They replied: No, but he was awake whole night praying and now he is fasting. Salman asked them to wake him up. Salman asked him to eat until full. Then they went to see Prophet (saws) and told him everything. The holy Prophet (saws) said: Salman's action was correct; Salman is more jurist than you. Don't spend your whole Friday night Praying and the day fasting. Holy Prophet (saws) tapped on Abu Darda's thigh three times and repeatedly said: Salman is more knowledgeable than you.

When Salman noticed Abu Darda has exceeded spiritual aspects and prayers limits, deviated to extreme, immediately corrected him with right instructions and recommendations. Took him to Prophet's (saws) presence, balanced his actions and brought him back to the right path. This was the greatest religious lesson Salman gave to his brother Abu Darda, made him realize that the concept of religion is not just prayers, fasting, reciting verses of Qur'an, and staying away from the society. Islam is against

isolation from society and monasticism and condemns all shapes of it.

The holy Prophet (saws) clearly stated that, no monasticism in Islam.

When Prophet (saws) was informed that a group of Muslims have left their normal lives and are living like monastics, isolated from society, not interested in worldly affairs, avoiding everything, and have chosen to merely practice religious virtues. Prophet (saws) criticized them strongly and said I am your Prophet, but I am not behaving like you.

Yes, Islam has condemned monasticism but has given permission for Asceticism and it should be noted and be aware that Asceticism is different from monasticism, although both deprive themselves of worldly welfare and pleasures, but a monastic avoids society, social commitments, and responsibilities, considers them as low worldly matters, and completely breaks his links with his society and stays in isolation. Whereas an ascetic person although is not pleasure seeker, makes use of the least possible but never avoids the society and never feels irresponsible towards his duties, commitments, and social responsibilities. Ascetic and monastic both value and focus on the hereafter with the difference that an ascetic person pays attention to it and is aware of both his society as well as the hereafter, but a monastic person only pays attention to the hereafter and avoids the society, in other words a monastic is a one-dimensional person whereas an ascetic person is a multi-dimensional.



As stated by late Motahari: A monastic person undervalues health, hygiene, power, having a life partner and children but an ascetic person considers it a responsibility to maintain his health, pay attention to his personal hygiene, have a life partner and descendants of his own. Both monastic and ascetic abandon worldly life. An ascetic person leaves out it to be involved in its luxuries, bounties, and worldly possessions and never considers the worldly possessions as the merits and purpose of life. Whereas a monastic person leaves the world where he lives in, he leaves out activities, commitments, and social duties, that's the reason underlying the fact that the asceticism is completely different from a monastic life and their effects in the core of life and social relations are also completely different. Not only an ascetic lifestyle has nothing in contrast with the commitments and social responsibilities and being socialistic but also it is a very appropriate means for fulfilling our duties.

As soon as Salman noticed his brother Abu Darda has isolated himself from normal living, involved in prayers and ignored his other responsibilities, deviated, not living a balanced life, Salman objected him, disagreed with him, and reminded him that being a Muslim doesn't mean just praying, fasting and performing religious virtues; but in addition to these a Muslim has many other responsibilities and duties to fulfill.

From Islamic point of view human prosperity consists of fulfilling all materialistic and spiritual aspects and satisfying all the humanistic and animal needs. Anyone who ignores his inclinations towards his spiritual and moral needs is on the wrong track and a person who has ignored the spiritual

aspect of life by being over obsessed with the materialistic ones has deviated as well.

Therefore, a real Muslim is the one who maintains the balance among the materialistic and spiritual aspects. Salman also was a balanced person who paid complete attention to both aspects of life: materialistic and spiritual.

The great contemporary Egyptian researcher Abdul Rahman Bada-Vie in one of his famous translations introduced Salman as one of the companions of Safah (poor companions of Prophet (saws) who used to spend their nights sleeping on the platform of Madinah Mosque and people used to feed them), and among the pioneers of Sufism. Bada-Vie has made a big mistake. He wrote Salman was standing second among the thirty-four famous Sufi whose names were gathered by the famous Sufi historian Salami. He mentioned Salman, was one of the poor companions who spend all his time praying in Prophet's Mosque and he was recognized as Sufi predecessors.

One fact to be studied is, if the religion's program was to enjoy the food and clothing, why did Salman in Ctesiphon adopt an ascetic lifestyle? The reason for this was, Divine rulers have special duties, as the Master of pious believers Ali (as.) stated: God made obligatory for rightful rulers to compare their living status with the poorest people of the society, should be at the same standard in food and clothing, so that poverty and destitution should not worry them, and would not make them to rebel.

In short Salman's asceticism and piety was not negative asceticism and piety, it doesn't involve isolation, seclusion or avoiding the society and its related responsibilities. His

asceticism and piety were accompanied by movement in the direction of perfection. Salman was so active, alive, and dynamic that he travelled East to West to propagate and penetrate Islam's justice. Even at his old age didn't quit, participated in conquering Iran, he travelled to Turkestan up to the Bab-al-Abwab dam, was in the front fighting line of Belanger battle in the year 32 AH., returned to Ctesiphon via Tabaristan and Mazandaran's mountains. In this journey he prepared the Arab victorious youths like Zuhair Ibn Qian for the future (year 61 AH), for the battle of Karbala, the true Islam's warrior.

After conquering Iran, he went back to Jay, his birthplace, the village with all its progress and destructions reminds him, his family, clan, house. The silent narrator of his forgotten ancestors.

Therefore, Salman had both, worth saluting at him for his actions and following his lifestyle for piety.

### **Salman Farsi and religious practices**

Ibn Babe-way narrated from Imam Sadeq (as) that holy Prophet (saws) asked his companions: which one among you fasts for the whole year?

Salman said: I do.

He asked: who stays up whole night praying?

Salman replied: I do.

He asked: who recites the whole Qur'an every day?

Salman again said: I do.

Omar bin Khattab got frustrated and said: This man from Fars wants to pride on us (Quraysh), he is lying. I have seen

most of the days he was not fasting and most of the nights he slept, and during the day usually silent.

The holy Prophet (saws) said: Salman is likewise Luqman (Aesop), ask him to explain you.

Omar asked, Salman said: I fast three days a month. Almighty says, whoever does good deed, I will grant him ten times more and it is equal to year-round fasting, in addition to that I fast whole Shaban month and continue fasting in the month of Ramazan.

About whole night prayers, I always sleep with statutory ablution. I heard holy Prophet (saws) saying, whoever sleeps with statutory ablution, has spent the whole night praying.

Reciting whole Qur'an every day, I recite the chapter To-hid three times, and I heard holy Prophet (saws) saying to Amir-al-Momineen Ali (as.), Ali you are like the chapter To-hid among my Umma, whoever recites it one time, it is like reciting one third of the Qur'an and whoever recites it two times, is like reciting two thirds of the Qur'an and three times is like reciting whole Qur'an. So, whoever loves you by tongue (announces your love), one third of his faith is completed and whoever loves you by tongue and heart, two third of his faith is completed and whoever loves you by tongue, heart and helps you by hand, his faith is completed. O Ali, I swear Almighty who sent me, if the people on earth would love you the way inhabitants of sky do, God would not punish anyone. On hearing this Omar kept quiet.

From this narration it is understood Salman was not all the time praying in Prophet's Mosque, as wrongly mentioned

by some. He like other Muslims attended prayers and gatherings in Mosque. He wasn't one-dimensional Muslim; he fulfilled all his duties in the best possible way.

### **Abu Darda invited Salman Farsi to Syria**

We know during Salman's governorship in Ctesiphon, Abu Darda was Head of Judiciary Court of Palestine, Bait-al Maqdas, Damascus and Syria. These two religious brothers were always in contact with each other.

Every passenger from Syria to Ctesiphon or from Ctesiphon to Syria usually carried message from these two for each other.

Abu Darda writing few letters invited Salman Farsi to Syria. First in a brief letter he wrote to Salman, rush towards the sacred land. By sacred land he meant Bait-al-Moqdas and Aqsa Mosque, in Qur'an, Almighty mentioned it Blessed (Mubarak). During those days that area was referred as Sacred city (Balad e Moqadasa).

Why Abu Darda had invited Salman Farsi was not clear, did he invite Salman to his house just as a guest? or did he want Salman to travel to the sacred land and perform a recommended duty. Or did he mean Salman had good historic information and experience in his own area, so may find visiting sacred land interesting? Or maybe he planned to strengthen the Islamic government system by strengthening himself to reduce Muawiya's unwanted interferences?

### **Salman's reply to Abu Darda's letter**

In reply to Abu Darda's letter, Salman apologized to accept his invitation, he wrote my brother, no land how sacred it

may be would not make a person sacred or pious, it is only person's action which makes him sacred. I heard you are treating people like a physician. If you can cure sick, it would be good, but if you are just pretending to be a physician, be aware, instead of curing if you kill them, for sure you will enter Fire.

In this letter Salman warned Abu Darda of his actions. A doctor or a judge both oversee people's rights, both have heavy social responsibilities, due to your negligence if someone dies, then all your good deeds would be ruined, and you will be in Hell forever.

This letter revealed their insistence, Abu Darda insisted Salman to travel to Syria and Salman insisted on his stay in Ctesiphon where he had a lot to do. Salman's approach towards him was very humble, he doesn't say here I am performing important, sacred duties.

In this letter Salman emphasized on an important point that man's own behavior and action is criteria for his holiness not the land where we live.

### **Abu Darda's another letter and Salman Farsi's reply**

The sincere and wise reply hasn't convinced Abu Darda he sent another letter to Ctesiphon, to invite Salman, he again emphasized in his invitation to visit the sacred land. This time Salman gave a more serious and convincing reply and made it clear by saying: I have more important duties to perform, by the way I am not far from you, I always think of you. Second letter's reply was written with a lot of politeness and courtesy, Salman wrote:

My brother, although home is away from home, but soul is near soul, birds land on green fields, thick trees, on farms,

wherever they find more peace, comfort, and productivity, make their nests there. (It means how can I leave this land)

Author of the book “The great companion’s Fatwas”, after mentioning this letter interprets: Salman Farsi’s intention by adopting Ctesiphon as his residence was domination, supremacy in the Muslim youths training Arabs and non-Arabs, not pleasure or entertainment. Otherwise in Ctesiphon Salman had nothing related to pleasure, comfort, food, luxuries, or any other thing but his presence in Ctesiphon for a good relationship with Eastern world for Islam was effective, useful, and necessary. Perfection of young generation and a good relationship of East with Islam through him in Ctesiphon was more subject of interest than his hometown nor the West, or even a sacred land like Bait-al-Moqdas.

### **Why didn’t Salman accept Abu Darda’s invitation?**

This is the same Salman, during his young age his parents did their best to keep him in Iran but didn’t succeed. They imprisoned him, chained his feet but couldn’t keep him in Iran, he hurriedly left his hometown and migrated towards the holy lands on feet but now he does not leave his hometown, by invitation or without invited. He will not go anywhere, wants to train, and reform people of his country, he does not want to go anywhere.

When Salman Farsi escaped from Iran, the worn ideologies of Sassanid era had exhausted people, every Iranian was fed up with the Sassanid suppression and tyranny. On that day Salman was unable to change that dark, constrained, polluted environment, his only option was to escape and save himself and think about saving his countrymen.

Motherland is respectable when you have freedom, liberty to live like a human and don't feel like stranger. But now Salman's wish of decades was fulfilled, he was able to open the gates of Islam to his people and they were getting rid of the slavery chains off their hands and feet. At this stage leaving this battlefield, ignoring self-responsibilities, or travelling was an unforgivable sin.

Salman Farsi found himself intensely responsible for his countrymen and decided to stay in Iran since that was the most appropriate time for him to stay in Iran. He settled there, to train, improve and reform the living of the people. Reform their thinking, believes, ideologies, manners and behavior based on correct teachings of Islam.

From Salman's letter it is understandable the people of Iran were also prepared for improvement and reform as he mentioned Ctesiphon as green field and thick trees suitable to make nest. He compared himself and other preachers of Islam as birds and said how can I leave such a great place?

### **Regarding Salman's wedding**

Did Salman marry? Did he have children? Weak narrations and invalid reports recorded he was never married and had no child. They wrote he was a hermit, was never interested in having a wife and was bachelor throughout his life.

Ibn Abbas narrated, Salman returned from a long journey, Caliph Omar welcomed him and said: I see you a respectable servant of God. Salman replied: So why you do not marry me (which means pave the way for my marriage with one of your daughters or relatives). Hearing that, Caliph did not reply.



Salman said: how come you select me for God, but do not select me for your own family.

Next day early morning Caliph Omar's relatives came to see Salman. They had come for the marriage proposal. Salman asked them: do you have any work with me? They said: yes. Salman asked: what was that? They said: you just forget what you wanted Caliph Omar to do for you.

Salman said: I swear to Almighty that I never thought of getting benefit from his position or power, wanted to know if his fanaticism of the ignorance period is uprooted from his heart or is it still there?

Salman Farsi chose a lady from Bani Kanda tribe, wedding night a group of his friends accompanied the bride and groom up to their residence, Salman thanked them and appreciated their action, prayed for them, and asked them to return from there.

When he entered the house, saw the bride's house was furnished and decorated. He was not happy to see the furnished decorated house, he removed all the hanging decorative curtains except the door curtain. He entered the room, saw a lot of household goods.

Salman asked, to whom these things belong.

They replied: those are your wife's dowry.

Salman said: My Master holy Prophet (saws) has recommended, whenever one of us married, our belongings should not be more than a traveler's luggage.

Then he realized there were some women in the house. Salman asked them, who they are?

They replied: these women are servants.

Salman said: It is not a good thing from Prophet's view. It is recommended, unmarried girls should be given husbands as soon as possible to avoid adultery or immoral acts. Their guardians would be responsible for the wrongdoing and sin.

All the other women left the house, Salman draw the curtain and sat next to his wife and asked her: My lady, will you obey me? The bride said: yes, I will obey, you order me whatever you like me to do, you have a high status.

Salman said: My friend holy Prophet (saws) reminded us whenever one of you sit next to his wife, don't forget to pray, and obey Almighty. Immediately both got up to pray, Salman stood ahead and bride behind him. Salman prayed God for blessing, bride said Amin, then they went to rest and sleep.

Early in the morning Salman went to Meeting Hall of Kanda tribe, some of his friends came to see him. They wanted to know how did he pass the night and how did he find his wife? Salman did not answer, three times they repeated their questions, every time Salman refrained from answering.

Salman refused to reply to their inappropriate questions, kept quiet for some time and said: God has placed curtains, walls, and doors to hide people's secrets and private matters. You may ask me about the apparent or general topics and leave out the private family matters.

I heard from holy prophet (saws), those who talk about the private matters are like donkeys that have intercourse on the road.

From this narration it was clear Salman was never eunuch, had interest in women and marriage. If he had such a problem, Caliph Omar would have mentioned it as his objection. His marriage with Bani Kanda tribe was a proof he was married, but it was not clear whether he had any wife before her or not.

Secondly, the racial discrimination about Arab and Non-Arab was due to the ignorance of the dark period of Arabs, which was still in Caliph's heart, Salman tried to know for himself about this.

It was painful, Caliph holding the highest ruling power of the Islamic world hasn't yet got over with racial discrimination which was completely against Islamic teachings and criteria. Holy prophet, from the very beginning tried to dry the roots of this ignorant thinking in Islamic environments, declared them brothers of each other, equal in all aspects. Arabs and Non-Arabs were the children of Islam. But unfortunately, Islam's Caliph who was supposed to follow Prophet's footsteps, and with the help of Islamic teachings get rid of the pre-Islamic ignorant values, was not able to remove this from his mind. It was obvious, when Caliph, responsible for reforms was not able to solve self-problem, what could be accepted from the low rank government officers and the common public.

Third, this narration showed the politeness, courtesy, modesty and pudency of Salman and how strongly he was influenced by the Prophet's politeness, courtesy, and behavior. Salman wanted to obey and follow the living style of Prophet (saws).

## **Salman's children and grandchildren**

History recorded Salman had three daughters, one of them lived in Esfahan and the other two in Egypt, it was also mentioned by some writers he had a son named Abdullah. Nick name of Salman was Abu Abdullah, which provides the proof that he had a son named Abdullah. Other narrations claimed, he had another son named Mohammad.

Some historians have written Salman went back to Esfahan during Caliph Omar's Caliphate. Salman had a brother in Shiraz, daughter, and a niece in Esfahan, they had their family and children in those two cities.

According to another narration he had a son named Kaseer, the commentary writer of the book "Mahsoul e Fakhr e Razi", Zia-Uddin Kha-Jundi, was mentioned in Salman's descendent.

Late Zia-Uddin was among Salman's descendants, who was a recognized respected learned scholar, in charge of people's religious aspects in Bucharest. He wrote the commentary on the book "Mahsool e Fakhr e Razi". In addition to his scholarly status, he had a remarkable position as a poet, his pen name was Farsi. He was praised by many Persian poets. Zia-Uddin passed away in the year 626 A.H.

Another descendent of Salman, Shams-Uddin Mohammad who had pen name, Suzani, was among the poets of Samarqand. He has mentioned in his poem being the descendent of Salman Farsi. Shams-Uddin lived more than eighty years, passed away in the year 956 A.H.

After his death one of his students saw him in his dream, he told to his student, no need to think about my salvage, my one couplet in which I had mentioned my inability and helplessness was enough for me.

Translation of the couplet is:

I have brought four things along me, Almighty those are not in your treasures, they are, helplessness, need, inability and sin.

Late Mohaddesi Qumi, while returning from Mecca, met a person named Abdul Fattah, from the descendent of Salman Farsi, he was a respectable pious scholar, with a strong huge personality. He was custodian of Salman's Shrine.

## **Salman's death in Ctesiphon**

### **Visiting sick**

In Islam, visiting a sick person is considered a great religious workout. A narration says, visiting the sick person is one of the best religious practices.

Imam Sadeq (as) regarding Muslim's rights towards each other recommended, visiting a sick person is seventh duty of any Muslim.

Holy Prophet (saws) and the infallible Imams, whenever they come to know about Muslim's sickness, used to visit them.

One day holy Prophet (saws) was informed about Salman Farsi's sickness, he went to see him, sat next to his bed and after questioning about his health, described his sickness a Divine blessing.

Prophet (saws) said, Salman! This sickness has many benefits for you.

First, during your sickness you were engaged in Almighty's remembrance and were in His protection.

Second, in this condition your prayers are fulfilled.

Third, this sickness erased your sins.

Forth, till the end of your life, Almighty would grant you with perfect health.

### **Salman's sickness**

Salman was sick in the bed from which he did not recover, friends were visiting him one after the other.

Saad Waqas and Salman Farsi, both were together for years during the last years of Salman's life, and Iran was conquered by both. He used to visit Salman Farsi more than others. One day Saad went to visit Salman, consoling him, said: Abu-Abdullah, be satisfied, I congratulate you, Prophet (saws) left this world while he was satisfied with you.

Salman, who was looking unhappy said: How it would be possible Saad? I heard holy Prophet (saws) said, your living belongings should be like a traveler's.

Another day Saad Waqas came to visit Salman and found him shedding tears. Saad asked, why are you crying? If you leave this world, you will meet your friends, you will meet the Prophet (saws) at Al-Kawthar (a fountain in paradise) and holy Prophet was satisfied with you when he left this world.

Salman replied: My tears are not due to fear of death or my greed for this world, but I am sad due to our promise with the holy Prophet (saws) who had recommended us to keep our belongings like travelers, now don't you see all these stuff around me?

Of course, we all know that Salman's all belongings consisted of an ink pen, an ink pot, a sword, one Qur'an, a walking stick, a bowl for washing his clothes, a clay pot, and a can for cleaning self.

Saad was not the only who narrated this scene but whoever went to visit Salman narrated the same and they all had heard him, saying:

Pious people with merits consider this world a passage towards the eternal world. They always think about the world hereafter and have no attachment to this materialistic world with all its deceiving displays. They do

their best to protect their piety from being contaminated with these low, unworthy lively worldly pollutants. They always do their best to free their great souls from these materialistic life's attachments and bindings. They are always humble, honest, obedient, and completely surrendered to Almighty and with the same obedience move towards the hereafter and towards eternity.

This spirit and thinking provides independence to their souls, freedom to thoughts, expansion to hearts, and enlightenment to consciousness. This independence of soul from the worldly attachments is one of the greatest gifts that is granted to the God-fearing personalities. The freedom of thought and soul, gives these people of faith and virtue so much capacity and enormous view that they readily peacefully and willingly ignore and avoid all worldly possessions.

Pious Salman Farsi was one of those pious merit-based personalities who through his governorship in Ctesiphon did nothing to change the condition of his living. He did not enjoy luxuries and entertainments of this world in his life and never cared for possessions and objects. He was ready to move to the eternal world piously, with complete obedience and perfect submissions, to meet Almighty like God-fearing noble personalities, and to his dearer than his life, Master and friend, holy Prophet (saws), and to rest in the Almighty's blessings and favor.

He was the governor of the biggest and richest capitol city of the time. Ctesiphon with amazing, eye-catching Palaces, treasuries, luxurious items, he could make use of the enormous facilities which were available for him. Nobody would stop him from utilizing those facilities, but they were disappointed due to his refusal. He preferred to live a simple life and reduce his needs to minimum, thus freed himself from people and possessions requirements,



followed holy Prophet's (saws) and his Master Imam Ali's (as) path.

Abu Saeed Khedri who was one of the great companions of Prophet (saws) describing Salman's living condition said: Prophet's (saws) living expenses were very little, he could live with very little expenses. Salman who had promised Prophet (saws) to reduce his belongings to the level of a traveler, is now doubtful whether he has kept the promise or not.

Spiritual scholars say, moving in the field of life is like swimming in a river, if you have less attachments, possibility of swimming is more. More attachments take away this possibility and increases the danger of drowning.

Imam Ali (as) said:

The world is a throughfare not a station, two different types of people travel through it. Some sell themselves become slaves and destroy themselves. The other type of people, buy and free themselves and save.

Free man of this world Imam Ali (as) was free because he was a real ascetic. We notice the highest degree of ascetism and freedom of Ali (as) in his letter to Osman bin Hanif, the governor of Basra. A part of this letter reads: I am your leader and head of the Islamic society. Look at me, how much do I enjoy the pleasures of this world? Daily two barley breads and two old garments for the year makes me satisfied. It is true, you cannot live like me, but don't you think any kind of similarity and likeness should exist between Imam and his follower?

The resource of this vast country is under my control, instead of barely bread I can arrange my meals with wheat grains, partridge chest and lamb chops. Drink water using glass instead of clay pot, all these are possible for me, but

the fact is that I haven't left my passion and greed free. I have complete control over my soul and will.

At the end of the letter, he addressed the world, and said: Get away from me, I have placed your bridle over your shoulders and have freed myself from your fierce claws and have escaped from your traps.

Get away, I swear to Almighty, I wouldn't be tamed, wouldn't be humbled by you to drag me after you wherever you like. I wouldn't give my bridle in your hand to take me wherever you want

This was Imam Ali (as) at the last days of his life who was closing the statistic of treachery and trustworthiness and opening the file of his life to show it to people of Iraq, by saying:

People of Iraq, I came with this luggage, this folding reading desk, these blankets, and spreads sheets from Hijaz, and now after years of ruling, if I leave with luggage other than I brought, I'll be one of the treacheries.

This was Ali (as) commander of faithful, who never wanted to put burden on his people's shoulders. He announced to the people of Iraq, his living expenses would be paid from other source, from his own gardens in Hijaz. He said: As long I have gardens in Hijaz, I wouldn't be burden on your public treasury (Bait-al-Mal).

Salman was also trained in the same institution, after years of ruling in the Iranian capital, all his possessions and belongings were to fulfill the necessities. Although he received five thousand dirhms per year from the public treasury as his salary but gave all of it to needy people as charity and worked like a worker for his own living expenses.

He personally dealt with his responsibilities, in reply to those who said: you are the governor, should live a luxurious life on government expenses, Salman said: I like to earn my own expenses working!

Yes, this is the same asceticism that makes the person light and light burdened, gives him the strength and helps him out from struggles of life.

That's why serious movements and hard struggles were successfully taken place by those who had the least attachments and lived ascetic life.

Syed Jamal-Uddin Asada Badi, the great Eastern reformist, who destroyed the colonialism of Britain and France. He had no wealth or worldly possessions, he used to carry nothing with him, he was light burdened. He used to say: I have put on my clothes and my books in my chest, nothing can preoccupy or stop me from achieving my goal. When they deported him from Egypt, although he was badly in need of money, his friends offered him money, he said: you need this money more than me, lion will find its food wherever it goes.

Gandhi, the Indian leader, by his ascetic living, who had only a goat, lived on its milk, made the British Empire to kneel and freed the vast country of India from British colonialism.

And more recently the astonishing resistance of Viet Kong owes to, the term "less expensive" in Islam. A Viet Kong can survive on handful rice for days staying in a sanctuary of rice field and fight the enemies.

Muslim's amazing victory at the beginning was due to their freedom, independence, and ascetic living, particularly of their leaders. A Muslim fighter could survive on few dates for days and fight in the battle. One of their leaders was

Salman Farsi who looked down at the materialistic glows and luxuries. He died, death of a poor person, living as governor in a wealthy city.

### **Sunset of Salman's life**

Clean Nature, strong believer Salman's pious soul was not polluted due to the ongoing problems of governorship. Ruling the country and holding governor's position never kept him away from praying, when he was holding the top position and power, his heart was enlightened with the light of his belief. He always succeeded in praying, praising and worshipping Almighty, even at the footstep of death, his prayers continued, his lips constantly moved, recited articles of witness of oneness of God and prophet-hood of His Messenger Mohammad (saws).

Buqeyrah, Salman's wife, said: when the moment of his death arrived, he called me. He was in a cottage which had four doors, he asked me to open all the doors. He said, today I will have some visitors, I don't know from which door they will enter. He asked me to bring his musk, melt it in the oven, sprinkle it around his bed. When it was done, he asked me to go down, wait a little, and come back.

He said to her, she will find him on his bed. When she came back and went up, she found his soul had departed his body, he was looking as if peacefully sleeping in his bed.

Based on Shiite sources, Salman's wife said, holy Prophet (saws) had given Salman Musk as gift, I melted and sprinkled it around his mattress and sat next to his mattress.

### **Salman's talk with a dead person**

Late Allamah Majlisi with reliable sources narrated from Asbaq-Ibn-Nabatah, saying: when Salman was Ctesiphon's governor, I was with him from Omar's Caliphate till the

beginning of Amir-al-Momineen Ali's (as) ruling. Salman got sick and passed away with the same sickness, I visited him regularly. One day his sickness got worse, and the death symptoms appeared on his face. Salman told me, holy Prophet (saws) had informed him that when his death will be near, he will be able to talk to a dead person.

Salman said, I'd like to know if my death is near or not? I told him: tell me whatever you wish to do.

He said: bring a bed, spread a carpet on it, bring four people with you to place me over the bed and take me to graveyard.

Asbaq said: I immediately went, came back with four people and we all took him to Ctesiphon's graveyard. He asked us to place him in the direction of Qibla. When we did, he spoke loudly: Peace be upon you, the ones in agony and sorrow. Peace be upon you who are hidden from this world.

Nobody answered him. Once again addressing all those buried in that cemetery, Salman Screamed loudly: Peace be upon you who have tasted death, Peace be upon you who are covered by the earth, peace be upon you who have reached to your deeds, peace be upon you who are waiting for the announcement of Judgment Day. I want to ask you a question, I am placing an oath over you, swearing Almighty and his great Prophet, for one of you to answer me. I am Salman Farsi, holy prophet's friend, who told me when my death will be close, a dead person will talk to me. I'd like to know whether my death is close or not. Salman kept quiet, suddenly a dead person answered him from his grave.

Dead person said: Peace and blessings of Almighty be upon you people who live and perish and are busy in building the

world. We hear you and immediately answer you back. Ask whatever you want. Almighty may bless you.

Salman said: you the dead person, who are talking to me, after the regrets of death, do you belong to Heaven or Hell. He said: Salman I am one of those who Almighty has allowed to enter heaven.

Salman said: O servant of God, describe death to me, how did you experience?

He said: Excellent Salman, I swear to Almighty, if someone is cut with scissors or saw, it would be less painful than death. Remember, in the world Almighty had guided me to do good deeds, was busy doing good deeds, regularly performed my prayers and duties, recited Qur'an, was always ready to serve my parents, avoided every forbidden thing, feared torturing others, day and night struggled to earn through lawful means, and was always scared to face the Divine questioning.

one day I was having a lot of fun and pleasure, suddenly I fell sick, continued for a few days till my life came to end. Suddenly a huge person with great appalling look came to me, stood in the air pointed to my eyes and ears, turned them blind and deaf. Made my tongue dumb. I couldn't see any worldly thing nor could hear anything. At this moment my family and friends started crying, informed my brothers and neighbors. I asked the huge person: who are you, separated me from my family and belongings?

Answered: I am death angel. I have come to take you from this world to your eternal house. Your life is over, and the time of departure has arrived. At that time when he was talking to me, two other people came to me who were the most beautiful of all I had ever seen, one of them sat on my right and the other on my left, greeted me and said: we have brought a letter, look at it. I asked them what it is, I

wanted to read it. They said we were two angels in charge of your actions in the world, we have recorded all you good and bad deeds, it is the same recorded letter. I looked at the letter of my good deeds which was in the hands of Angel Raqeeb, I was pleased to know my good deeds. Then I looked at the letter of my bad deeds, which was in the hands of Angel Ateed, looked at my sins, I was depressed and wept.

Angels said: congratulations, blessings are awaiting you. After that the first angel came near me and pulled my soul out of my body, every time he pulled, I felt whole universe and sky were over me, under such pressure my soul reached to my chest. Then with the tool he had in his hands pointed to me, if that was pointed to mountains, they would have melted, pulled out my soul from my nose and at that time my wife and family members started crying. Whatever they said or did I know and when they got louder “the death angel” was angry on them and asked them: why are you crying?!

Death Angel said: I swear Almighty we haven't done anything wrong to you to complain about it. We haven't exceeded our limits for you to shout. know that we and you are all the servants of the only God and if God had ordered you to do the same with us, you would do the same to obey His orders. I swear to Almighty we haven't captured his soul until his set sustenance and lifetime were over, he moved towards a generous God. Whatever He would like will be done concerning him, He is capable of everything and if you be patient, you will be rewarded and if you lose patience, start screaming and shouting, you will be doing sin. I will come back to you again and again to take your sons, daughters, fathers, and mothers away from you.

He took my soul and moved, another angel came and took my soul from him, wrapped it in a silk cloth, in less than a

blink, took it towards the sky and presented me to the Almighty. Almighty questioned me about every major and minor act, including prayers, fasting, Hajj, reciting Qur'an, zakat, alms and whatever I had done during my whole life, serving my parents, committing murder, deceiving orphans, and other forms of cruelty I had done to the people, and night prayers and religious practices at nights when others were asleep.

After that with the permission of God, my soul was returned to the earth. At that moment the dead body washing person came, removed my clothes, started washing my body, my soul requested him O servant of God, be kind to my weak body and I swear it didn't come out of any of the veins without busting it and didn't come out of any organs but rapturing it. I swear, if he had heard any of these words, would never wash a dead body.

He poured water on my body and three times performed the ablution, wrapped me in three pieces of shroud, scented me with camphor, it was all I had for my journey to the hereafter.

He removed my ring from my right hand, gave it to my elder son and wished him patience to bear the sorrow. Wrapped me in my shroud and performed the talqeen (recitation of main beliefs of Islam) called my relatives and neighbors and asked them to come bid me farewell. They came and did farewell for me. My body was placed on a wooden bed, at this moment my soul was between my body and shroud.

Then they placed me on the ground and prayed for me. When the prayer was over, they took me towards my grave. When we arrived at the grave, placed me in, I was very scared. O Salman, it was as if they dropped me from the sky to the ground. They placed me in the grave and



covered me with bricks, poured mud on it. At that moment my soul returned to my body.

People were asked to move away from my grave, at that time I was filled with regrets, wished to be one of them and return with them. At that time somebody told me returning is not possible anymore. I asked him who are you talking to me? said: I am an angel, my name is Monbeh, God has given me duty to see the dead and ask them to write everything they have done in their life, which will be used as an authentic document on Judgement Day. He asked me to sit and write all my deeds. I said: I have forgotten. Angel said, I will dictate, you write. I said: I don't have a paper to write on. He pulled my shroud, it turned to paper. He said: this is your paper. I asked him from where I should bring a pen.

Angel said, use your finger as pen. I asked from where I should bring ink. Replied: your ink is your saliva.

He, mentioned everything I had done, leaving nothing small or big, I wrote everything. He took it, sealed it and put it around my neck as a ring. It was very heavy, I felt as if all mountains are hanging around my neck.

I asked Angel Monbeh why he did so to me? Replied: haven't you heard Almighty's words: we have obligated human beings to carry their records around their necks, on Judgement Day we will take it out, will ask them to read their own books and do self judgement.

Monbeh said: On the Day of Judgement, you will be called to read your written book, it should be in front of you, and you will be witness of your own actions.

Angel Monbeh moved away from me, another angel named Munkar, a huge body with scary appearance, holding a very heavy rod entered. Called me with a very

frightening voice, if the people of the world hear it, all will die due to fear. He said: O servant of God, tell me who is your Creator? What's your religion? Who is your Prophet? What belief and practice you adopted?

I could not talk due to fear and didn't know what to say in reply to his questions. At that time Divine blessing helped me, my heart was relieved of stress, my tongue could speak. I replied: O servant of God, why do you scare me? Almighty is my God, Mohammad (saws) is my Prophet, Islam is my religion, Ka'ba is my Qibla and Ali (as) is my Imam and believers are my brothers.

This is my belief, and on the Day of Judgement I will meet Almighty with this belief. At this point he said: O servant of God, good news for you, peace be upon you, you survived.

He moved away from me, another angel named Nakeer came, his voice was more frightening than the previous one. He asked me to present my record of work. I was thinking what to say, at that moment Almighty changed my fear to boldness and relieved on my heart what to say. I told him O servant of God, bear me, I left the world with good beliefs regarding Oneness of the Almighty God, Prophet-hood of Mohammad (saws) and the strong belief of Heaven, Hell, Path to paradise, accountability of good and bad deeds, Nakeer and Monker's questioning in the grave, being alive on the Day of Judgment, Almighty's rewards or punishment, all these are true and correct. Day of Judgment will come, Almighty will make us alive from our graves.

On hearing this, Angel Nakeer said, O Servant of God, good news, and congratulations on eternal blessings for you. He asked me to lay down in my grave, sleep like a bride groom, near my head opened a door to Heaven and near my feet opened a door to the Hell. Angel said, look at the fire you

are saved from it, then closed the door to Hell. The door to Heaven kept opened, I constantly enjoyed heavenly breezes, blessings. My grave was extended as far as eyes could see, then the Angel disappeared.

O Salman these were my words, and my situation said the dead person, I again witness oneness of Almighty, Prophet-hood of Mohammad (saws). Salman be careful about yourself, consider being in the presence of Almighty and answering to Him. At this moment dead person stopped talking.

Salman asked us to put him on the ground and support him to sit, when he was rested, looked up to the sky recited a supplication, confirming God's authority and hold over everyone and everything, everyone must return to Him, and witnessed oneness of God, Prophet-hood of Mohammad (saws). After the supplication, Salman eagerly went to meet Almighty.

This was narrated by Asbaq Ibn Nabata, one of the close companions of Imam Ali (as.), which was supported and certified by Islamic scholars. Its contents match the narrations from Ahl al Baith (as), and facts regarding the moments of death events after death. Nobody exactly knows what happens and how people feel death moment, since nobody had returned from there to describe the feelings about that specific moment. The feelings, one would experience at that moment for the first time and did never get the possibility of experiencing it during lifetime, if the dead could get the chance to return to this world, couldn't be able to describe what had seen or felt from this worlds livings aspect, because the phrases and words we use in this world to speak would be unable to describe completely and clearly the hereafter world. Therefore, if these narrations were not there, nobody would know about the death situation and hereafter.

## **Salman at his death moment**

Salman said to his wife Buqerah, be ready to see me soon lifeless on my bed.

Salman greeted, sent blessings, and praised the dead people. Asked people present in the room to evacuate, everyone including Islamic leaders left the room. Asbaq bin Nabateh, Huzaiifa bin Yamen, Saad bin Waqas and others left the room, kept the doors open. As if he was waiting for invisible guest, when they returned, he had left this world. At this point Sunni narrations finished, but the Shia narrations from the most ancient sources makes it clear that the guest wasn't an Angel, it was the believer's leader Ali (as), who arrived from Medina at Salman's last moments to help him out.

According to Shiite narrations Zazen, who had the honor of serving Salman, said: I was next to Salman's bed when the death symptoms appeared on his face. I asked him who will perform the ablation for you. He replied: the one who did it for the holy Prophet (saws). I said: he was Amir-al-Momineen Ali (as), now he is in Medina, and you are in Ctesiphon. Replied, don't be astonished, he will arrive when I die, you tie my chin after death, you will hear him walking in the room.

Zazen said, when Salman died, I tied his chin, then I saw Amir-al-Momineen Ali (as) coming up the stairs.

Haj Masoom Ali added, Qazi Noor-ullah-Shoosh-tari in his book, "Majalis –al- Momineen" volume 3, wrote: one night Amir-al-Momineen Ali (as) went to Ctesiphon from Medina, performed the ablution of Salman and returned to Medina same night.

## **Ali (as) near Salman's dead body**

Imam Ali (as) entered the room, said salaam, and questioned me about Salman's condition. Came near his head and untied the cloth from it, Salman smiled, Imam said, excellent you pious servant of God. When you see Prophet of Allah (saws), tell him what his Umma Has done with his brother.

Performed ablution on Salman's body, wrapped him in shroud and prayed on his body. Imam Ali (as) wrote two Couplets on Salman's shroud:

I have reached a generous personality without any present of good deeds and heart, but carrying a present is worst work a person can do while seeing a generous one.

Asbaq-bin-nabatah said, when Imam (as) wanted to return to Medina, I grabbed his clothes and asked him: O Amir-al-Momineen how could you so quickly come to Ctesiphon from Medina and who informed you about Salman's death?

Imam whispered a secret regarding Asbaq's future, in his ear and added, don't tell anybody about this till he was alive. He then told Asbaq about knowing Salman's death and how he reached Ctesiphon so fast.

Since Amir-al-Momineen's coming to Ctesiphon from Medina in one single night is extra-ordinary some had denied it, including Abbasi Caliph Mustansar, He went to Salman's grave, paid respect to him and said: A group of Shias who exaggerate told, after Salman's death Imam Ali (as) came to Ctesiphon overnight, performed ablution, shrouded him, did the prayer, buried and returned to Medina same night, which was a lie.

When Mustansar said it was a lie, syed Ezz uddin Aqsasi, who was in the visiting group with Caliph, heard Caliph's

remarks, compiled a poem, and sent for Caliph. The gist of poem was: It was not Shias' exaggeration, it is completely true, in Qur'an a similar incident is mentioned: Asif Ibn Barkhia, Prophet Soliman's minister brought Princes Belqees's Throne in less than a blink, from the city of Saba. You didn't doubt about Asif but about Ali (as) you exceeded your limits and questioned and doubted it. It is quite amazing, our holy Prophet (saws) has the highest status among Prophets and his Successor Ali (as) is the highest of all Successors, so definitely his power is much more than Asif-Ibn-Barkhia's. If it is not so, then everything is fake and lie including the summon of Princess Saba's Throne which is mentioned in Qur'an, or our holy Prophet's (saws) superiority over Prophets. Caliph should either accept Imam Ali's (as) travel to Ctesiphon or should deny the Qur'an's verses, which is not possible.

### **Salman's demise date**

Famous Oriental Louise Massimino wrote: Salman's exact death date is not known, at the end of Omar's or Osman's caliphate, because during Osman's caliphate he lived in Kufa. Ibn Shayeba, third century tradition compiler, has mentioned Salman's death in the year 36 Hijrah, because he fought the battle of Balenjar in the year 32 Hijrah. Some mentioned in the year 33 because Ibn Masood, who passed away in the year 34, visited Salman in his death bed. Based on historical sources we get historical events about Salman during the years 14-17 Hijrah.

Ma'ad Bin Jabal (died in the year 18 Hijrah) mentioned about Salman, who was still alive. There is discrepancy concerning Salman's death, but a lot of historians believe Salman passed away at the end of Osman's caliphate. Ibn Saad and Waqidi, both without mentioning a date, wrote he passed away during Osman's Caliphate in Ctesiphon.

Ibn Hajar Asqalani was certain about Salman's death during Osman's Caliphate, mentioned four narrations about year, 33, 34, 36, and 37 Hijra.

Zahabi, Shams-Uddin Mohammad bin Ahmad bin Osman (died in the year 748 Hijrah) Wrote: Salman passed away in the year 36 Hijrah at the end of Osman's Caliphate, in some narrations it is 37 Hijra. Ibn Aseer has mentioned in the year 36 Hijrah.

In the book "Al Nojoom Al Zahera fi Mulookl Mesr Wal Qahera" Salman's death is mentioned in the year 32 Hijrah and in the year 36 Hijrah.

Ibn Abel Hadid believed Salman passed away in the year 35 Hijrah at the end of Osman's Caliphate. Most of the Shiite historians and narrators believed Salman passed away in the year 35 Hijrah at the end of Osman's Caliphate.

Therefore, whoever is very meticulous and curious should consider Salman's death during the years 33 and 37. It is not correct to say Salman died in Ctesiphon during the years 20-28, like the French Islamic scholar the famous Oriental Louise Massimino, because not only none of the Sunni or Shia historians have even considered was possible but also Louise Massimino himself has mentioned Salman's presence in the Belenjar battle in the year 33 Hijrah.

Considering the mentioned events, it is not acceptable to consider Massimino's findings: I'd like to accept that Salman Farsi died in Ctesiphon during the years 20 and 28 Hijrah.

Shouldn't the historical events be taken from the history? Which history or historians has narrated such a thing?

## **Salman's death and burial place**

Ibn Abdul Ber in his book "Isti'aab" and Ibn Aseer in "Asdul-Ghabata" and "Al Asabah" have narrated:

Salman Farsi passed away on the second floor of Abi Qawra Kendy's house in Ctesiphon and was buried there. During the years 204 Hijra when Caliph Mamoon came to Iraq from Khorasan, till the end of Caliph Mutasim's ruling year 232, the Shia's torturing was temporarily stopped, during that period Shia's could build shrines for Imam Ali (as) and Imam Hussein (as). During that period a tomb in Ctesiphon was built on Salman's grave to respect and honor his precious services. Today it is considered a religious shrine.

Professor Louis Massimino in the first chapter of his book entitled: How should we study Salman? Wrote: On the Eastern bank of Tigris River, in the bent of one of the turns, under the feet of Baghdad's the only remaining from Tis-Phone Palace, the Capital of thousand years empire inheriting Babel, standing like a lonely tide, to a height of thirty meters is the arch of Kasara, to the northwest of which, after Huzaifa village a small grave of pious Salman appears on its kneeled pillars.

Then the same Oriental added:

Salman was the first Iranian who entered Islam, and returned to Ctesiphon to die there, where his small grave will awaken his two-dimensional destiny for the Shia pilgrim's thoughts who visit grave for prayers and blessings.

First destiny his pioneer-ship as the first Iranian Muslim and the other leader of the spiritual movement, a gate of entrance, whose sincerity in his friendship with the young Prophet of Islam has made him worthy of: Keep me alive



like you're living and make me die like your death, since you never broke your promise.

To convey our respect to the high status of this great man, we along with his pilgrims recite few sentences of the prayers addressing him:

Praises to you holy Prophet's (saws) friend and his revelation's trustee, praises to you Amir-al-Momineen's (as) friend, praises to you the secret keeper of blessed personalities. Praises to you the remaining servant of God from the past noblemen. Praises to you the Servant of God, and blessings of God upon you.

I witness, you fulfilled Almighty's commands as you were asked to, followed the Prophet (saws) as you were told to, you loved his Vicegerent as you were obliged to, preached people the importance of the Prophet's family as you were informed. Confidently recognized the truth, trusted fully as you were recommended to.

I witness you are the Gate to Mustafa's Vicegerent, the way to Divine reasoning and to the knowledge which pious holy personalities have kept under your trust, you are trustee of God.

I witness you are a member of the noble family of Prophet. You are among those selected to support the Prophet's Vicegerent.

I witness you hold ten degrees (last status) of faith and possess reasoning features to dominant others. You performed prayers, paid zakat, you advised others for the sake of Almighty and his Prophet (saws). You advised others, practiced patient, followed commands of Almighty till your death. May Almighty curse those who denied your right, undervalued your status. May Almighty curse those who tortured you due to your friends.

May the Almighty curse those who put you to trouble because of your family. May Almighty curse those who blamed you because of your Imams and May Almighty deprive them of Divine blessings. May Almighty double the painful punishment to the enemies of Mohammad's family (as) from Jinn or men in the past, present, or future.

## Chapter 12

### Salman's look

#### **Salman Farsi, virtual view “Perfect human”**

Human as a being can achieve perfection, the highest peaks of completion of merits due to the inherent Divine behavior. It is one of the common aims of all religions and spiritual institutions, based on developmental, spiritual, ethical, or psychological thinking. To achieve this all the religions and spiritual institutions have drawn the pattern of an ideal human and a supreme human, clearly mentioning the destination of human growth and highest achievements expected.

The holy Qur’an has illustrated a beautiful, clear picture of Perfect human’s life, and has mentioned its qualities and signs.

In Islamic mysticism, the characteristics of perfect human and supreme human are mentioned and the expression "Completely Perfect" is used for such a person who has reached the highest levels of perfection and maturity.

Ibn Al-Arabi may be the first in Islamic mysticism to use the title Perfect Human for a “Mature supreme Human”.

After Muhyiddin Arabi, Izzedine Nasfi has named "Perfect human" to his twenty-one-volume compilation, and it was the first independent source in Islamic civilization which mentioned independently the definition and characteristics of "Perfect human".

After Nasfi, Abdul Karim Jilani had chosen the title of "Al Insan Al kamel" i.e., the Perfect human for his valuable book in Arabic on the subject “Identification of Spiritual Human”.

Shams Tabrizi has used "Perfect Sheikh", instead of "Perfect Human" The pattern Shams provides for the personality of a society to be referred as "Perfect Human" has fourteen dimensions, as follows:

- 1- Intellectualism (Vision about future)
- 2- Awareness (Vision for Present)
- 3- Time awareness (Knowledge about existing situation)
- 4- Self-awareness
- 5- Self-control
- 6- Self-aid and self-independence
- 7- Readiness to help others
- 8- Selflessness and Sacrificing
- 9- Freedom and Self-confidence
- 10- Humbleness and Revolutionism
- 11- Avoiding prejudgments
- 12- Love and Ambition
- 13- Nobility, Creativity, and Innovation
- 14- Resistance and Determination.

A brief explanation about these fourteen dimensions from the book of Dr. Naser-Uddin Sahib-AzZamani, a Scholar and professor is as follows:

**Intellectualism (vision about future):** A Perfect human is an intellectual, who learns from earlier mistakes and try to avoid them in the future, awareness before regrets, resourcefulness before trouble and regret before deception.

Salman was an intellectual he learnt from the mistakes of his countrymen and to avoid repeating them, reconsidered their beliefs. Studied the secrets of all invitations, Zoroastrianism, Manichaeism, Mazda Kian, and Christianity. Searched all casts and sects of his time such as Buddhism, Judaism, Christianity, other religions, and casts and finally adopted Jesus Christ's (pbuh) religion which was at that time the Divine religion and finally after many ups and downs, Salman's Fire worshipping and Church took him to the freedom of Islam.

**Awareness (vision for present):** To this dimension Shams gave such a great importance that, he wished to be deprived of everything he has and in its place be awarded with vast hidden or vast insight.

Vast hidden in Sham's institution means a quick and deep understanding, recognition of realities with or without link in dream or awake. Salman had awareness understood the facts without any link, utilizing sense, experience, conversation, and logical analysis. He with his pure and great soul predicted that soon the last Divine Prophet will emerge, so he was continuously searching, questioning and for the same reason left his own country.

Since Salman was armed with "invisible revealing rays", seeing the city of Medina, he realized that it was the very place where Mohammad's (saws) heart penetrating voice and Gabriel's wing's noise would be heard under its high sky. Even trees, mountains, pebbles, and rocks of Medina would be holding the verses of Divine revelation on their lips and its enchanting scent would fill every corner of that place. Yes, what Shams wished for and was ready to give away everything he had to achieve it, was what Salman possessed from his childhood. That's why it was said that Salman spoke to the Angels and Angels whispered in his ear. It was mentioned that he knew the "Grand Sacred

name of Allah (swt) which is the key to the first and last knowledge.

**Time-awareness (knowledge about existing situation):** A perfect human is aware of period he is living in and looks at the three dimensions of the time i.e., past, present, and future in an appropriate balanced way. There would be neither exaggeration nor dissipation towards any period. He looks back at his past to analyze the results of events, learns from mistakes to avoid in future.

His review for the Past on result-based analysis was for choosing a creative approach in the future for a better planning with complete patience, but future planning does not mean neglect today or postpone everything for the future.

Salman was aware of the time, looked at all three dimensions of time equally, learned from his past and used it to enlighten his life forever. He was foresighted and future evaluator. He was scholar, leader, knew the time and people of the time.

Amir-al-Momineen (as) said: During his governorship in Ctesiphon, he was a successful leader in all respects and time-awareness is an obligatory factor for any leader to be successful. It is narrated that: whoever has the awareness of his period, would never face sudden and unexpected issues. Although he was an old weak man in Ctesiphon, but his thinking and actions were as per the requirement of time and the young generation.

**Self-awareness:** A perfect human being has self-awareness in all respects. He evaluates self justly as he is. Due to the awareness, he corrects his mistakes constantly and over comes his weaknesses. If the weaknesses are unavoidable, accepts them as they are.

A "perfect human" with full awareness regarding all aspects of his personality would not be proud but would have self-respect. Among these two factors which are sometimes too close to be distinguish, he would differentiate meticulously. His self-awareness is accompanied by his requirement to be aware; he knows who he is? What is he? What he wants? He is aware about his reach, limit, strength, weakness, disability, and his boundaries.

Salman Farsi was self-aware all the time. He showed himself as he was. It is narrated: once there was an argument between Salman and a person. That person due to negligence, devaluing Salman's status, mocking at him said to Salman: who are you?

Salman said: At the beginning we both were impure ovum and at the end we will be rotten corpse with bad smell. On the Day of Judgment everybody's position and status will be known. Whoever has lighter weight of his good deeds would be helpless and poor. Those whose good deed's scale will be heavier, would be respectable.

A group of companions, second Caliph was among them, were discussing about their lineage and their ancestors. Caliph asked Salman about his lineage.

Salman replied: I am the son of Almighty's servant, I was on wrong path, Almighty guided me through Mohammad (saws). I was needy, through His blessings become self-sufficient. I was slave, Prophet (saws) set me free. This is my lineage and personality.

The holy Prophet (saws) heard about this event and said: O people your lineage is based on your religion, your personality is based on your manners and your nobility is based on your thinking and wisdom.

Salman was not a reserved person; his evaluation was along other people's evaluation. In other words, his self-awareness was a kind of self-evaluation and compatible awareness.

**Self-control:** self-control or dominance over your will means being quiet when required, speaking at the right time, being kind when required and acting harsh at the right time. To have self-control and full power over your will, basically three factors are needed:

**a-** spiritual enrichment: i.e., a person shouldn't practice only kindness but practice both kindness and harshness when needed.

**b-** spiritual balance: Spiritual enrichment should be accomplished by balance and this balance has two aspects; one aspect requires, different contrastive spiritual conditions shouldn't be more than one another. Second aspect demands, the reaction based on time should be under the control of determination: silent on time, answer on time, kindness on time and anger on time.

**c-** Ability to distinguish: Enrichment and spiritual balance should be accomplished by clear and vivid understanding. A perfect human is he who can distinguish mirage from water, imagination from reality, friend from pretending-friend, enemy and stranger from familiar.

Salman had self-control, he had control over his self. He was silent when required, spoke on time, practiced kindness on time and showed anger when required.

For instance, the day after his wedding, he was sitting in a gathering of his friends, they asked him: how did you spend your night? How did you find your wife? Salman kept quiet and didn't reply to them.



They repeated their question three times, but Salman was silent. At the point when he realized, he should break his silence, he spoke and said: "The Almighty has created curtains, walls and doors to keep the secrets and private matters hidden from others you may ask about common and visual matters, what do you have to do with people's secrets? I heard the holy prophet (saws) saying: "the one who talk about their secrets and private matters to others are like two donkeys that have intercourse on the road".

Salman was a person to differentiate perfectly better than anybody else. He differentiated reality from imagination, water from mirage. Wasn't he who travelled in search of the reality, from city to city, street to street, house to house? Wasn't he who before reaching to Islam, identified the greedy, hypocrite Priest and informed the people?! Wasn't he who kneeled in front of other religion's scholars in search of reality? Finally, after going through all ups and downs in his long life, he arrived successful at the great gate of Islam.

**Self-aid and self-independence:** A perfect human have no binding dependencies to others. He evaluates others, recognizes great people's values but would never be forced to follow or be slave to them. He is master of self and servant of self. He releases himself from problems of self. He considers himself liberator of self-problem. He is responsible for self and has full authority on self. A perfect human isn't under anybody's rule he is the ruler of self. His dominance and independence are not just at his internal issues, but his ruling is on his external matters also. Perfect human is free from depending on others and from the normal human bindings of dependence. He is always with them but not dependent on any, since being with is optional, but dependence is emergency.

Salman never had slavery like dependence on anybody. As soon as he regained his freedom with the help of his religious brother, he could find his position in the young Islamic Ummah.

About Salman's self-aid and self-independence quality, it is sufficient to mention that although he belonged to neither Ansar nor Muhajir, but they argued about him and each group believed he belonged to them, and the holy Prophet (saws) said: Salman in neither from Muhajir nor from Ansar but he is from the Prophet's family, which means he has no color other than Islam's and therefore he was entitled as "Salman e Mohammadi" or "Ibn-al-Islam" i.e. the son of Islam.

He evaluated everybody; he very well knew the value of the great personalities. Whenever he saw a great person, he respected him, put his hand on his shoulder, surrendered himself to him. If he does not find a great, he respected self.

**Readiness to help others:** Perfect Human is not selfish; he cares about others and sympathizes with the people of the world and feels responsible towards them. He believes he has a mission to lead for the people of the world to cooperate, alert, help and sympathize with them.

Perfect human wants to bring awareness, awake the uninformed, protect them from repeating their mistakes. Guide the inexperienced towards excellence. Familiarize those who claim to be leaders with their advising duties and social responsibilities.

A Perfect human is self-made and is an instructor for others, He's effective when awake and for his devotees in their dreams. If he doesn't want, his disciples cannot even see him in their dreams. A perfect human's creative role and desire are two dimensional: effective for himself as

well as for others. He has two types of responsibilities individual and social.

We saw this quality at its highest peak in Salman Farsi in the battlefield at the time of conquering Iran. When Muslims had surrounded one of the cities and wanted to attack unexpectedly, addressing them, Salman said: Wait, let me invite them to Islam first, as the holy Prophet (saws) did. Then sympathetically addressing the people of the city said:

O people! I am an Iranian like you, Almighty guided me, and Arabs obey me. You must choose one of the conditions: accept invitation of Islam or pay tax (Jazia), if none of them, then be ready for war.

Salman repeated this invitation for three days for three times. He felt himself responsible towards his country's people, wanted to bring awareness among them, inform the ignorant ones and stop them from doing errors. He felt sympathetic for the people who were being misled by their rulers.

During his governorship, Salman Farsi familiarized those who were claiming to be leaders with their social and guiding responsibilities.

From the letter Salman wrote to Caliph Omar, it is clear he was sympathetic to the Islamic world and to its future generation. Not to be away from people and to be always available to solve their problems, Salman decided to reside in the center of the market instead the White Palace. To be aware of people's condition, he himself used to visit them.

Salman Farsi's sense of responsibility was accompanied by sympathy and friendship. He was a real commiserate and honest servant. Even encountering people's mistreatment

and ungratefulness he does not change his attitude towards them.

**Selflessness and Sacrificing:** A perfect human's care for other's is neither policy based nor professional. It is neither accompanied by conservative behavior nor protection based. It is unlimited and extensive, and always consider others benefit prior to his own. He's more concerned about others prosperity than his own pleasures.

In Shams' ideology, the meaning of sacrifice for a perfect human, is not just donating wealth, although wealth donation is the first step of sacrifice. Sacrifice requires more than wealth donation, it is offering life, braking traditions, changing habits, sacrificing self if required. Sacrificing life not unwillingly, but with enthusiasm, awareness, and pleasure. Sacrifice is sign of awareness and appreciation.

In Shams' institution, sacrifice is sign of superiority of merits, which includes inclination towards human relations, love for people, empathizing for others and following sense of social responsibility.

A perfect human is far-sighted, future planner and due to the same reason saves conservatively for his day of need. Saving money for the future need and emergency is not in contrast with sacrifice and velour. Sacrifice is not overspending or thoughtless spending nor leaving the world for others.

Salman was an ideal model of sacrificing and devoted perfect human. Salman's sacrifice and devotion was unimaginable, he was the governor of the largest and richest capital city of the time, he had the king's Palaces, treasures, and luxuries under his control, but he preferred to be stayed in a small muddy room, whose ceiling touch

his head when he stood straight, and his feet touch to the wall when he slept.

When Salman realized it was difficult to help the needy people, he distributed his own salary of five thousand dirham annually among the needy and lived with the least by weaving baskets. He used to distribute half of the basket income and lived a very simple life.

On the day of his demise, though there were not more than two or three necessary items, he cried. When asked reason to cry, he said: we had promised the holy Prophet (saws) to live with minimum belongings like traveler and now don't you see all these things in my room?

Salman was far-sighted and future planner and had very little saving for his needy days.

Salem, servant of Zaid Ibn Sohan narrated: I was in the bazaar with my master, Salman Farsi passed us, he had purchased some food provisions, seeing provision, Zaid criticized him. Zaid believed it was against asceticism. Salman replied: when the human being finds its food, his heart will relax and would perform his prayers peacefully thus frustration will die.

**Freedom and Self-confidence:** Perfect human neither by force nor by pleasing wants to create slaves or followers for self, but he wants people for themselves.

He nurtures them, breaks all types of slavery links between him and them, although this link breaking may appear breaking of sentimental value's continuation. An immature person to reach maturity needs to follow and be guided by a perfect sheikh. A perfect human provides freedom and liberty to people.

Shams had many times insisted on deliverance from attachment during friendship and deep sentimental

solidarity. He insisted on the perception of social responsibility and sympathizing for others. In addition to all these he considered it obligatory to maintain the personal independence and liberty for everyone. He believed it was necessary for a society to have a better coexistence with others.

Salman escaped from Christian Church, Buddhism Manichean, Zoroastrianism and Judaism since these religions were not qualified to take humanistic goals in the correct direction. He under the banner of Islam found liberty and freedom. He lived as a free man and died as a freely man. Salman wasn't anybody's servant nor anybody's Master.

Regarding his independence even with the Prophet (saws), his relationship with the Prophet was neither like a slave and a master, nor like a needy and a helper, his relationship with the Prophet was based on brotherhood. Whenever Salman spoke, he said: My friend (khalilie or Habibie) Mohammad (saws) said....

**Humbleness and Revolutionism:** Perfect human are rebellious and strong against bullies, oppressors, hypocrites, and exhibitors but kind and humble towards subordinates, honest, modest, and kind people. Because sympathizing demands standing against bullies, ignoring hypocrites, and fighting with prejudiced and kindness towards the subordinates and helpers and respecting the honest.

Salman was very strong, brave, and harsh towards bullies, oppressors, and hypocrites. Salman's reply to Caliph Omar's letter when Caliph was at the peak of his power shows Salman's bravery, courage, and resistance. At the same time, he was humble and kind towards the subordinates, honest, modest, and kind people.

**Avoiding prejudgments:** perfect human is not involved in prejudgments, favoritism, divisions of society, colors, and imposed fake labels. His sources for differentiating are heart's demand, internal impulse, fairness of heart, illumination of the light of eagerness on face and beyond it. Shams said:

“If you have one hundred thousand dirhms and dinars and the castle full of gold, if you donated all to me, I would see it on your forehead. If I see no light in your forehead and “no want” in the heart, then for me that gold-filled castle would be like a hill of excrement”.

It you go to empyrean, there would be no benefit, if you go under the ground, there would be no benefit. Your heart's entrance should be opened.

Salman said when I entered Syria, I started enquiring, I asked who the most knowledgeable Christian priest is? They said the Priest of the Great Church. I went to him and described my whole story for him. I told him that I have recently converted to this religion, and I wish to stay with you, serve the church, learn from your knowledge the Christian religion. He accepted my request and for a long time I stayed with him.

Although the Priest was very kind towards Salman Farsi and was constantly considering him, but these approaches didn't stop him from noticing his faults and misdeeds. Salman couldn't ignore his bad characteristics. Salman sincerely recognized the Priest due to the open-heartedness and realized that he was a hypocrite. The Priest encouraged the people to do charity, when people brought for him all that they had collected, instead of giving them to the needy, he kept all of it for himself.

Salman said: when I saw what Priest did, I lost interest in him and after his death, I informed the Christians and his

followers the secret I came to know. The people became so much against him that they hanged his dead body in the city and stoned it.

Perfect human doesn't accept the false labels of infidel, believer, Pious or Muslim but acknowledge most of them by self-experience. Judgement of Perfect human is not informal, stereotyped, designed or on regular base. It is not "supposed to be human", it is "to be human". It is not static, it's dynamic and therefore perfect human's judgment concerning others would consider seconds, changes, differences, forward and backward movements. Every stage of human progress, every moment of evolution in human behavior, every minute of his to become, is the topic of a new judgment and new evaluation.

When Salman saw the holy Prophet (saws) for the first time, although he was sure that he was the same Prophet about whom all other Prophets had given glad tidings. Salman recognized him at the first glance, but since Prophet-hood was a very important issue and a more important issue has a higher risk of cheating. Therefore, Salman acted very meticulously, with complete awareness evaluated and checked all the signs the Priests and People of the Book had told him about the Promised Prophet.

Salman never did a definite judgment about anybody, he was aware of the moments, events, changes, and alterations. Every moment, every second, and in every event, exists possibility for people to bring change in their mind setting. As per him, one moment, you would not be Muslim, earlier person would be Muslim, he becomes infidel, and again becomes Muslim.

Perfect human, though be from majority have friends among the minority also. He feels sympathetic towards



those who suffered, the rejected ones, those left behind, lonely, deprived, and helpless.

It was due to the same reason Omar, the Caliph of the time criticized Salman for being close and sympathetic to non-Arab Muslims who were among the deprived, helpless, and needy people of society.

**Love and Ambition:** Perfect human has ambition and goal for his life and have belief and enthusiastic love for his ambition and goal. Enthusiastic love and belief lead to bravery, removes fears and unnecessary precautions from heart. Perfect human with awareness of purpose of life, is ambitious, strong, courageous, and fearless. His belief is true, provides him with energy, aim and warmth.

Salman had enthusiastic love and ambition, his enthusiastic love was, pure, illuminous, and purifying. It was not a blind, rebellious, or virtual love, so his eagerness and ambition never become cold or extinguished. His love and belief gave him energy, bravery, removed completely all fears and all obstacles on his way. He quickly moved all obstacle on his path to perfection and after going through many ups and downs achieved his high ambition and great aim.

John Jack Rosso said: one of the miracles of “enthusiastic-love” is that even in its pains and sufferings, we feel one type of happiness. Real lovers consider “forgetfulness” or “being out of touch” which eliminates the pain, as their biggest misfortune.

Salman’s love was not a temporary blind love. His love grasped energy from his wisdom. As Alex Carl said: if love doesn’t co-operate with wisdom, human being will turn into an automobile which moves in the darkness of night at high speed without light and break, and it is never imagined reaching its destination safely.

The Perfect human who Shams illustrates, considers love, and ambition their goals not the means.

One who believes in Satan and trust on him as per his belief would reach his goal, And the one who trust on Prophet without believe on him will get lost. It is recommended, the belief which keeps you active (warm) be with it, and the belief which makes you unactive (cold) be away from it.

But in Salman's institution value of the love was based on the value of the beloved. The more real and noble your beloved would be, the more valuable would be your love and vice versa. If the love was towards less important issues, although it may heat and keep activate the person involved but since there is no nobility in the beloved it would not be true love only a false demand.

In Salman's view love is a means not the goal, he pays importance to it as a means. So, love for Salman was of secondary importance, a tool, a means to achieve the goal. Unfortunately, in Shams' institution love was the goal and desire itself. Thus, love cannot be a means for soul refinement, behavior development, acquiring virtues and humanistic merits, only a mean for entertainment.

Shams doesn't like every kind of love! He looks forward to ideal love and finds it purifying. He is truly in love with "love" and so his love was not a desire or sexual excitement. He decidedly mentioned, real people never fall in love with a defective thing.

The one who says love makes lover blind and lovers finds everything in beloved beautiful, wasn't in such situation love would be a means of misinterpreting the reality and seeing the ugly beautiful, which itself would be a defect in the perfect human's personality?

They reply: all lovers would see everything as it was, since they see through Divine illumination, they would never fall in love with something defective.

I see clear contrast in Shams' explanation concerning love and desire. At one place he considers love as the goal and says "the belief which keeps you active (warm) be with it, and the belief which makes you unactive (cold) be away from it. And here says: they will never fall in love with "defective"! How come our Scholar and respected interpreter hasn't paid attention to it?!

**Nobility, Creativity, and Innovation:** Performance and outcome of self-aid, Intellectualism, time awareness, self-independence, freedom, and fulfilling the role of creativeness, in one's own destiny is creativity and innovation.

Perfect human is noble, he to understand and to produce, depends on self, not on others. His judgments and behavior do not based on obedience or imitation, they originate from his inner and become the source. Thus, he is self-productive!

Salman was noble, relied on his own understanding and productivity. His continuous, adventurous, and active living was proof of his innovation, endeavor, and creativity. In the peak of his youth, he lived in an environment where the number of religions and casts were too many to count. His father imprisoned him in house to protect him from losing his believes. He was not allowed to contact others to remain interested in his ancestor's religion.

Childhood is the imitation period. Children are influenced by their parent's thoughts and beliefs, but youth is the time for endeavor. As a child, Salman never left the fire temple but when stepped into his youth, his life turned upside down. He had the thirst to know the truth and secrets,

explore the reality. His heart was filled with doubt and astonishment.

We know that doubt and astonishment are the originator for endeavor and thinking independence. Salman wanted to know everything through reasoning and evidence. He wanted to learn every moment, to understand every moment, he wanted to learn and understand everything new, sophisticated, accurate and complicated.

Nobility, creativity, innovation, and self-determination of Salman became more obvious, when among all those different religious and casts, external and internal, with his own wisdom adopted the best and the perfect.

Salman in Sassan's era found his country drowned in corruption and destruction. Social illness, devaluation of manners, spiritual declination had spread in Iranian society like cancer disease. Religion and belief which act as spirit of society and human brain were disturbed and destroyed. Unity of ideology and desire, which was the best fruit of religion, was replaced by dispersion, distraction, discrepancy, and hypocrisy. Which caused, masses to lose their definite belief and strong faith they had in the religion. Salman Farsi was sad and angry because of the miserable condition of his country. His anger had increased so much towards religious leaders' social responsibilities, that in his youth hurried to exit the orbit of quiet life. Emigrated from the dark environment of hometown where there was not the slightest trace of light.

**Resistance and Determination:** Patience while struggling with difficulties and resistance to solve the problems is a sign of maturity of perfect human. Perfect human neither quit difficult situations, nor loses hope, resists till the last breath. He does not feel proud due to happiness nor would

be depressed against calamities. Never stops struggling against problems until reaches his goal.

A brief and transitory study at the ups and downs of Salman's history, was full of adventures from fire temple to church, from church to Islam, from Iran to Syria and from Syria to Hijaz and from Hijaz to Iran. Many years in search of reality embraced the trouble of long journeys and many times tasted the bitter taste of blame, slavery, hopelessness, home sickness, hardship, separation, exile, homelessness, and hunger. All these made clear for us that Salman Farsi was a real statue and visual expression of resistance and determination. He never lost his patience and resistance against the mountains of hardship and oceans of difficulties and never stopped struggling in difficulties.

The interpreter of Shams' teachings, author of the book "Third Line", Dr. Naser-Uddin Sahib-Uz- Zamanie, after explaining the fourteen dimensions of Perfect human added:

Shams Tabrizi knew that Perfect human with the fourteen dimensions stated by him are rare. But still this Perfect human was not a platonic example or an imaginary pattern, an abstract or mental entity, but it was an external reality, which could be touched and seen. A Perfect human with all difficulties can exist in external world and many times had been materialized.

Dissection of Salman's outstanding personality and segregation of various elements of his personality made this reality clear that Salman Farsi was a typical role- model of a Perfect human and his personality was so vast, deep, and complicated that his personality cannot be summarized in those fourteen stated dimensions!

Salman was an ideal human and could be a role-model for immature humans and could serve as an example of self-making, making-others and could serve as their training goal. Salman's personality dimensions could be recognized as a desirable training model for multiplying and nurturing ideal people. Anybody could compare himself with Salman's personality dimensions and renovate self-deficiencies and faults, develop, and complete self to be better and better.

## **Knowing Salman is knowing Islam visually**

Worth of religions are the worth which followers of those religions have. (Ernest Renown- French scholar)

### **Most reliable way of Understanding an institution.**

One of the contemporary scholars has shown a way for understanding Islamic School of thought, through which it would be possible to evaluate the real Islamic values in a better and easier way. He wrote: any religion or ideological institution is a human producing factory. The real characteristics and values of a factory could be recognized through two ways. The first way is a long, difficult, complicated, doubtful, and unreliable. This way is to study the factory directly and analyze its technical basics, working mechanism, equipment, different sections, mathematical calculations as well as technical applications and evaluate its worth on bases of scientific and technical theories as well mathematical and mechanical rules and establish a conclusion and judgment which would be possible for very limited number of experts.

The second way contradictory to the first way is simple and brief. Its result is reliable, clear, and direct. We analyze their technical and scientific values and the degree of their achievement and success and the reliability of their claims based on their production available to all. We can compare their productions with similar types produced by other similar factories.

This is easy task, evaluation and judgment would be possible for everyone. This doesn't need any technical or scientific expertise, only should have a healthy and common logical awareness.

The same scholar by an example makes his statement more clearly. He said an uneducated driver cannot

evaluate the great technical and scientific procedures involved in the great factories of England's Rolls Royce, Germany's Mercedes Benz, and Russia's Moscow ich and compare them with each other. But the same driver can evaluate and select a better automobile by checking its working and safety features. It would be clear from these three different models each of which is the production of a great sophisticated industrial system. By studying their technical properties, strength, reliability, and safety features, very simply, clearly, and obviously one will be chosen by the same uneducated driver.

Finally announcing his decision, he stated thus, the simplest, most reliable, and general way of recognizing a religion, finding its ideological values, humanistic and practical achievements, and its priority in comparison with other ones of its type is to know humanistic role models raised by and introduced to humanity by that religion through the history. We should study them and compare them with the one trained in other religion's philosophical or social groups, then we will come to a true, correct, reliable and clear judgment.

At the end of his discussion to evaluate the ideal models of human-training of Islam, concludes that those trained in Islam are the criteria for its intellectual capabilities, spiritual values, and achievements.

knowing the ideal humans of the religious training of Islam who are visual Islam themselves, as interpreted by Imam Ali (as) are Qur'an which speaks. They are the visual and tangible Islam and demonstrates the level of achievements and visual improvement of the spiritual and idealistic values.

A proof for the great reality of Islam is that it is not a Utopianistic idealistic religion or an abstract movement which



can't be visually approached or put in practice. The reason is the way these real statues have exhibited Islam in their souls, feelings, thoughts, behavior in every second of their lives.

Based on this rule, if Salman's face which was one of the many trained in Islam was, shown correctly, i.e., what he really was, how he thought, spoke, lived and finally the roles he played in Islam with all details and dimensions were introduced; not only Salman Farsi will be understood but also Islam's school will be visually and practically understood. In that situation, not only Muslims but also many human beings who have feelings and enjoy the beauties and are faithful to high humanistic values, will accept Salman Farsi as the greatest picture and pattern for humanity, and Islam as the complete, alive and human-training, nurturing institution of all times everywhere.

### **Distortion of ideal personalities**

It is a fact that presence of ideal and perfect personalities would be useful for the society, provided they should be introduced to the people as they were. People can benefit from them when they understand them as they were, otherwise, not only their presence and existence wouldn't be of any benefit, but also will damage the prestige of that school of thought to which they belonged.

Presence of ideal and perfect personalities of Islamic school of thought if introduced correctly as they were, would be source to train, develop and progress the Islamic society in the correct direction, and if introduced wrongly, then to the same extend or even more could be the cause of decline and degeneration of society. It is true that to the extent the personality of one trained and nursed in Islamic School of thought is distorted, to the same extend the image of Islamic training and its progress will be distorted.

## **Orientalists and distortion of Islamic history's heroes**

Enemies of Islam and power-seekers to spoil Islam's image and show it upside down are busy with distortion and terrorizing the ideal personalities, trained perfectly in Islamic environment. To avoid people to understand their wicked intentions, they introduce themselves as researchers and their works as research and through their own methods, make simple issues very complicated and mix them with stories and myths. Then they claim that with great difficulties among so many myths and stories they could detect the realities and thus with their so-called research, disturb believer's thoughts and spoil the believes.

To show the people they were without any intention, they by announcing their impartiality, prejudgment, and vast information start the research work. To impress the people, that they are doing holy work, they with a type of sacred scrupulousness, which is a typical western style, western researchers start their work. And with a beautiful humbleness, which they feel is a sign of knowledge, display their work and by this way prepare minds for accepting the results of their research.

The result of some of their research is negative. At the beginning, they doubt about the existence of historic personalities and then label them as myths and legends.

Some of them, to introduce their work as research, with fine observations and twists, skip the main points in such a way that the reader going through their research would not be able to understand the whole thing and feels that it was so exact and scientific that he was unable to comprehend it completely. Sometimes they make a big fuss out of nothing or vice versa and do their best to show it complicated and extra ordinary.

Although they don't deny Islamic historic personalities but describe them as ordinary, unimportant without any merit and deny their outstanding achievements and services.

### **Salman Farsi and Orientalists**

They had the same approach towards Salman, the greatest and most noble hero of Islamic history. Kalman Hawar during the years 1899-1913 published three different narrations about Salman and concluded that according to history his existence was not confirmed, although he confirmed Salman's presence in the battle of Khandaq (trench).

In the year 1922 Hero Wits tried his best to show that Salman's character was superstitious practice which was the result of derivational discussion related to the word Khandaq (trench). Hero followed Marx Muller's theory about the root of superstition, which he found a kind of disease of tongue.

According to him at the beginning there was one single name Salman in informal lists, in which supporters of Islam were trying to arrange the names of Jews and Christians who had converted to Islam at the beginning. This name which is very ambiguously attributed to an Iranian was used to make the Khandaq battle story more fascinating. The word Khandaq, a Persian word which was arabicized long ago was described to show a strategic act which was an idea of Iranian thinking. From it inculcates the idea that Salman Farsi, they know nothing about him, was an Iranian engineer, a Mazdaki who became Muslim and became Mohammad's (saw) special advisor, this way paved the way with the intention to register his name in the Shi'ite list as the first defenders of Ali and his family (as).

Based on this hypothesis Hero Wits believed other details related to Salman's life were the result of the same

derivational superstition: If his name was mentioned among those who participated in the brotherhood oath (among Muhajir and Ansar), was to stabilize his companionship. If they had included his name among the Iraq's holy warriors in Qadisiya, Ctesiphon, Kufa and Boulanger was because he as an Iranian.

His claim, being with the Prophet's family was due to the salary he received from Bait-al-Mal during Omar's Caliphate, due to payment from Bait-al-Mal he was considered member of prophet's family. Since he opposed the first Caliph in the year 11 Hijri and supported Ali (as), all the additional Shia merits were associated with him.

He wrote regarding Salman nothing is reliable except the name Salman, at the end he doubts about the name Salman also and believes that was the invention of Iranians.

Finally, the compact and brief dissertations of Hero Wits about Salman was so baseless and fake that Loui Misunion called it sharp, found some faults with his historic review, although in general Loui concluded that Hero Wits' critique in many aspects was determinantal.

The French tourist Oz hen Philando who visited Iran during Qajar's time (years 1840-1841 A.D.) to see Iran's archeological sites, regarding Salman's tomb wrote: "This tomb is few steps ahead of Tis-Phone and doesn't have any attraction. The inhabitants of this area call Salman e Pak as Salman e Mohammad. They built a tomb on his grave and now it is a holy shrine for everyone. Arabs know nothing more than this Shrine about him. History doesn't say anything about him, his greatness and glory is being forgotten".

These were the baseless and fake views of some of the orientalists about Salman farsi. They even claim that history does not say about him. We don't know which history this man has referred, if we know, would show him whether history has spoken or not? Does Salman's greatness and glory lie in the same tomb? Is it possible to forget Salman's greatness and glory?! He is among the eternal, the scented delicious fruits of Islam's history which belongs to eternity.

Would anybody accept them as researchers and their work as research? Do they have no other intentions just want to solve our problem through their research?! Man should be either too westernized, or self-lost or too naïve to justify their work!!

Loui Misunion, the well-known orientalist hasn't doubted Salman's personality through history and accepted his personality as a real one, which is a mixture of legends and reality. There is no doubt about the fact that orientalist's adopted ways, methods of approach, the problems and situations concerning the linguistic and sociological factors cannot lead to a satisfactory result. If we get assured about Loui Misunion's honesty, then may be the basic bottlenecks about his book concerning Salman could be justified.

Anyway, in our point of view Misunion has had a very brief approach towards Salman Farsi and has showed a weak and dull and faint picture of him in Islamic history and finally has buried all his glorious servings underground and has looked for him in mysterious and secret activities.

Is it not embarrassing to show Salman Farsi so low, when he has appointed himself as "guiding sign" for those in search of reality in the storms of Greek philosophy, Indian

Sufism, monastic asceticism, deviation of Christianity, and Iranian national myths. They say:

“He was the master of barbers, and it is his most important and oldest aspect of his professional role”.

And two different groups of people visit him, some Sunnite professionals from Baghdad (hairdressers, barbers, cuppers, and bonesetters) for their annual program on the 15<sup>th</sup> of Shaban i.e., the 8<sup>th</sup> Arabic month from the 7<sup>th</sup> century and the other Shiite groups on their return from Najaf or Karbala.

Here is the point when we doubt the good will of Professor Loui Misunion that if he was honest why didn't he mention any of all those glorious servings and achievements of Salman Farsi?

It seems that Loui Misunion had very strong reasons for disturbing minds, and he very cunningly skips and ignores them all and doesn't accept the narrations, because it was not part of history.

In short all that was mentioned, makes one thing very clear: “Salman Farsi is the most obvious “reality” and “the most advanced school” which is visualized in the form of a human being. His personality is real. He's a mixture of humanistic and mythical existence. He has a great soul and is multidimensional. He's the strongest and best link that has joined Iranian to real Islam”.