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In the Name of Allah, the Most Gracious, the Most Merciful.

# The Search for the Truth

by a Man Known as

## Salman the Persian!

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Verily, all praises and thanks are due to Allah, we praise Him, seek His help and His forgiveness. We seek refuge with Allah from the evils of our souls and evils of our deeds. One whom Allah guides none can lead him astray, and one whom He misguides, none can guide him. I bear witness that there is no god but Allah, and I bear witness that Muhammad (SAAS) is His servant and His messenger.

***"O you who believe! Fear Allah*** (by doing all that He has ordered and by abstaining from all that He has forbidden) ***as He should be feared.*** (Obey Him, be thankful to Him, and remember Him always), ***and die not except in a state of Islam*** [as Muslims (with complete submission to Allah)]." (*Al-Qur'aan* 3:102 - interpretation of the meaning)

***"O mankind! Be dutiful to your Lord, Who created you from a single person*** (Adam), ***and from him*** (Adam) ***He created his wife*** (Eve), ***and from them both He created many men and women and fear Allah through Whom you demand your mutual*** (rights), ***and*** (do not cut the relations of) ***the wombs*** (kinship). ***Surely, Allah is Ever an All-Watcher over you.***" (*Al-Qur'aan* 4:1 - interpretation of the meaning)

***"O you who believe! Keep your duty to Allah and fear Him, and speak*** (always) ***the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (SAAS) he has indeed achieved a great achievement*** (i.e. he will be saved from the Hell-fire and made to enter Paradise)." (*Al-Qur'aan* 33:70-71 - interpretation of the meaning)

*Ammaa ba'd* (as for what follows), the best of speech is the speech of Allah that is the Book of Allah. The best of guidance is the guidance of Muhammad (SAAS). Of all matters, the worst are innovations; and everything new is an innovation, and every innovation is a deviation, and every deviation leads to Hell-fire.

## Introduction

Today, many people are curious about Islam, but their knowledge about this faith may vary. Their knowledge may have been gained from an article, a book, or part of a religious text book at high school they may have read. They may have known some Muslims, passed by a Mosque, watched a documentary or the evening news, or they might have travelled to a Muslim country. To some, Islam is 'just another religion', but for many others, it has become something 'interesting' to 'look' at. I have written this book for those who are searching within themselves for answers to the many questions they have. "Who am I? Who is the True God? What is the true road to salvation? Is it Islam? If I become a Muslim, what does it mean to me, my family, and the society at large?"

Today, many people realize that all of the materialistic and secular progress which has taken place in society has produced a spiritual vacuum, which in turn has led to social, economic, political and psychological problems. For this reason, those who previously said, "Let us live this life and enjoy it," or "Hey! We don't want to know about God," are now again searching for the truth. They are raising questions similar to those raised above. This is because the innate nature of man recognizes what is good and bad, and what is true and false. It does not feel at ease when Allah's attributes are degraded, and also when humanlike qualities are associated with Him. It recognizes that there can be no more than One and Only True God, and thus One and Only true religion accepted by Him. Allah does not request some of the creation to worship Him alone, while ordering to worship Jesus (AS), Buddha, fire, light, Krishna, Joseph Smith, the Sun, the Moon, Khomeini, Rama, temples, Prophets, Elijah, Farakhan, a cross, a tree, a triangle, saints, priests, monks, or anything else.

Everything besides Allah is a creation! They are imperfect. They are in need of others, but Allah is Self-Sufficient. He is The First, having nothing before Him, and The Last, having nothing after Him. To Him is the Final Return. He does not beget nor is He begotten. No human gave Him the name Allah; rather, He named Himself with this name. It means 'the True and Only Deity Who Deserves to Be Worshipped'. He is not a nationalistic or a tribal god. He is the Creator of everything. He, therefore, deserves that we submit to Him Alone, and He called this type of submission 'Islam'.

Confusion, though, came on the part of man when people started to worship creation, whether animate or inanimate, besides Allah! In the final Revealed Message to mankind, *al-Qur'aan*, Allah clearly explains the purpose for man's presence in this world. **Outwardly and inwardly, man is called to live in accordance with Allah's way. This is the meaning of worship in Islam, and it is the purpose for which we all have been created. There are those, though, who accept Allah as the Only True God who deserves to be worshipped, but do not live in accordance with Allah's commandments. Their practices are deviated from Islam. They are not the criteria upon which Islam should be judged. Islam is perfect but people are not.** We are called to search into Islam (and not its followers).

The objective of this book is to call people to search for their salvation by examining the story of a long search by a man called Salman 'Al-Farisi', or 'the Persian'. Why not? Do we know everything? When we know that we do not even possess the air we breathe, and that we were not created by nothing, nor did we create ourselves, it becomes natural that one desires to learn more about God (Allah), Who created us, gave us life, and Who, one Day, will call us back to Him. On that Day, there will either be endless bliss or endless torment.

## **Salman and His Story: the Beginning**

No one can tell the story of Salman better than he himself. Salman (RAA) narrated his story to one of the companions and a close relative of the Prophet Muhammad (SAAS) by the name of Abdullah ibn 'Abbaas (RAA), who in turn narrated it to others. This *hadiith* was related in *Musnad* Imam Ahmed. Ibn 'Abbaas (RAA) said:

Salman said: "I was a Persian man from the people of Isfahaan (a region in northwest Iran) from a town known as Jayi. My father was the town chief. To him, I was the most beloved creature of Allah. He loved me so much that he kept me in his house near the fire, as girls are kept in. I strove hard in the Magian religion (fire worshipping) until I became the keeper of the fire, which I tended and did not let go out for a moment."

This is an indication of good behaviour of a son towards his father...

## **A Different Religion?**

"My father owned a huge garden. He was busy one day with some construction work, so he said: 'O my son, I am too busy with this building today, go and check my garden,' and he told me some of the things he wanted done. On my way to his garden, I came across a Christian church. I heard the sound of people praying inside. I did not know anything about the people because my father had kept me in his house. So when I came across those people [of the church] and I heard their voices, I went inside to watch what they were doing."

## **Interest Arises**

"When I saw them, I was impressed with their prayer and I was attracted to their way. I said [to myself], 'By Allah, this religion is better than that of ours.'"

Salman kept an open mind, free from blind imitation.

"By Allah, I did not leave them until sunset, and I forgot about my father's garden and did not go there."

Salman gave himself the time to contemplate this religion which he, at that point, thought was the correct belief. A perceptive and kind heart charged with patience are virtues which are necessary to free oneself from being confined to a thought such as, "O well! I will try to find out, but I'm too busy now," etc. Death may knock at the door sooner than one may hope.

"I asked [the people of the church]: 'From where did this religion originate?'"

Seeking the 'origin' is a guide for those in search of the true religion. The 'origin' and 'essence' are essential terms that help in the search process. What is the 'origin' of Islam and what is its essence? Islam came from Allah, the Creator, the True God, and its essence is submission to Him (SWT).

"They said: 'In *ash-Shaam* (the Levant: It encompasses the areas known today as Lebanon, Syria, Palestine, and Jordan.)' Then I went back to my father, who had sent people out to look for me, and I had

distracted him from all his work. Upon my arrival, he said, 'O son! Where have you been? Didn't I entrust you with an assignment?' I said, 'O my father, I came across some people praying in their church and I liked their religion. By Allah I stayed with them until sunset.'"

This is amazing honesty shown by a person who knows well his father's commitment to his religion. This is the kind of openness which one who is in search for the truth must have.

## **The Opposition**

"My father said, 'O Son! There is no good in that religion, your religion and the religion of your forefathers is better.'"

This is the theme of all those who blindly follow others in matters of faith. It reminds us of the saying of Allah (interpretation of the meaning): "***And those who disbelieve say: 'Listen not to this Qur'aan, and make noise in the midst of its (recitation) that you may overcome.'***" (Al-Qur'aan 41:26)

Allah, the Exalted, says (interpretation of the meaning): "***'We found our fathers following a certain way and religion, and we guide ourselves by their footsteps.'***" (Al-Qur'aan 43:22)

Allah, the Exalted, says (interpretation of the meaning): "***'...Nay, we shall follow that which we found our fathers (following)...***" (Al-Qur'aan 31:21)

Allah, the Exalted, says (interpretation of the meaning): "***'...Never did we hear such a thing among our fathers of old.'***" (Al-Qur'aan 23:24)

Many times, when you talk to people who have converted to Islam from other religions, they say that they heard the same arguments which Allah mentioned of the disbelievers. The issue is the same. It comes in the form of, "Do you want to leave the religion of your fathers and forefathers?" Not only that, but the parents and the family at large may take a stand against the convert. The magnitude of this opposition may range from actual life threatening situations to strong boycotting. This is the general trend, but there are, however, cases of minor opposition and neutrality.

"I said: 'No, by Allah, it is better than our religion.'"

He loved his father, but he did not flatter him. He didn't compromise about what he felt at that time as the truth. What was his father's response?

"He was afraid for me, and he put fetters on my legs and kept me in his house."

A father torturing his beloved son to sway him away from exploring the truth! Many prophets were opposed, accused, and ill-treated by members of their own families because of their opposition to 'known tradition'! Did Salman stop there?

## **The Way Out**

"I sent a message to the Christians saying: 'If any Christian merchants come to you from *ash-Shaam*, tell me about them.' Some Christian merchants came to them from *ash-Shaam*, and they told me about them.

I said to them: 'When they have completed their business and want to go back to their own country, tell me about that.' So when they wanted to go back to their own country, they told me about that, and I threw off the irons from my legs and went out with them, until I came to *ash-Shaam*."

He did not surrender to the unjust orders of his father. He was striving in the cause of the truth, which ultimately led him to realize the truth about the Creator, Allah.

Allah, the Exalted, says (interpretation of the meaning): "***As for those who strive hard in (Our Cause), We\* will surely guide them to Our Paths*** (ways of Islamic religion that leads to the pleasure of Allah)..."  
(*Al-Qur'aan* 29:69)

\*) A plural "pronoun" is employed to stress Power, Might, and Greatness. It is common in Semitic languages for any Monarch to use the plural pronoun. It is used by the English Dynasty as well. To Allah, however, belongs the best example. 'We' does not denote the Trinity or any other false concept.

Salman made up his mind and set out in search of the truth, regardless of the fact that it was a distant and strange land to him. Allah, Most Glorified and Exalted, knowing his honesty, assisted him by making it easy for him to find a means to travel to the land of *ash-Shaam*.

### ***This is it, But..!***

"Upon my arrival to *ash-Shaam* I asked: 'Who is the best amongst the people of this religion [of yours]?"

Salman was in search of the clear truth, and so he sought the best in faith amongst the people of *ash-Shaam*. Why not? People like to choose the best food, the best spouse, and the best clothes. Salman was searching for the best in faith.

"They said, 'The bishop in the church.' I went to him and said, 'I like this religion, and I would love to be with you and serve you in your church, in order that I may learn from you and pray with you.'"

Salman realized from the start that knowledge can only be gained by associating with its people. In return, he was ready to offer himself as a servant to the bishop. The humbleness of those searching for the truth draws them nearer and nearer to it. In the absence of humbleness, arrogance prevails; people see the signs of the truth, but their arrogance drives them away to their destruction. Allah, the Exalted, says (interpretation of the meaning): "***And they denied them*** (those *aayaat*) ***wrongfully and arrogantly, though their own selves were convinced thereof*** [i.e. those (*aayaat*) are from Allah]..." (*Al-Qur'aan* 27:14)

Wealth, social status, and other material factors must not prohibit a person from seeking the truth, which will ultimately affect his future. All of these things will vanish, and the person will proceed to his grave with nothing except his deeds. These deeds are those of the heart (belief), and those of the tongue and limbs which are the manifestations of the deeds of the heart. Did I submit to my Creator? Did I live according to His Commands as explained in *al-Qur'aan* and by the teachings of the Last Messenger, Muhammad (SAAS)? This is the only thing which will be of use on the Day of Recompense. Allah, the Exalted, says (interpretation of the meaning): "***The Day whereon neither wealth nor sons will avail, except him who brings to Allah a clean heart*** [clean from *shirk* (polytheism) and *nifaaq* (hypocrisy)]."  
(*Al-Qur'aan* 26:88-89)

"He said, 'You may enter,' so I joined him. But he was a bad man who ordered and motivated his people to pay charity, only to keep it for himself. He did not give it to the poor. He had heaped up seven jars of gold and silver!"

This is an example of the corrupt and evil people found in every time and place: the hypocrites and abusive people. Did Salman stop there with that corrupt man? No! He moved to the next stage in his search. He did not turn away from seeking the truth.

"I hated him deeply when I saw what he was doing."

It is clear that his hate of the bishop did not stop him from seeking the truth. Allah, the Most Exalted, guided him, knowing his sincere desire in finding the truth.

"Then he [the bishop] died and the Christians gathered to bury him. I said to them: 'This was a bad man; he ordered and motivated you to give charity, but when you brought it to him he kept it for himself and did not give any of it to the poor.' They said, 'How do you know this?' I replied: 'I can show you his treasure.' They said: 'Show us!' So I showed them where it was and they brought out seven jars heaped up with gold and silver. When they saw it they said: 'By Allah we will never bury him.' So they crucified him and stoned him."\*

\*) An important point to note here is that Salman did not turn away from what he thought was the truth at that time because of the actions of one person. He did not say, "Look at these Christians! The best of them is so evil!" Rather, he understood that he had to judge the religion by its beliefs, and not by its adherents.

## **The Urge is Strong**

"Then they brought another man and appointed him in his place."

Salman said: "I have never seen a man who does not offer the five daily prayers\* who was better than him; he shunned this world and sought the Hereafter and no one strove harder than him night and day. I loved him more than anyone else I loved before."

\*) There are five daily prescribed prayers in Islam. Allah taught Prophet Muhammad (SAAS) the manner in which to perform these prayers as well as their timings. They are not the kind of 'prayers' which have been developed and are practiced by some people. Prayers are the foundation of Islam. If done according to the Prophet's (SAAS) way, they purify a person from the sins and wrong-doings that he may commit during the day.

"I stayed with him for some time. Then when his death approached I told him, 'O so and so, I stayed with you and loved you more than anything else I loved before. Now the Decree of Allah [i.e., death] has come to you as you see; to whom do you advise me to go? What do you command me to do?'"

Salman started to think about who he would accompany after the bishop's death. He again thought of searching for righteous people with sound knowledge. His desire and readiness to go after the truth was firm.

"The bishop said: 'O my son, by Allah! I do not know of anyone today who follows what I followed. The people are doomed; they have changed and abandoned most of what they used to follow, except for a man in Mosul. He is So and so, and he follows what I used to follow, so go and join him.'"

## **Another Move**

"When he died and was buried, I went to the man in Mosul. I said to him: 'O So and so, the bishop advised me at the time of his death to come to you. He told me that you follow the same [religion] as he followed.' He said to me: 'Stay with me.' So I stayed with him, and I found him to be a good man who followed the same as his companion had followed.

Soon he died. When death approached him, I said to him: 'O So and so, the bishop advised me to come to you and told me to join you, but now there has come to you from Allah what you see. To whom do you advise me to go? What do you command me to do?' He said: 'O my son, by Allah I do not know of anyone who follows what we used to follow except a man in Nisibin (a town, nowadays called Nusaybin in southeastern Turkey on the road between Mosul and *ash-Shaam*). He is So and so; go to him.'"

## **One More Move**

"When he died and was buried, I travelled to the man of Nisibin. I came to him and told him my story and what my companion had told me to do. He said: 'Stay with me.' So I stayed with him and I found him to be a follower of the same way as his two companions, and I stayed with a good man. By Allah, soon death came upon him, and when he was dying I said to him: 'O So and so, the bishop advised me to go to the man in Mosul; then the man in Mosul advised me to come to you. To whom do you advise me to go and what do you command me to do?' He said: 'O my son, by Allah we do not know of anyone left who follows our way and to whom I can tell you to go, except a man in Amorium (a town that was part of the Eastern Region of the Roman Empire). He follows something like what we follow. If you wish, go to him, for he follows our way.'

When he died and was buried, I went to the man in Amorium and told him my story. He said: 'Stay with me.' So I stayed with a man who was following the same way as his companions. (At that time) I earned wealth until I had cows and one sheep."

A good and lawful way of earning is very important to the believer. Certainly the influence of money is great; many have sold themselves and their principles for a cheap price, and many become hypocrites for the sake of money. There are those, though, that stand up for the truth regardless of whatever they may lose. This brings peace to the heart and mind.

## **The Big Move**

"Then the decree of Allah came to him. When he was dying I said to him: 'O So and so, I was with the bishop, and he told me to go to the man in Mosul; then the man in Mosul told me to go to the man in Nisibin; then the man in Nisibin told me to come to you. To whom do you advise me to go and what do you command me to do?' He said: 'O my son, by Allah I don't know of anyone who follows our way to whom I can advise you to go. But there has come the time of a Prophet, who will be sent with the religion of Abraham.'"

The bishop knew the Path of Abraham. It is the origin of Monotheism, and calls to the worship of Allah Alone. The bishop knew well what Abraham recommended his children.

Allah, the Exalted, says (interpretation of the meaning): **"And this** (submission to Allah, Islam) **was enjoined by Abraham upon his sons and by Jacob**, (saying), **'O my sons! Allah has chosen for you the** (true) **religion, then die not except in the Faith of Islam** (as Muslims - Islamic Monotheism).'" (Al-Qur'aan 2:132)

Abraham married Sarah and Haajar (Hagar). From his descendants with his union with Sarah were Isaac, Jacob, Joseph, David, Solomon, Moses and Jesus, peace be upon them all; and from his descendants with his union with Haajar were Ishmael (AS) and Muhammad (SAAS). Ishmael (AS) was raised in Becca (known also as Mecca) in Arabia, and Muhammad (SAAS) was from his descendants.

The man knew that the faith of Abraham is the true faith to be followed. He must have read the promise mentioned in their scriptures to raise a 'Great Nation' from the lineage of Ishmael. "Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation." (Genesis 21:18), and so he recommended Salman to go and join the Prophet (SAAS), who is from the descendants of Ishmael, who submits to Allah and follows the path of Abraham.

**"Our Lord! Send amongst them a Messenger of their own** [and indeed Allah answered their invocation by sending Muhammad (SAAS)], **who shall recite unto them Your Verses and instruct them in the Book** (this *Qur'aan*) **and al-hikmah** (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood), **and purify them. Verily, You are the All-Mighty, the All-Wise."** (Al-Qur'aan 2:129 – interpretation of the meaning)

Allah, the Exalted, says (interpretation of the meaning): **"Then, We have sent the Revelation to you** [O Muhammad (SAAS) saying]: **'Follow the religion of Abraham haniif** (Islamic Monotheism - to worship none but Allah) **and he was not of the mushrikuun** (polytheists, idolaters, disbelievers).'" (Al-Qur'aan 16:123)

Allah, the Exalted, says (interpretation of the meaning): **"Verily, among mankind who have the best claim to Abraham are those who followed him, and this Prophet** [Muhammad (SAAS)] **and those who have believed** (Muslims). **And Allah is the Walii** (Protector and Helper) **of the believers."** (Al-Qur'aan 3:68)

**"He (the prophet) will appear in the land of the Arabs and will migrate to a land between two harrahs** (lave fields; land with black rocks), between which there are palm trees. He can be recognized by certain signs. He [will accept] and eat [from] the [food] which has been given as a gift, but will not eat from charity. The seal of Prophethood will be between his shoulders. If you can move to that land, then do so."

The man knew about the coming of a Prophet from Arabia, from the brethren of the children of Israel. "I will raise a prophet from among their Brethren, like unto thee (i.e., Moses) and will put My Words in his mouth.\* And he shall speak unto them all that I shall command him." (Deuteronomy 18:18) Certainly, this verse is not in reference to Jesus as Paul tried to interpret it (Acts 13:22-23). Jesus was neither from the descendants of Ishmael, and being from among the children of Israel himself, he was not from their 'brethren'.

\*) Muhammad (SAAS) was forty years of age when he was in the cave of Hira in Mecca when the angel Gabriel Commanded him to, **"Read"** or **"Recite"**. Muhammad (SAAS) was terrified and replied, "I am not learned!" Then the Angel recited and the Prophet (SAAS) rehearsed the Words of Allah (interpretation of the meaning): **"Read! In the Name of your Lord, Who has created** (all that exists). **He has created man from a clot** (a piece of thick coagulated blood). **Read! And your Lord is the Most Generous, Who has taught** (the writing) **by the pen. He has taught man that which he knew not."** (Al-Qur'aan 96:1-5)

Prophet like Moses:

Area of Comparison	Jesus (AS)	Muhammad (SAAS)	Moses (AS)
Birth	Unusual	Usual	Usual
Family Life	Not Married, no Children	Married, Children	Married, Children
Death	Did Not Die	Usual	Usual
Forced Immigration (in Adulthood)	None	To Medina	To Median
Writing Down of Revelation	After him	In his lifetime	In his lifetime
Acceptance of Leadership (by his people)	Rejected by most children of Israel	Rejected then accepted	Rejected then accepted

The man knew what was mentioned in their book about God's help coming from Teman (North of the City of Medina in Arabia, according to J. Hastings' Dictionary of the Bible), and the 'holy one' coming from Paran (Mecca). "God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise." (Habakkuk 3:3) According to Genesis 21:21, the wilderness of Paran was the place where Prophet Ishmael (AS) settled and had twelve children, amongst them Kedar, the second son of Ishmael (AS). In Isaiah 42:1-13, 'the beloved of God' is linked to the descendants of Kedar, the ancestor of Prophet Muhammad (SAAS).

When Prophet Muhammad (SAAS) called the People in Mecca to submit to Allah, most of them refused, and they in turn plotted to kill the Prophet (SAAS). He along with those who accepted Islam was commanded by Allah to migrate to the city of Medina. Soon, a battle took place at *Badr* between the 'few and ill-armed', represented by Muhammad (SAAS) and his followers, and the pagans from Mecca a year after the Prophet's (SAAS) migration. The Prophet (SAAS) and his companions were victorious (look Isaiah 21:13-17).

The man knew that Jesus (AS) told of the coming of Prophet Ahmad [Muhammad (SAAS)]. [Ahmad literally means: "One who praises Allah more than others". It is the second name of Prophet Muhammad (SAAS) who said in an authentic *hadiith*: "I have five names: I am Muhammad and Ahmad; I am al-Maahi through whom Allah will eliminate (infidelity); I am al-Haashir who will be the first to be resurrected, all other people being resurrected thereafter; and I am also al-'Aaqib [i.e., there will be no Prophet after me]." This narration is reported in *Sahiih al-Bukhari*, the most authentic collection of Prophetic sayings, actions and traditions.]

These were the good tidings which Allah spoke about on the tongue of Jesus (interpretation of the meaning): "**And (remember) when Jesus, son of Mary, said: 'O Children of Israel! I am the Messenger of Allah unto you confirming the Torah (which came) before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed.'...**" (Al-Qur'aan 61:6)

"Then he died and was buried, and I stayed in Amorium as long as Allah willed I should stay, then some merchants of Kalb (an Arab tribe) passed by me. I told them: 'Will you take me to the land of the Arabs and I will give you these cows and sheep of mine?' They said: 'Yes.' So I gave them the cows and sheep, and they took me there, but when they brought me to *Waadi al-Quraa* (close to Medina) they wronged me and sold me as a slave to a Jewish man. When I was with him I saw the palm trees, and I hoped that

this was the land that my companion had described to me, but I was not sure. Whilst I was with him, a cousin of his from *bani Quraidha* came to him from Medina, and he sold me to him, and he took me to Medina. By Allah! When I saw it, I knew it was the place my companion described.

I stayed there, and Allah sent His Messenger [Muhammad (SAAS)], who stayed in Mecca as long as he stayed (thirteen years after he received the first revelation from Allah). I did not hear anything about him because I was very busy with the work of slavery. Then he migrated to Medina.

By Allah, I was at the top of a palm tree belonging to my master, doing some work on it, and my master was sitting there (under the palm tree). Then a cousin of his came and stood beside him, and said: 'May Allah kill *bani Qaila*! By Allah, right now they are gathering in *Qubaa*' (in the city of Medina) to welcome a man who has come from Mecca today, and they say that he is a Prophet.'

I trembled so fiercely when I heard him that I feared that I would fall on my master. I came down from the tree and started saying to that cousin of his: 'What are you saying!?! What are you saying!?!' My master became angry and he struck me with his fist and said: 'What has it got to do with you? Go back to your work!' I said: 'Nothing! I just wanted to be sure of what he was saying.'

I had something that I had collected, and when evening came, I went to Allah's Messenger (SAAS) when he was in *Qubaa*', and I entered upon him and said to him: 'I have heard that you are a righteous man and that you have companions who are strangers and are in need. This is something that I have to give in charity, and I see that you deserve it more than anyone else.' I offered it to him and Allah's Messenger (SAAS) said to his companions, 'Eat,' but he refrained from eating. I said to myself: 'This is one [i.e., one of the signs of his Prophethood].'

Then I went away and collected some more. Allah's Messenger (SAAS) moved to Medina, then I came to him and said: 'I saw that you do not eat from that given as charity, so here is a gift with which I wish to honour you.' Allah's Messenger (SAAS) ate some of it and told his companions to eat too. I said to myself: 'This is two [i.e., two of the signs of Prophethood].'

Then I came to Allah's Messenger (SAAS) when he was in *Baqee' al-Gharqad* [the burial site of the Prophet's (SAAS) companions], where he had attended the funeral of one of his companions and he was wearing two garments and was sitting among his companions. I greeted him with *salaam* [the greeting of Islam: 'Peace be upon you']. Then I moved behind him, trying to look at his back to see the Seal [of Prophethood] that my companion had described to me. When Allah's Messenger (SAAS) saw me going behind him, he realized that I was trying to find confirmation of something that had been described to me, so he let his *ridaa*' (upper garment) drop from his back, and I saw the Seal and recognized it. Then I embraced him, kissing (the Seal) and weeping. Allah's Messenger (SAAS) said to me: '*Turn around.*' So I turned around and I told him my story as I have told it to you, O ibn 'Abbaas [remember that Salman is telling his story to ibn 'Abbaas]. Allah's Messenger (SAAS) wanted his companions to hear that."

### **Slavery to Allah Alone**

Ibn 'Abbaas (RAA) continued to tell the story of Salman: "Then Salman was kept busy with the work of a slave, until he had missed attending *Badr* and *Uhud* with Allah's Messenger (SAAS). Then Allah's Messenger (SAAS) said to me: '*Draw up a contract of manumission, O Salman.*' So I draw up a contract of manumission with my master in return for three hundred palm trees which I would plant for him, and

forty uqiyahs (forty ounces of gold). Allah's Messenger (SAAS) said to his companions: *'Help your brother.'*

So they helped me with the palm trees, one man gave thirty small trees and another gave twenty, and another gave fifteen, and another gave ten, i.e., each man gave according to what he had, until they had collected three hundred small trees for me. Then Allah's Messenger (SAAS) said to me: *'Go, O Salman, and dig the holes where they are to be planted. When you have finished, come to me and I will plant them with my own hand.'* So I dug the holes for them, and my companions helped me, then when I had finished, I came to him and told him. Allah's Messenger (SAAS) came out with me and we started to bring the trees close and Allah's Messenger (SAAS) planted them with his own hand. By Him in Whose hands is my soul [i.e., Allah], not a single tree died. So I had paid off the trees but there still remained the money. A piece of gold the size of an egg was brought to Allah's Messenger (SAAS) from one of his campaigns. He said: *'What happened to the Persian who had a contract of manumission?'* I was summoned to him and he said: *'Take this and pay off what you owe, O Salman.'* I said: *'How could this pay off everything I owe, O Allah's Messenger?'* He said: *'Take it, and Allah will help you to pay off what you owe.'* So I took it and weighed a part of it for them, and by the One in Whose hand is the soul of Salman, it was forty ounces, so I paid them their dues and I was set free. I was present with Allah's Messenger (SAAS) at al-Khandaq (at the battle of Trench), and after that I did not miss any major event with him." [The scholars of *hadiith* said: Its *isnäd* is *häsän*.]

One of the great companions of the Prophet (SAAS) by the name of Abu Huraira (RAA) reported: "We were sitting in the company of Allah's Messenger (SAAS) when *Suurah al-Jumu'ah* [Surah 62] was revealed. He recited these words (interpretation of the meaning): ***"And* [He has sent him (Prophet Muhammad (SAAS)) also to] ***others among them* (Muslims) ***who have not yet joined them* (but they will come)..."** (*Al-Qur'aan* 62:3) A person amongst them said, 'O Allah's Messenger! Who are those who have not joined us?' But Allah's Messenger (SAAS) made no reply. Salman al-Farisi was amongst us. Allah's Messenger (SAAS) placed his hand on Salman and then said: *'By the One in Whose Hands is my soul, even if faith were near ath-Thurayyaa' (Pleiades, the seven stars), men from amongst these [i.e. Salman's folk] would surely attain it.'*" (*Sunan* at-Tirmidhi)****

## **But They will Come!**

Many in this world are like Salman, searching for the truth about the True and Only One God. This story of Salman is similar to stories of people in our own time. The search of some people took them from one church to another, from church to Buddhism or Passiveness, from Judaism to 'Neutrality', from religion to meditations to mental abuse. I have met and heard about some who shifted from one idea to another, but were too 'afraid' of even wanting to know something about Islam! When they met some Muslims, however, they opened their minds. The story of Salman is that of a long search. You could make your search for truth shorter by benefiting from his.

## **References**

- 1) Qissat Islam Salman: Arabic Text by Hussein al-'Uwaishah.
- 2) The Table on Page 9 is taken from the book, Muhammad in the Bible after correcting the issues about the birth of Jesus (AS), which was not "usual" but miraculous, and about his "death". The fact is that Jesus did not die. Allah saved him from crucifixion and he ascended to heaven. His death will occur

before the Day of Judgment and after his return to earth. While on earth, Jesus (AS) will rule by the Book of Allah, *al-Qur'aan*, and by the teachings of Prophet Muhammad (SAAS).



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Allah, the Exalted, says (interpretation of the meaning): ***"...Help you one another in al-birr and at-taqwaa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment."*** (Al-Qur'aan 5:2)

Allah, the Exalted, says (interpretation of the meaning): ***"By al-'asr (the time). Verily, man is in loss, except those who believe and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience."*** (Al-Qur'aan 103)

On the authority of Abu Huraira (RAA) who reported that Allah's Messenger (SAAS) said: *"If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect, and if anyone invites others to follow error, the sin, will be equivalent to that of the people who follow him (in sinfulness) without their sins being diminished in any respect."* (Muslim)

'Abdullah ibn 'Amr (RAA) narrated that the Prophet (SAAS) said: *"Convey (my teachings) to the people even if it were a single sentence, and tell others the stories of the children of Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire."* (Al-Bukhari)

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