

# EXEMPLARY YOUTHS DURING THE EARLY DAYS OF ISLAM

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### **Exemplary Youths during the Early Days of Islam**

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قال الله تعالى:

﴿إِنَّمَا يَرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.*

(Sūrat al-Aḥzāb 33:33)

Prophetic traditions, mentioned in most reliable Sunnī and Shī'ite reference books of *ḥadīth* and *tafsīr* (Qur'anic exegesis), confirm that this holy verse was revealed to exclusively involve the five People of the Cloak; namely, Muḥammad, 'Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn, peace be upon them, to whom the term 'Ahl al-Bayt (People of the House)' is solely dedicated.

For instance, refer to the following references:

**A. Sunnī Reference Books:**

(1) Aḥmad ibn Ḥanbal (d. 241 AH), *Al-Musnaḥ*, 1:331, 4:107; 6:292, 304. (2) *Ṣaḥīḥ Muslim* (d. 261 AH), 7:130. (3) Al-Tirmidhī (d. 279 AH), *Sunan*, 5:361 et al. (4) Al-Dūlābī (d. 310 AH), *Al-Dhurrīyyah al-Jadidah al-Nabawīyyah*, p. 108. (5) Al-Nassā'ī (d. 303 AH), *Al-Sunan al-Kubrā*, 5: p. 108, 113. (6) Al-Ḥākim al-Naysābūrī (d. 405 AH), *Al-Mustadrak 'alā al-Ṣaḥīḥayn*, 2:416, 3:133, 146, 147. (7) Al-Zarkāshī (d. 794 AH), *Al-Burhān*, p. 197. (8) Ibn Hājar al-Asqalānī (d. 852), *Fath al-Bār Sharḥ Ṣaḥīḥ al-Bukhārī*, 7:104.

**B. Shī'ite Reference Books:**

(1) Al-Kulaynī (d. 328 AH), *Uṣūl al-Kāfi*, 1:287. (2) Ibn Bāhawayh (d. 329 AH), *Al-Imāmah wa al-Taḥṣīrah*, p. 47, H. 29. (3) Al-Maghribī (d. 363 AH), *Da'ā'im al-Islām*, pp. 25, 37. (4) Al-Ṣadūq (d. 381 AH), *Al-Khiṣāl*, pp. 403, 550. (5) Al-Tūsī (d. 460 AH), *Al-Amālī*, H. 438, 482, 783.

For more details, refer to the exegesis of the holy verse involved in the following reference books of *tafsīr*: (1) Al-Ṭabarī (d. 310 AH), *Book of Tafsīr*. (2) Al-Jassāss (d. 370 AH), *Aḥkām al-Qur'ān*. (3) Al-Walīdī (d. 468 AH), *Ashāb al-Nuzūl*. (4) Ibn al-Jawzī (d. 597 AH), *Zād al-Maṣīr*. (5) Al-Qurṭubī (d. 671 AH), *Al-Jāmi' li-Aḥkām al-Qur'ān*. (6) Ibn Kathīr (d. 774 AH), *Book of Tafsīr*. (7) Al-Tha'ālibī (d. 825 AH), *Book of Tafsīr*. (8) Al-Suyūṭī (d. 911 AH), *Al-Durr al-Manthūr*. (9) Al-Shawkanī (d. 1250 AH), *Fath al-Qadīr*. (10) Al-Ayyashī (d. 320 AH), *Book of Tafsīr*. (11) Al-Qummī (d. 329 AH), *Book of Tafsīr*. (12) Fuṭūḥ al-Kūfī (d. 352 AH), *Book of Tafsīr*; in the margin of the exegesis of verse 4:59. (13) Al-Ṭabrisī (d. 560 AH), *Majma' al-Bayān*, as well as many other reference books of *ḥadīth* and *tafsīr*.

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THE EARLY DAYS OF ISLAM

قال رسول الله ﷺ:

إني تارك فيكم الثقلين: كتاب الله وعترتي أهل بيتي، ما إن تمسكتم بهما لن تضلوا بعدي أبداً، وإنهما لن يفترقا حتى يردا علي الحوض.

The Messenger of Allah (s) said:

“Verily, I am leaving among you two weighty things [thaqalayn]: The Book of Allah and my progeny [‘itrat], the members of my Household [Ahl al-Bayt]. If you hold fast to them, you shall never go astray. These two will never separate from each other until they meet me at the Pond [hawḍ] (of Kawthar).”

Some references:

- ❑ Al-Hākim al-Nayshābūrī, *Al-Mustadrak ‘alā al-Ṣaḥīḥayn* (Beirut), vol. 3, pp. 109-110, 148, 333.
- ❑ Muslim, *Al-Ṣaḥīḥ*, (English translation), book 31, *ḥadīths* 5920-3
- ❑ Al-Tirmidhī, *Al-Ṣaḥīḥ*, vol. 5, pp. 621-2, *ḥadīths* 3786, 3788; vol. 2, p. 219
- ❑ Al-Nassā’ī, *Khaṣā’iṣ ‘Alī ibn Abī Ṭālib*, *ḥadīth* 79
- ❑ Aḥmad ibn Ḥanbal, *Al-Musnad*, vol. 3, pp. 14, 17, 26; vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182, 189-190
- ❑ Ibn al-Athīr, *Jāmi‘ al-Uṣūl*, vol. 1, p. 277
- ❑ Ibn Kathīr, *Al-Bidāyah wa al-Nihāyah*, vol. 5, p. 209
- ❑ Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Aẓīm*, vol. 6, p. 199
- ❑ Naṣīr al-Dīn al-‘Albānī, *Silsilat al-Aḥādīth al-Ṣaḥīḥah* (Kuwait: Al-Dār al-Salafiyyah), vol. 4, pp. 355-358

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## Transliteration Symbols

<u>Symbol</u>	<u>Transliteration</u>	<u>Symbol</u>	<u>Transliteration</u>
ا	'	آ	a
ب	B	ت	t
ث	Th	ج	j
ح	h	خ	kh
د	D	ذ	dh
ر	R	ز	z
س	S	س	sh
ص	ṣ	ض	ḍ
ط	ṭ	ظ	ẓ
ع	'	غ	gh
ف	F	ق	q
ك	K	ل	l
م	M	ن	n
هـ	H	و	w
ي	Y	ة	ah
<u>Long Vowels</u>		<u>Short Vowels</u>	
آ	A	اَ	a
ای	Ī	اِ	i
او	Ū	اُ	u
Persian Letters			
<u>Symbol</u>	<u>Transliteration</u>	<u>Symbol</u>	<u>Transliteration</u>
پ	P	چ	ch
ژ	Zh	گ	g



## Foreword



*In the Name of Allāh, the All-beneficent, the All-merciful*

The invaluable legacy of the Household [*Ahl al-Bayt*] of the Prophet (may peace be upon them all), as preserved by their followers, is a comprehensive school of thought that embraces all branches of Islamic knowledge. This school has produced many brilliant scholars who have drawn inspiration from this rich and pure resource. It has given many scholars to the Muslim *ummah* who, following in the footsteps of Imāms of the Prophet's Household ('*a*), have done their best to clear up the doubts raised by various creeds and currents within and without Muslim society and to answer their questions. Throughout the past centuries, they have given well-reasoned answers and clarifications concerning these questions and doubts.

To meet the responsibilities assigned to it, the *Ahl al-Bayt* World Assembly (ABWA) has embarked on a defense of the sanctity of the Islamic message and its verities, often obscured by the partisans of various sects and creeds as well as by currents hostile to Islam. The Assembly follows in the footsteps of the *Ahl al-Bayt* ('*a*) and the disciples of their school of thought in its readiness to confront these challenges and tries to be on the frontline in consonance with the demands of every age.

The arguments contained in the works of the scholars belonging to the School of the *Ahl al-Bayt* ('*a*) are of unique significance. That is because they are based on genuine scholarship and appeal to reason, and avoid prejudice and bias. These arguments address scholars and thinkers in a manner that appeals to healthy minds and wholesome human nature.

To assist the seekers of truth, the Ahl al-Bayt World Assembly has endeavored to present a new phase of these arguments contained in the studies and translations of the works of contemporary Shī'ah writers and those who have embraced this sublime school of thought through divine blessing.

The Assembly is also engaged in edition and publication of the valuable works of leading Shī'ah scholars of earlier ages to assist the seekers of the truth in discovering the truths which the School of the Prophet's Household ('a) has offered to the entire world.

The Ahl al-Bayt World Assembly looks forward to benefit from the opinions of the readers and their suggestions and constructive criticism in this area.

We also invite scholars, translators and other institutions to assist us in propagating the genuine Islamic teachings as preached by the Prophet Muḥammad (s).

We beseech God, the Most High, to accept our humble efforts and to enable us to enhance them under the auspices of Imām al-Mahdī, His vicegerent on the earth (may Allah expedite his advent).

We express our gratitude to Mr. Muḥammad 'Alī Chanārānī (May Allah bless his soul), the author of the present book, and Mr. Kelvin Lembanī (Muḥammad 'Abd al-'Azīz), its translator. We also thank our colleagues who have participated in producing this work, especially the staff of the Translation Office. ❧

*Cultural Affairs Department*

**The Ahl al-Bayt ('a) World Assembly**

## *Author's Preface*

In the global arena, we have witnessed sagacious and distinguished personalities, endowed with inexhaustible determination, dedication and steadfastness, who reformed the cultures of the societies in which they lived and influenced the lives of people all over the world. They were not different from the rest of mankind as regards their physical appearance, but possessed hearts and souls of a calibre much higher than their fellowmen. These people enlightened the world with their wisdom and piety. They waged war against folly, ignorance, and transgression from the path of righteousness. They executed original social welfare plans and improved the texture of their societies. Thus, they laid down the structures of modern civilization and became immortal in the annals of history. Muslims, especially the Shī'ahs, pay great respect to these eminent personalities. However, due to political reasons, they have been intentionally ignored by a large percentage of historians of the Muslim world. It is our sacred duty to introduce and inform all the people of the extraordinary services rendered to Islam by them, by identifying them and studying their lives carefully.

Psychological surveys carried out on a large number of the present generation show that eminent figures of the past are being observed, studied and emulated as role models by this generation, especially the youth.

One of the ways of evolving, intellectually and spiritually, is by studying the lives of the great reformers of history, the Divine Prophets ('a)<sup>1</sup>, Allah's saints, and the torchbearers of knowledge, culture and politics.

It is essential at this stage to guide our youth by providing them with a healthy and beneficial code of ethics based on the principles of Islam which was practiced by these exemplary youths. It is for this reason, that the decision to introduce illustrious role models for the youth was taken so that it might serve to help them develop into morally correct, intelligent and creative individuals. In this way, no matter how little or insignificant the effort might be, we can still redress and undo the harm that the enemies of Allah have inflicted on Islam and the Islamic Revolution by belittling and humiliating Islamic personalities with the intention of annihilating Islam and spreading their own perverted cultures around the world. By introducing and reviving Islamic 'role models', we can nullify the evil intentions of the enemies of Allah.

We all know that the enemies use different methods to pacify the hearts of the Muslims in order to loot their material and spiritual capital. Initially, they try to destroy the self confidence of the Muslims. Having done that, they introduce their own imaginary supermen to serve as role models and symbols of emulation for the Muslims in order to replace Islamic personalities.

For this reason, it is incumbent to have a detailed and accurate knowledge of personalities that were instructed in Islamic values and trained by the Noble Prophet (s)<sup>2</sup> and the Shi'ite Imāms ('a) because they actually form the pillars of real Islam.

At the end, I find it binding upon myself to thank all those who helped me prepare this work. ﷻ

**The Islamic Seminary of the Holy City of  
Mashhad,**

**Muhammad 'Alī Chanārānī**

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<sup>1</sup> The abbreviation, "'a" stands for the Arabic invocative phrase, *'alayhi's-salām*, *'alayhim'us-salām*, or *'alayhā's-salām* [may peace be upon him/them/her], which is mentioned after the names of the prophets, angels, Imāms from the Prophet's progeny, and saints ('a). [Trans.]

<sup>2</sup> The abbreviation, "s", stands for the Arabic invocative phrase, *ṣallallāhu 'alayhi wa ālihī wa sallam* [may God's blessings and peace be upon him and his progeny], which is mentioned after the name of the Holy Prophet Muḥammad (s). [Trans.]

## The Distinctive Features of the Prophet's (ﷺ) Companions

The lives of the Prophet's (ﷺ) companions [*ṣaḥābah*] are the finest examples available to the Muslims. When Allah's Prophet (ﷺ) began propagating the divine message and instructing individuals in Islamic precepts, the first outcome and fruit of his undertakings was that a group of men and women with conviction and devotion believed in him. It is these early believers who, during and after the lifetime of the Noble Prophet (ﷺ), made strenuous efforts to spread and disseminate the divine message of Islam. They sacrificed their lives and properties for the sacred goals of Allah's Prophet (ﷺ).

The Noble Qur'an states about them,

*"Muḥammad is the Prophet of Allah, and those with him are firm of heart against the disbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking grace and pleasure from Allah; their marks are in their faces because of the effect of prostration; that is their description in the Tawrāt and their description in the Injīl; like a seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the unbelievers on account of them; Allah has promised those among them who believe and do good, forgiveness and a great reward."*<sup>1</sup>

In another verse, it states,

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<sup>1</sup> *Sūrat al-Faṭḥ* 48:29.

*"Of the believers are men who are true to the covenant which they made with Allah."*<sup>1</sup>

Whenever these people heard the Prophet (ﷺ) inviting them to Islam, they readily declared, *"Labbayk yā Rasūlullāh"* (Here I am, O Prophet of Allah!) and consistently said,

*"Our Lord! Surely we have heard a preacher calling to the faith, saying: Believe in your Lord, so we did believe; Our Lord! Forgive us therefore our faults, and conceal our evil deeds and make us die with the righteous."*<sup>2</sup>

The Prophet's (ﷺ) companions and comrades are the first people in whose hearts the tree of faith was initially planted. This tree soon matured and after a short period of time, bore very diverse, nutritious and palatable fruit. In the circumstances of their lives, moral attainments and human virtues thrived, until a group among them became living symbols of piety, virtue, self-sacrifice, devotion, patience, endurance, love, affection, high ambition and motivation. This group of companions possessed an intense longing to meet Allah. The adornment of their hearts was a 'rejection of attachment to this transient world'. The world was enlightened with their radiant light.

However, we can not overlook the fact that not all of the Prophet's (ﷺ) companions were endowed with the same fine human attributes in the course of their lives. According to the testimony of the Noble Qur'an, there were double-tongued hypocrites among them who were inclined to polytheism and had weak faith.

Therefore, merely being one of the Prophet's (ﷺ) companions can never be a sign or proof of attainment of lofty moral values; of being a just person or having a high social status among the Muslims. We can not accept everyone's words, nor approve of their actions just because they happen to be one of the Prophet's (ﷺ) companions. If these people had internalized the training given to them by such a great teacher as Allah's Prophet (ﷺ), they would not have dared be disobedient or commit any unjust act. People who received spiritual instruction possessed high moral values and valuable attributes. However, we cannot disregard the destructive effects of the carnal or sensual desires because they strongly neutralize the effects of spiritual training and take man back to the Age of Ignorance [*Jāhiliyyah*]. It is for this

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<sup>1</sup> *Sūrat al-Ahzāb* 33:23.

<sup>2</sup> *Sūrat Āl 'Imrān* 3:193.

reason that we cannot pass the same verdict on all of the Prophet's (s) companions [*ṣaḥābah*]. On the contrary, careful attention has to be paid to their words and deeds. Only then can we judge them fairly. ✍

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