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**THE ROLE OF SALMAN AL-MUHAMMADY IN
SUPPORTING AHL AL-BAYT OF THE PROPHET MAY
GOD'S BLESSINGS AND PEACE BE UPON HIM AND HIS
FAMILY**

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Abstract

The great companion Salman Al-Mohammadi, may God be pleased him, was that great figure looking for truth and nothing but the truth. Salman flipped among many religions some of which was worldly while others were heavenly in pursuit for knowledge and following the truth bearing in this endeavour the hardships of travel until he reached his intended target at the hands of the seal of the prophets and messengers Muhammad, peace be upon him, to such an extent that he was honored by being attached to the People of the House of the Prophet (peace be on them) and he was with the Prophet in following the truth and defending the Islamic territory with all his power. After the death of the Holy Prophet, peace be upon him, Salman remained steadfast with a group of a few of the esteemed companions in defending the right of the succession to the caliphate by following the guardian of the Messenger of Allah, peace be upon him. This defense of the right is manifested by standing with the daughter of the prophet Fatima Al-Zahra, peace be upon her, alongside with a small number of other companions in order to defend the Commander of the Faithful, peace be upon him, and his entitlement to caliphate.

Introduction

In the name of Allah, Most Gracious, Most Merciful lord of the worlds and peace and blessing be upon our holy prophet and his purified progeny and his chosen companions and I make a special mention of Salman the Persian, the Mohammadi (may Allah be pleased with him), a great companion of the Messenger of Allah (peace be upon him and his purified progeny) who had a great prestige and status and was enjoying a high rank and undisputable reputation for piety and asceticism among all the people of Islam in general. His name before Islam was Ruzbeh bin Khushnodan or Mahweh or Behbaud bin Badakhshan, and he was named Salman by the Messenger of Allah (peace

be upon him and his purified progeny) and was nicknamed Salman of the benevolence, Salman al- Mohammedi, and his nickname Abu Abdullah, Abu Albayinat, Abu Murshid. It is narrated by Ibn Abbas about Salman the Persian that he said: I was a man of the people of Isfahan from a village called Ji and my father was the chief owner of his land 1, and he was considered one of the partisans of the Messenger of Allah (peace be upon him), and when it was said to him whose son you are, Salman said " I am the son of Islam: I am from the children of Adam 2. There are many accounts in many ways about how Salman got out of his country on the run, and from the torture and imprisonment of his parents after they knew his conversion to the new religion and his departure from the religion of his fathers as mentioned in his conditions³ which all lead to one result : it is the search for the truth and the religion of truth.Salman (may Allah be pleased with him) was of those who travelled in the land to seek the truth, and still moves from world to world and from a jurist to a jurist and looking for secrets and inferred news and he endured much hurt in seeking the truth and was waiting for the Messenger of Allah Muhammad (peace be upon him) for the period of four hundred years until he got the glad tidings of his birth. When he made sure of the relief, he came to Tihama and was taken captive and sold by the Jews .It has been narrated from Salman (may Allah be pleased with him) "I had been circulated by a few dozen lords since my departure from Amoriyya until my arrival in Yathrib" 4. He read the scriptures, the Torah and the Bible before converting to Islam and then he read the Koran. In any case, Salman reached his goal, which he sacrificed everything for it, and he declared his Islam at the hands of the great Prophet (peace be upon him and his purified progeny) and became of his disciples and senior companions (peace be upon him and his purified progeny) and that a man who wandered in the wide deserts in search of religion, and served a long life big authorities on religion in order to reach the truth, was really enjoying a nice end and a happy conclusion in embracing Islam, and became a disciple for the Prophet (peace be upon him and his purified progeny), and his cousin the Commander of the Believers (peace be upon him) and that was his ultimate goal since the first day when he was guided to the path of truth and for which he fought the difficulties. Salman was not an Arab. He was not one of the sons of Abdul-Muttalib, Quraish or the two tribes of Aws and Khazraj; Salman was a Persian and he moved from a religion to another in search of truth. He preserved the sanctity of truth after the Messenger of Allah (peace be upon him and his purified progeny) and he did not depart from the path of truth, and was one of the few who rose in the Prophet's Mosque and defended the "succession of truth" and "truth succession" 5. He was a lover of Ali and the purified progeny (peace be upon them), and was among the few who witnessed the prayer on the pure lady Fatima Zahra (peace be upon her) and attended her burial in the depth of the sad night that is because Salman had no purpose neither an authority, no high rank and no money, especially when he was a ruler over the Madaean (cities) where he lived the story of asceticism, austerity and piety.The follower of the biography of the great companion Salman the Mohammadi can find him of a privileged position and high status with the Prophet (peace be upon him) and his purified household. Salman has received this status and proximity to the Prophet and the privacy of the people of the house not due to kinship, but it is due to the amount of faith and piety and the good deeds. The Almighty said: (Those who are most honored of you in the sight of God are those who are most righteous

among you 6). The Holy Prophet honored him with the Order of Purity and Infallibility that he (the prophet) assigned to the people of the house and origin of message by the saying of the Messenger of Allah (peace be upon him and his purified progeny): (Salman is from us, people of the prophetic household). Salman was delighted by this noble descent which assigned him to the people of the house (peace be upon them) and the honor of status in life and the hereafter.

In poetry there is an announcement of Salman's virtues and proclamation of his good deeds and prides. What we mention below are two lines attributed to the

Commander of the Believers Ali (peace be upon him) who singled out Salman in his poetry and which has elevated him to a status not surpassed by any:

By your life, man is only judged by religion*
Therefore, do not leave piety depending on lineage.
Islam raised Salman of Persia, *

While polytheism lowered the noble Abu Lahab 7

These two lines are a good description of Salman's position in the religion which has no rival, and they illustrate how he (May God be pleased with him) and Abu Lahab were on opposite sides where Abu Lahab was the head of disbelief in the explicit Quran, and this entails that Salman is the symbol of piety.

Therefore, we have submitted this modest research on the relationship of Salman and the People of the House and his adherence to them and their advocacy and support for him. The research is entitled "Salman the Mohammadi and the People of the House of the Prophet (peace be upon them)" So The research has been divided into four sections: the first one is on "Salman the Mohammadi with the Prophet (peace and blessings of Allah be upon him and his purified progeny)"

We are trying to identify Salman's relationship with the Prophet (peace be upon him and his purified progeny) and how the Prophet was defending Salman when he was subjected to attempts of humiliation because of tribal racism and repugnant nationalism by some Muslims, in whose bottom sediments of rotten racism have been deposited .

The second topic: "Salman the Mohammadi with the Commander of the Believers Ali (peace be upon him) which deals with the relationship of Salman (may Allah be pleased with him) with the Commander of the Believers (peace be upon him) and how he stood beside the right to defend the commandments recommended by the Prophet as regarding the right of succession to the Commander of the Believers (peace be upon him).

The third topic: "Salman the Mohammedi with Zahra ,daughter of the Prophet (peace be upon them)". Salman's relationship with the noble lady Fatimatu AI-Zahra (peace be upon her) was based on pledge and care.

The fourth topic: "Salman Mohammedi with the two grandsons of the Prophet (peace be upon them)". It was the relationship of Salman, the Mohammedi with the grandsons of the Prophet; this relationship was based on friendliness, love and respect.

The first topic: Salman the Mohammadi with the Prophet (peace be upon him).

Islam has waged an all-out war against tribalism in general and fought its advocates. Tribalism, racism, racial or tribal - is not linked to any principle of moral value and is not subject to any mental logic, but the judgment is due to emotion alone, because tribalism is merely an emotional revolution which makes the individual inclines towards his kinship, tribe or his people, without having any role for justice in it. Therefore, Islam has called for this mentality that characterizes the human society in general and directed to be directed in a reflexive way towards belief in God the Almighty; it is a tool to link and unite believers, and strengthen their resolve, and unite their ranks. It is also the effective way to reach the path of salvation, and then the advancement of humanity towards the finest and highest values that one seeks on this earth: Belief in God, His Messenger, and His books, and the day of judgment with all these words of the noble high contents, where all the physical barriers that affect human life, as all good open hearts with no difference among humans neither white, red, black, yellow, near and far. The Almighty said: (Verily those who are most honored of you in the sight of God are those who are the most pious.) 8. We see the biography of the Messenger of Allah (peace be upon him and his purified progeny) with his purified progeny and companions and his subjects and his preference of the poor and the less privileged over himself, and his treatment of both black and white and Arab and non-Arabs in the same way. This is Abu Dhar al - Ghafari, great companion demeaning Bilal, highest official of the Messenger of Allah (peace be upon him and his purified progeny) but the Messenger of God (peace be upon him and his purified progeny) reproached him. Therefore, Abu Dhar put his cheek on the soil and insisted not to lift it until Bilal stepped on his cheek to lower the pride⁹. Salman the Persian is brought closer to the prophet's piety and knowledge, until he says (peace be upon him and his purified progeny) "Do not say Salman the Persian, but say Salman the Mohammedi," "Salman is from us Ahl al-Bayt" 10, He did not discriminate between Quraish and their varmint except through precedent and piety, sacrifice and science. We have never seen a preference of a person over a person or satisfies through envy, pride, injustice or aggression, and all his concern was for intimacy, love and compassion.

Al-Mufid says in Al-Irshad 11: "When the Messenger of God heard of the unification of the clans and the strength of their resolve, he consulted his companions. They resolved to reside in the Medina and fight the people through piercing it. Then Salman the Persian said "O Messenger of Allah, little cannot resist what is much in the arguing." So the Messenger of Allah said to him, "What have we to do?" Salman said "We dig a trench between us which serves as a barrier in which we can stop them in arguing and they cannot come upon us from all sides making reference to how people in Persia do. Thereafter, Gabriel descended on the Messenger of Allah (peace be upon him and his purified progeny) and mentioned that the recommendation of Salman was right.

People then competed in Salman the Persian, and the immigrants said: Salman is from us. He was strong and experienced in digging trenches and the supporters said: he is from us and we are entitled for him when that was reported to the Messenger of (peace be upon him and his purified progeny), he said: Salman is a man from us, People of the House. "He was then working like ten men, and the story of competing in Salman and the Prophet saying

(peace be upon him and his purified progeny): Salman is from us Ahl al-Bayt (People of the House) is mentioned in many references which can be checked in their proper places.¹² Another text says: that upon digging the trench all were chanting except Salman, and the Prophet (peace be upon him and his purified progeny) prayed to Allah to release the tongue of Salman, consequently, Salman sang three verses: I have no tongue to say poetry * I ask my Lord strength and victory* over my enemy and the enemy of the purified * Mohamed, the chosen won the pride until I get a palace in the paradise

* With every mermaid emulating the full moon.

Muslims rejoiced and this made every tribe say: Salman is from us. The Prophet (peace and blessings of Allah be upon him) said: (Salman is from us Ahl al-Bayt). Here we should consider this situation, for the following things: First: Is the greatest prophet (peace be upon him) attached Salman to Ahl al-Bayt just because Salman uttered two lines of poetry. Secondly: Does Salman's physical strength and the competing of the supporters and immigrants to gain him in order to take advantage of his physical strength is another reason to bring Salman to the Ahl al-Bayt (peace be upon them). The Prophet (peace and blessings of Allah be upon him) resolved their dispute by turning Salman into the section where he was working himself (peace be upon him) and his purified family and these two things were a convincing reason to honor Salman and attach him to the people of the house (peace be upon them). There are some of the companions who worked hard and diligently in digging the trench and other positions, and even some of them sacrificed themselves and their money for the sake of Islam, but we did not find the Holy Prophet (peace be upon him) reward them and attach them to the people of the house, the purified. There is also no sense that for Ibn Arabi to infer the infallibility of Salman because of this adage for the Prophet (peace be upon him and his purified progeny) in his right, considering that the people of the house are infallible and cleansed according to the verse of cleansing and perhaps what is convincing in the case is the following text: narrated by Al-Mufid¹³ : that Salman al-Farsi one day entered the Mosque of the Messenger of Allah (peace be upon him) and they glorified and moved him forward in honor of his right and in honor of his closeness to the Prophet (peace be upon him). Meanwhile a man entered and looked at him and said: Who is this non-Arab leader among the Arabs? The Messenger of God (peace be upon him) stepped up the pulpit and said: people since the era of Adam are like the teeth of the comb, there is no credit for the Arab over the non-Arab or a red over black except through piety. Salman is a non-drainable sea, a non-vanishing treasure, Salman is from us, he gives wisdom and provides.

The proof 14. Therefore, the prophet (PBUH) did justice for Salman and condemned the logic of ignorance and racial discrimination strictly by attaching Salman to the People of the Household. Thus, we find that the Prophet (peace be upon him) worked hard to remove the sediments of ignorance and tribalism out of the souls of Muslims, and among these situations indicating this case is the case of Salman the Persian, the Mohamadi who God granted him the favor of embracing Islam and finally being attached to the people of the Household though he was a Persia slave and alien to Islam. He became one of the greatest Muslims and the greatest companions of the Prophet who was met with all respect and appreciation, which aroused the ire of some owners who did not leave tribalism - then - themselves and did not

dissipate their sediments so they tried to minimize his status. It is narrated that Abu Jaafar (peace be upon him) that some of the companions sat tracing their lineage and a man asked Salman about the lineage and origin and he said I am Salman son of Abdullah I went astray and God guided me through Muhammad and I was deprived and destitute but God enriched me through Muhammad this is my lineage. Thereafter the Messenger (Allah peace be upon him) came out and Salman complained to him about the people and what he said to them. Then, the Prophet (peace be upon him), said O People! of Quraish that the lineage and tribe of man is his man religion and his virility is conduct and his very origin is his mind, God said: "We have created you of male and female and made you people and tribes that you may know each other; verily the most honored of you (in the sight of God) is the most pious"15. O Salman none of those have honor over you except through fear of God and if you are more pious than them, then you are more honored than them 16. In another situation of a fanatical hypocrites, who look through the nasty tribalism and narrow nationalism it is said that since those who supported the Holy Prophet peace be upon him are Arabs then why is that the Persians and the Romans and Ethiopians enter into the religion of God and support his messenger. Khatib said: Qais Son of Mattatiya came to the study session in which there were Salman al-Farsi, Suhaib al-Roumi and Bilal al-Habashi, .Then he said the tribes of Aws and Khazraj have supported this man , but what about those? . The Messenger of Allah (peace be upon him) stood up angrily dragging his robe, until he entered the mosque and then called for congregational prayer, . After praising God and commending Him ,he said: (O people: that the Lord is one Lord, and the father is one father, and religion is one religion, and Arabic is not for you a father or mother, but it is the tongue, anyone who speaks Arabic is an Arab) .After that Maaz bin Jabal (may Allah be pleased with him) took out his sword and said: O Messenger of God, what will you say of this hypocrite? He said: (Let him to the fire-hell, so he was of those who went apostate and killed in apostasy) 17

Islam has provided Salman the Mohammadi with a deep conscious vision that protects him from slipping into the bottom of racism and boasts of genealogy. Suffice, for example, that: "Quraish boasted in the presence of Salman al-Farsi (may Allah be pleased with him). It is narrated through Abu Hurayrah that Salman surpassed the circle of Quraish when they were with the Messenger of Allah in his council, and a man turned to him and said: What is your lineage and origin, and dared to go beyond the Quraish circle?

He said: Salman looked at him and sent his eyes and wept and said: You asked me about my lineage and origin: I was created from a dirty sperm, but today an idea and a lesson, and tomorrow carcass stinking, if records are published , and scales erected, and people were called to final judgment and the balance set up ; if the balance goes up I am noble and honored and if the balance is lowered , I am a mean servile; this is my lineage and the lineage of everybody. The Prophet (peace and blessings of Allah be upon him) said: Salman said the truth and he added if anyone wanted to look into a man Allah had enlightened his heart with faith, then let him look to Salman.18

In the era of the Prophet (peace and blessings of Allah be upon him and his purified progeny) and the reign of Imam Ali (peace be upon him), the upbringing of the Qur'an was able to eliminate the national differences established in the souls, including tribal intolerance of tribal classes, and

national intolerance between Arabs, Persians and others. Some of them objected to the sitting of Salman al-Farsi in the Council of the Prophet along with the notables of Arab tribes and was cast aside his council and sat in his place. Sheikh of the sect Al-Mufid¹⁹ Mohammed bin Mohammed al-Numan in a narration from IbnNabata that he said: I asked the Commander of the Believers Ali bin AbiTalib (peace be upon him) about Salman al-Farsi (God's mercy be on him) and I said: What do you say of him? He said: What I say of a man created from our clay, and his soul is coupled with ours, God the exalted, the high singled him for knowledge, the first and the last, and its apparent and hidden, its secret and public side. I came upon the Messenger of Allah (peace be upon him and his purified progeny) and Salman was in his presence; meanwhile an Arab pushed him aside and sat in his place²⁰. The Messenger of Allah (peace be on him) and purified progeny) became angry to such an extent that the sweat came out of his eyes and they turned red, then he said: O Arab, do you push aside a man loved by God the Almighty in heaven and loved by his messenger on earth?, O Arab, do you push aside a man who every time Gabriel came to me but he ordered me through my lord Almighty to greet him O Arab Salman belongs to me, anyone who leaves him behind is verily leaving me behind and if someone hurts him, he verily hurts me, and if someone goes far from him, he verily goes far from me. O Arab, if you become closer to him, you become closer to me, O Bedouin! do not be harsh against Salman because Allah the Almighty has told me that I show him the Book of the Deaths and tribulations and genealogy and the eloquence of speech. The Bedouin said, O Messenger of God, I never thought that Salman will attain such a status: wasn't he a Magian and converted to Islam? The Prophet (peace and blessings of Allah be upon him) said, "O Arab, I am telling you about my Lord and you argue with me, 'Salman was not a Magian, but was showing off polytheism and hiding true belief. O Arab! Didn't you hear what God says :'" But no. By your Lord they will not believe till they make you judge regarding what they dispute over and find in themselves no dislike of that which you decide and submit with full submission"²¹ and did not you hear God the Almighty say: "Whatever the Apostle gives you, take it, and what he forbids, abstain.." ²² "O Arab, take what I have given you, and be thankful, and do not be ungrateful and then you will be tortured and submit to the Messenger of God, you will be safe"²³

What is narrated in the "Isti'ab"²⁴ that Abu Sufyan came to Salman and Suhaib and Bilal in a small group of individuals and they said " You haven't taken swords of God from the neck of the enemy of God" meaning Abu Sufyan. Abu Bakr said: "Did you say this to the Sheikh of Quraish and their master? The Prophet came and he told him and (the prophet) said that you have not angered them! : if you have angered them, you have angered your Lord the Exalted the High. Then he came to them and said " I angered you", they said "May not God forgive you"

This indicates the satisfaction of the Prophet(P.B.O.H) with what they said to Salman and the mistake of those who objected and should pray for forgiveness. In Surat Al-Kahf Almighty says: (and withhold yourself those who call their Lord morning and evening desiring his goodwill and let not your eyes pass from them desiring the beauties of this world"²⁵ . This verse was revealed in Salman the Persian and AbiDhar and Suhaib and Ammar and Khabab, and Salman had been clothed with what he puts his food in and at the

same time it is his cloth and cover and Salman's cloth was of wool . Meanwhile Uyaiyah Ibn Hussane 26 entered to see the Prophet (peace and blessings of Allah be upon him and his purified progeny) while Salman was with the Prophet (PBOH),. Uyaiyah was hurt by the smell of Salman's clothing in which he sweat as well. It was too hot, that is why he sweat in the cloth. Messenger of Allah, "If we have entered upon you, and then let this get out from here and when we go out, you can call who you will". Immediately after, God the Almighty revealed "and do not obey one whose heart we have made heedless of our remembrance" 27. When the verse was revealed, the Prophet (peace and blessings of Allah be upon him and his purified progeny) sought them, and he came across them at the back of the mosque, remembering Allah the Almighty. He said: Praise be to Allah, who did not cause me to die till he ordered me to be patient with men of my nation, with them is the life and death.) 28

Finally, historians have stated that Salman al-Farsi also played the same role as Abu Dujana in protecting the Prophet (peace be upon him), where he made himself the protection of the Messenger of Allah (peace be upon him) from behind his back, from the arrows of the infidels, and their hurt saying: " myself ransoms the Messenger of Allah (peace be upon him" " .29

The second topic: Salman, the Mohammadi with the Commander of the Believers Ali (peace be on him)

A group of the companions and contributors to the construction of Islam believed in the right of the Imam to the caliphate, and that he was the regent of the Messenger of Allah((peace be on him) and his purified progeny) and successor to his nation after him, including Salman al-Farsi, the Minister of the Prophet (peace be upon him) and his adviser concerning him the Prophet (peace be upon him) said Salman is from us Ahl al-Bayt,. He was one of the most prominent Shiites of the Imam (peace be upon him.) A number of companions of the protectors of Islam announced their full support in the events of the Saqifa (the shed) to the Imam of the faithful, peace be upon him, and their rejection of allegiance to others. The loyalty of these leaders to Imam Ali (peace be upon him) does not have any excessiveness or excessive love, but they believed that he was the most qualified to run the affairs of Muslims than others because of his talents and genius and all other great qualities.

One of the wonders of the world is to pledge allegiance to Imam Ali (peace be on him) by the command of the Prophet (peace and blessings of Allah be upon him and his purified progeny) in GhadirKhum when they went out after the pilgrimage of farewell to be in charge of the believers, when Gabriel (peace be upon him) came down to say: "Today, I have perfected your religion for you and completed my favor upon you and have granted Islam as a religion for you ."30

The Prophet (peace be upon him and his purified progeny) dies seventy days later, and they swear allegiance to a person other than him , but also ask him to pledge allegiance to them.

However, they replaced the Caliph set forth by Heavens by another, the new pledge of allegiance took place, and the Muslims forgot that great day witnessed by most Muslims. Yes, there remained a group of the greatest companions and their elders in the march of Imam (peace be upon him)

praising thanks to him, and remembering the virtues, and calling for loyalties, and the chief of these elites was Salman Al-Farisi (May Allah be pleased with him) .

We are mentioning what is narrated from him in that regard:

It was narrated from Salman (may Allah be pleased with him) that he said: We swore allegiance to the Messenger of God (My Allah bless him and his purified progeny) for advice to Muslims, and take Ali ibnAbiTalib (peace be upon him) as an Imam and loyalty to him.³¹

It is also narrated by Salman, may Allah be pleased with him, that he said: I heard the Messenger of Allah (peace be upon him and his purified progeny) say: O Immigrants and Supporters: May I show you what if you stick to it , you will never get lost after me? They said: Yes, O Messenger of God. He said: This is Ali, my brother, minister, heir and my successor, your Imam , then love him for my love, and honor him for my honor, because Gabriel ordered me to tell you what I had already said. ³²

Salim bin Qais said: I sat down with Salman, Abu Dhar and Al-Miqdad, meanwhile a man came from the people of Kufa and he sat with them seeking guidance.

Salman said to him: You have to stick to the Book of God, alongside Ali ibnAbiTalib for he is with the Koran and never departs from it. I testify that we heard the Messenger of Allah (peace be upon him and his purified progeny) say: Ali turns wherever the truth turns wherever the truth turns Ali is the saint and the differentiator between right and falsehood ³³.

Salman used to say: O believers pledg what you have in your hearts for Ali (peace be on him) for I had never been with the Messenger of Allah (peace be upon him and his purified progeny) and Ali came out, but the Prophet (peace be upon him) beat between my shoulders gently and then he said: O Salman! This and his party are the successful ³⁴.

Then Salman (may Allah be pleased with him) said: "Stick to the family of Muhammad (may Allah bless him and his purified progeny), for they are the guides to paradise and those who call for it on the day of judgment; you have to stick to the commander of the believers Ali IbnAbiTalib (peace be on him); verily by God we greeted him with guardianship and the command of the believers many times with our prophet, and he was ordering us of all that, and confirmed it to us. ³⁵

Salman the Persian (may Allah be pleased with him) him: has great stands and attitudes, especially after the caliphate was taken from the people of the Prophet's house, and was the first to call on Muslims to pledge allegiance to the Commander of the Believers Ali (peace be upon him), as narrated by Jaafaribn Muhammad al-Sadiq (peace be upon him) from his parents (Peace be upon them) .He said: Salman al-Farsi (may Allah have mercy on him) three days after the Prophet (PBUH) was buried , delivered a lengthy sermon in which he said: "O people, listen to my talk , then have sense to believe it especially I am granted much knowledge." Verily if I told you of all I know of the virtues of the Commander of the Believers (peace be upon him) one sect of you would say: I am crazy, and another sect would say: Oh God Forgive the killer of Salman. Verily you have destinies followed by trials and catastrophes): The prophet peace be on said : "You are my guardian in my household, my successor in my nation, and you are for me like Aaron from Moses ³⁶... to the end of the hadith.

Ibn Abu al-Hadid al-Mu'tazili 37 said: Salman was a Shi'a of Ali (peace be upon him) and the closest to him ; Salman al-Farsi (may Allah be pleased with him) advocated Shiism, and defended him in more than one place, and was not emotionally Shiite in the sense restricting only love to the household, rather he was a Shi'a in principle, calling for the right of Ali (peace be upon him) in succession after the Messenger of Allah (peace be upon him and his purified progeny) without separation, and was calling on Muslims to do so clearly and boldly as based on what he heard from the great Prophet (peace be upon him) in favor of the Commander of the Believers and the people of the house (peace be upon them) in many positions, the last of which was GhadirKhum when he raised up his cousin, declaring his succession and his mandate after he said: "Whoever I was his guardian to, this is Ali his guardian. O God, be the guardian of those who take him as guardian and be the enemy of those who take him as enemy and grant victory to those who support him and let down those who let him down"38

Salman is one of the four who shaved their heads and came wearing the rack of their swords, which emerges from some texts on this subject on the day of Al-Saqifa (the shed). Alkeshi narrated from Abu Ja'far (peace be upon him) saying the immigrants and supporters and others came after the forced pledge to Ali (peace be upon him) and told him " you are by God the Commander of the Believers ; you are the most deserving person after the Prophet(peace be upon him and his purified progeny). Open your hand to swear allegiance to you . By God we shall die before you but Ali (peace be on him) said : if you are honest come tomorrow early morning shaving you hair and the Commander of the Believers shaved and Salman shaved and Al-Miqdad shaved and Abu Dhar shaved but others did not shave and then they left and came again and they told him as they told him before and he told them as he told them before and none shaved except those three . Salman was one of the twelve who protested against the first caliph. 39

In mentioning the twelve companions who objected to the allegiance of the Saqifa (shed) , they were six immigrants and six supporters, the opposition concluded to make its voice heard by the rulers and the Muslim public, and despite their objection to the authority, they spoke politely, and did not utter words to abuse and the like of them. The subject focus of which I spoke reminded of swearing allegiance to the Imam , the Commander of the Believers , and stating his virtues and qualities, especially the virtues that refer to his imamate, and the right of succession to the caliphate.

Then came the role of Salman al-Farsi (peace be upon him) who said: "O Abu Bakr! By whom are you supported, if the event came down to you, and in whom do you take shelter if you are asked about what you do not know and in the folk there is one who knows more than you, and has more banners and virtues than you, and closer to the Messenger of Allah (Peace be upon him) in kinship and bravery in his life. He (the prophet) instructed you and you cast aside his saying, and forgot his will; after a short while things will be clearer to you when you visit the graves, and you have burdened your back with heavy loads ; if you were carried to your grave , you would come to what you put before hands. If you returned to the right, you would become fairer to those who deserve it: that would be a rescue for you on the day you need your work, and when you are lonely in your pits with your sins as regard what you have done to him, and you heard as we heard, and you saw as we saw."40

While Salman and a number of his companions were with the Commander of the Believers at the Prophet's Mosque, a group of Muslims ahead of them took the pledge of allegiance from the Commander of the Believers by the power of the sword. Salman al-Farsi (may Allah be pleased with him) said: Allahu Akbar Allahu Akbar! I heard the Messenger of Allah (peace be upon him and his purified progeny) say: while my brother and my cousin is in this mosque with a group of my companions, they are attacked by a group who want to kill him and kill those with him "41 ... Then he(may Allah be pleased with him) said in another place addressing Muslims ..." The affair of this nation is like that of the children of Israel, where does it take you? I am less concerned with that and that what's wrong with you!, by God I do not know whether you are ignorant or ignore, forgot or made to forget 42. Make the purified progeny of Muhammad for you as the head for the body !Nay, like the eye for the head. By God you turn infidels smiting the neck of each other by sword ,the infidel witnessing against the survivor with destruction and the survivor testifies against the unbeliever for survival ; certainly I have made my affair clear and believed in my Lord and became a Muslim by Prophet and followed my guardian and the guardian of every Muslim. 43

Salman (may Allah be pleased with him) continues to communicate the voice of truth to all Muslims, recalling the right of the commander of the believers (peace be on him) and the virtues of People of the Household and the evil consequences of those who deny the virtues of the People of the Household and their right . Salman al-Farsi said the Commander of the Believers Ali told me that: "Woe all woe is to those who do not know us the right way to know, and denied our virtue, O Salman, which one is better Muhammad (peace be upon him and his purified progeny) or Suleiman son of Dawood?" Salman said: but Muhammad is better; then he said: O Salman, this Asif Bin Barkhiya was able to carry up the throne of Belqis from Persia to Shiva in the blink of an eye, and has some knowledge of the Book, and cannot I do manifold of it and I have a thousand books? God revealed to Seth son of Adam fifty scriptures, and the Prophet Idris thirty scriptures, and Ibrahim Al- Khalil twenty scriptures, and the Torah, and the Gospel, and the Psalms and the Criterion(Quran). "I said: you have told the truth , sir. The Imam (peace be upon him) said: "Know O Salman that the doubter in our affairs and our sciences is like the mocker of our knowledge and our rights. God has imposed our guardianship in His Book in more than a place, and has shown that be done which is apparent "44.

Salman (may Allah be pleased with him) did not need to testify to the Commander of the Believers regarding the guardianship (Wilaya) and succession after the death of the Prophet (peace be upon him), since Salman al-Farsi mentioned it in the call and establishing prayers for the testimony of the guardianship to Ali after the testimony of the message in the time of the Prophet (peace be upon him and his purified progeny) . A man entered upon the Messenger of Allah and said: O Messenger of God, I heard something I did not hear before that, the Messenger of God said: What is it? He said: Salman testified in his call for prayers after the testimony of the message of the guardianship to Ali, (the Messenger of God (peace be on him) said: You heard something good 45.

Salman the Mohammadi with Lady Zahra Daughter of the Prophet (peace be upon the)

Salman the Mohammadi (may Allah be pleased with him) was in a privileged position and a high status with the Prophet (peace be upon him) and his purified household and of those who were the closest to the people of the house (peace be upon them). Salman has received this status and proximity to the Prophet and being attached to the people of the house not for kinship but for the amount of faith and piety and good deeds, and the right of the Prophet (peace be upon him) by means of which he attached him to the people of the house by saying: (Salman is from us Ahl al-Bayt) and he was covered by the blessed verse of cleansing: " Allah intends to remove from you the impurity, O people of the household and to purify you with extensive purification" 46 in which Salman became one of the people of the house and was attached to the purified. This testimony of the Holy Prophet lifted Salman from slavery and servitude to the ranks of the purified people of the house not by kinship, but by righteousness and good deeds by which Salman attained this status. This prestigious status, which is not surpassed by any other status, through which he rose through his faith to the sky high thanks to his sincerity to the call and his devotion to the love of the owner of the Islamic law, and the love of his purified progeny after him, and was specially closest to Zahra (peace be upon her) and his care for her and his love and respect and service to the lady of the best of all the woman of the worlds .His care for her stems from the deep faith that the people of the house of prophecy are an extension of the Mohammedan message and the best of those who represent the apostolic line and translate the contents of the true religion.

Let us begin with the relationship of Salman (may Allah be pleased with him) with Zahra (peace be upon her) from the day of her wedding to the Commander of the Believers (peace be upon him) as stated in her marriage to Ali (peace be on him) which was by a command from God. When the wedding night came, the Prophet (peace and blessings of Allah be upon him) made her ride on his grizzly mule, and he ordered Salman al-Farsi to lead it; while the Prophet (peace be upon him) was driving it, and when they were on the way, they heard a voice and it was Gabriel with seventy thousands of angels. The Prophet said: What made you come down? They said: We came to give away Fatima to her husband Ali bin Abi Talib, and Gabriel, and Michael, and the angels glorified God by saying "Allahu Akbar" , and since then the glorification on the bride was established since that night until today.⁴⁷

Salman (may Allah be pleased with him) was inspecting the affairs of Fatima (peace be upon her) and he was sympathizing with her condition and he used to feel pain and cry for what he saw from her austerity and asceticism in this world. In a long narration, Lady Fatima (peace be upon her) was called to the Messenger of Allah (peace be upon him)... "So she got up and wrapped herself with a worn-out mantle which had twelve patches sewn at twelve places with the date-palm leaves. When Salman al-Farsi looked at the mantle, he wept and said, "What a sorrow! The daughters of Caesar and Khosrow were in fine silk and the daughter of Muhammad (peace be upon him) wears this worn-out mantle. " Fatima (peace be upon her) entered upon the Prophet (peace be upon him and his purified progeny) and said: O Messenger of Allah, Salman marveled at my dress ; it is by Him Who sent you in truth, myself and

Ali (peace be upon him) since five years had but a skin of a ram on which we feed our camel during daytime and sleep on it at night. Thereafter the Prophet (peace be upon him and his purified progeny) said, O Salman my daughter is in the preceding horses 48 ... To the end of the narration.

It was Salman's proximity to the people of the house (peace be upon them) and his being preferred by them and care for Lady Zahra (peace be upon her) and following -up her conditions and doing her service being extended to include taking care of her domestic affairs and help and this was not for any of the esteemed companions to enter the house of Zahra (peace be upon her) and share with her some the house work except only due to his proximity and faith and closeness to the people of the house of prophecy. It was narrated that Salman said: "Fatima (peace be upon her) was sitting, before the mill grinding barley, and on the pole of the mill was a lid blood, and Hussein was in the corner of the house crying of hunger, I said: O daughter of the Messenger of Allah! You palms are wounded and here is Silver(the maid)! She said: The Messenger of Allah (peace be upon him) told me she works every other day and her turn was yesterday and today is my turn. Salman said: I said: I am liberated by you either I grind the barley or attend to Hussein? She said: I am more kind to attend to him, so you grind the barley. I ground some of the barley ; meanwhile the prayers were established and I went and prayed with the Messenger of Allah (peace be upon him and his purified progeny) .When I finished, I told Ali (peace be upon him) of what I saw and he cried and went out and then returned smiling and when the Messenger of Allah (peace be upon him and his purified progeny) asked him ,he said: I entered upon Fatima and she was lying down and Hussein was sleeping on her chest, and before her was a mill rewinding without a hand moving it. The Messenger of Allah (peace be upon him and his purified progeny) smiled and said: O Ali! Did not you know that God has angels moving around on earth and serving Muhammad and the purified progeny of Muhammad until the Day of Judgment. "49

The sons of Hashim and a number of companions stood in the side of Imam Ali bin Abi Talib (peace be upon him), and supported his call and his right to the caliphate. On top of them was Salman al-Farsi, Abu Dhar al-Ghafari, Ammar bin Yasir, Miqdadibn al-Aswad and others. Fatima (peace be on her) stood by the Commander of the Believers Ali (As) especially when Imam Ali was forced out of his house to swear allegiance to the people of the Saqifa (shed) or he would be killed. Fatima (peace be on her) left her house followed by Salman al-Mohammadi (may Allah be pleased with him) in a narration reported by ibnShahrAshobMazandrani 50 in (Manaqib) and as narrated by Sheikh Tabarsi 51 in ('ihtijaj) from Abu Abdullah (peace be upon him) and from Salman the Persian that when the Commander of the Believers was forced out of his house ,Fatima (peace be upon her) came out and took with her Hassan and Hussein (peace be upon them) and she left out intending the the tomb of the Prophet. Ali (peace be upon him) said to Salman catch the daughter of Muhammad ; I see the two sides of the city suffice and by God if she spread her hair and split her bosom and came to her father's grave and shouted to her Lord the city may be engulfed alongside its residents . So, Salman followed her and said:, O daughter of Muhammad that God but sent your father mercy , so go back , then she said O Salman they want to kill Ali; I have no more patience so leave me until I stand by the grave of my father and

spread my hair and split my pocket and shout to my Lord, verily, the camel of Saleh is no more honored than my these two sons in the sight of God. Salman said: I saw by God that the walls of the mosque split from underneath that even if a man would penetrate, he would penetrate in reality. I came nearer to her and I said: Madam and my patron, God, the blessed sent your father but mercy, do not be a curse and I am afraid to have the city swallowed and Ali sent me asking you to return to your house and leave the place. She said: then I go back and be patient and listen to him and obey. Consequently, the walls returned to normal and the dust was shining from below, and it entered into our gills."52 They earned this great danger when Zahra (peace be on her) departed this life while she was angry with them and not satisfied with them.

Sheikh Tusi recounted in the 'ikhtiar ma'rifat 'alrijal 53 an interesting narration showing us the extent of the relationship between Salman the Mohammadi (may Allah be pleased with him) and Lady Fatima (peace be upon her) and she inspects Salman and ask about him in his absence, especially after the death of the Holy Prophet (peace be upon him) and the length of the sadness of Salman for parting the Prophet. Abdullah bin Salman al-Farsi from his father said: I came out of my house one day after the death of the Messenger of Allah (peace be upon him) in ten days and I was met by Ali Ibn Abi Talib (peace be upon him) cousin of the Prophet Muhammad (peace be upon him). He told me: O Salman you have deserted us after the Messenger of Allah (peace be upon him and his purified progeny) and I said: My beloved Abu Al-Hassan, how can one like you be deserted? but my grief

on the Messenger of Allah (peace be upon him) took long and it is that which prevented me from your visit, he said (peace be upon him): O Salman go to the house of Fatima, daughter of the Messenger of Allah (peace be upon him); she missed you and she wanted to present you with a curio which she was granted from paradise. I said to Ali (AS): Fatima (peace be upon her) was granted a curio from paradise after the death of the Messenger of Allah (peace be upon him and his purified progeny)? He said: Yes, yesterday. Salman al-Farsi said: I rushed hurriedly to the house of Fatima (peace be upon her) daughter of Muhammad (peace be upon him and his purified progeny). She was sitting with a piece of cloak if she covered her head her leg would appear and if she covered her leg her head would be exposed. When she looked at me she covered her head and then said: O Salman! You deserted us after the death of my father (peace be upon him and his purified progeny) I said: My beloved? I deserted you! She said: cut this short, and sit and be mindful of what I am telling you. I was sitting yesterday in this council and the door of the house was closed and I was thinking about how the revelation came to an end and how the angels departed our house; meanwhile the door opened without anyone opening it, and three odalisques entered upon me none had ever seen their beauty nor their appearance, or the freshness of their faces, nor more raciest than their fragrance. So, when I saw them, I stood in respect for them and while in disguise I said: My beloved ones! Are you from the people of Mecca or the people of Medina? They said: "O daughter of Mohammed, we are not from the people of Mecca, nor from the people of the Medina, nor from the people of the earth; all of us are odalisques from Dar As-Salaam. I said to that who I thought was older: What's your name? She said: My name is Makdoudah, I said: Why are you named Makdoudah? She said: I am created for

the Miqdadibn al - Aswad al - Kindi , Companion of the Messenger of Allah (peace be upon him and his purified progeny). I said to the second: What is your name? She said Dharra, and why are you named the Dharra and you are noble in my eyes? She said: I am created for Abu Dhar al - Ghafari , the Companion of the Messenger of Allah (peace be upon him and his purified progeny). I said to the third: What is your name? She said: Salma: Why are you named Salma? She said: I was created for Salman the Persian Sire of your father, Messenger of Allah (peace be upon him and his purified progeny). Fatima said: Then they presented me with wet fresh blue dates like big Khchknang 54 whiter than the snow and nicer in fragrance than musk ; then she brought them before me and said to me: O Salman break your fast on them in the evening and if tomorrow comes bring me the stone. Salman said: I took the fresh date and whenever I pass, a group of the companions of the Messenger of Allah (peace be upon him and his purified progeny), but they said: O Salman have you got musk with you ? I said: Yes, and when it was time for breaking the fast I did not find any stones. I proceeded to the daughter of the Messenger of Allah (peace be upon him and his purified progeny) on the second day and I said to her: I broke my fast on what you granted me as curio and I did not find stones . She said O Salman , it will not have stones in it ; rather it was date-palm trees planted by God in Dar As- Salaam and that was taught to me by my father Muhammad (peace be upon him and his purified progeny). So, I said teach me this speech, my honorable lady, then she said that if you prefer that no fever ever will afflict you as long as you are in this world ,so plug away at it, then Salman said: teach me this amulet and she said, "... to the end of the hadith.

The fourth topic: Salman, the Mohammadi with the Grandsons of the Prophet (peace be upon him).

Hassan and Hussein (peace be upon them),the grandsons of the Messenger of Allah (peace be upon him and his purified progeny) and his basil flowers , and the masters of youth of the people of Paradise, and the people of the mantle whom God removed from them abomination and cleansed them with full purification. They both represent the correct message line that calls for adherence to the principles of authentic Islam and the approach of the Holy Book and the plain Mohammedan tradition in words and deeds - and they were linked to Salman (may Allah be pleased with him) with bonds of love and affection . This love, which Salman has for them stems from their status with the Prophet (peace be upon him) . It is conveyed to us in the kifayat al-athar⁵⁵ the conversation that took place between the Prophet (peace be upon him and God) And salam) and Salman, the Mohammadi in intimacy and love of Imams Hassan and Hussein

(peace be upon them) . Salman al-Farsi (may Allah have mercy on him) said: " I entered upon the Messenger of Allah (peace be upon him) and he had the Imams Hassan and Hussein eating their food and the Prophet (peace and blessings of Allah be upon him) was putting the mouthful once in the mouth of Hassan and a second time in the mouth of Hussein .When he finished from feeding them he took (peace be upon him and his purified progeny) Hassan on his shoulders and Hussein on his thigh, and then said: "O Salman! Do you love them? " I said: O Messenger of Allah how do I not love them and their place

with you is their place. He said: " O Salman! He who loves them loves me, and those who love me love God. "Then he put his hand on the shoulder of Hussein (peace be upon him) and said:" He is Imam and son of Imam, nine of his loins are righteous imams, infallible trustworthy, and the ninth of them is the one who appears at the end of this world"

Here is another recent narration narrated in the mu'jam al-kabir 56 as regard the status and sainthood of the two grandsons with Allah and his messenger(peace be upon him and his purified progeny) out of which we discern how Salman kept in mind the hadiths of the Prophet (peace be upon him) in the right and affection of the honorable grandsons and talked to Muslims about their virtues and dignity with God and His Messenger. It is narrated from Salman, the Mohammadi (peace be upon him) that he said: We were around the Prophet (peace be upon him and his purified progeny), and Um Ayman came saying: O Messenger of Allah, Hassan and Hussein had strayed. The Messenger of Allah (peace be upon him and his purified progeny) said: Arise, trace my two sons. Then he came upon them and separated them and wiped their face and said: I ransom you with my father and mother ! How honorable you are in the sight of God! Then carried one of them on his right shoulder, and the other on his left shoulder. The Messenger of Allah (peace be upon him and his purified progeny) said: Yes, best is what you are riding and best are the riders, and their father is better than them 57."

When Salman (may Allah be pleased with him) assumed the mandate of the Madaen (cities) ,he was received by a number of Muslims, among them was Musayyib bin Najba al-Fazari, who tells us that Salman, upon passing by Karbala , informed them of the departure of Imam Hussein (peace be upon him) to Karbala and what the Imam (peace be upon him) suffers alongside his family and companions from killing and captivity because Salman was told of the science of destinies and trials for the Messenger of Allah (peace be upon him) said in the right of Salman, (that God the Almighty has ordered me to brief him on the science of destinies , trials , genealogy and decisive speech 58). Al-Kishi: and about Al-MusayyibibnNajiyah al-Fazari said: when Salman al-Farsi came to us, I received him among those who received him, so he walked till he arrived in Karbala. He said: what do you call this land? They said Karbala . This is where my brothers are killed , this is the place of their caravans , and this is where their camels kneel and where their blood is shed , where the son of the best of the first is killed and where the best of the last is killed, where the best of the last is killed. "59. Then he walked until he arrived (Hurura) 60, and he said: What do you call this land ? They said (Hurura) . He said Hurura out of which springs the most evil of the first and the last. Then he walked until he ended up in (Banqia) in which the first bridge of Kufa and said: What do you call this? They said: Banqia. Then he walked till he ended up in Kufa. He said this is Kufa , they said yes. They said: yes, he said: Dome of Islam .. Years passed, and Caliphs died and Caliphs arose till the reign of the tyrant Yazid came, and was the immortal revolution of Imam Hussein ... While Hussein was on his way to Karbala he descends on water and camps with his family there, meanwhile Zuhairibn al-Qain came from the Hijaz after he finished the rituals of his pilgrimage; he came down near Hussein and he was a follower of Uthmanian ideology : a deviation from the people of the house (peace be upon them) but water made them meet at the same place. Imam Hussein knew of him and sent him an invitation and it was

hard for him but reluctantly he honored his invitation . When he returned from him he transfer his weight to the weight of Imam Hussein, as it is no secret that the effects of conquest is joy and rejoice at the conqueror, and it is probably that Salman Al-Farisi(may Allah be pleased with him) pointed to this in his conversation with Zuhairibn al-Qain, and that he talked to his companions when the latter joined the caravan of Imam Hussein (peace be on him)), saying to them: I like you to follow me or else it is the last time or covenant. Yes, he gave glad tidings of the martyrdom and winning paradise, and reminded him of a conversation that took place a long time ,so he forgot it . . he narrated it to his companions saying " we invaded the sea and Allah gave us victory and we gained spoils ; so Salman Al-Farsi(may Allah be pleased with him) said: " Did you rejoice for the victory Allah granted you and you gained spoils?. We said yes . He said "If you come across the best master of youth of the family of Muhammad , then you will rejoice more in your fight with him more than the spoils⁶¹ you had gained today . As for me , I am saying good-bye to you. Then - Zuhair – divorced his wife and said to her: Follow your family for I do not like you to be inflicted except by what is good and he kept company with Imam Hussein till he was killed with him ⁶².

We are concluding this research by the relation of Salman with the People of the Household (peace be upon them) and how Salman was one of the closest to the People of the Household and the repository of their secret and had a high status and position with the Messenger of Allah (peace be upon him) for he makes him acquainted with his hidden knowledge and the merit of the People of the Household and the status of those who adhere to them and disown their enemies. It was narrated in Misbah Al-Shari'a attributed to Imam Al-Sadiq ⁶³: in knowing the Imams that Al-Sadiq (peace be upon him) said: narrated by a correct transmission to Salman al-Farsi (may Allah be pleased with him) that he said: I entered upon the Messenger of Allah and when he looked at me he (peace be upon him) said: O Salman ! Allah the Almighty did not send a prophet nor a messenger but he had twelve chieftains He said: I said, O Messenger of Allah (peace be upon him) I knew this from the two books. He said, O Salman, did you know my twelve chieftains, whom Allah the Almighty has chosen to lead after me, and I said, Allah and His Messenger know? He said: O Salman, Allah created me from the elite of his light and called me and I obeyed Him and created from my light Ali and called him and he obeyed Him and created from my light and the light of Ali Fatima and he called her and she obeyed Him and created from me and Fatima al-Hassan and Al-Hussein and he called them and they obeyed Him . He the Almighty gave us five names from His names ,so God Almighty is the praised and I am Muhammad and God the Almighty is the High and this Ali God is the originator and this Fatima and God is charitable and this is Al-Hassan and He is philanthropist and this Al-Hussein and created from the light of Al-Hussein nine Imams and he called them and they obeyed Him before He, the Almighty ,built sky and a spread earth or an air or a king or a human and we were glows praising and hearing Him and obey. I said, O Messenger of God, my father and my mother may ransom you!, what is for him who knew those the right knowledge , he said, O Salman, he who knew them the right knowledge and followed them and take them as an example and disown their enemy will be by God from us and come to what we come to and will be where we are and I said, O Messenger of Allah: Can there be faith without knowing their names and genealogy? He said , no Salman, then I said O Messenger of Allah (peace

be upon him) : How can I have them with me and he said (peace be upon him) you had known Al-Hussein (peace be upon him) I said yes; he the Messenger of Allah (peace be upon him) said then the master of worshipers Ali bin Al-Hussein and then his son Muhammad ibn Ali Al-Baqir who will expand the knowledge of the first and the last of the prophets and messengers then Jaafar ibn Muhammad the truthful tongue of God and then Musa Ibn Jaafar al-Kazim who suppressed anger due to being patient for God then Ali Ibn Musa al-Ridha who was content with the secret of God the Almighty then Ibn Ali the chosen from the creation of God then Ali Ibn Al-Hadi, who lead to God and then Hassan Ibn Ali , the silent ,the trustworthy of the secret of God and then Muhammad who He called the son of Hassan, the spokesman and the establisher of the right of God. Salman said I cried and then I said, O Messenger of God (Peace and blessings be him and his purified progeny), Am I deferred to their era ? He said O Salman, read: (So when the first of these promises came, we sent upon you our extremely militant bondmen – they therefore entered the cities pursuing you and this was a promise that had to be fulfilled. We then reversed your attack upon them and aided you with wealth and sons and increased your numbers)⁶⁴. He said (may Allah be pleased with him), I wept and cried more and more and became more anxious, I said: O Messenger of Allah (peace be upon him): Is it a promise from you , and he said, yes, by Him who sent me forth , it is a promise from me and Ali and Fatima and Al-Hassan and Al-Hussein and the nine Imams of the sons of Al-Hussein (peace be on them) and from you and any who is wronged from among us and wronged because of us and any who scrutinized faith in great scrutiny. Yes , by God O Salman, the devil and his soldiers will attend and who whose infidelity is pure until it is taken with retribution and pegs and heritage and your Lord does not oppress anyone and we are the interpretation of this verse : (We want to grant favor on those who were oppressed on earth, and make them Imams, and make them heirs, and empower them in the earth, and show Pharaoh and Haman and their hosts what they were cautious of 65). Salman said, I got up from the presence of the Messenger of Allah (peace and blessings be upon him and his purified progeny) and Salman does not care for how he meets death or how the death meets him" .

On his deathbed, it was time for this knight to step down after he had won the pride in the field of faith. He was the most wonderful example of the genius produced by a nation. He was a "first knight" towards faith and its champion who spent his long life gloriously in seeking truth and reality until he had what he wanted.

Salman (may Allah be pleased with him) died in the year (35 AH), and was said: In the first year of (36 AH) in the last succession of Osman (i), it was said also said that his death was in the succession of the Commander of the Believers Ali (peace be upon him) (ii), and it was differed about the number of years of his life. Some said that he lived for three hundred fifty while others said he lived for more than four hundred years (iii), and that he witnessed the trustee of Jesus (peace be upon him) (iv) , and it was said: two hundred and fifty years. He had one son called Abdullah by whom he was nicknamed and Mohammad who had a famous posterity.

This was a brief overview of some aspects of the life of the great companion "Salman, the Mohammadi" , the Persian who left his glory, and began to search for truth among religions with his ultra-vision , until he got what he

wanted . In order to achieve his goal, he has suffered more injustice, persecution, oppression and racial discrimination than others. I ask Allah, the Almighty, to inspire us and give us the right speech and to have a sincere intention , and acceptance of work, and make it sincere to His countenance , to benefit us on the day when nothing avails us, neither money nor sons except those who come to God with a sound heart, for He is the most merciful. Peace be upon him the day he was born and the day he suffered in pursuit of the truth and the day he surrendered to Islam and struggled and the day he came upon his Lord satisfied with great satisfaction , and the day he is resurrected . Our last prayer is that Praise be to Allah, Lord of the Worlds, and peace and blessings be upon His servants, whom He commissioned , Muhammad and his purified progeny.

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- 12 -adwa' ealaeaqayidalshiyeatal'iimamiat , altabeatal'uwlaa ,1421h, muasatal'imamalsadiq ((AS)(. qim .alsydjaefarmurtadaa , (contemporary.)
- 13 -alsahih min siratalnabiial'aezam (s(alrabieat,daralhadililtabaeatwalnashrwaltawzie - Beirut - Lebanon , daralsayrat - Beirut - Lebanon , altubeat 1415 - 1995 A.D. jawadjaefaralkhalili.
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- 22-nwadiralmaejazati, thqyq: muasatal'imamalmahdi , alnnashirmuasasatal'imamalmahdi , qum , altibeatal'uwlaa ,1410h muhamad bin jariraltabri ;(alshie (, (d. q 4 h(
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- 26-alamali, thqyq: muasatalbiethat, daralthaqafatwalnashrwaltawzie , qim, ed.1, 1414h.
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- 27 -alaintisari, daralsiyat , Beirut , ed.1, 1422h. eabbasalqumy (ed.1359h.)
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- 29 -baytal'ahzan , daralhikmat , qim, altibeatal'uwlaa ,1412h Ibneabdalb, (ed.463A.H.(.
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