

The Companion  
رضي الله عنه  
**Salmān Fārsi**

**02-February-2023**



Thought-provoking speech of weekly  
sunnah-inspiring ijtima  
(For Islamic Brothers)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## The Companion Salmān Fārsi

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

**Translation:** “I have made the intention of Sunnah *i'tikaf*.”

Dear Islamic brothers, whenever you enter a masjid, make the intention of *i'tikaf*, for you will be rewarded as long as you stay in the masjid. Remember, inside a masjid, there is no *shar'i* permission to eat and drink, sleep or have suhoor and iftar, and not even to drink Zamzam water and the water on which *dam* has been made. However, if the intention of *i'tikaf* is made, all these acts will become permissible. One should not make intention to observe *i'tikaf* only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shāmi*: “If someone wants to eat, drink or sleep in a masjid, he should make intention to observe *i'tikaf* and do the dhikr of Allah for some time. Then, he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so).”

## Excellence of sending *ṣalāt* upon the Prophet ﷺ

The final Prophet of Allah ﷺ said:

أَوْلَى النَّاسِ بِنَيِّمِ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً

“The closest of people to me on the Day of Judgement, will be those who recited the most *ṣalāt* upon me.”

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The Prophet ﷺ has stated: *أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ*, “A truthful intention is the best action.”<sup>1</sup> O devotees of the Prophet! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to the *bayan*, make good intentions. For example,

- you will listen to the entire *bayan* to gain the knowledge of Islam.
- you will sit in a respectful manner.
- you will refrain from laziness during the *bayan*.
- you will listen to the *bayan* to reform yourself.
- whatever you hear and learn, you will try to convey it to others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

<sup>1</sup> *Jāmi' al-Ṣaghīr*, p. 81, ḥadith 1284

## Salaam is the best gift

When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ migrated to Madinah, he established brotherhood between the Muhājirīn and Anṣār عَلَيْهِمُ الرِّضْوَانُ. He made the Companions Salmān Fārsi and Abū Dardā رَضِيَ اللهُ عَنْهُمَا brothers, and based upon this, they both developed a strong bond of love between themselves. After the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ left this world, *Sayyidunā* Abū Dardā رَضِيَ اللهُ عَنْهُ went to Syria and *Sayyidunā* Salmān Fārsi رَضِيَ اللهُ عَنْهُ to the city of Mada'in, in Iraq.<sup>1</sup>

On one occasion, Ash'ath bin Qays and Jarīr bin 'Abdullah Bajali رَضِيَ اللهُ عَنْهُمَا journeyed from Syria to Iraq. They had never seen *Sayyidunā* Salmān Fārsi رَضِيَ اللهُ عَنْهُ before. Searching far and wide, asking from here and there, they finally encountered him in a small tent. They both gave him salaam, to which he responded. They asked, "Are you Salmān Fārsi?"

"Yes, I am Salmān", he replied.

"The very Salmān who is a Companion of Allah's Messenger?"

*Sayyidunā* Salmān Fārsi رَضِيَ اللهُ عَنْهُ replied, "I do not know if I am a Companion or not."

Both Ash'ath and Jarīr رَضِيَ اللهُ عَنْهُمَا fell into doubt, "Perhaps this is not who we were looking for."

*Sayyidunā* Salmān Fārsi رَضِيَ اللهُ عَنْهُ then explained, "I am the one who you wish to meet. I was blessed to see the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and remain in his company. However, [in reality] a Companion is he who enters Paradise with the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ."

*Sayyidunā* Salmān Fārsi رَضِيَ اللهُ عَنْهُ then asked, "Where did you come from?"

"We came from your brother Abū Dardā رَضِيَ اللهُ عَنْهُ in Syria."

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<sup>1</sup> *Usd al-Ghāba*, vol. 2, p. 514

“Then give me the gift he sent with you”, the Companion declared.

Ash‘ath and Jarīr رَضِيَ اللهُ عَنْهُمَا were surprised by this and said, “He did not send any gift for you.”

Sayyidunā Salmān Fārsi رَضِيَ اللهُ عَنْهُ responded, “Whoever is sent by him always has a gift for me.”

“These are our belongings. You may use them if you wish, but Sayyidunā Abū Dardā رَضِيَ اللهُ عَنْهُ did not send us with a gift.”

“I do not need your wealth.”, the Companion explained, “I only need the gift my brother sent for me.”

”By Allah!”, they both exclaimed, “Sayyidunā Abū Dardā رَضِيَ اللهُ عَنْهُ did not send a gift. Before we departed, he said there was a Companion who resided in Iraq. When this Companion was in the company of Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not need the company of anyone else. When you meet him, give him my salaam.”

Sayyidunā Salmān Fārsi رَضِيَ اللهُ عَنْهُ said, “This is the gift I was asking for. When it comes to gifts, what is greater than giving salaam, as it is sacred and pure.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Madani Pearls derived from this incident

### 1. Mutual love between the Companions عَلَيْهِمُ الرِّضْوَانُ

O devotees of the Messenger! Look at the Companions عَلَيْهِمُ الرِّضْوَانُ and how much deep-rooted love they had for one other. When in each other’s company, their display of this love was matchless. Even when apparently far from one another, they still maintained this love, prayed

<sup>1</sup> Al-Mu‘jam al-Kabīr: 6,058

for one another and sent salaam amongst themselves. Their Lord explains the rank of the Companions عَلَيْهِمُ الرِّضْوَانُ in the Quran:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

**Translation from Kanz al-Īmān:** [The Beloved Prophet] Muhammad is the Messenger of Allah, and those with him are stern with the disbelievers and tender-hearted amongst themselves.<sup>1</sup>

It is mentioned in Tafsīr Şirāṭ al-Jinān: “The Companions عَلَيْهِمُ الرِّضْوَانُ treated each other like a father treats his son. They were kind, courteous and loved one another.”<sup>2</sup>

Dear Islamic brothers! There is much to learn from the blessed example of the Companions عَلَيْهِمُ الرِّضْوَانُ. We should never let hatred or enmity against our Muslim brothers enter our hearts. Keep your hearts clean and love your Muslim brothers only for the sake of Allah.

A beautiful hadith explains, “Muslims are like one body. When one limb aches, the entire body is affected.”<sup>3</sup> May Allah grant us the ability to live amongst each other with love, unity, affection and brotherhood.

أَمِينٌ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## 2. True virtue is that which leads to Paradise

Dear Islamic brothers! We can learn a lot from this incident of Sayyidunā Salmān Fārsī رَضِيَ اللَّهُ عَنْهُ. Both Ash‘ath bin Qays and Jarīr bin ‘Abdullah رَضِيَ اللَّهُ عَنْهُمَا asked him if he was a Companion of the Prophet. He certainly is indeed, but due to his concern regarding the Hereafter, he answered,

<sup>1</sup> Al-Quran, 48:29

<sup>2</sup> Tafsīr Şirāṭ al-Jinān, Al-Fath, under verse no: 29, vol. 9, p. 387

<sup>3</sup> Şaḥīḥ Muslim: 2,586

“In reality, a Companion is he who enters Paradise with the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Thus, I do not know if I am a Companion or not.”

سُبْحَانَ اللهِ! Look at *Sayyidunā Salmān Fārsī* رَضِيَ اللهُ عَنْهُ and his worry for the Hereafter! Look how these luminous personalities hid their qualities with the shawl of humility. Even upon receiving the greatest of virtues, they would never fall prey to self-conceit. From this we learn that in reality, true virtue is that which takes you to Paradise on the Day of Judgement. People can have a thousand qualities, they can work in respected professions, hold a high rank in society and have many titles attached to their name; but if these things do not take them to Paradise, they are flaws and not virtues.

### Death is inevitable

An astrologer once came to Pīr Mehr ‘Ali Shāh رَضِيَ اللهُ عَلَيْهِ and attempted to praise him by saying, “Your horoscope tells me your destiny is exemplary and your star has risen high.” Something like this would normally cast one into vanity. For example, if someone came and began praising us like this, perhaps we would fall prey to conceit. However, the pious people of Allah have a different approach altogether, and they know about Satan’s tricks.

So upon hearing this, Pīr Mehr ‘Ali Shāh رَضِيَ اللهُ عَلَيْهِ said, “Is death not inevitable?” The astrologer replied, “Of course. Nobody can escape it.” The shaykh then explained, “This is why our sharīah has declared horoscopes to be futile. As death is inevitable, happiness and grief are equal.”<sup>1</sup>

سُبْحَانَ اللهِ! May Allah grant us such concern for the Hereafter too. If only we would save ourselves from self-conceit, have concern for illuminating our graves and become embodiments of humility.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاٰمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Meher Munir, p. 427

### 3. Make a habit of conveying salaam

O devotees of the Messenger! Another Madani pearl we learn from this incident of *Sayyidunā* Salmān Fārsī رَضِيَ اللهُ عَنْهُ is that salaam is the best gift; it is blessed and a pure form of du‘ā. We should try to give salaam wherever we are. You should present the gift of salaam to your Muslim brothers when you enter and leave the house, at your workplace, on buses, trains, roads or any other place. If they live far away, convey your salaam to them from time to time.

As once said by the Companion ‘Abdullah bin Salām رَضِيَ اللهُ عَنْهُ:

In Madinah, the first words I heard from the blessed tongue of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were, يَا أَيُّهَا النَّاسُ! أَفْشُوا السَّلَامَ وَأَطْعِمُوا صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - الطَّعَامَ وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامُ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ - “O people! Spread salaam, feed others and read salah when people are asleep; you shall enter Paradise in peace.”<sup>1</sup>

### Salaam develops love

Dear Islamic brothers! Salaam is a priceless bounty. Allah has placed great power of effect in the words of this greeting, such that we say it with our tongues but it directly touches our hearts. The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا - “You will not enter Paradise until you believe” وَلَا تَكُونُوا مُؤْمِنًا حَتَّى تَحَابُّوا - “and you will not be (complete) believers until you love one another.” He continued by saying, “Shall I not guide you to that which will make you love one another?” أَفْشُوا السَّلَامَ بَيْنَكُمْ - “Spread salaam amongst yourselves.”<sup>2</sup>

<sup>1</sup> *Sunan Ibn Mājah*: 1,334

<sup>2</sup> *Sunan Abī Dāwūd*: 5,193

## An arrow of love

Luqmān the Wise رَحْمَةُ اللهِ عَلَيْهِ gave the following advice to his son, “Whenever you pass by a group of people, hit them with an Islamic arrow!”

What is this Islamic arrow? ‘Awf bin ‘Abdullah رَحْمَةُ اللهِ عَلَيْهِ comments, “This refers to giving salaam.”<sup>1</sup> When you give salaam, this love-filled greeting will become an arrow and strike the heart of the one you are greeting. This will increase love between you.

May Allah grant us the ability to spread salaam and increase love between ourselves.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

## You would have been deceptive in your trust...

The *Tābi’i* Abū Qalābah رَحْمَةُ اللهِ عَلَيْهِ reports:

*Sayyidunā* Salmān Fārsi رَحْمَةُ اللهِ عَلَيْهِ was kneading dough when a man came to visit him. The man asked, “What is happening here? (i.e. Why are you kneading dough yourself?)” The great Companion replied, “My servant is already occupied with a task. It does not seem suitable for me to burden him with another.”

سُبْحٰنَ اللهِ! Look how gentle *Sayyidunā* Salmān Fārsi رَحْمَةُ اللهِ عَلَيْهِ was towards those around him. Kneading dough was the responsibility of his servant, but he did not give him another task. Instead, *Sayyidunā* Salmān Fārsi رَحْمَةُ اللهِ عَلَيْهِ completed the task so his servant would not be under any difficulty. سُبْحٰنَ اللهِ!

<sup>1</sup> *Zuhd Ibn Mubarak, p. 332, hadith: 950*

Abū Qalābah رَحِمَهُ اللهُ عَلَيْهِ continues by explaining how the man who had come to visit then said, “So-and-so gives you salaam.”

Sayyidunā Salmān Fārsi رَضِيَ اللهُ عَنْهُ responded to the salaam first, then asked, “When did you visit him?”

“I visited him at such-and-such time”, the man answered.

The Companion declared, “If you did not convey his salaam to me, you would have betrayed him.”<sup>1</sup>

### Conveying someone’s salaam is wājib

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ! Before a guest returns home, we have a habit of saying, “Give everyone my salaam.” This is a very good habit. However, here is something to keep in mind. As mentioned in *Bahār-i -Sharī‘at*, part 16, page 106: “If you ask someone to convey your salaam to another person, it is wājib for him to convey said salaam. He who receives the salaam should reply with: عَلَيْكَ وَعَلَيْهِ السَّلَامُ.”

*Bahār-i -Sharī‘at* also contains the following explanation:

Conveying salaam becomes wājib when a person says he will convey it. In this scenario, the salaam is within his trust, and he must give it to whomever it was intended for. People usually ask others going for hajj to convey their salaam to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is wājib to convey this also.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### A brief introduction to Salmān Fārsi رَضِيَ اللهُ عَنْهُ

Dear Islamic brothers! Sayyidunā Salmān Fārsi رَضِيَ اللهُ عَنْهُ was absolutely devoted to Islam. He was extremely patient, steadfast, pious, intelligent

<sup>1</sup> *al-Zuhd li Imam Ahmad Bin Hanbal*, p. 177, hadith: 841

and a talented scholar. He raised the flag of Islam and was a distinguished Companion of the Prophet ﷺ. He was the first person from Persia (Iran) to accept Islam. His name is Salmān and he was called Farsi because he used to live in Persia. He is also known as Salmān al-Khayr (Salmān the virtuous).<sup>1</sup>

## Searching for the truth

Dear Islamic brothers! *Sayyidunā* Salmān Fārsi رَضِيَ اللهُ عَنْهُ lived a very long life. According to some reports, he lived beyond the age of 250. It is said that he even saw a companion of Prophet ‘Īsā عَلَيْهِ السَّلَام.<sup>2</sup>

*Sayyidunā* Salmān Fārsi رَضِيَ اللهُ عَنْهُ resided in the city of Isfahan, in Iran. His forefathers were fire worshippers, and he acquired knowledge of their religion, but quickly became disgusted by it. He then set off in search of the truth, a journey which took many years. He travelled to Syria at one point and adopted the company of several hermits (who spent all their time worshipping). He took knowledge from them and engaged in the worship of Allah.

Eventually he went to a certain hermit, who in his final moments revealed to him, “Son! According to my knowledge, there is no hermit on earth that is now following correct religious teachings. Soon Allah Almighty will send His final Prophet, go to him and stay in his company.”

The monk told him about the city of Madinah and some signs with which he could identify the Prophet ﷺ. As Arabian caravans would come and go from Syria, *Sayyidunā* Salmān Fārsi رَضِيَ اللهُ عَنْهُ joined one that was heading to Madinah. During the journey, the intention of the people

<sup>1</sup> *Al-Isabah Fi Tamyeez al-Sahaba*, vol. 3, p. 120

<sup>2</sup> *Al-Isabah Fi Tamyeez al-Sahaba*, vol. 3, p. 120

in the caravan became corrupt. Seeing he was alone, they sold him to a disbeliever.<sup>1</sup>

According to several narrations, *Sayyidunā* Salmān Fārsī رَضِيَ اللهُ عَنْهُ was sold more than ten times.<sup>2</sup> After much hardship, he reached Madinah and began his wait for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Eventually, his waiting came to an end. One fortunate day, *Sayyidunā* Salmān Fārsī رَضِيَ اللهُ عَنْهُ was picking dates from the garden of his worldly master. He heard news that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had migrated from Makkah and is now residing in Quba. Hearing this fanned the flame of love in his heart even further. His heart became restless in anticipation. The Prophet he had waited years to meet, the Prophet he had waited years to see, the Prophet he had searched far and wide for had finally arrived; صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

His heart moved to and fro in restless anticipation. He could not remain patient for much longer. Thus, *Sayyidunā* Salmān Fārsī رَضِيَ اللهُ عَنْهُ counted down the time until he finally met who he was searching for all these years.

The day then came when the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ entered Madinah and the streets were filled with people celebrating his arrival. There was happiness everywhere and the atmosphere of Eid was overwhelmingly prevalent. Light and joy were everywhere the eye could see. *Sayyidunā* Salmān Fārsī رَضِيَ اللهُ عَنْهُ searched for the signs the hermit had informed him about, which he found in totality. He accepted Islam and adopted the company of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.<sup>3</sup>

*Sayyidunā* Salmān Fārsī رَضِيَ اللهُ عَنْهُ remained in company of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ until the end. The second caliph of Islam ‘Umar bin al-

<sup>1</sup> *Tabaqat Ibn Sa’d*, vol. 3, p. 56

<sup>2</sup> *Ṣaḥīḥ al-Bukhārī*: 3,946

<sup>3</sup> *Tabaqat Ibn Sa’d*, vol. 3, p. 58

Khattāb رَضِيَ اللهُ عَنْهُ appointed him governor of Mada'in during the latter's reign as caliph.

## Passing away

Sayyidunā Salmān Fārsi رَضِيَ اللهُ عَنْهُ passed away on the 10<sup>th</sup> of Rajab, in 33 AH or 36 AH. His shrine is in Mada'in, Iraq.<sup>1</sup> Due to this, Mada'in is also known as Salmān Pāk.

## Four people beloved to Allah

As reported by the Companion Abū Buraydah رَضِيَ اللهُ عَنْهُ from his father, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Allah has commanded me to love four people and has informed me He also loves them." He was asked, "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who are they?" He replied, "'Ali, Salmān, Abū Dhar and Abū Miqdād (رَضِيَ اللهُ عَنْهُمْ)".<sup>2</sup>

## Paradise years for four Companions

A narration mentions how the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Paradise years for 'Ali bin Abī Ṭālib, 'Ammār bin Yāsir, Salmān Fārsi and Miqdād bin Aswad (رَضِيَ اللهُ عَنْهُمْ)".<sup>3</sup>

## Endless ocean of knowledge

Zādhān Kindi رَضِيَ اللهُ عَنْهُ relates:

We were once in the company of the fourth caliph of Islam, 'Ali bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ. He began to acclaim, "Who can be like Salmān Fārsi from amongst you? Not only was he from the Ahl al-Bayt, he attained the first and last forms of knowledge, as he

<sup>1</sup> Tareekh Ibn 'Asakir, vol. 21, p. 376

<sup>2</sup> Sunan Ibn Mājah: 149

<sup>3</sup> Al-Mu'jam al-Kabīr: 6,045

was a scholar of the first book (Injīl or Tawrāt) and the last (Quran). In fact, he was an endless ocean of knowledge.”<sup>1</sup>

### Sayyidunā Salmān Fārsī رَضِيَ اللهُ عَنْهُ is from the Ahl al-Bayt

Dear Islamic brothers! A great virtue afforded to *Sayyidunā* Salmān Fārsī رَضِيَ اللهُ عَنْهُ is that he was included amongst the Ahl al-Bayt by the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself. A hadith describes how the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyiduna ‘Ali: سَلْمَانَ مِنْ أَهْلِ الْبَيْتِ - “Salman is from our family”, فَاتَّخِذْهُ صَاحِبًا - “So, make him your companion.”<sup>2</sup>

Mīr ‘Abd al-Wāḥid Bilgramī رَحِمَهُ اللهُ عَزَّ وَجَلَّ writes:

There are three divisions of the Ahl al-Bayt:

1. The original Ahl al-Bayt.
2. Those who entered the Ahl al-Bayt.
3. Those attached to the Ahl al-Bayt.

The original Ahl al-Bayt consists of 13 personalities: 9 pure wives and the 4 blessed daughters of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Three people entered the Ahl al-Bayt: *Sayyidunā* ‘Ali, *Sayyidunā* Ḥasan and *Sayyidunā* Ḥusayn رَضِيَ اللهُ عَنْهُمْ.

Those attached to the Ahl al-Bayt are individuals who Allah completely purified from impurities and sins, as well as granting them utmost piety and purity. One such individual is *Sayyidunā* Salmān Fārsī رَضِيَ اللهُ عَنْهُ. He is not directly related to the Prophet

<sup>1</sup> *Al-Mu’jam al-Kabīr*: 6,042

<sup>2</sup> *Musnad al-Bazzār*: 6,534

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, but because he attained utmost purity, he is linked to the Ahl al-Bayt.<sup>1</sup>

## Preferring to eat from what he earned

Abū 'Uthmān Nahdi رَضِيَ اللَّهُ عَنْهُ reports, *Sayyidunā Salmān Fārsi* رَضِيَ اللَّهُ عَنْهُ said, "I prefer to eat from what I have earned with my own hands."<sup>2</sup>

Ḥasan رَضِيَ اللَّهُ عَلَيْهِ comments:

Salmān Fārsi رَضِيَ اللَّهُ عَنْهُ was the leader of 30,000 Muslims, and his salary was 5000 dirhams. Despite this, his aversion to the world was such that he only possessed one shawl. He would wrap himself in it when delivering sermons to people. When sleeping, he used half of it to cover himself and half to lay upon. When he received his salary, he would spend it all upon the Muslims. Fashioning baskets from the leaves of date palms, he sold them to make a living.<sup>3</sup>

سُبْحَانَ اللَّهِ! Dear Islamic brothers! *Sayyidunā Salmān Fārsi* رَضِيَ اللَّهُ عَنْهُ was the leader of 30,000 Muslims. This would naturally come with many responsibilities and a busy schedule. Despite this, how beautiful is it for him to earn from what he made himself and spend his salary of 5000 dirhams on fellow Muslims. سُبْحَانَ اللَّهِ! May Allah grant us the ability to help others and wish well for Muslims. If only we would become habitual in eating from what we have earned.

## Needlessly begging

In our society, it is unfortunate that many are seen needlessly begging for money. Some people are lazy and despise the thought of hard work, so they decide to disgrace themselves and beg on the streets instead.

<sup>1</sup> *Sab'a Sanābil*, p. 94

<sup>2</sup> *Allah Walon Ki baatin*, vol. 1, p. 372

<sup>3</sup> *al-Zuhd li Imam Ahmad Bin Hanbal*, p. 173, *hadith: 815*

Remember! Begging for money as an occupation is haram and an action that leads one to Hell. He who asks for money without being permitted by Islamic law, asks for a place in Hell. The more money he accumulates, the more rightful of entering Hell he becomes.

- The Prophet ﷺ said: “He who asks without need; it is as though he consumes coals.”<sup>1</sup>
- In another hadith, “He who begs in order to increase his wealth is asking for coals, whether he asks for less or more.”<sup>2</sup>
- A hadith in *Shu‘ab al-Īmān* mentions, “He who begs from people, despite not starving or having a household he cannot support, will come forth on the Day of Judgement with no flesh on his face.”<sup>3</sup>
- The Messenger of Allah ﷺ also said, “The world is sweet and green. Allah will reward and admit into Paradise anyone who earns in a halal fashion and spends according to its right whilst in this world.”<sup>4</sup>

May Allah grant us the ability to refrain from needlessly begging, and may He allow us to always spend and eat from the fruits of our hard work.

أَمِينٌ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Crying at the time of death

Dear Islamic brothers! The Companion *Sayyidunā Salmān Fārsī* رَضِيَ اللَّهُ عَنْهُ was the governor of Mada‘in. Regardless of this, he lived a simple life and never accumulated wealth for himself.

<sup>1</sup> *Al-Mu‘jam al-Kabīr*: 3,426

<sup>2</sup> *Ṣaḥīḥ Muslim*: 1,041

<sup>3</sup> *Shu‘ab al-Īmān*: 3,526

<sup>4</sup> *Shu‘ab al-Īmān*: 5,527

When *Sayyidunā* Salmān Fārsī رَضِيَ اللهُ عَنْهُ was passing away, the Companion Sa'd bin Abī Waqāṣ رَضِيَ اللهُ عَنْهُ visited and found him in tears. "O Salmān!", he asked, "Why are you crying? You are about to meet your friends (the other Companions عَلَيْهِمُ الرِّضْوَانُ) and the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at *al-Kawthar*."

*Sayyidunā* Salmān Fārsī رَضِيَ اللهُ عَنْهُ replied:

I do not cry because I fear death, nor do I cry because I am leaving this world. The reason behind my tears is I have many belongings and items strewn around me; yet we promised my friend—the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ—that our worldly possessions will amount to that of a traveller.

The narrator of this incident explains that at the time, *Sayyidunā* Salmān Fārsī رَضِيَ اللهُ عَنْهُ only possessed one bowl with which he used to perform wuḍū and wash his clothes.<sup>1</sup>

اللَّهُ أَكْبَرُ! O devotees of the Messenger! These were the honourable Companions عَلَيْهِمُ الرِّضْوَانُ. They were extremely distant from love of the world and only worried about the Hereafter. Look at how *Sayyidunā* Salmān Fārsī رَضِيَ اللهُ عَنْهُ only possessed one bowl, but he considered this to be excessive and started crying.

Our condition is the total opposite of this today. We have good salaries, huge bank balances, cars, household necessities and even extra items for our convenience. Despite all of this, we still want more. Day and night, it is only money, money and money we care about. If only we were indifferent to the world and strived to better our Hereafter. Instead of wandering here and there seeking to enhance our worldly lives, we should rely on Allah, be thankful and always remember the next life.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

<sup>1</sup> *Allah Walon Ki baatin, vol. 1, p. 364*

## Reliance upon Allah is an excellent action

As narrated by Mughīrah bin ‘Abd al-Raḥmān رَحْمَةُ اللَّهِ عَلَيْهِ:

Salmān Fārsī said to ‘Abdullah b. Salām, “If you pass away first, inform me of what is upcoming. If I pass away first, I will inform you.” As it happened, Salmān Fārsī passed away first, so ‘Abdullah b. Salām saw him in a dream and asked, “O Abū ‘Abdullah! How are you?” He replied he was at ease. ‘Abdullah b. Salām then inquired, “Which deed did you find to be most superior?” He replied, “I found reliance upon Allah to be the most excellent deed.”

Sayyiduna Salman Farsi رَضِيَ اللَّهُ عَنْهُ once said, “Make reliance upon Allah necessary for yourselves, as it is an excellent deed.”<sup>1</sup>

May Allah grant us the ability to trust in Him.

أَوْيُنْ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Encouragement for Pious Deed Number 14

Dear Islamic brothers! The purpose of listening to stories of the Companions عَلَيْهِمُ الرِّضْوَانُ is to develop love for them, take them as our role models and follow in their footsteps so we are successful in this world and the Hereafter. This is why you should affiliate yourselves with the religious environment of Dawat-e-Islami and participate in its 12 religious activities. One of these is to fill in the Pious Deeds booklet.

From the 72 Pious Deeds given to us by the renowned spiritual guide and Amir of Ahl al-Sunnah Mawlana Ilyas Attar Qadiri رَضِيَ اللَّهُ عَنْهُ الْعَالِيَةِ, pious deed number 14 is: “Upon becoming angry with someone (at home or outside) today, did you cure your anger by staying quiet, or did you speak up?”

<sup>1</sup> *Tabaqat Ibn Sa’d*, vol. 4, p. 70

Dear Islamic brothers! Many more pious deeds can be found in this booklet in question-and-answer format. If we act upon these, we will be successful in carrying out good deeds and avoiding sins.

May Allah grant us the ability to act upon this.

أُمِّيْنَ بِجَاةِ النَّبِيِّ الْأُمِّيْنَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## The Importance of One Prostration

Abū Bakhtarā رَضِيَ اللَّهُ عَنْهُ reports:

*Sayyidunā* Salmān Fārsi رَضِيَ اللَّهُ عَنْهُ used to have a female servant. He once asked her to offer salah, but she refused. “O lady!”, he then said, “Make *sajdah* but once!” She again refused. Someone asked, “O Abū ‘Abdullah! What benefit would she have received from one *sajdah*?” He explained, “If she had performed *sajdah* once, she would have been given the ability to perform all five salah.”<sup>1</sup>

### 3 hadith regarding the virtues of *sajdah*

اللَّهُ أَكْبَرُ! O devotees of the Messenger! Having the ability to prostrate/perform *sajdah* before Allah is a great honour.

- The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “A servant becomes extremely close to his Lord when in *sajdah*, so make abundant du‘ā in this state.”<sup>2</sup>
- A hadith narrated in *Muslim* explains how the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Perform *sajdah* in abundance, because

<sup>1</sup> *Allah Walon Ki baatin, vol. 1, p. 382*

<sup>2</sup> *Ṣaḥīḥ Muslim: 1,083*

whenever you prostrate to Allah, He will elevate you by one rank and forgive one of your transgressions.”<sup>1</sup>

- The Companion Abū Hurayrah رَضِيَ اللهُ عَنْهُ narrates that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Hellfire will burn the entire body of man except for marks of prostration, as Allah has made it haram upon Hell to burn them.”<sup>2</sup>

## Writing on a stamp

The Amir of Ahl al-Sunnah, Mawlana Ilyas ‘Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ, writes on page 258 of his book *Blessings of Salah*:

A person expressed his sadness to a pious man and said, “Whatever I do goes wrong. What should I do?” The pious man asked, “Have you seen a stamp?” The person said yes. The pious man asked, “Have you seen the writing on a stamp?” The person replied, “It is inverted.” The pious man further asked, “Can you tell me how the writing becomes normal?” The person answered, “When the stamp touches paper, the writing becomes normal.” The pious man explained, “When a stamp is placed on paper, its writing is corrected. Likewise, if you perform wuḍū, enter the masjid and place your forehead on the ground (in *sajdah*), your affairs will be resolved اِنْ شَاءَ اللهُ.”

May Allah grant us the ability to perform farḍ salah and offer an abundance of *nafl* worship too.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

<sup>1</sup> *Ṣaḥīḥ Muslim: 1,083*

<sup>2</sup> *Ṣaḥīḥ Muslim: 451*

## Remembering the Lion of Allah - Sayyidunā ‘Ali رَضِيَ اللهُ عَنْهُ

Dear Islamic brothers! The fourth caliph of Islam, Sayyidunā ‘Ali bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ was born on the 13<sup>th</sup> of Rajab. With this in mind, let us have the honour of hearing a brief introduction to his life.

### A brief introduction to Sayyidunā ‘Ali رَضِيَ اللهُ عَنْهُ

- He was born on the 13<sup>th</sup> of Rajab, in Makkah.
- His mother named him Ḥayder and his father named him ‘Ali.
- The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ granted him the title *asadullah*.
- Some of his famous titles include: مُرْتَضَى (chosen) and كَرَار (he who is persistent in attack), *sheir-i-Khuda* and *mawlā mushkil-kushā*.
- Sayyidunā ‘Ali رَضِيَ اللهُ عَنْهُ is a paternal cousin of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.<sup>1</sup>
- After the third caliph of Islam, Sayyidunā ‘Uthmān b. ‘Affān رَضِيَ اللهُ عَنْهُ was martyred, the Muhājirīn and Anṣār pledged their allegiance to Sayyidunā ‘Ali رَضِيَ اللهُ عَنْهُ.<sup>2</sup> Thus he was appointed the next caliph and *amīr al-Mu’minīn*.
- He was martyred on the 21<sup>st</sup> of Ramadan. His reign as caliph lasted 4 years, 8 months and 9 days.<sup>3</sup>

### Love for Sayyidunā ‘Ali رَضِيَ اللهُ عَنْهُ removes sins

Dear Islamic brothers! Sayyidunā ‘Ali رَضِيَ اللهُ عَنْهُ possesses an endless number of virtues. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: حُبُّ عَلِيٍّ يَأْكُلُ الدُّنْيَا كَمَا تَأْكُلُ النَّارُ الْحَطَبَ - Love for ‘Ali consumes sin the way fire consumes wood.<sup>4</sup>

<sup>1</sup> *Mirāt al-Manājīh*, vol. 8, p. 412

<sup>2</sup> *Tareekh-e-Khulafa*, p. 111

<sup>3</sup> *Ma’rifat al-Sahaba*, vol. 1, p. 100

<sup>4</sup> *Riyad al-Nazarah*, p. 164

## Accepting Islam after witnessing a miracle

*Sayyidunā* ‘Ali رَضِيَ اللهُ عَنْهُ and his army were travelling to Şiffin when they passed by an area with no water. The entire army became restless due to severe thirst. The monk of a nearby church told them the nearest source of water was 14km away. *Sayyidunā* ‘Ali رَضِيَ اللهُ عَنْهُ sat on his mule and ordered his men to dig a specific area of land.

The digging was underway until they came across a large rock they could not remove. *Sayyidunā* ‘Ali رَضِيَ اللهُ عَنْهُ dismounted his mule, took hold of the rock with both hands and lifted it out of the ground. As he moved the rock, pure, sweet water gushed forth and the entire army drank from it.

The monk from the church saw this unfold. Seeing the spring come forth, he approached *Sayyidunā* ‘Ali رَضِيَ اللهُ عَنْهُ and asked, “Are you a prophet?” He replied by saying no. The man asked, “Are you an angel?” *Sayyidunā* ‘Ali رَضِيَ اللهُ عَنْهُ replied by saying no again. The monk finally inquired, “Then who are you?” He explained, “I am a Companion of the final Prophet: Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.” Upon hearing this, the monk recited *shahādah* and accepted Islam.

*Sayyidunā* ‘Ali رَضِيَ اللهُ عَنْهُ asked him, “Why did you not accept Islam before this?” He replied, “It is written in our books that a spring of water is hidden near this church. They said only a prophet or a companion of a prophet will be able to unveil it. I and many before me were waiting for this. You unveiled the spring of water, and this is why I have accepted Islam.” These words had great effect on *Sayyidunā* ‘Ali رَضِيَ اللهُ عَنْهُ, and he cried so much that his beard became wet. “أَلْحَمْدُ لِلَّهِ”, he exclaimed, “I am mentioned in their books.”<sup>1</sup>

May Allah grant us true love for *Sayyidunā* ‘Ali رَضِيَ اللهُ عَنْهُ, the Ahl al-Bayt and all honourable Companions رَضِيَ اللهُ عَنْهُمْ. May He grant us the ability to remain

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<sup>1</sup> *Karamat-e-Sahaba*, p. 114

steadfast in this love. May we be lowered into the grave and raised on the Day of Judgement with this love. May we be admitted into Paradise without accountability for the sake of having love for the Companions and Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ.

اُمِّيْنَ بِجَاهِ النَّبِيِّ الْاُمِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## Department of Contacting Scholars

The Amir of Ahl al-Sunnah Mawlana Ilyas 'Attar Qadiri رَضِيَ اللهُ عَنْهُ الْعَالِيَةِ has immense love for Sunni scholars. This is why Dawat-e-Islami has created a department through which scholars are contacted. This is a way of making Sunni scholars (imams, public speakers and teachers alike) aware of the work of Dawat-e-Islami. They are invited to spend time in its religious environment and participate in its religious activities. They are asked to make du'ā for Dawat-e-Islami also. By way of contacting them, arrangements are also made to introduce the religious activities of Dawat-e-Islami to other Sunni institutes of Islamic study.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## Madani Pearls on how to make a religious environment at home

Dear Islamic brothers! Here are some Madani pearls on how to create a religious environment at home. Firstly, here are 2 hadith of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. "Do not turn your homes into graveyards. Indeed, Satan runs from the house in which Sūrah Baqarah is recited."<sup>1</sup>

<sup>1</sup> Ṣaḥīḥ Muslim: 1,824

2. “The example of the house in which Allah is remembered and the house in which Allah is not remembered, is like that of the living and the dead.”<sup>1</sup>
- Give salaam in a loud voice when entering and exiting the home.
  - When you see your mother or father arriving, stand out of respect.
  - Islamic brothers should kiss their father’s hands and feet, and Islamic sisters should kiss their mother’s hands and feet at least once a day.
  - Speak gently in front of your parents and do not make eye contact with them.
  - Obey their every command immediately if it does not oppose sharī’ah.
  - Address everyone in the home with respect, even if it is a child.
  - Sleep within two hours after the congregational ‘Ishā prayer of your local masjid.
  - Perform *tahajjud* salah if possible. If you are unable to, ensure to offer *fajr* salah in the masjid with congregation (in the first row).
  - Do not continuously chastise or tell off those who are lazy in salah, watch films, listen to music, etc.

## Announcement

The remaining Madani pearls on creating a religious environment in the home will be mentioned in study circles. Join these to find out more.

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<sup>1</sup> *Ṣaḥīḥ al-Bukhāri: 6,407*