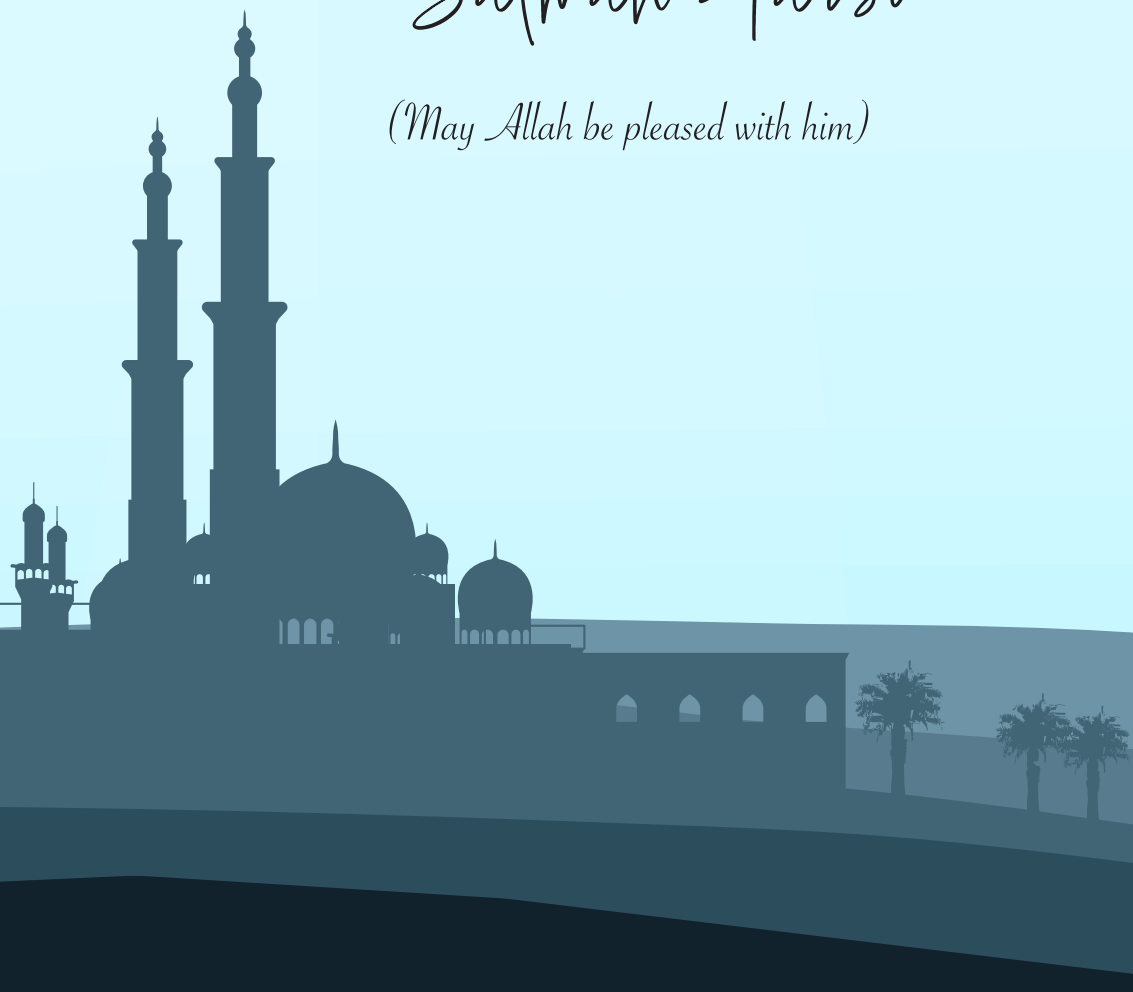


Hazrat Salman Farsi

(May Allah be pleased with him)





Hazrat Salman Farsi^{ra}

Written in Urdu by

Majlis Khuddamul-Ahmadiyya

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FOREWORD

The story of Hazrat Salman Farsi, may Allah be pleased with him, is a powerful example of the journey of spiritual seeking. Born into a Zoroastrian family in Persia, his remarkable journey took him through Christianity and eventually to Islam, where he found his true purpose as a beloved companion of Prophet Muhammad, may peace and blessings of Allah be upon him.

What makes Hazrat Salman's story especially meaningful is its universal appeal. His search for truth went beyond borders, cultures, and religions. Despite facing hardships like enslavement and persecution, his determination never wavered. The profound love that the Holy Prophet^ﷺ had for

him is reflected in his statement that, Salman is one of us — from the people of the House.¹

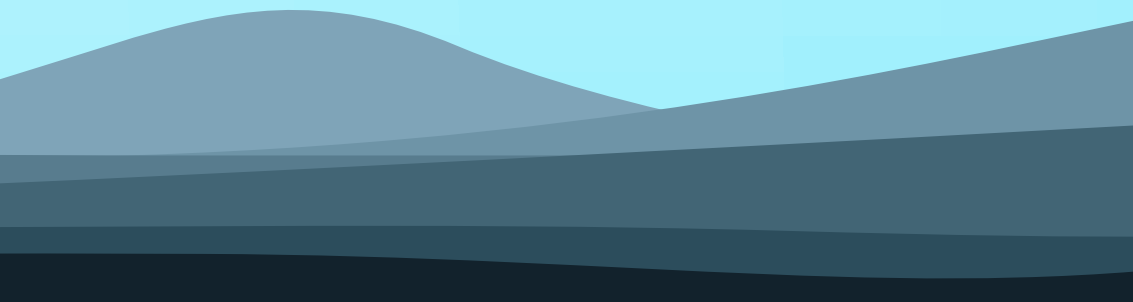
His wisdom and deep humility were well-known. From suggesting the revolutionary defensive strategy during the Battle of the Ditch to bridging Persian wisdom with Islamic teachings, Salman's contributions to early Islamic history were both practical and spiritual. His life demonstrates how sincere seeking, coupled with divine guidance, can elevate an individual to extraordinary heights.

This biography tells the story of a true seeker whose journey still resonates today. As you read, may Salman's search for truth inspire your own spiritual journey, showing that dedication and sincerity can lead to the most meaningful discoveries.

Al-Haaj Munir-ud-Din Shams
Additional Wakeelut-Tasneef
July 2025

HAZRAT SALMAN FARSI

May Allah be pleased with him





PART ONE

Search for Truth

‘My father loved me so much that he never let me out of his sight, not even for a moment,’ Hazrat Salman Farsi, may Allah be pleased with him, said, while narrating his story.

The assembly sat in silence, everyone listening intently as Hazrat Salman continued:

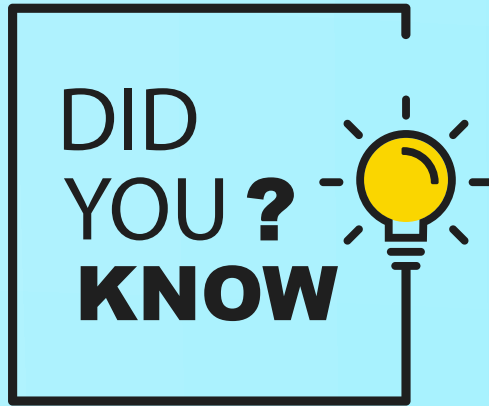


Isfahan, Iran
Birth city of Hazrat Salman Farsi^{ra}



I am an Iranian from a settlement near Isfahan. My father, a well-known landowner, adored me immensely. He kept me at home like the girls, never letting me out of his sight. One day, due to some construction work at our house, my father was extremely busy. He needed someone to take care of some issues related to our lands, so he called me and said, ‘You should go in my place today, but be careful not to take too long, as your absence worries me.’

As I followed my father’s instructions, I passed by a church where Christian elders were worshiping. Curious, I went inside to observe their worship, which I found captivating.



Hazrat Salman Farsi, may Allah be pleased with him, was originally a follower of the Zoroastrian religion. In Zoroastrianism, fire symbolizes God's light and wisdom, representing warmth and protection. Hazrat Salman Farsi^{ra} was responsible for guarding the fire and making sure it was always kept lit.³



A New Faith

Our family's ancestral religion was fire worship. From the beginning, I had a great interest in religion and actively participated in our rituals, becoming the guardian of fire. However, I was always searching for something more meaningful, as fire worship didn't truly satisfy my heart.

Watching people pray in the church stirred something inside me. I felt that this religion was better than ours. I became so absorbed that I forgot my tasks and spent the entire day with those Christian elders. When I asked them about Christianity, I learned that their main center was in Syria. That was when I first thought about changing my faith.

Imprisoned at Home

When I finally returned home that night, my family was worried and waiting for me. Search parties had been sent out in all directions. As soon as I entered, they asked where I had been. I honestly told them about the church and praised the Christian elders' worship. My father tried explaining the virtues of our religion, but my heart had already changed. When I expressed my feelings openly, my father's world seemed to fall apart. Despite his great love for me, he became strict and refused to discuss the matter further.

When they realized I disagreed with

their religious views, they imprisoned me at home. They put chains on my feet and kept me under constant watch.

Even though I was locked up, my heart still yearned for a true religion. I managed to send a message to the Christian elders, asking them to tell me when a caravan was leaving for Syria. Soon after, some Syrian traders came to our city, and the church people informed me. We planned that when these traders finished their business, I would join them on their journey to Syria.

When I heard that the traders were leaving, I managed to break free from my chains and secretly joined them. And so began my journey—one that would ultimately lead me to my master and

lord, Prophet Muhammad, may peace and blessings of Allah be upon him. Though many challenges laid ahead, my quest for truth had begun.

Journey to Syria

After several days, we reached Syria. When I asked about the most knowledgeable and pious person there, people directed me to the senior priest, called the ‘Archbishop.’ He listened to my story and allowed me to stay with him.

I had left home hoping to increase my knowledge and spirituality, but things weren’t going as planned. While living with the priest, I discovered that despite his virtuous appearance, he was very materialistic and greedy. His love for worldly things disappointed me, but there was no way back. So I waited patiently, hoping God would show me a better path.

When the priest died, I exposed his secret—he had hidden gold and silver coins that were supposed to be for charity. The townspeople were angry when they found out this truth about the Archbishop.

Fortunately, the new priest was different. He was truly pious and did not care for worldly wealth. I grew to admire him and served him gladly. As his final days approached, I asked him where I should go next in my search for true faith. He replied, “My dear son, the true teachings are fading. People have changed the religion. After I’m gone, go to a holy man in Mosul for spiritual guidance’.

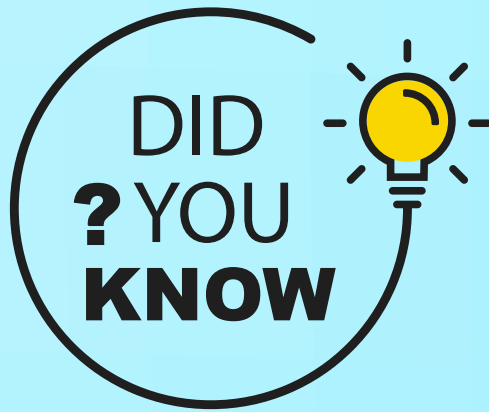
After he died, I followed his advice and traveled to Mosul [in present-day Iraq] to meet a pious saint. My journey wasn’t

finished, so I kept seeking wisdom from one elder after another. From Mosul, I went to Nusaybin [in present-day Türkiye], and then to a wise elder in Amorium [a city in the Eastern Roman Empire].

When the Amorium elder was near his death, I asked if he knew of any other righteous person I could learn from. He said, ‘I don’t know anyone who follows the true teachings now. But soon, a Prophet will appear in Arabia. He will move to a place with many date palms. Remember these signs: he won’t accept charity, but will accept gifts, and will have a seal-like mark between his shoulders’.²

This was an important turning point, as this news changed everything. Learning about this forthcoming Prophet made

me eager to reach Arabia. When I heard some traders from the Kalb tribe [an Arab Christian tribe] were heading there, I asked to join them. They agreed to take me, in exchange for my sheep and goats.



Hazrat Salman Farsi^{ra} stayed in Mosul for about 3 years, and in Nasaybin for another 3 years. He spent his days with pious preists, worshipping and fasting. In Amorium, he worked hard, saved some money, and purchased some cattle.⁴

Betrayal and Slavery

When our caravan reached Waadi al-Quraa' [a valley north of Madinah in Saudi Arabia], the traders betrayed me. They had already taken my animals, and now they sold me as a slave to a Jewish man. I was so close to my destination, but their betrayal had turned me from a free man into a slave.

Journey into Slavery

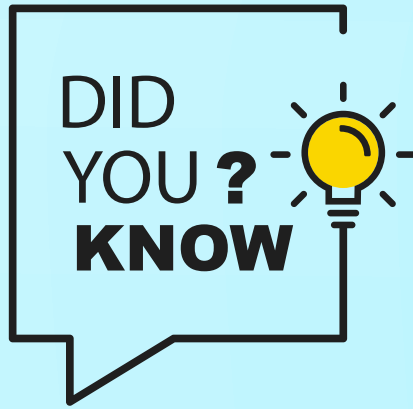
As the crowd listened to Hazrat Salman Farsi relate his story, time seemed to stand still. After a brief pause, Hazrat Salman's voice broke the silence:

I spent many days as a slave under my Jewish master in Waadi al-Quraa'. Those days were harsh, but I endured them, hoping this might be the place my elder had mentioned.

One day, my Jewish master's cousin, who belonged to the Banu Quraizah tribe of Yathrib, came to visit. Seeing me work diligently and honestly, he was pleased and decided to buy me. And so, I came to

Yathrib with my new master—the same Yathrib that would later become known as Madinah.

While I wasn't exactly sure, many of the signs my teacher had described were present in Yathrib. My hopes rekindled, and I patiently awaited God's decree.

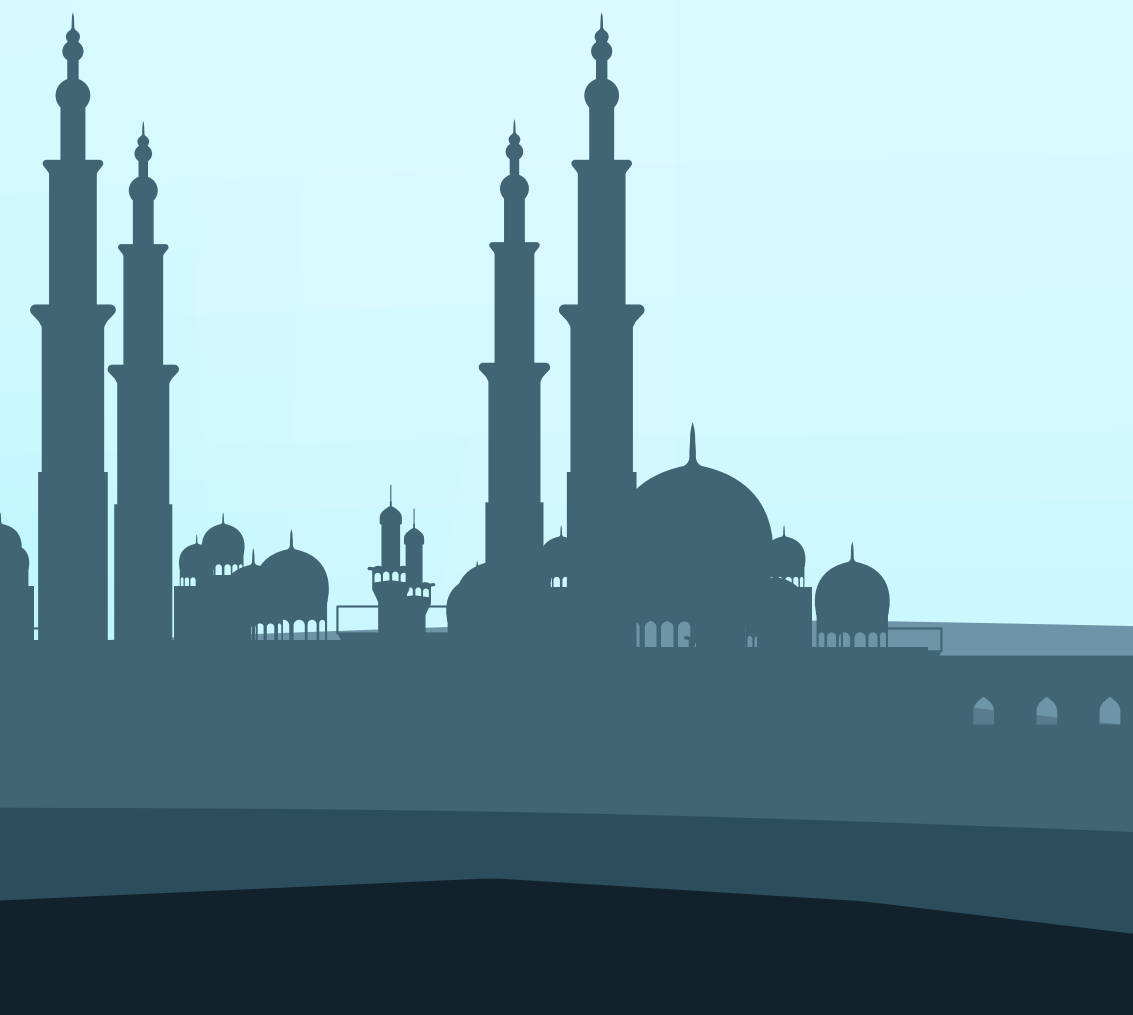


Slavery started in the world as a result of war. During these times, it was very common. If two nations, tribes, or countries were at war, the people of the defeated nation could be captured and made into slaves. Slaves were kept as servants and would be forced to do various types of work, including house chores, construction, farming, etc. Slaves could be sold at any time. Over time, people started getting slaves without any reason. For example, stronger tribes would attack weaker tribes, capture the people, and make them into slaves.⁵ This is how Hazrat Salman Farsi^{ra} was forced into slavery.

Quba Mosque (present day)
Madinah, Saudi Arabia







Encounter with the Holy Prophet

During this time, the Holy Prophet, may peace and blessings of Allah be upon him, had declared his prophethood in Makkah and faced severe opposition. When the Muslims were being persecuted, Allah granted them permission to migrate. Following Allah's command, the Holy Prophet, may peace and blessings of Allah be upon him, left Makkah with Hazrat Abu Bakr Siddiq^{ra}. Under God's protection, they reached Quba, a village located a couple of miles from Madinah, where they stayed.

The Banu Quraizah's date orchard, where I worked was near Quba. That day, while I was climbing a tree to pick dates, my master sat below, supervising. Suddenly, one of his relatives approached, angrily speaking ill of the Ansaar tribes. He informed my slave-master that the Ansaar had gathered in Quba around a man claiming to be God's prophet, who had just arrived from Makkah. Hearing this, I was overjoyed and nearly fell from the tree. My body was trembling with anticipation. Unable to contain myself, I climbed down and asked the man to repeat what he had said. My slave-master, seeing my eagerness, became angry. He slapped me hard, saying, 'What concern is this of yours? Go back to work!'

How could I not be concerned? I had

devoted my entire life to this moment. I had wandered from town to town in search of the Prophet^{sas}. I felt like a lost desert traveler, who had suddenly seen his destination. I was even happier than that, but how could worldly people understand my feelings? Now, my only goal was to somehow present myself to the Prophet^{sas} of Arabia, see him, and confirm that he was indeed the prophet my elders had told me about.

As night fell, I took some food to Quba, where the Prophet^{sas} was staying. Presenting the food, I said, ‘I heard you are a pious servant of God staying in Quba. You have some poor companions, so I’ve brought this food as charity. If you accept it, I’ll be very happy.’

I wanted to see if he would accept the

charity. Seeing that the Holy Prophet[ؐ] gave the food to his companions without eating any himself, I was overjoyed! But I still had the second sign in mind. Next time, I prepared a tray of dates and presented it as a gift. He accepted it, ate from it himself, and shared it with his companions.

In my heart, I rejoiced at the fulfillment of these signs, feeling close to my destination. There was only one sign left, which I wanted to confirm. If I found that as well, it would be like finding all the happiness in the world. This sign was a mark between his shoulders.

Recognizing the Final Sign

Shortly after the Holy Prophet's arrival in Madinah, Hazrat Kulsum ibn al-Hadm Ansaari^{ra} passed away. [During the migration to Madinah, the Holy Prophet^{sas} had stayed at Hazrat Kulsum's house in Quba.] The Prophet^{sas} attended the funeral and burial at Jannatul-Baqee, the cemetery he had established in Madinah. I followed, hoping to get close enough to see the special mark on his body. When I had the chance, I gently lifted his cloak and saw the mark on his back—the very sign I had been searching for all along.

I was so happy that I could not stop

crying. Tears streamed down my face, as I approached the Holy Prophet^ﷺ and kissed him. Seeing my condition, he sat me down and kindly asked me to explain. As I began sharing my story, the Prophet^ﷺ called his companions to listen. After telling them everything, I joyfully pledged allegiance to the Prophet, may peace and blessings of Allah be upon him, and embraced Islam.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Jannatul-Baqee,
Madinah, Saudi Arabia



Path to Freedom

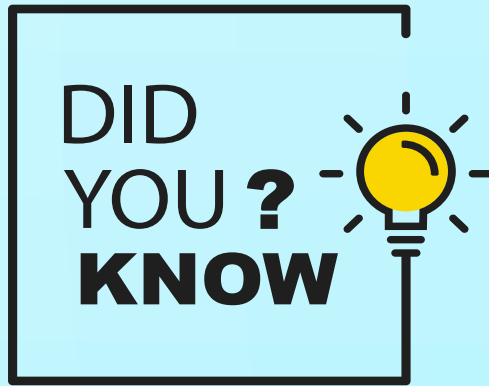


My next goal was to gain freedom from my Jewish slave-master so I could fully serve the Holy Prophet^ﷺ. This was not easy, as my slave-master refused to free me. Because of this, I could not participate in the Battles of Badr or Uhud. Finally, the Holy Prophet^ﷺ advised me to make a deal with my master. This meant that I could pay a certain amount of money or perform an important task to earn my freedom. After much negotiation, my slave-master agreed to set me free on the condition that I plant 300 date trees for him.

I love my master, Prophet Muhammad, may peace and blessings of Allah be upon him. When he heard about this deal, he told all the companions to help me gain my freedom. Each companion gave me date seeds to plant. We dug the holes together, and when we had dug three hundred, we told the Prophet^ﷺ. He came personally, and while the companions handed him the seeds, he placed each one into the holes with his own hands. I promise that over time, all these seeds flourished into trees, and every single one grew strong.

In this way, I gained freedom from slavery and came into the complete service of my master, Prophet Muhammad, may peace and blessings of Allah be upon him. Finally, what I had dreamed of when I was younger, came true. My whole journey felt very short.

All the difficulties I had encountered along the way had disappeared. That day, I succeeded. My God had honoured my sincere devotion by bringing me to the service of His beloved Prophet, may peace and blessings of Allah be upon him.



Upon migrating from Makkah to Madinah, the Holy Prophet^{sas} established a system of *Muwaakhaat* (brotherhood) between the *Muhaajireen* (emigrants from Makkah), and the *Ansaar* in Madinah. He did this by pairing up each of the *Muhaajireen* with someone from the *Ansaar* to create strong bonds of love, trust, and support for the newcomers. The *Ansaar* generously shared their homes, lands, and resources with their brothers in faith.

Brotherhood and Honour

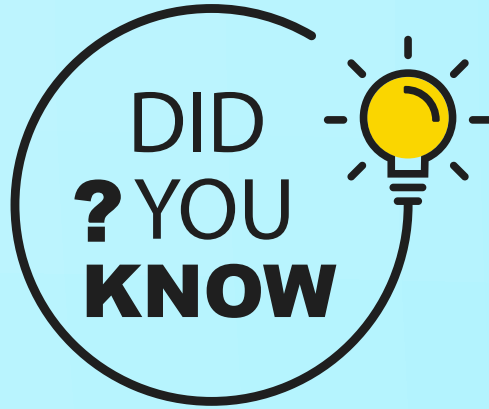
Sometimes, I felt lonely without my family and thought I had no home or relatives. But this feeling went away forever when the Holy Prophet^ﷺ made me a brother in faith to Abu Dardaa Ansaari during the *Muwaakhaat* (brotherhood) ceremony. Later, during the Battle of the Ditch, the Prophet^ﷺ said the following about this humble servant:

سَلَمَانُ مِنَّا أَهْلَ الْبَيْتِ

Salman is from us—the People of the House.

Such kindness and love for a humble

servant! The honour of being part of the Prophet's household was so special that all other relationships and sacrifices were very small in comparison. I was so thankful to Allah for this wonderful blessing.



Once, a person asked Hazrat Salman Farsi^{ra} the name of his father, to which he replied with great simplicity, 'I am the son of Islam'.⁶



LIFE IN SERVICE

A New Path

At that point in time, my life had taken a new path. My biggest wish was to spend as much time as I could serving the Holy Prophet^ﷺ. So, together with some friends, I would stay on a covered platform in a corner of the Prophet's Mosque, where we would discuss religion. Whenever the Prophet^ﷺ came to the mosque, we would come forward to serve him. In Arabic, the platform is called 'Suffah', so people called us, the 'As'haabus-

Suffah' (People of the Platform). This was a special time in my life because I enjoyed the closeness and love of my beloved Prophet^ﷺ. I had the opportunity to spend my time only for the sake of religion, and free from other responsibilities.

However, soon, many responsibilities and tasks would fall upon me.

The Battle of the Ditch

The Holy Prophet^{ṣas} received news that the disbelievers of Makkah, along with many other tribes, were gathering a big army to attack Madinah. This army had almost 24,000 soldiers who wanted to destroy the Muslims completely. It was a scary time. So, the Holy Prophet^{ṣas}, following Allah's command in the following verse of the Holy Quran, sought advice and consultation of all his companions.

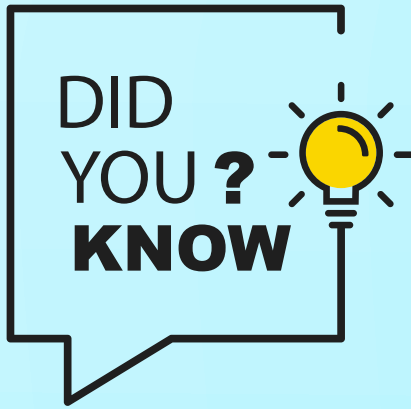
وَشَاوِرْهُمْ فِي الْأَمْرِ

And consult them in matters of importance
[*Sūrah Āl-e-Imrān*, 3:160].



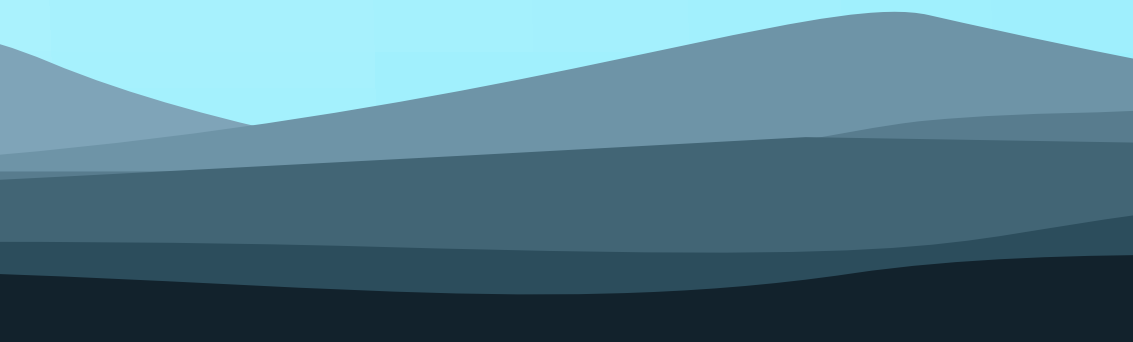
Site of the Battle of the Ditch (Khandaq)
Madinah, Saudia Arabia





Hazrat Salman Farsi^{ra} was knowledgeable in the Persian strategy of war. He suggested that a long and wide trench should be dug around the part of Madinah which was not secure. The idea of digging a trench was new for the Arabs. Upon learning that this method was commonly used by the non-Arabs, the Holy Prophet^{sas} accepted the idea. The city of Madinah was secure on three sides, which were covered with walls of homes, thick trees, and large rocks, so the enemy could not launch a sudden attack.

The part of Madinah, which was facing Syria was not protected. So, the Holy Prophet^ﷺ instructed that a long trench be dug along that side. The Holy Prophet^ﷺ had the lines of the trench marked out and divided the work among the companions.⁷



Working Together

It was a cold winter, but the companions followed their beloved Prophet's command and worked day and night to dig the trench. Their spirits were further uplifted by seeing their dear Prophet^ﷺ, constantly by their side, not just supervising, but working with his own hands too. After six days and nights of hard work, they finished the trench. When the army of disbelievers arrived with the intention to destroy Madinah, they were surprised and dismayed. Since they could not find a way to cross the trench, they camped on the other side, while planning their next move. The Holy Prophet^ﷺ, along with 3,000 companions, set up their camp across the trench and kept watch over their enemies.

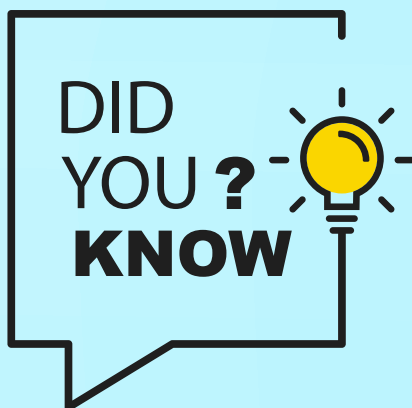
The Siege and Betrayal

The disbelievers of Makkah began looking for ways to attack Madinah by surrounding the city. Their plan was to surround Madinah with their army, in order to prevent people from escaping and forcing the Muslims to surrender. At the same time, they played political tricks and joined together with the Jewish tribe of Banu Quraizah, who lived close to Madinah. This was despite the fact that these tribes had an agreement with the Holy Prophet^ﷺ, to not go to war against the Muslims. With a large army outside Madinah and the betrayal of Banu Quraizah from within, it appeared the disbelievers might win. People with weak faith, and the

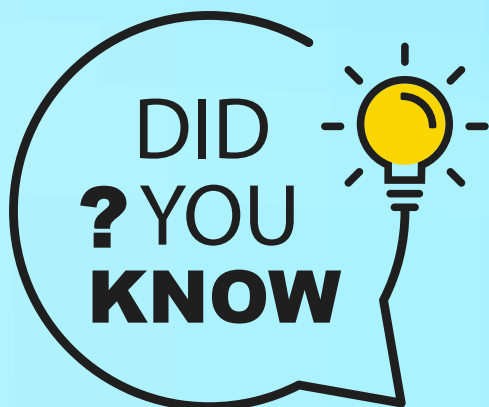
hypocrites, openly claimed that the promises of Allah and His Messenger^ﷺ had proven false. However, true believers remained steadfast in their faith. They knew that no matter how fearful the circumstances, Allah and His Messenger^ﷺ would be victorious and the enemy would be defeated. Although all hopes seemed to dwindle, their faith in Allah grew stronger and deeper.

The enemy continuously tried to launch a full-scale attack, but aside from small skirmishes that resulted in some casualties, no major attacks were possible. Days passed, and the spirit of the allied forces began to decline. Since their army was a collection of various tribes united together only by their hatred towards the Muslims, misunderstandings grew within. Eventually, the enemies became divided amongst themselves and lost trust in

each other. On the very night when distrust had reached its peak, a fierce wind sent by Allah swept through the disbelievers' camp, causing chaos. The storm tore their tents apart, uprooted their canopies, and bombarded them with a storm of sand, dirt, and pebbles. All the fires, which symbolized the army's strength, were extinguished. The hearts of the disbelievers, already filled with anger towards each other, were gripped with intense fear and panic. Their army, which came with the intention of destroying Madinah, ran away before dawn, abandoning the battlefield in a state of complete confusion.



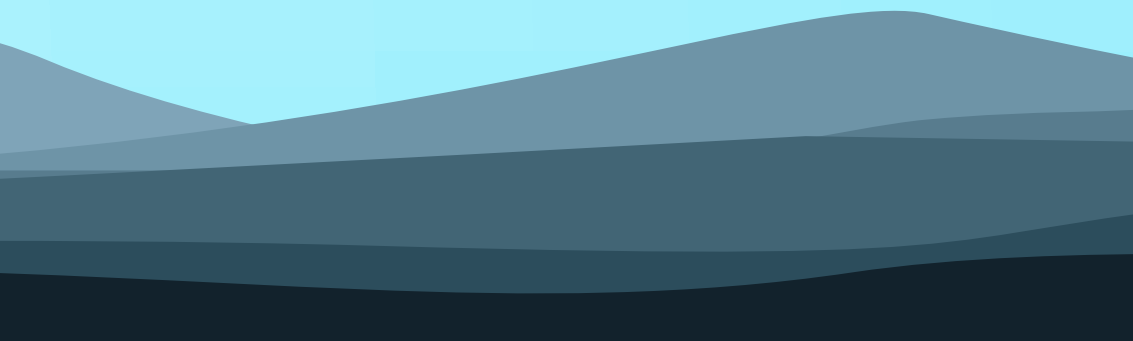
During the Battle of the Ditch, the Holy Prophet^ﷺ divided the companions into groups of 10 to dig the trench. A friendly debate took place about which group Hazrat Salman Farsi^{ra} would be part of: the Ansaar or the Muhaajireen. Both wanted to include Hazrat Salman Farsi^{ra} in their group. This disagreement was presented before the Holy Prophet^ﷺ, to which, he smiled and said: ‘Salman^{ra} is to be counted amongst the members of my family’. From then on, he was known as a family member of Holy Prophet^ﷺ.⁸



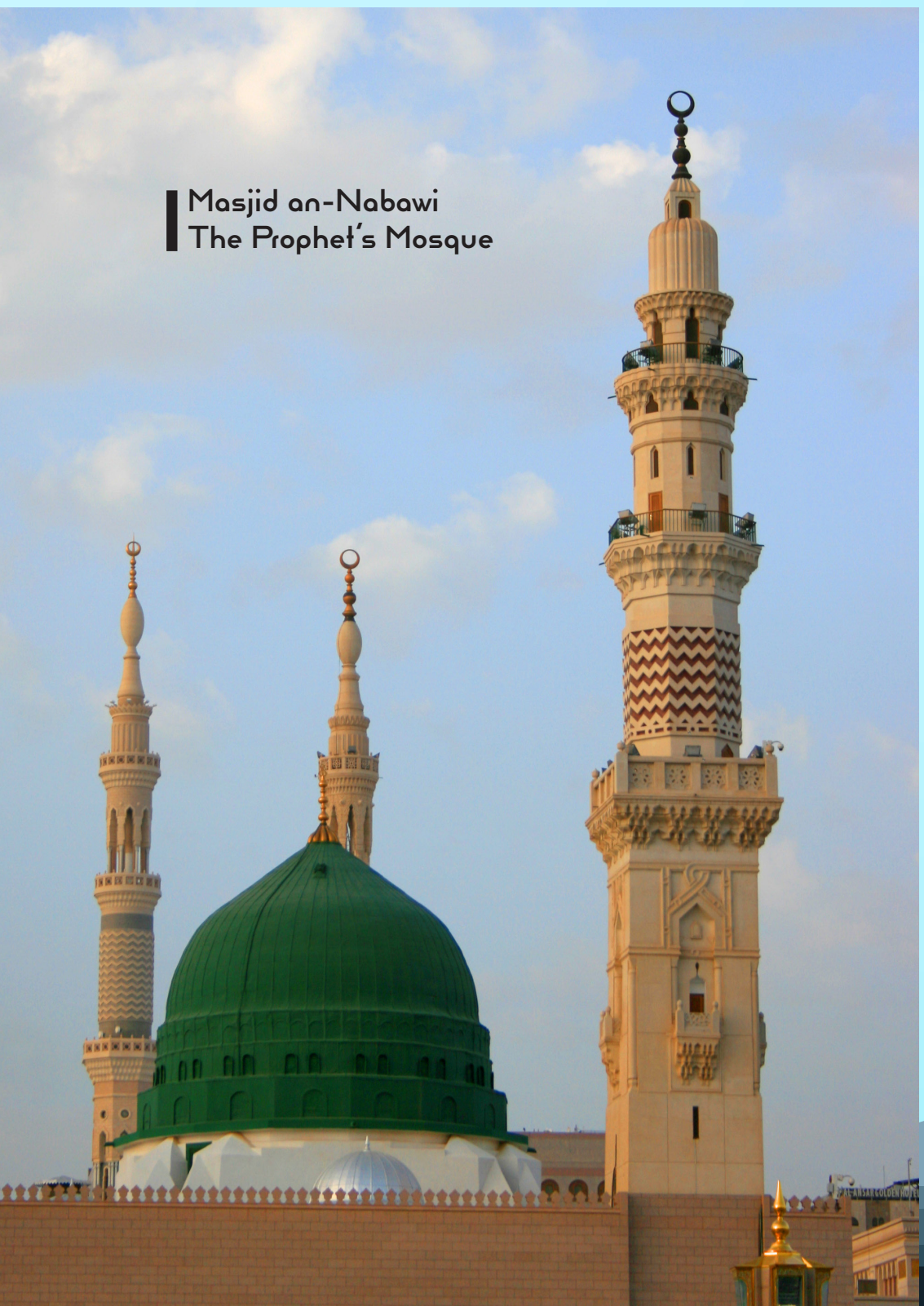
An inspiring incident took place during the digging of the trench. While digging, Hazrat Salman Farsi^{ra} hit a hard rock with his pick axe, which he was unable to break. The Holy Prophet^{sas} came over, took the tool, and when he struck the rock once, a piece of it broke and gave off a spark of light. The Holy Prophet^{sas} immediately glorified Allah. The Holy Prophet^{sas} then struck the rock a second time, and again, he glorified Allah and a spark lit up, breaking off another piece of the rock. Then, he

struck the rock a third time and glorified Allah again. Another spark lit up and the rock broke up completely. When Hazrat Salman Farsi^{ra} asked about the sparks, the Holy Prophet^{sas} explained that each time he struck the rock, he saw scenes of the future glory of Islam revealed to him. In the first spark, he saw that the keys to the Syrian palaces were given to him. The second time, he saw the illuminated palaces of Persia and Madain, and the keys of the Persian Empire were given to him. The third time, he saw the gates of Sanaa' and the keys of the Kingdom of Yemen were given to him. The Holy Prophet^{sas} said that these victories would take place after his demise. It so happened that Hazrat Salman Farsi^{ra} would see the fulfilment of these prophecies

in his own lifetime. In the future, he would successfully lead the Muslims as the Ameer in various victories in the Persian Empire.⁹



Masjid an-Nabawi
The Prophet's Mosque



Life after the Prophet's Passing

Having wandered from town to town in search of the true faith, I had finally embraced Islam, spending every moment in the service of the Holy Prophet^ﷺ. The time I spent with my beloved Prophet was the most precious and valuable time of my life. However, I did not realize that one day, I would have to experience the passing away of my beloved Prophet^ﷺ.

Makkah was conquered—the Faith was perfected. People began entering Islam in large numbers. Then, one day, our beloved Prophet^ﷺ suddenly left us and joined Allah. My world plunged into darkness. Like the other companions, I was overwhelmed with

grief, feeling as if everything had come to an end. Yet, Allah blessed us by turning our fear into peace through the establishment of the righteous Khilaafat, and Islam continued to flourish.

New Beginnings in Iraq

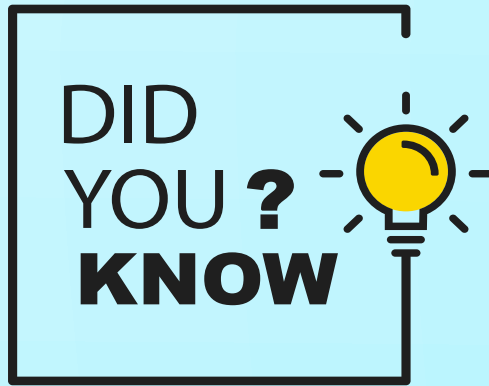
The memories of my beloved Prophet^{ṣaṣ} in Madinah filled my heart with such sadness that I became restless. When I had the opportunity during the Khilaafat of Hazrat Umar Farooq^{ra} to settle in Iraq, I seized it. I moved there to join other Muslims in different campaigns to spread Islam, and to educate and train the new Muslim converts. My involvement in the Iraqi and Persian campaigns benefitted the Islamic army because I had extensive knowledge of these regions and, knowing the Persian language, I could convey the true message of Islam to my countrymen.

It was my habit that whenever we advanced towards a new region, I would first inform the local people about the general teachings of

Islam so that they could choose to extend a hand of friendship instead of enmity. For this reason, Hazrat Umar^{ra} appointed me as a *Daa'ee* (preacher) in the Islamic army for these campaigns. As a *Daa'ee*, my job was to convey the teachings of Islam to the disbelievers. I was also responsible for making sure the soldiers and animals had enough food and supplies. I served primarily at the front line of the army.

First Battle

My journey in battle began at Buwaib, where we faced the Persian army. After a fierce battle, Allah granted us victory over the Persian forces. This success was followed by an even greater challenge in the year 14th Hijri [14 years after the migration of the Holy Prophet^ﷺ to Madinah]. In the Battle of Qadisiyyah, 30,000 Muslim soldiers faced 120,000 Persians. I had the honour of participating in this battle as well.



The Battle of Buwaib took place during the era of Hazrat Umar^{ra} against the Persians. Buwaib is a river near Kufa, Iraq.

The Battle of Qadisiyyah also took place during the era of Hazrat Umar^{ra}. It was an important battle, in which the Persian rule fell to the Muslims. Qadisiyyah is located in current day Iraq.¹⁰

The Battle of Qadisiyyah

Hazrat Sa'd bin Abi Waqqaas^{ra} was the commander of the Muslims during this battle. Even though the Muslims were much less in numbers, Allah granted us victory and the Persians, a superpower, were defeated. The Muslim army continued to conquer various regions until they finally reached the Persian capital, Madain [in present-day Iraq], and in the year 16th Hijri, Madain was also conquered. We thanked Allah for these blessings.

Conquest and Governance of Madain

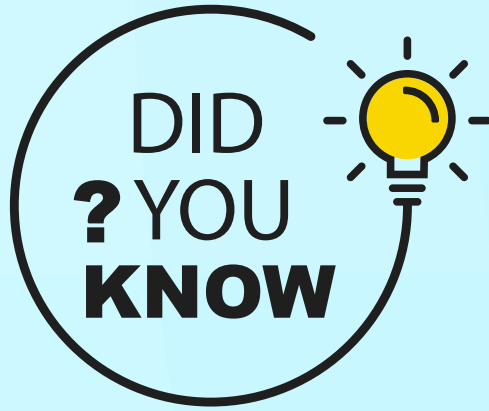
For a year after the conquest of Madain, that city remained the capital of Iraq. However, the climate in Madain did not suit the Muslims, who were becoming weak. So, Hazrat Umar^{ra} ordered Huzaifa bin al-Yamaan^{ra} and me to find a place with a more suitable climate and ample food for the animals. After searching, we found a suitable place and established a new city for the Islamic army to reside in, which was named Kufa.

I was performing my duties to the best of my ability when the Khalifah of the time entrusted me with another great responsibility. Hazrat Umar^{ra} appointed me as the governor of

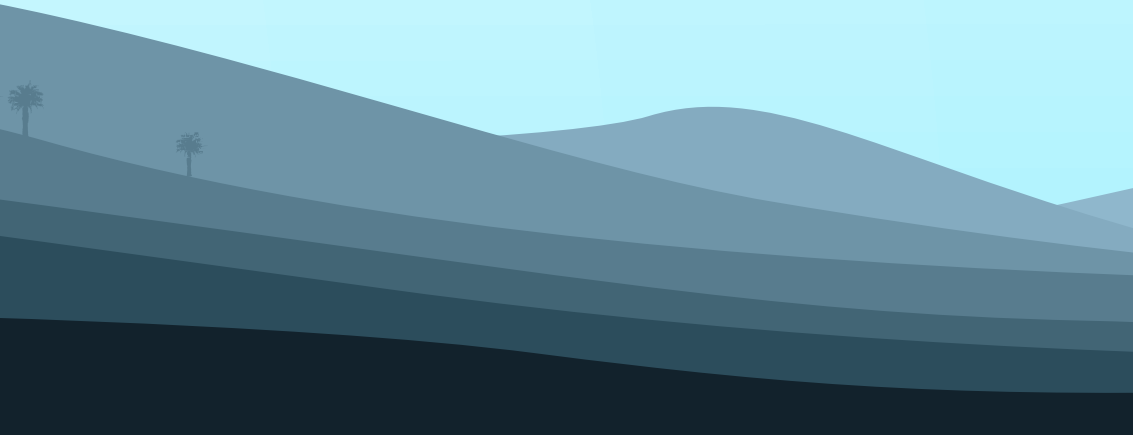
Madain. Though this was an important task, Allah, by His grace, enabled me to fulfill this responsibility in an excellent manner.

My intention was to spend my salary in the way of Allah and earn my livelihood through my own work. Even as a governor, I made my living by weaving and selling sacks. When Hazrat Umar^{ra} learned of this, he kindly ordered me to stop this work out of concern for me.

Being a simple person, I stayed humble even after becoming governor. I never thought of myself as a ruler over others—yesterday I was a servant, and today, though a governor, I remained a servant. I found joy in helping and serving others. My simplicity led to an interesting incident one day.



Hazrat Salman Farsi^{ra} was extremely hardworking and generous. He would use the branches of palm trees to make sacks, and would donate one-third of his earnings to charity.¹¹



Mistaken Identity

One day, a stranger in Madain needed help carrying his belongings. Seeing my simple appearance, he mistook me for a labourer and asked for my help. Without telling him that I was the governor, I quietly picked up his things and walked with him. When the townspeople saw this, they told the man who I was. The stranger became very embarrassed and repeatedly apologised. I assured him it was no trouble at all and insisted on carrying his belongings to his destination. Though people were surprised, what I did was not extraordinary.

Marriage and Family Life

During the final years of Hazrat Umar's Khilaafat, I started thinking about marriage and realized that having a companion was necessary. Thus, I married into a family from the Banu Kindah tribe. My wife's name was Baqeerah,¹² and by the grace of Allah, she was both pious and understanding.

Until now, I had lived without family responsibilities, but now I happily embraced these new duties that came with marriage. Before marriage, the thought of building a house had never crossed my mind, but now I have built a modest home where my wife and I could live comfortably together.

A Stipend for Loyalty

Hazrat Umar^{ra} granted me a salary equal to that of the Badri companions, even though I did not fight in the Battle of Badr. This honour came because of my close relationship with the Holy Prophet^{sas}. By Allah's grace, my life had become very comfortable. Looking back, the difficult times felt like a distant dream—my journey from Persia to Arabia, from freedom to slavery, and then back to freedom through my beloved Prophet^{sas}. Though this journey had been long, it is now a cherished memory. All the pain and hardships had faded away, as life continues peacefully and successfully.



PART TWO

A Journey of Faith and Determination

You have just read about the life of Hazrat Salman Farsi^{ra}. He was a great man who trusted in God completely, as he chose paths that were very difficult and challenging. With unwavering faith, he risked everything in search for the true faith and the true Prophet. Throughout his journey, no difficulty could weaken his determination and courage, and the world witnessed how Allah rewarded his

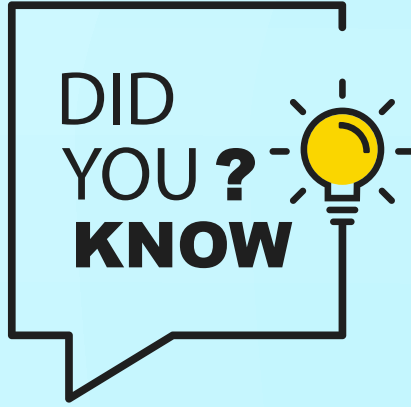
sincere efforts. Not only did he succeed in meeting the Prophet^ﷺ, but the Prophet^ﷺ, in his immense kindness, welcomed him as part of his household.

EventhoughHazratSalmanFarsi^{ra}embraced Islam later, missing many of the early famous battles, he had many opportunities to serve Islam in important ways.

A Prophecy Fulfilled

One day, while explaining a verse from *Sūrah al-Jumu'ah* [Chapter 62 of the Holy Quran], the Holy Prophet^{ṣas} made an important prophecy. He placed his hand on Hazrat Salman's shoulder and said: 'If Faith were to ascend to the Pleiades, a man from his people would bring it back.'

This prophecy came true through Hazrat Mirza Ghulam Ahmad, the Promised Messiah, on whom be peace. He was of Persian origin, just like Hazrat Salman^{ra}.



The prophecy just mentioned refers to the following verse in the Holy Quran:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ
لَفِي ضَلَالٍ مُبِينٍ ۝ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ۚ وَهُوَ
الْعَزِيزُ الْحَكِيمُ ۝

He it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and Wisdom though before that they were in manifest

error; And He will raise him among others of them who have not yet joined them. He is the Mighty, the Wise. (*Sūrah al-Jumu'ah*, 62:3-4).

A companion of The Holy Prophet^{ṣas} relates:

One day, we were sitting with The Holy Prophet^{ṣas} when this chapter was revealed. I asked the Holy Prophet Muhammad^{ṣas} about the people to whom the words, ‘and among others of them who have not yet joined them’ refer. Salman^{ra} the Persian was sitting among us. The Holy Prophet^{ṣas} put his hand on Salman’s shoulder and said, ‘If faith were to go up to the Pleiades, a man from among these would surely find it’. (*Ṣaḥīḥ al-Bukhārī*).



Final Days

In the year 35 Hijri, Hazrat Salman Farsi^{ra} completed his life's journey in Madain. A respected companion of the Holy Prophet^{sas}, named Hazrat Sa'd bin Abi Waqqaas^{ra}, led his funeral prayer. Hazrat Salman Farsi^{ra} was laid to rest in Madain, where his tomb remains to this day.

Family and Legacy

In addition to his wife, Hazrat Salman Farsi^{ra} left behind three daughters. One daughter was married in Isfahan, Iran, while the other two were married in Egypt. Most importantly, Hazrat Salman Farsi^{ra} held the great honour of being the first Muslim among the Persians. Because of his piety, knowledge, and righteousness, the Holy Prophet^{sas} and his caliphs showed great love and kindness towards him. Allah blessed his sincerity and true devotion in a way that his name is remembered to this day, alongside the very close companions of the Holy Prophet^{sas}.

Personality & Character

Throughout his life, Hazrat Salman Farsi^{ra} displayed many beautiful aspects of his personality. His words and actions were always full of wisdom. Above all, he had great love for Allah and the Holy Prophet^{ṣas}. Even though he was given the honour of being a powerful governor, he remained humble, simple, and hard-working.

A Living Embodiment of Love

Hazrat Salman Farsi's whole life showed how deeply he loved Allah and His Messenger^ﷺ. It was this true love, passion, and longing to meet Allah that compelled him to leave the comfort of his home and wander through towns and deserts.

The Power of Love

عشق ہے جس سے ہوں طے یہ سارے جنگل پر خطر
عشق ہے جو سر جھکا دے زیر تیغ آبدار

It is love that allows one to traverse these perilous forests.

It is love that makes one bow his head beneath a gleaming sword.

Through his sincere quest, Allah guided him to the feet of the Holy Prophet^{sas}, the leader of all Prophets. Hazrat Salman Farsi^{ra} showed such so much love and devotion to the Holy Prophet^{sas} that he went from being a servant to becoming part of the Prophet's household. Such profound love is truly a gift for the fortunate. Indeed, Hazrat Salman Farsi^{ra} was blessed with this gift.

ENDNOTES

1. *Aṭ-Ṭabaqātul-Kubrā*, by Muhammad bin Sa‘d, vol. 4, p. 360, *Aṭ-Ṭabaqatuth-Thāniyatu Minal Muhājirīna Wal-Anṣār/Salmān Al-Fārisī, Dāru Ihya’it-Turāthil-‘Arabī*, Beirut, Lebanon, First Edition (1996)
2. *Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah*, by Muḥammad bin ‘Abdul-Bāqī az-Zarqānī, vol. 1, p. 226, Bāb min ‘Ajā’ibi Wilādatihī^{sas}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, Ed. 1st (1996); see also *Seal of Prophets*, by Ḥaḍrat Mirzā Bashīr Aḥmad M.A., vol. 1, p. 130, published by Islam International Publications Ltd.
3. *Hazrat Salman Farsi*, Edition 1, p. 8, published by Lajna Ima’illah United Kingdom, 2015
4. *Ibid*, p. 12–13
5. *Seal of Prophets*, by Ḥaḍrat Mirzā Bashīr Aḥmad M.A., vol. 2, p. 177–178, published by Islam International Publications Ltd.
6. *Ibid*, p. 20
7. *Ibid*, p. 452
8. *Ibid*, p. 452–453
9. *Life of Muhammad*, by Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad p. 84, published by Islam International Publications Ltd., 2013
10. *The Review of Religions*, 23 July 2021
11. *Hazrat Salman Farsi*, Edition 1, p. 34, published by Lajna Ima’illah United Kingdom, 2015
12. *Ibid*, p. 32

GLOSSARY

ALLEGIANCE: A strong loyalty to a group or cause.

ANSAAR: The people of Madinah who welcomed and supported the Muhaajireen (migrants from Makkah).

ARCHBISHOP: A high-ranking leader in the Christian church, who manages a large area of bishops and churches, called an Archdiocese.

BANU QURAIZAH: A Jewish tribe residing near Madinah who betrayed their agreement with the Muslims during the Battle of the Ditch.

CANOPIES: Large covers that provide shade or shelter.

CARAVAN: A group of people and animals traveling together.

DAA'EE: An Islamic preacher who spreads the message of Islam.

HAZRAT MIRZA GHULAM AHMAD^{as}: The Promised Messiah and Mahdi. His advent fulfilled the prophecy related to Hazrat Salman Farsi^{ra}.

JANNATUL-BAQEE: The cemetery in Madinah where the Prophet^{sas} and many of his companions are buried.

KHILAAFAT: The system of Islamic leadership after the passing of the Prophet^{sas}, with the Khalifah as the successor.

KUFA: A city in Iraq, founded as a military base during the early Islamic conquests after the Holy Prophet^{sas}.

MADAIN: The ancient Persian capital, located in present-day Iraq, which was conquered by the Muslims during Hazrat Umar's Khilaafat.

MUWAAKHAAT: The system of brotherhood established by the Holy Prophet^ﷺ in Madinah, pairing the Muhaajireen (migrants) and the Ansaar, to create unity and support.

PLEIADES: A cluster of stars, also known as the Seven Sisters.

PLEDGED: Making a serious or formal promise.

PLUNDER: Taking or stealing something by force during a conflict.

REKINDLED: Bringing back a feeling or memory.

SKIRMISHES: Small fights or battles.

SHURA: Consultation, a very important practice in Islam, exemplified by the Holy Prophet's practice of seeking advice from his companions.

SOLEMNLY: Doing something with deep sincerity.

TREACHERY: Betraying someone's trust.

UPROOTED: Move away from your home or place.

WAADI AL-QURAA': A valley north of Madinah in Saudi Arabia where Hazrat Salman Farsi^{ra} was sold into slavery.

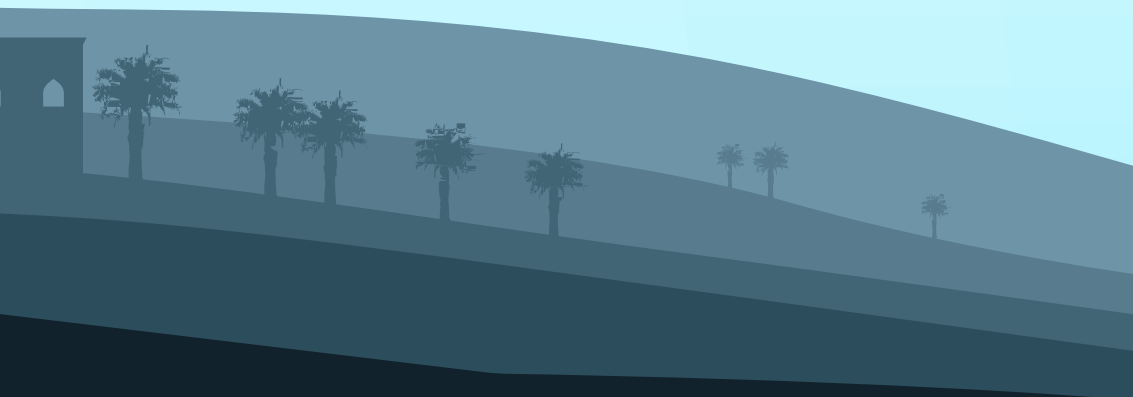
WANE: To become weaker.

ZOROASTRIANISM: The ancient Persian religion, that Hazrat Salman Farsi^{ra} was born into. Fire worship is an important aspect in Zoroastrianism.





ACTIVITIES





Multiple Choice Questions

QUESTION 1—Where was Hazrat Salman Farsi^{ra} born?

- a) Arabia
- b) Iran
- c) Iraq
- d) Madain

QUESTION 2—What was Hazrat Salman Farsi's religion at birth?

- a) Islam
- b) Christianity
- c) Zoroastrianism
- d) Judaism

QUESTION 3—How many date trees did Hazrat Salman Farsi^{ra} plant to gain his freedom?

- a) 100
- b) 300
- c) 500
- d) 1000

QUESTION 4—How many enemy soldiers attacked the Muslims in the Battle of the Ditch?

- a) 1,000
- b) 5,000
- c) 12,000
- d) 24,000

QUESTION 5—Which tribe betrayed the Muslims during the Battle of the Ditch?

- a) Banu Nazeer
- b) Quraish
- c) Banu Quraizah
- d) Nabu Qainqaa

QUESTION 6—In which region did Hazrat Salman Farsi^{ra} serve as governor?

- a) Madinah
- b) Makkah
- c) Madain
- d) Quba

Fill in the Blanks

QUESTION 1—The _____ were the Muslims who lived in Madinah before the arrival of the Holy Prophet^{ṣas}. They helped the Muslims who migrated from Makkah by sharing their homes and resources.

QUESTION 2—Upon migrating from Makkah to Madinah, the Holy Prophet^{ṣas} established a system of _____ (Muwaakhaat) between the Muhaajireen and the Ansaar in Madinah.

QUESTION 3—Once, a person asked Hazrat Salman Farsi^{ra} the name of his father, to which he replied with great simplicity, ‘I am the son of _____’.

QUESTION 4—The Holy Prophet^{ṣas} said, ‘Salman is one of us, a member of the _____’.

QUESTION 5—During the Khilaafat of Hazrat Umar Farooq^{ra}, Hazrat Salman Farsi^{ra} resettled in _____.

Short Answer Questions

QUESTION 1—What incident sparked Hazrat Salman Farsi's interest in Christianity, leading him to abandon his family's faith?

QUESTION 2—What were the three signs given by the elder from Amorium about the Prophet who was to appear in Arabia?

QUESTION 3—How did Hazrat Salman Farsi^{ra} become a slave?

QUESTION 4—What important role did Hazrat Salman Farsi^{ra} play during the Battle of the Ditch?

QUESTION 5—What two roles did Hazrat Umar^{ra} assign to Hazrat Salman Farsi^{ra} in the Islamic army?

QUESTION 6—When Hazrat Salman Farsi^{ra} was the governor, why was he mistaken for a labourer?

QUESTION 7—What is the importance of the prophecy in *Sūrah al-Jumu'ah*, Chapter 62?

QUESTION 8—How did Hazrat Salman Farsi's deep love for Allah and the Prophet^{sas} shape his life's journey?

Reflection Questions

Think about the following questions and discuss with your family members.

QUESTION 1—Discuss Hazrat Salman Farsi’s tireless search for truth, and the sacrifices he made in finding it. How does his story inspire us to seek knowledge and strengthen our own faith?

QUESTION 2—What is the significance of the Battle of the Ditch in Islamic history, and the key role Hazrat Salman Farsi^{ra} played? How did this battle demonstrate the importance of consultation (Shura) and unity among Muslims?

QUESTION 3—Explore the concept of ‘Muwaakhaat’ (brotherhood) as established by the Prophet^{sas} in Madinah. How did Hazrat Salman Farsi’s relationship with Abu Dardaa Ansaari^{ra} exemplify the strength and compassion inherent in this bond?

QUESTION 4—Reflect upon Hazrat Salman Farsi's character as a governor of Madain. How did his humility, simplicity, and dedication to serving others distinguish his leadership? How can today's leaders learn from his example?

QUESTION 5—What are some key personality traits of Hazrat Salman Farsi^{ra} that we can learn from and try to follow?

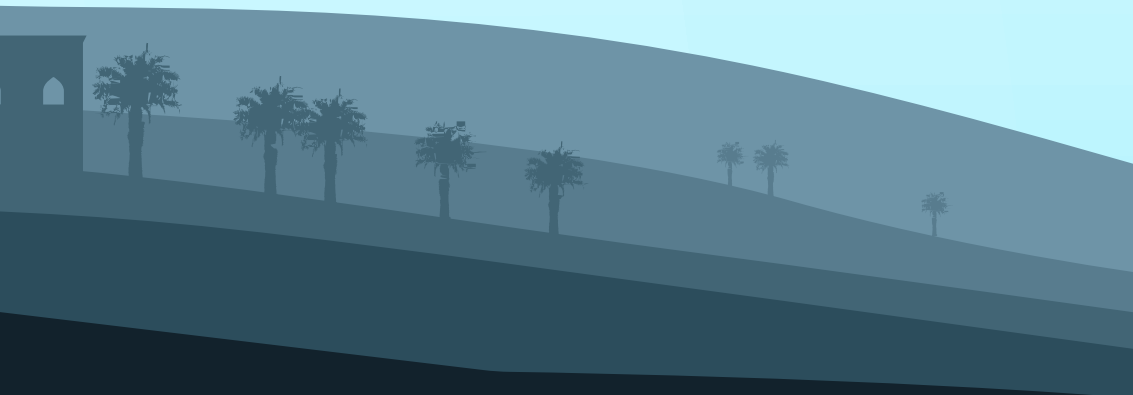
Word Search

Find these words from the bank: *Household, Iraq, Ansaar, brotherhood, Islam, Ditch*

I	W	Q	E	R	T	Y	U	I	O	P	L	B	K	J
S	H	G	D	F	D	S	A	Z	X	C	V	R	B	H
L	N	M	Q	I	W	E	R	T	Y	U	I	O	P	O
A	A	S	D	F	T	G	H	J	K	L	Z	T	X	U
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T	A	J	V	E	O	X	E	U	O	A	D	C	X	A
Y	S	K	B	R	P	Z	R	I	P	B	R	C	C	D



ANSWERS TO THE ACTIVITIES



Multiple Choice

QUESTION 1—Where was Hazrat Salman Farsi^{ra} born?

b) Iran

QUESTION 2—What was Hazrat Salman Farsi's religion at birth?

c) Zoroastrianism

QUESTION 3—How many date trees did Hazrat Salman Farsi^{ra} plant to gain his freedom?

b) 300

QUESTION 4—How many enemy soldiers attacked the Muslims in the Battle of the Ditch?

d) 24,000

QUESTION 5—Which tribe betrayed the Muslims during the Battle of the Ditch?

c) Banu Quraizah

QUESTION 6—In which region did Hazrat Salman Farsi^{ra} serve as governor?

c) Madain

Fill in the Blanks

QUESTION 1—The ANSAAR were the Muslims who lived in Madinah before the arrival of the Holy Prophet. They helped the Muslims who migrated from Makkah by sharing their homes and resources.

QUESTION 2—Upon migrating from Makkah to Madinah, the Holy Prophet^{ṣas} established a system of BROTHERHOOD (Muwaakhaat) between the Muhaajireen and the Ansaar in Madinah.

QUESTION 3—Once, a person asked Hazrat Salman Farsi^{ra} the name of his father, to which he replied with great simplicity, ‘I am the son of ISLAM’.

QUESTION 4—The Holy Prophet^{ṣas} said, ‘Salman is one of us, a member of the HOUSEHOLD’.

QUESTION 5—During the Khilaafat of Hazrat Umar Farooq^{ra}, Hazrat Salman Farsi^{ra} resettled in IRAQ.

Short Answers

QUESTION 1—What incident sparked Hazrat Salman Farsi's interest in Christianity, leading him to abandon his family's religion?

While going to his family's lands for his father, Hazrat Salman Farsi^{ra} came across a Christian church and saw how they worshipped. This experience deeply moved him, leading him to believe that Christianity was better than his family's faith.

QUESTION 2—What were the three signs given by the elder from Amorium about the prophet who was to appear in Arabia?

The three signs were:

- 1) He would not take charity.
- 2) He would accept gifts.
- 3) He would have a seal-like mark between his shoulders.

QUESTION 3—How did Hazrat Salman Farsi^{ra} become a slave?

While traveling with traders towards Madinah, Hazrat Salman Farsi's caravan betrayed him during a plunder. They turned him into a slave and sold him.

QUESTION 4—What important role did Hazrat Salman Farsi^{ra} play during the Battle of the Ditch?

Hazrat Salman Farsi^{ra} suggested digging a trench around Madinah to defend against the attacking forces. This tactic, unfamiliar to the Arabs, proved very effective and helped the Muslims win the battle.

QUESTION 5—What roles did Hazrat Umar^{ra} assign to Hazrat Salman Farsi^{ra} in the Islamic army?

Hazrat Salman Farsi^{ra} was appointed as Daa'ee (preacher). As a Daa'ee, his job was to convey the teachings of Islam to the disbelievers. His second role was arranging food and provisions for the soldiers and animals.

QUESTION 6—When Hazrat Salman Farsi^{ra} was the governor, why was he mistaken for a labourer?

Hazrat Salman was mistaken for a labourer due to his simple lifestyle. Hazrat Salman Farsi^{ra} governed Madain with humility and simplicity. Despite his high position, he continued to earn his living by working with his own hands, demonstrating his strong commitment to serving others.

QUESTION 7—What is the importance of the prophecy in *Sūrah al-Jumu'ah*, Chapter 62?

The prophecy foretold the coming of a man from among Hazrat Salman Farsi's people who would bring back the true teachings of Islam. This prophecy was fulfilled in the person of Hazrat Mirza Ghulam Ahmad^{as}, the Promised Messiah and Mahdi, who was of Persian descent.

Question 8—How did Hazrat Salman Farsi’s deep love for Allah and the Prophet^ﷺ shape his life’s journey?

Hazrat Salman’s deep love for Allah and the Prophet^ﷺ led to his endless search for truth and his strong dedication to serving Islam.

Answers to Word Search

I	W	Q	E	R	T	Y	U	I	O	P	L	B	K	J
S	H	G	D	F	D	S	A	Z	X	C	V	R	B	H
L	N	M	Q	I	W	E	R	T	Y	U	I	O	P	O
A	A	S	D	F	T	G	H	J	K	L	Z	T	X	U
M	C	V	B	N	M	C	Q	W	E	R	T	H	Y	S
U	I	I	O	P	A	S	H	D	F	G	H	E	J	E
K	L	Z	R	X	C	V	B	H	M	N	Q	R	W	H
E	R	T	Y	A	U	I	O	P	A	S	D	H	F	O
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W	I	F	Z	M	Y	N	N	A	S	D	F	D	G	H
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E	P	H	C	W	I	V	W	T	A	E	R	Y	I	U
T	A	J	V	E	O	X	E	U	O	A	D	C	X	A
Y	S	K	B	R	P	Z	R	I	P	B	R	C	C	D

PUBLISHER'S NOTE

Salutations are recited out of respect when mentioning the names of Prophets and holy personages. These salutations have been abbreviated and inserted into the text where applicable.

ṣas sallallahu ‘alaihi wa sallam, meaning ‘may peace and blessings of Allah be upon him,’ is written after the name of the Holy Prophet Muhammad^{ṣas}.

as ‘alaihis-salaam, meaning ‘peace be on him,’ is written after the names of Prophets other than the Holy Prophet Muhammad^{ṣas}.

ra *raziyallahu‘anhu/‘anhaa/‘anhum*, meaning ‘may Allah be pleased with him/her/them,’ is written after the names of the companions of the Holy Prophet Muhammad^{ṣas} or of the Promised Messiah^{as}.

rta *rahmatullah ‘alaihi / ‘alaihaa / ‘alaihim*, meaning ‘may Allah shower His mercy upon him/her/them,’ is written after the names of those deceased pious Muslims who are not companions of the Holy Prophet Muhammad^{ṣas} or of the Promised Messiah^{as}.

ACKNOWLEDGEMENTS

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