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**Exemplary Youths During
the Early Days of Islam**

Muḥammad ‘Alī Chanārānī

Translated By
Kelvin Lembani

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Exemplary Youths during the Early Days of Islam

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Exemplary Youths during the Early Days of Islam

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point

Wonderful book discussing the many amazing, and truly faithful companions of Rasul'Allah (saws). Mainly speaking of the youth among the Ansar (The early believers) that have embraced Islam and continued throughout their entire lives until death to remain strong in their faith with utmost pure and sincere actions in the path of Allah (swt), the Prophet (saws) and his holy progeny Ahlu-Bayt (as) after his (saws) demise. The brief yet beautiful biographies and stories herein of these pious individuals among the companions of the holy Prophet Muhammad (saws) are .coupled with lovely hadith (narrations), as well as their respective sources

Transliteration Symbols

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In the Name of Allah, the All-beneficent, the All-merciful

The invaluable legacy of the Household [Ahlul 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

p: ۱

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 followed the footsteps of Imāms of the Prophet's Household (‘a), and have done their best to clear up the doubts raised by various creeds and currents within and outside the Muslim society 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 Ahlul 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 the footsteps of the Ahlul Bayt (‘a) and 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 Ahlul Bayt (‘a) are of unique significance, because they are based on genuine scholarship, 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 Ahlul 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 blessings

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 Ahlul 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 Muhammad (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. Muhammad ‘Alī Chanārānī (May Allah bless his soul), the author of the present book, and Mr. Kelvin Lembani (Muhammad ‘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 Ahlul 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, which 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 caliber 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)(ﷺ), 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

p: ۴

The abbreviation, “‘a” stands for the Arabic invocative phrase, ‘alayhi’s-salām, – ﷺ ‘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

.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) and the Shī‘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

,The Islamic Seminary of the Holy City of Mashhad

Muhammad ‘Alī Chanārānī

The Distinctive Features of the Prophet’s (S) Companions

The lives of the Prophet’s (S) companions [sahābah] are the finest examples available to the Muslims. When Allah’s Prophet (S) began propagating the divine message and instructing individuals in Islamic precepts, the first outcome and fruit of his undertakings was that a

The abbreviation, “s”, stands for the Arabic invocative phrase, sallallāhu ‘alayhi wa – ۱
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 Muhammad (S)]. [Trans

.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 (S), 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 (S

,The Noble Qur’an states about them

Muhammad 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.”](#) (1

,In another verse, it states

Of the believers are men who are true to the covenant which they made with“ [Allah.”](#) (2

Whenever these people heard the Prophet (S) 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.”](#) (3

The

p: ٩

.Sūrat al-Ahzāb ٣٣:٢٣ -٢

.Sūrat Āl ‘Imrān ٣:١٩٣ -٣

Prophet's (S) 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 (S) 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 amongst them who were inclined to polytheism and had weak faith

Therefore, merely being one of the Prophet's (S) 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 cannot accept everyone's words, nor approve of their actions just because they happen to be one of the Prophet's (S) companions. If these people had internalized the training given to them by such a great teacher as Allah's Prophet (S), 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 reason that we cannot pass the same verdict on all of the Prophet's (S) companions [sahābah]. On the contrary, careful attention has to be paid to their words and deeds. Only then can we judge them fairly

Alī ibn Abī Tālib (‘a), the Incomparable

point

One of the youths who can be introduced as an exemplary youth is ‘Alī (‘a). ‘Alī (‘a) is a good example of an ideal adolescent and one from whom other youths can profit by imitating his ways. From the very beginning up to the end of his life, he was always beside the Noble Prophet (S) and continually rendering valuable services to Islam. The Noble Prophet (S) admired ‘Alī (‘a) because he played a vital and effective role in all the scenes of activity or conflict

.(We shall now recount some of the activities of ‘Alī ibn Abī Tālib (‘a

Alī (‘a) was the son of Abū Tālib. Abū Tālib came from the biggest and most famous Arab tribe called the Quraysh. ‘Alī's (‘a) mother was a great and honorable woman called Fātimah, the daughter of Asad ibn Manāf. She, too, came from the tribe of Quraysh. That is why ‘Alī (‘a) is considered as the first baby from Hashemite father (and a Hāshimite mother.)

Alī was born miraculously in the Ka‘bah. The honor of

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being born in the House of Allah (the Ka‘bah) has not been granted to any one else in the entire history of the world save ‘Alī ibn Abū Tālib (‘a). He stayed in the Ka‘bah for three days after birth. After that, held firmly in his mother’s arms, he was brought out
(of that holy place. There are a lot of sources that prove this assertion. (1)

Abū Tālib, ‘Alī’s (‘a) father, defended and protected Allah’s Prophet (S) during the days when Islam suffered ostracism and at a time when everyone had united against the .Noble Prophet (S). He passed away in the tenth year of the prophetic mission

After a short period of time, the honorable wife of Allah’s Prophet (S) Khadījah also passed away in the same year that Abū Tālib died. That is why the Holy Prophet (S) named that year ‘The Year of Sorrow’. After the death of Abū Tālib, Allah’s Prophet (S) brought ‘Alī (‘a) to his house. It is for this reason that ‘Alī (‘a) was brought up in the Prophet’s (S) house. He grew up, received instruction and developed under the
(Prophet’s (S) direct supervision. (2)

When the archangel Gabriel (Jibrā’īl) descended from heaven upon Allah’s Prophet (S) in the cave of Hirā’ and that noble man got appointed to the prophetic mission, ‘Alī (‘a) was ten years of age. When he heard about this incident, ‘Alī was the first male to
(accept the Prophet’s (S) invitation and become a Muslim. (3)

When Allah’s Prophet (S) was appointed to

p: 9

Al-Mustadrak ‘alā al-Sahīhayn Hākim, vol. 3, p. 483; Kifāyat al-Tālib, p. 260; Al- – 1
.Ghadīr, vol. 6, p. 22

.Usūl al-Kāfī, vol. 2 p. 324; Al-Ghadīr, vol. 7, p. 330; Bihār al-Anwār, vol. 35, p. 16-2
Tārīkh-e Tabarī, vol. 2, p. 212; Al-Ghadīr, vol. 3, p. 220; Bihār al-Anwār, vol. 38, p. 262; –3
.Ihqāq al-Haqq, vol. 7, p. 497

the prophetic mission, he did not reveal or expose his mission for a period of three years. In the third year, however, he received orders from Allah to publicly invite the people to Islam. The first few people that the Noble Prophet (S) invited to join the religion of Allah were his kindred. He prepared a feast for them. During the banquet, he addressed them

O children of ‘Abd al-Mttalib! Allah has appointed me to lead all mankind, especially“ you, my kinsfolk. He has given me orders first to warn my family and to tell my [\(relatives not to be disobedient to Allah.”](#)[\(1\)](#)

During that feast, the Noble Prophet (S) repeated this three times but no one, save ‘Alī (‘a) responded to his call. ‘Alī ibn Abū Tālib (‘a) at that time was an adolescent, thirteen years of age. The Prophet (S) stated, “O Alī! You are my brother and successor. You [\(will be my inheritor and vizier.”](#)[\(2\)](#)

During the course of his worthy life, ‘Alī ibn Abī Tālib (‘a) always strove for the advancement of Allah’s divine religion. History recounts a lot of instances of ‘Alī (‘a)’s :valuable services, but we will cite a few of them here

Risking his life for the Noble Prophet (S) by sleeping in the Prophet’s (S) bed .1

In the fourteenth year of the prophetic mission, the chiefs of the tribe of Quraysh decided and planned to kill Allah’s Prophet (S). In order to achieve this plan, they selected a youth from every tribe and planned to attack and martyr the Noble Prophet (S) during the night

The Prophet (S), who was aware of

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.Sūrat al-Baqarah ۲:۲۱۴; Tafsīr-e Firāt p. ۱۱۲ -۱
Ihqāq al-Haqq, vol. ۶, p. ۴۶۱; Bihār al-Anwār, vol. ۳۸, p. ۲۴۴; Manāqib ibn Shahr Āshūb, -۲
.vol. ۲, p. ۱۸۰; Kanz al-‘Ummāl, vol. ۶, p. ۳۹۷

their evil intentions, requested ‘Alī (‘a) to sleep in his bed in order to make it possible for Allah’s Prophet (S) to escape out of the city without being noticed by the enemies

Alī ibn Abī Tālib (‘a) was twenty three years of age when he responded affirmatively (with his life and soul) to the Noble Prophet’s (S) divine call by sleeping in his bed. Allah’s Prophet (S) secretly left the city and went to a cave called Thawr near Mecca. During the last part of the night, forty armed men made an attack on the Noble Prophet’s (S) house but were shocked to find themselves confronted with ‘Alī ibn Abī Tālib (‘a), who was sleeping in the Prophet’s (S) bed.

The War of Badr .۲

The War of Badr was the first battle in the history of Islam between truth and falsehood. This war took place in the year ۲ AH(۲), between the polytheists and the Muslim army at a place called the Wells of Badr which is located between Mecca and Medina.

The forces of disbelief [kufir] numbered up to more than nine hundred and fifty strongmen, well-armed with enough supplies, whereas, the Noble Prophet’s (S) companions [sahābah] were not more three hundred and thirteen people in all. Three very famous and strong war heroes of the unbelievers by the names of ‘Utbah, his brother Shaybah and his son Walīd were successively killed by ‘Alī ibn Abī Tālib (‘a), Hamzah ibn ‘Abd al-Muttalib and ‘Ubaydah ibn Hārith, respectively

Alī ibn Abī Tālib (‘a) was twenty five

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Ihqāq al-Haqq, vol. ۸, p. ۳۳۴, vol. ۶, p. ۴۷۹; Bihār al-Anwār, vol. ۱۹, p. ۶۰; Sīrah al- – ۱ Halabiyyah, vol. ۲, p. ۲۶

The Noble Prophet’s (S) migration to Medina marks the beginning of the Islamic – ۲ [calendar, the Hijrah. [trans

The War of Uhud .۳

One year had passed after the War of Badr when the unbelievers [kuffār] of Mecca rebuilt and restored their forces. Three thousand fighters with enough supplies descended upon the foothills of Mount Uhud, which is about six kilometers in length, under the command of Abū Sufyān. Allah's Prophet (S) confronted the unbelievers .with seven hundred people

At first he sent fifty highly skilled archers under the command of 'Abd Allāh ibn Jābir to the narrow passage of Mount Uhud, which was behind the Muslims. The Noble Prophet (S) gave his companions [sahābah] explicit orders not to leave that strait .under any circumstances

War heroes from the army of the unbelievers by the names of Talhah ibn Abī Talhah, Abū Sa'īd ibn Talhah, Harath ibn Abī Talhah, Abū 'Azīz ibn Talhah, 'Abd Allāh ibn Abī Jamīlah, Irtāt ibn Sharhabīl were all killed one by one (in the order mentioned) by 'Alī .(ibn Abī Tālib ('a

At that time, 'Alī ('a) was twenty six years of age. The Muslim armies were initially victorious, but because the Muslim archers breached the orders of their commander and quit the narrow passage of Mount Uhud, the infidel Khālid ibn Walīd, leading a number of horsemen, attacked the Muslims from behind. As a result of this .insubordination, the Muslims lost the war and seventy of them got martyred

One of the people who got martyred in this war was the Prophet's (S) uncle Hamzah (r). In this battle, a good number

of the Prophet's (S) companions [sahābah], including 'Alī ('a), were diligently and efficiently guarding the Noble Prophet (S). 'Alī ibn Abī Tālib ('a) sustained ninety wounds in this war. It was during this battle that a voice was heard from heaven, "There is no ideal success without 'Alī, and there is no worthy sword except the Dhū al-Faqār."⁽¹⁾

(The War of Khandaq (al-Ahzāb) .۴

In the month of Dhū al-Qa'dah in ۵ AH, the polytheists of Mecca planned a joint operation with the treacherous Jews, who had remained under the protection of Islam, in Medina, to attack the Muslims and exterminate Islam

In order to achieve their aims, they secured the cooperation and help of a number of other tribes residing in Medina. Together, the conspirators recruited four thousand fighters. The renowned war champion of the Mecca polytheists, called 'Amru ibn 'Abduwadd, also took part in this war

'Amru ibn 'Abduwadd had been wounded during the battle of Badr. For this reason, he held a strong grudge against the Muslims in his heart. He had made a vow to himself not to apply any oil on his body until he exacted his vengeance on Allah's Prophet (S) and his followers, the Muslims.^(۲)

When the polytheists of Mecca reached Medina, the traitorous Jewish tribe of Banī Qurayzah, who had made a pact of peace and cooperation with the Noble Prophet (S), broke their pledge and (in a clear act of treachery) got ready to collaborate and work jointly with the infidels of Mecca

,The Muslims, acting on Salmān Fārsī's suggestion

p: ۱۳

Ihqāq al-Haqq, vol. ۸, p. ۳۶۶; Ibn Abī al-Hadīd, Sharh Nahj al-Balāghah, vol. ۳, p. ۴۰۱; -۱
.Tadhkirat al-Khawās, p. ۲۱; Tārīkh-e Tabarī, vol. ۳, p. ۳۷

It was a common custom among the Arabs that whenever a group of people - ۲
suffered defeat or got afflicted with misfortune at the hands of someone or a certain

group of people, they used to make an oath with themselves not to apply oil on their bodies until they exacted vengeance on their enemies. They did so because according to the custom of the Arabs at that time, applying oil on the body was done when they .had no kind of sorrow whatsoever and were at the peak of happiness

dug a ditch, or Khandaq,⁽¹⁾ around the city of Medina with the aim of preventing the attacking infidels from entering or penetrating the inside of the city of Medina. This blockade of the idol-worshippers lasted for twenty seven days

Finally, the renowned war hero of the unbelievers, ‘Amru ibn ‘Abdu Wadd, managed to jump over the trench or Khandaq and enter the city of Medina. He demanded that a challenger from the Muslims should come forward and fight him. No one save ‘Alī ibn Abī Tālib (‘a) dared to challenge him because ‘Amru ibn ‘Abduwadd was a brave and courageous man. ‘Alī ibn Abī Tālib (‘a) set foot on the battleground and at that very moment, the Noble Prophet (S) said, “All belief is confronting all disbelief

After a brief encounter, ‘Alī ibn Abī Tālib (‘a) killed the war champion of the unbelievers and sent him to perdition. ‘Alī (‘a) beheaded ‘Amru ibn ‘Abduwadd and threw his head at the Noble Prophet’s (S) feet. The Noble Prophet (S) said, “Verily ‘Alī’s stroke during the battle of Khandaq is of greater value than seventy years of worship of all the jinn and all mankind

‘Alī ibn Abī Tālib (‘a) provided these valuable services to Islam and the Muslims when he was only twenty seven. After this war, the Noble Prophet (S) dispatched an army under the command of ‘Alī ibn Abī Tālib (‘a) to confront the traitorous Jewish tribe of Banī Qurayzah at war because of their deceit and disloyalty

The elder of the

p: ۱۴

[.Khandaq is the Arabic word for ditch, pit or trench. [trans –۱

Jews of Medina by the name of Huyy ibn Akhtab was killed during that war and the danger of further conspiracies and plots by the Jews was completely eliminated. The wealth and property of the Jews fell into the hands of the Muslims and the Noble Prophet (S) and his followers lived in peace, tranquility and comfort thereafter

This great victory was attained because of the courage and devotion of ‘Alī ibn Abī Tālib (‘a).¹

The Conquest of Khaybar .۵

In ۷ AH, the Jews of Khaybar conspired against the Muslims, and used the seven fortifications of Khaybar, two hundred kilometers north of Medina, as warehouses for different kinds of weapons. Four thousand Jews used to live in these fortifications and were considered a great danger for the Muslims

In order to eliminate this danger, the Noble Prophet (S) moved towards Khaybar with one thousand and four hundred foot soldiers and two hundred mounted soldiers. He entrusted the banner of the Muslim army to ‘Alī ibn Abī Tālib (‘a), who was then thirty

In this war, the First Caliph (Abū Bakr) and the Second Caliph (‘Umar) were the first to be entrusted with launching this attack but they both returned unsuccessful. The Noble Prophet (S) was left with no option but to send ‘Alī ibn Abī Tālib (‘a) to the battlefield. ‘Alī (‘a) struck Marhab, the war champion of the Jews, a deadly blow which sent Marhab crashing to the ground

When they saw the war hero and leader of the enemies lying dead on the ground, the Muslims

p: ۱۵

Ihqāq al-Haqq, vol. ۸, p. ۳۶۷; Hākim al-Nayshābūrī, Al-Al-Mustadrak ‘alā al- – ۱ Sahīhayn, vol. ۳, p. ۳۲; Tārīkh-e Baghdād, vol. ۱۳, p. ۱۹; Khwārazmī, Maqtal al-Husayn, p. ۴۵

made a wide scale attack on the Jews. ‘Alī (‘a) lifted the heavy iron gate of Khaybar and used it as a shield for himself

During this war, Marhab, Hārith and Yāsir, three war champions of the enemies of Islam, were all killed by ‘Alī ibn Abī Tālib (‘a). Also, all the seven fortifications of Khaybar were conquered. At the end of the war, forty people helped each other to lift and return that same iron gate to its former position, which ‘Alī (‘a) had lifted with only [\(one hand.\)](#)

The Conquest of Mecca .۶

In the eighth year of the Islamic calendar (Hijrah), Mecca was conquered peacefully, without any blood shedding and war. Allah’s Prophet (S) entered the city of Mecca with twelve thousand people. The Noble Prophet (S) broke and destroyed all the idols that were in Allah’s House, the Ka‘bah, all by himself

Then, he gave orders to ‘Alī (‘a) to climb upon on his shoulders and destroy all the idols that were placed on top of the Ka‘bah. ‘Alī (‘a) obeyed the orders; he got onto the Prophet’s (S) shoulders, went on top of the Ka‘bah and destroyed all those idols. While coming down, however, ‘Alī (‘a) did not step on the Prophet’s (S) shoulders. Instead, he jumped from the roof of the Ka‘bah directly to the ground. The Noble Prophet (S) asked him, “Why did you not step on my shoulders while coming down?” ‘Alī (‘a) answered, “You ordered me to step on your shoulders to climb up. But when I

p: ۱۶

Ihqāq al-Haqq, vol. ۸, p. ۳۸۳; Kanz al-‘Ummāl, vol. ۵, p. ۱۱۴; Al-Mustadrak ‘alā al- – ۱
Sahīhayn, vol. ۳, p. ۳۷

intended to come down, you did not say anything. Therefore, I jumped down. I thank
Allah that I did not behave with impudence toward His Prophet (S).”

Indeed, what you have just read are some of the valuable services which the prolific youth of history ‘Alī ibn Abī Tālib (‘a) rendered to Islam. He played an active role in all the events which came to pass and all the problems that the Muslims faced. He struggled for the welfare of the Muslims with all his body and soul during the lifetime of the Holy Prophet (S) and after his passage to the Hereafter

There are a lot of graces which ‘Alī ibn Abī Tālib (‘a) enjoyed graces which the other companions [sahābah] of Allah’s Prophet (S) were deprived of. Citing and counting all of them would need an independent book. What we have mentioned suffices to prove what a valuable and prolific youth ‘Alī ibn Abī Tālib (‘a) was. We will provide the documents and evidences available so that reference should be made to them whenever the need arises.

The Sagacious Youth, Abān ibn ‘Ās

point

Abān, the son of Sa‘īd ibn ‘Ās, came from the tribe of Banī Umayyah. Although the enmity and hostility of Banī Umayyah towards the tribe of Banī Hāshim is not hidden from anyone, there were still individuals coming from this family who converted to Islam and struggled in the way of religion

One of these people is Abān. Abān had fallen under the influence of his father’s beliefs and was

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Ihqāq al-Haqq, vol. ۸, p. ۶۸۲; Sirāt ibn Hāshim, vol. ۲, p. ۴۲۹; Ibn Sa‘d, Tabaqāt, vol. ۲, –۱ p. ۱۰۲; Usd al-Ghābah, vol. ۳, p. ۱۰۲; Al-Isābah fī Tamyīz al-Sahābah, vol. ۱, p. ۳۱۸
Ihqāq al-Haqq, vol. ۶, p. ۴۳۹; Mufīd, Al-Irshād, vol. ۱, p. ۱۵۰; Al-Mīzān, vol. ۹, p. ۱۶۳; Al- –۲
Ghadīr, vol. ۳, p. ۳۳۰; Bihār al-Anwār, vol. ۳۸, p. ۱۶۷; Sharh Nahj al-Balāghah, vol. ۳, p. ۴۰۱; Ghāyat al-Marām, p. ۷۱; Tārīkh Baghdād, vol. ۱۳, p. ۱۹

scared of him. He could not gather enough courage to study the newly-established religion of Islam. But one event took place that transformed him and opened new avenues in his life

On one of his business trips to Syria, Abān met a Christian monk who had read books about the former prophets, and was well-versed in the prophecies therein. Abān told the Christian monk, “A person has arisen from among the Quraysh claiming to be a Prophet of Allah. He says that he is a prophet of Allah just like Moses (‘a) and Jesus (‘a) were Allah’s prophets (S).” The monk asked Abān, “What is this man’s name?” Abān answered, “His name is Muhammad (S).” The monk said, “I will mention and cite for you the attributes and signs of the last prophet of Allah. If this man has any one of these signs, then know with certainty that he, indeed, is that same prophet about whom good tidings have been given regarding his coming.” After that, the monk mentioned all the signs of the last prophet of Allah. Abān said, “All the signs and attributes you have mentioned are found in him.” The monk said, “He will be triumphant over all the Arabs. His religion will spread all over the world.” Then, the Christian Monk added, “Convey my greetings to that blessed man when you return to [\(Mecca.\)](#)”

A soul and spirit that is ready for transformation will need just one spark to set the fire of revolution alight within him

p: ١٨

That is why, no matter how insignificant this meeting might appear, it produced profound effects in Aban's soul. From thence onwards, Abān was never the same youth that he had been before. On the contrary, he started feeling in himself a mysterious pull towards the forerunner of monotheism, the Noble Prophet (S) .(Muhammad (S

His father, the only obstacle in his way, passed away at a place called Zarībah, one of the regions of Tā'if. Abān, now free to do as he wished, immediately stopped vilifying Allah's Prophet (S) and the Muslims in the poems that he used to compose, and the .words that he used to utter

His brothers named Khālid and 'Amr, who were among the Muslims that had migrated to Ethiopia, returned to Medina in ۶ AH. When they were informed about Abān's spiritual revolution, they invited him to convert to Islam by means of a letter that they wrote to him. Abān joyously responded to their invitation. He migrated to Medina and (managed to join the Muslims before the battle of Khaybar. (۱

(Some historians have recorded the year of his conversion to Islam to be ۷ AH. (۲

Abān, a soldier and a scholar

After converting to Islam, Abān soon displayed his vast natural abilities by accepting important responsibilities. When the Noble Prophet (S) was informed about Abān's tremendous talents, he sent Abān to go and crush a group of people that had settled at a place called Najd and had raised flags that carried detrimental messages against (Islam. (۳

Abān was not only a man of war, but was

p: ۱۹

.Al-Isābah, vol. ۱, p. ۱۳; Zarkulī, Al-A'lām, vol. ۱, p. ۲۷ -۱

.Dhahabī, Tārīkh al-Islām, vol. ۲, p. ۳۸۲ -۲

.Al-Isābah, vol. ۱, p. ۱۴; Usd al-Ghābah, vol. ۱, p. ۴۶ -۳

endowed with intelligence and great sagacity as well. He was gifted with many different talents and abilities; abilities which very few of the Prophet's (S) companions [sahābah] possessed

One of Abān's invaluable talents was the ability to read and write. Literacy was rare and considered very precious in those days. When Allah's Prophet (S) was raised to the prophetic mission in Mecca, the number of literate people was not more than (seventeen. One of them was Abān.

After conversion to Islam, he became one of the Noble Prophet's (S) writers of the revelation and the scribes of the Holy Qur'an. This mark of distinction added to Abān's social standing and greatness.

The Governorship of Bahrain

When Islam was flourishing and spreading fast, the Noble Prophet (S) used to send governors to different cities after careful selection. He used to appoint individuals of good character and conduct according to the divine precepts of Islam, so that they may become examples and models for newly-converted Muslims. It is for this reason that a minor transgression from these individuals could not be overlooked and forgiven.

The Prophet had appointed 'Alā ibn Hadramī to the governorship of Bahrain, an area that had fallen under the fold of Islam. However, after a short duration the Noble Prophet (S) relieved 'Alā ibn Hadramī of his duties and dispatched Abān to replace him. Abān stayed in the governor's office up to the time of the Prophet's (S) departure from this world.

After the Prophet's (S) death, he left Bahrain without being recalled by

p: ۲۰

.Futūh al-Buldān, p. ۴۵۹ -۱

.Ibn Athīr, Al-Kāmil, vol. ۲, p. ۳۱۳ -۲

.Usd al-Ghābah, vol. ۱, p. ۴۸ -۳

the central government and returned to Medina. In spite of the Caliph's insistence that he should continue in his post as governor of Bahrain, Abān refused to take orders from anyone the Holy Prophet (S) had not appointed, just for the sake of [material benefits.](#)⁽¹⁾

Yes, Abān was truly a liberated Muslim who had accepted this post when he was appointed by the Noble Prophet (S), because he considered it a service to the Islamic community, and, therefore, a moral and religious duty. He refused to accept any responsibility in a government he considered illegitimate, and did not pay allegiance to them. On the contrary, he publicly and explicitly opposed the usurpers. He looked with [hope towards the Banī Hāshim for leadership, and followed their guidance](#)

Along with his brother Khālid, Abān used to go to the house of Banī Hāshim and say, "You, the Banī Hāshim, are the fertile garden of revelation and the high tree of the prophetic mission; a tree that yields pure fruit on its branches. We will obey your orders and follow your leadership, and consider as best whoever you consider being [the best and pledge to follow whomever you prefer."](#)⁽²⁾

A year after the sad demise of Allah's Prophet (S), Abān continued as an indefatigable struggler [mujāhid] until he passed away in the month of Rajab in ۱۲ AH after being given poisoned juice at a place called Yarmūk, one of the regions of Syria. He was [buried right there.](#)⁽³⁾

Ubayy ibn Ka'ab, the Scholarly Youth

point

Ubayy ibn Ka'ab belonged to

p: ۲۱

.Usd al-Ghābah, vol. ۱, p. ۴۶ –۱

.Usd al-Ghābah, vol. ۳, p. ۴۷۶ –۲

Usd al-Ghābah, vol. ۱, p. ۴۷; Zarkulī, Al-A'lām, vol. ۱, p. ۲۷; Ibn 'Asākir, Mukhtasar –۳

.Tārīkh Damishq, vol. ۲, p. ۱۲۴

the Khazraj tribe, that formerly inhabited the Caspian littoral. Before converting to Islam, he was one of the Jewish scholars and intellectuals. He converted to Islam at the age of thirty one. He had complete knowledge of the Tawrāt (the Old Testament) .(and knew about the glad tidings of the coming of the Noble Prophet (S

When the first Muslim propagator by the name of Mus‘ab ibn ‘Umayr entered Medina and invited the people to convert to Islam, Ubayy ibn Ka‘b responded with clear foresight and complete awareness to the call before he had even met or seen the Noble Prophet (S). During the second allegiance ceremony at ‘Aqabah, Ubayy ibn Ka‘b was one of the seventy people of Medina who paid allegiance to the Noble Prophet .((S

Before converting to Islam, he was considered as one of the most learned people of Medina. For that reason, it did not take long before he achieved great success among the Muslims. When the Noble Prophet (S) entered Medina, Ubayy ibn Ka‘b was the first person among the Helpers [Ansār] of Medina to record the Divine Revelation, (and, hence, become one of the most famous scribes of the Glorious Qur’an. (1

Aided by his brilliant intellectual abilities, Ubayy soon became one of the most renowned personalities of the Muslim World. He acquired competence and proficiency in recitation of the Glorious Qur’an and made enormous progress in other .fields of Islamic sciences

It is important to note that this honorable position and status was bestowed upon

p: ۲۲

Al-Asābah, vol. ۱, p. ۱۹; Al-Darajāt al-Rafī‘ah, p. ۳۲۴; Zarkulī, Al-A‘lām, vol. ۱, p. ۸۲; –۱ .Sifat al-Safwa, vol. ۱, p. ۱۸۸

him by Allah. The Noble Prophet (S) received orders from Allah to recite the Qur'an for Ubayy and teach him how to recite it in a correct manner

Ubayy had never imagined that some day he could be favored to such a great extent by Allah. When the Noble Prophet (S) informed him about the good news, that Allah had selected him to take up this assignment (recitation of the Glorious Qur'an), he asked in a surprised and eager way, "Did Allah mention me by name?" The Noble Prophet (S) stated, "Yes, he mentioned you by name." He was so overwhelmed with the honor that he could not restrain the tears from flowing down his cheeks

In order to bless him with peace, the Noble Prophet (S) recited the following Qur'anic verse [āyah] for him, "Say: In the grace of Allah and in His mercy—it is that they should rejoice; for it is better than that which they gather." (1)

Ubayy always acted in accordance with the instructions of his teacher, the Noble Prophet (S)

One day, while addressing the Noble Prophet (S), Ubayy said, "O Prophet of Allah! I believed in Allah, and I converted to Islam at your hands, and then learnt the Noble Qur'an from you." (2)

Indeed, Ubayy was always thankful for the great eminence he was honored with, and ascended to great heights because of reciting the Noble Qur'an. Imām al-Sādiq (a) said this in his favor, "We (the Ahlul Bayt) recite the Noble Qur'an according to Ubayy's way of recitation." (3)

Ubayy ibn Ka'b and Qur'anic studies

In addition

p: ۲۳

.Sūrat Yūnus ۱۰:۵۷ –۱

.Hilyat al-'Awliyā, vol. ۱, p. ۲۵۰ –۲

.Al-Darajāt al-Rafī'ah, p. ۳۲۴ –۳

to what has been mentioned, Ubayy ibn Ka‘b possessed many other special qualities. One of the special qualities which Ubayy possessed was comprehension of the deep and profound meanings of the Glorious Qur’an

Ubayy ibn Ka‘b possessed an enquiring mind, an open attitude and positive thinking regarding Qur’anic studies. It is for this reason that he was always involved in academic research. He used to carefully examine the details expounded in the verses of the Glorious Qur’an. That is why the Noble Prophet (S) always used to encourage him to strive hard at acquiring divine knowledge.

A person asked Ubayy ibn Ka‘b for advice. He said, “Your guide, example and judge should be the Glorious Qur’an, because it is a remembrance from Allah’s Prophet (S) and an interceder in the presence of Allah. It is a program for the daily activities of the Muslims and is far from accusation and incrimination. The lives of the past peoples have been narrated therein and the right way of life for the Muslims has been shown therein. News about the future of the present Muslims and the generations that will come after has been foretold in the Glorious Qur’an.”

(Ubayy and the events that occurred after the Noble Prophet (S

After the sad demise of the Noble Prophet (S) of Islam, the managers of the Assembly of Saqīfah succeeded at executing their pre-planned conspiracy to usurp the caliphate and gain the reigns of power. As a result of this, they disregarded ‘Alī ibn Abī Tālib (‘a), the real Imām of the Islamic community unparalleled in every

p: ۲۴

.Hilyat al-Awliyā’, vol. ۱, p. ۲۵۰ -۱

.Hilyat al-Awliyā’, vol. ۱, p. ۲۵۳ -۲

[\[way from temporal or apparent leadership. \(1\)](#)

Ubayy, who had painfully witnessed this chaotic state of affairs, used to say, “As long as the Noble Prophet (S) was alive, all eyes were fixed on one point. After his sad [\[demise, however, eyes and faces started deviating from right to left.” \(2\)](#)

In the afternoon of the day of the Saqīfah, Ubayy ibn Ka‘b was passing by a group of the Ansār. One of the Ansār asked him, “Where are you coming from, Ubayy?” He answered, “From the house of the Prophet’s family.” They asked him, “How are the Prophet’s family faring?” He responded, “How can one describe the state of those whose house is now devoid of the presence of one on whom Allah’s angels descended with His Messages?” While saying this he broke down, the tears choking his throat. On [\[witnessing this, the people who had asked him this question started crying too. \(3\)](#)

Ubayy never paid allegiance to the First Caliph, and believed that the Saqīfah was an [\[illegitimate assembly which possessed no legality and no value at all. \(4\)](#)

Ubayy was one of the first twelve people who raised their voices of protest against the First Caliph in the Prophet’s (S) Mosque, and openly declared their support of ‘Alī [\[ibn Abī Tālib \(‘a\). \(5\)](#)

He was constantly protesting against the rulers of his time, and during the rule of ‘Uthmān, said, “The rulers of this community have gone astray and destroyed their Hereafter. My heart does not feel pain for them, but breaks for those who have

p: ۲۵

The usurpers of the caliphate could not dismiss ‘Alī ibn Abī Tālib (‘a) from divine – ۱ guardianship because it was Allah the High who had appointed him. Therefore, they [\[only managed to usurp the temporal or apparent leadership. \[trans](#)

[.Hilyat al-Awliyā’, vol. ۱, p. ۲۵۴ –۲](#)

[.Al-Darajāt al-Rafī‘ah, p. ۳۲۵ –۳](#)

[.Al-Fusūl al-Muhimmah, p. ۱۸۰ –۴](#)

[.Tabarsī, Al-Ihtijāj, p. ۴۷; Tanqīh al-Maqāl, vol. ۱, p. ۱۹۸; Hilyat al-Awliyā’, vol. ۱, p. ۲۵۲ –۵](#)

followed these lost leaders. If I stay alive till this Friday, I will reveal the truth as I
(know it even if I am killed.”(1)

But it is very sad that he died on Thursday, the day before Friday of that same week! He passed away in ۳۰ or ۳۲ AH at the age of fifty. Ubayy spent his life as a Muslim struggling to support and uphold the principles of Islam that he had learnt from the Holy Prophet (S) but died of a broken heart filled with sorrow for the direction it was
(moving in at the hands of the self-appointed rulers. May his soul rest in peace.(2)

Abū Qutādah Ansārī, the Brave Youth

point

Abū Qutādah Ansārī’s complete name is Hārith ibn Rib‘ī Ansārī. In Islamic history, he is popularly known by the pseudonym of Abū Qutādah. According to the scholars of history, Abū Qutādah is one of the most renowned and prominent companions [sahābah] of the Prophet (S). He always risked his life courageously for the sake of
.Allah and the advancement of Islam

Abū Qutādah Ansārī was a very brave horseman; he participated in the war of Uhud, and was always seen fighting next to the Noble Prophet (S) in the other wars that came to pass during the time of Allah’s Prophet (S), to such an extent that he was famously known as the commander of the Prophet’s (S) artillery. He was such a famous warrior that whenever a duty was entrusted to him, he used to perform it to
perfection

p: ۲۶

.Bihār al-Anwār, vol. ۳, p. ۲۷۰ –۱
Ibn Sa‘d, Tabaqāt, vol. ۳, p. ۳۷۸; Qāmūs al-Rijāl, vol. ۱, p. ۵۰; Zarkulī, Al-A‘lām, vol. ۱, –۲
.p. ۷۸

.and return to Medina victorious

One of the wars in which Abū Qutādah participated was the Battle of Dhī Qard, at a place adjacent to the residential village of Banī Qatfān near Medina. This confrontation occurred in the month of Jumādī al-Awwal in ۶ AH. Abū Qutādah Ansārī came to Allah's Prophet (S) and volunteered to enlist for this battle. Abū Qutādah Ansārī was twenty four years of age at that time, being born eighteen years before .the migration

Abū Qutādah, a brave warrior, though young, killed Ibn 'Uyaynah, the leader of the opponents. Abū Qutādah Ansārī then covered the infidel's dead body with his own clothes. When the Muslim soldiers who were returning saw this scene, they mistakenly thought that Abū Qutādah had been killed, but the Noble Prophet (S) told .them what Abū Qutādah had done

In this war, and after the martyrdom of two people, the Muslims managed to defeat .the infidel tribe of Qatfān and returned to Medina with victory

In addition to the other worthy services which Abū Qutādah rendered to Islam, he was present during the conquest of Khaybar. Like every other true Muslim, he possessed special love and affection for the Noble Prophet (S) of Islam. It is for this reason that he used to make the most of every possible opportunity to show his .appreciation of the Holy Prophet (S), and behave respectfully towards him

The Noble Prophet (S), too, loved Abū Qutādah very much. It is for this reason that the Noble Prophet (S) made this

supplication for him, “May Allah protect you in the same way that you protected his
(Prophet (S) from danger” (1)

(Abū Qutādah Next to ‘Alī ibn Abī Tālib (‘a

After the sad demise of the Noble Prophet (S), Abū Qutādah followed ‘Alī ibn Abī Tālib (‘a), as the rightful successor of Allah’s Prophet (S). He did not deviate from the right path because he knew and could perceive the original axis or pivot of the government and Islamic leadership. He could easily distinguish which people had the right and capability of leading the Islamic community after the sad demise of Allah’s Prophet (S). It was for this reason that after the Noble Prophet’s (S) death, he was always by
‘Alī’s side

During the apparent leadership of ‘Alī (‘a), neither the negative and misleading propagation against Imam ‘Alī (‘a) by Mu‘āwiyah, nor the wars of Siffīn, Nahrawān and Jamal managed to shake his faith. On the contrary, he courageously stood by ‘Alī ibn Abī Tālib (‘a) like a strong and firm mountain in all the wars that the enemies of
Islam imposed on the Imām (‘a) during his reign

Abū Qutādah Ansārī was not only a warrior but a loyal and trustworthy Muslim, who possessed managerial and organizational skills as well. It was for this very reason that during the caliphate of Imām ‘Alī (‘a), he was appointed as the governor of
Medina by the Imām

He not only protected ‘Alī ibn Abī Tālib (‘a) on the battlefield, but also defended ‘Alī (‘a)
through wise discourses and always sided with him at public discussions

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Zarkulī, Al-A‘lām, vol. ۲, p. ۵۴; Al-‘Ibar, vol. ۱, p. ۴۱; Tārīkh-e Baghdād, vol. ۱, p. ۵۹; –۱
Usd al-Ghābah, vol. ۵, p. ۲۷۴; Al-Isābah, vol. ۴, p. ۴۵۸; Al-Istī‘āb, vol. ۴, p. ۴۶۱; Ibn
Hishām, Al-Sīrah al-Nabawīyah, vol. ۳, p. ۲۹۳; Hayāt al-Sahābah, vol. ۱, p. ۵۷; Ahmad
.Ibn Hanbal, Al-Musnad,, vol. ۵, p. ۲۹۸

He used to dispute with ‘Alī’s (‘a) opponents logically and forcefully till they were convinced of the truth of his words. Some of these conversations took place between him and ‘Ā’ishah, the Khawārij, Khālīd ibn Walīd and Abū Bakr. All these discourses are .[a proclamation of the high and revered personality of this great struggler [mujāhid

Abū Qutādah Ansārī died in ۵۴ AH after long years of struggle and devotion to Islam .and the Muslims

Some historians have stated that Abū Qutādah Ansārī died during the caliphate of Imām ‘Alī (‘a), and that it was actually Imām ‘Alī (‘a) who performed his last rites and (laid him to rest.)

Bilāl Habashī, the Role Model of Islamic Resistance

The pseudonym of Bilāl ibn Ribāh, the Ethiopian [Habashī(۲)], is Abū ‘Abd Allāh. He was one of the slaves who lived in Mecca at the time of Prophet Muhammad’s (S) commencement of the prophetic mission. His mother’s name was Hamāmah and he .used to live in the village of the tribe of Banī Jumh

Bilāl, who had responded affirmatively to the divine call of Islam, used to resist the tortures of the infidels of Mecca resiliently and withstand the torments of the polytheists with constancy. According to popular belief, Bilāl, who was Umayyah ibn .Khalaf’s slave, came from that same tribe and used to live in Umayyah’s house

Umayyah used to bring Bilāl out during the afternoon on very hot days and make him lie down on the hot pebbles of Mecca. After that, he would put a big hot stone on

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Al-Isābah, vol. ۴, p. ۱۶۲; Al-Asābah, vol. ۴, p. ۱۵۸; Usd al-Ghābah, vol. ۵, p. ۲۷۵; Qāmūs –۱ al-Rijāl, vol. ۱۰, p. ۱۶۵; Al-Darajāt al-Rafī‘ah, p. ۳۵۱; Al-Fusūl al-Muhimmah, p. ۱۴۶; .Tārīkh-e Tabarī, vol. ۳, p. ۲۴۳

Habashah is the ancient name of Ethiopia. Anyone who originates from Ethiopia is –۲ [called Habashī, like Bilāl Habashī [Bilāl, the Ethiopian]. [trans

Bilāl's chest. Then, he would say, "I swear by God that you will stay in this state until you die, unless you renounce the God of Muhammad (S) and worship the idols Lot and 'Uzzā." But whenever this 'model' of resistance and perseverance was under this kind of torture, he always used to defiantly shout out, 'One! One!' He implied that his God, Allah, is one, the One and Only God

One day, Warqah ibn Nawfil, the cousin of Khadijah (the Noble Prophet's (S) honorable wife), was passing by and saw Bilāl undergoing this same kind of torture. Bilāl was defiantly shouting out as usual, 'One! One!' Warqah also said, 'One! One!' Then, he turned towards Umayyah and the others around him and said, "I swear upon Allah that if Bilāl dies while undergoing this inhuman torture, I will be one of those who will consider his grave a holy place of pilgrimage and I will start seeking divine gifts and graces therefrom

Some historians have narrated that the man who used to torture Bilāl was Abū Jahl. Bilāl continued to live under these unbearably difficult and hard conditions, until the Noble Prophet (S) bought him and then set him free from servitude for the sake and pleasure of Allah

They say that one day the Noble Prophet (S) said to Abū Bakr, "If I had something with which to buy Bilāl, I would do so." Upon hearing this, Abū Bakr went to 'Abbās ibn 'Abd al-Muttalib and recounted the Prophet's (S) words

to him. ‘Abbās, the Prophet’s (S) uncle, prepared the ground for Bilāl’s freedom by buying him from his owner, the woman belonging to the tribe of Banī Jumah

Bilāl was the Prophet’s (S) Caller of Adhān [mu’adhdhin]. That is why after the Prophet’s (S) sad demise, he always held Imām ‘Alī (‘a) in high esteem and never paid allegiance to any one else save ‘Alī ibn Abī Tālib (‘a). He said, “I will never pay allegiance to anyone who was not named or suggested by Allah’s Prophet (S). Up to the day of resurrection, I will always owe my allegiance to only him who was introduced by Allah’s Prophet.” ‘Umar told him, “Then, you do not have any right to stay in these territories.” Upon hearing these words, Bilāl and a group of other people left Medina and went to Syria where he died in ۲۰ AH

Bilāl was a prolific youth who patiently bore all the hardships that came his way but did not surrender his faith. He endured all trials and resisted all oppression up to the last moments of his life

Bilāl was one of the Noble Prophet’s (S) loyal and faithful companions [sahābah] who participated in all the wars that Allah’s Prophet (S) fought. [1](#)

Barā’ ibn ‘Āzib, the Faithful

point

Barā’ ibn ‘Āzib, a very honorable companion of the Noble Prophet (S), a dignified narrator of traditions [hadīth], a great warrior, and an Ansār and resident of Medina was only thirteen years old when he converted to Islam. His father, too, was one

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Al-Isābah, vol. ۱, p. ۱۶۵; A’yān al-Shī‘ah, vol. ۳, p ۶۰۱; Ibn Sa‘d, Tabaqāt, vol. ۳, p. ۱۷۴; –۱ Sifat al-Safwah, vol. ۱, p. ۱۷۱. Hilyat al-Awliyā’, vol. ۱, p. ۱۴۷; Tārīkh al-Khamīs, vol. ۲, p. ۲۴۵; Al-Sahīh min Sīrat al-Nabī al-A‘zam, vol. ۲, p. ۳۴; Tārīkh Ya‘qūbī, vol. ۲, p. ۴۲; Ibn Kathīr, Al-Sīrat al-Nabawīyyah, vol. ۲, p. ۳۳۶; Hayāt al-Sahābah, vol. ۲, p. ۱۳۲; Ibn Hishām, Al-Sīrat al-Nabawīyyah, vol. ۱, p. ۳۳۹; Usd al-Ghābah, vol. ۱, p. ۲۰۶; Safīnah al-Bihār, vol. ۱, p. ۱۰۴; Bihār al-Anwār, vol. ۲۲, p. ۲۶۴; Wafā’ al-Wafā, vol. ۲, p. ۴۷۷; Ibn Abī

[of the Noble Prophet's (S) companions [sahābah

Barā' ibn 'Āzib was born in the second year of the prophetic mission and responded affirmatively to the divine call of Islam at the age of thirteen. After the Noble Prophet (S) migrated to Medina, Barā' ibn 'Āzib was often seen in the presence of Allah's (Prophet (S

Barā' ibn 'Āzib had memorized some of the long chapters [sūrahs] of the Glorious Qur'an, and was considered as one of the most renowned companions [sahābah] of (the Noble Prophet (S). (1)

His Presence on Battlefields

Since his adolescence, Barā' ibn 'Āzib was nurtured in the cradle of Islam and thus blossomed into a spiritually motivated young man. He was so deeply influenced by Islam that he volunteered to enlist and fight in the Battle of Badr in spite of being only fifteen years of age. However, the Noble Prophet (S) did not permit him and his group (to take part in the war because of their age. (2)

Even if Barā' was deprived of the chance to fight in the Battle of Badr, he still took part in fourteen wars and eighteen of the Noble Prophet's (S) journeys

He spared no pains to defend the faith, beliefs and sanctuaries of Islam. (3) After the sad demise of the Noble Prophet (S), he participated in the conquest of Rey, Abhar (and Qazvīn. This fact has also been recorded in a lot of historical documents. (4)

(Companionship with 'Alī ibn Abī Tālib ('a

Barā' ibn 'Āzib sincerely loved 'Alī ibn Abī Tālib ('a). It was for this very reason that when Imam 'Alī ('a) migrated

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.Ibn Sa'd, Tabaqāt, vol. ۴, p. ۳۶۷-۱

Ibn Hishām, Al-Sīrat al-Nabawīyah, vol. ۳, p. ۷۰; Usd al-Ghābah, vol. ۱, p. ۲۰۵; Al- ۲

.Istī'āb, vol. ١, p ١٤٤

.Usd al-Ghābah, vol. ١, p. ٢٠٤; Tabaqāt, vol. ٤, p. ٣٤٨-٣

.Usd al-Ghābah, vol. ١, p. ٢٠٥-٤

from Medina to Iraq; he too followed suit and settled in Kūfah next to his Imām. (۱) He took part and fought on the side of ‘Alī ibn Abī Tālib (‘a) in the wars of Jamal, Siffīn and Nahrawān; wars which the enemies of Allah and Islam had imposed on Imām ‘Alī (‘a). (۲)

Barā’ ibn ‘Āzib narrates his love and affection for the Noble Prophet (S) and his Household in this way: “I always loved the Banī Hāshim. After the sad demise of the Noble Prophet (S), I feared that the government and caliphate would be usurped from them. When my fears came true and the caliphate was usurped, I was overcome with grief, but the anguish of losing Allah’s Prophet (S) was more intense

So, I used to go and visit the Banī Hāshim whenever they gathered in the house specially reserved for the Noble Prophet (S). Sometimes, I used to go visiting the elders of the Quraysh. By doing this, I managed to keep their activities under careful observation and follow up on every event that occurred

After the earthly departure of the Holy Prophet (S) was announced, I noticed that it did not take long for Abū Bakr and ‘Umar to disappear, and all of a sudden, news reached us that they had met with a certain other group and held secret discussions at the Saqīfah of Banī Sā‘idah. After a short while, further news reached us that some of them had paid allegiance to Abū Bakr. After hearing

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.Tabaqāt, vol. ۴, p. ۳۶; Usd al-Ghābah, vol. ۱, p. ۲۰۵-۱

.Al-Istī‘āb, vol. ۱, p. ۴۴; Usd al-Ghābah, vol. ۱, p. ۲۰۵-۲

.this sad news, I came out of my house without delay

I saw Abū Bakr surrounded by ‘Umar and Abū ‘Ubaydah Jarrāh along with another group of people. This gang was taking Abū Bakr round the streets of Medina. Wherever they met a person passing by, they would stop him and forcibly take hold of his hands and put them into Abū Bakr’s hand, saying, ‘You must pay allegiance to the Noble Prophet’s (S) successor.’ I got very disgusted by this kind of forced allegiance and rushed to the house of Banī Hāshim as fast as I could. I knocked the door of their house frantically, and insisted on seeing them. I said, ‘There is no hope left for this [community because the people have paid allegiance to Abū Bakr’.](#)”[\(1\)](#)

We can deduce from this historical narrative that Barā’ loved the Noble Prophet’s (S) family very much and that he firmly supported ‘Alī ibn Abī Tālib (‘a), who was busy with the burial rites of the Holy Prophet, while his absence was cashed upon by the [politically motivated companions \[sahābah\] of the Holy Prophet \(S](#)

The Transmitter of Divine Guardianship

In addition to being a supporter and follower of the noble Prophet’s (S) Household, the other grace that Barā’ enjoyed was transmitting the event of Ghadīr-e Khumm, when ‘Alī ibn Abī Tālib (‘a) was appointed by Allah’s Prophet (S) as the Commander of the [Faithful](#)

Ibn Jawzī says, “Barā’ ibn ‘Āzib recounts that on the day of Ghadīr, the call to afternoon congregational prayers was made. The Noble

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Prophet (S) led the congregational prayers. After the prayers, he took ‘Alī’s (‘a) hand into his own and said, ‘for whomsoever I am a leader and guide, this ‘Alī (‘a), is his
?leader and guide

Instantly after this divine appointment, ‘Umar came forward to congratulate ‘Alī (‘a) and said, ‘I compliment you, O son of Abū Tālib. From today onwards, you are the
(leader and Imām of all Muslim men and women’.”(1)

Thus, Barā’ ibn ‘Āzib is one of the narrators of the Hadīth Ghadīr-e Khumm. It is possibly because of this very fact that after the sad demise of the Noble Prophet (S),
.Barā’ ibn ‘Āzib was in a different state from the rest of the Muslims

He had witnessed the events of Ghadīr-e Khumm and the appointment of ‘Alī ibn Abī Tālib (‘a) to the leadership and Imamate of the Muslims by Allah’s Prophet (S). That is why after the death of the Noble Prophet (S), he was always sad and could not be
.consoled

Anyhow, Barā’ ibn ‘Āzib migrated to Kūfah along with ‘Alī ibn Abī Tālib (‘a) because of his belief in his divine guardianship, and took part in all the three wars that took place
(during the time of Imām ‘Alī (‘a

Finally, while he was more than eighty years of age, he died in ۷۲ AH in Kūfah where
(he was buried.(2)

Khālid ibn Sa‘īd, the Noble Youth

point

Khālid ibn Sa‘īd ibn ‘Ās came from the Household of Banī Umayyah. In the Glorious Qur’an, this wicked family has been called ‘the

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.Tadhkirat al-Khawās, p. ۲۹ –۱

.Al-Istī‘āb, vol. ۱, p. ۹۴۵; Tabaqāt, vol. ۴, p. ۳۶۸; Usd al-Ghābah, vol. ۱, p. ۲۰۵ –۲

evil tree’ [\(1\)](#) Sa‘īd ibn ‘Ās, one of the elders of this Household, was considered as one of most headstrong and influential enemies of Islam, and one of the most obstinate polytheists of Mecca

Sa‘īd ibn ‘Ās did not respond positively to the call of Islam up to the end of his life. He died in a state of disbelief and infidelity

Sa‘īd had three sons by the names of Abān, Khālid and ‘Amr. He did not at all imagine that one day his sons might convert to Islam, but contrary to his expectations, all his three children responded affirmatively to the divine call of Islam, and the first of them to become a Muslim was Khālid

Khālid was one of the earliest people to convert to Islam. Some historians assert that he was the third person to become a Muslim, while others say he was the fourth, or perhaps the fifth. It is here that we have to say that a colocynth tree that bears very bitter fruit is sometimes capable of bearing sweet fruit

Khālid can be considered as an example of the above because such a worthy, wonderful and amazing son was born to an unbelieving and polytheistic father. It is for this reason that historians write, “Khālid ibn Sa‘īd was a noble of Banī Umayyah [\(and one of the earliest people to convert to Islam.\)”](#) [\(2\)](#)

One fateful dream

Every person’s life consists of hidden hopes and aspirations which, if acted upon, will produce profitable and desirable results. Sometimes these motives get manifested in

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Sūrat Ibrāhīm ۱۴:۲۶ –۱

Tabaqāt, vol. ۴, p. ۹۵; Usd al-Ghābah vol. ۲, p. ۸۲; Al-Istī‘āb, vol. ۱, p. ۳۹۸; Tārīkh-e –۲ Tabarī, vol. ۳, p. ۱۶۸; Ibn Athīr, Al-Kāmil, vol. ۲, p. ۶۰; Al-Isābah, vol. ۱, p. ۴۰۶; Safīnah al-Bihār, vol. ۱, p. ۴۰۵; Tanqīh al-Maqāl, vol. ۱, p. ۳۹۱

the form of a sincere dream or truthful intuition. At other occasions, they get manifested in the form of a physically apparent event. What is important is that man should not ignore and overlook these intuitive signs, because they play an important part in guiding and leading people to their destinies

The dream that Khālid ibn Saʿīd saw was of this nature because it led him towards worldly and everlasting prosperity. During the days when the Noble Prophet (S) was privately inviting people to Islam and not so many people had yet responded positively to the divine call, Khālid dreamt one night that he was standing at the edge of a very big and dangerous precipice. Flames of fire were rising from below, and his father Saʿīd was trying to throw him in the fire. The Noble Prophet (S) was present, firmly holding Khālid and not letting him fall into the fire

Khālid woke up with a start, frightened, and said, “I swear by Allah that this dream is true and correct.” The following morning, Khālid ibn Saʿīd met Abū Bakr and recounted the dream to him. Abū Bakr said, “Your dream foretells good news. The interpretation of your dream is that the Noble Prophet (S) was preventing you from falling into the fire because you are going to respond affirmatively to his divine call and follow him, while your father will remain in a state of unbelief and polytheism

After this conversation, Khālid hurried up to meet Allah’s Prophet (S), and

after entering the Prophet's (S) house, said, "O Muhammad (S), what are you inviting people to, and what is your religion?" The Noble Prophet (S) answered, "I call people to the worship of the One God who has no partner. I invite people to accept my prophetic mission and prevent them from worshipping idols because they cannot hear
".or see, benefit or harm people

Khālid was convinced and persuaded by the strong and firm logic of Allah's Prophet (S) because of the previous dream he had had and converted to Islam with his body, heart and soul. The Noble Prophet (S) was pleased that one of the elders of Banī
.Umayyah had entered into the fold of Islam

When Khālid's father was informed about this, Sa'īd called all his other children and his slave. Grinding his teeth with anger and spite, he ordered them to go out and find Khālid wherever he might be and bring him back home. They went out, found Khālid
.and brought him home

The scene of confrontation between Khālid and his father was very interesting. When Khālid's father saw his son, he started reproaching him. He struck his head and face with a wooden stick, so much so that the wooden stick broke. Then, he shouted in anger, "Have you started following Muhammad, while you see that he has risen in opposition to his tribe, the Quraysh, with the new religion that he has brought and
"?talks ill of their gods and forefathers

,Khālid, who was overflowing with faith

answered without fear or doubt, “I swear by Allah that Muhammad (S) is right in his invitation and that is why I followed him.” Khālid’s father, in a fit of rage, cursed Khālid and said, “You can go wherever you want, I disown you from today onwards. You will not receive anything from me.” Khālid said, “I will not be harmed if you withhold your
”.food and water because Allah will give me sustenance and subsistence

After this conversation, his father ordered his brothers to imprison him. He was held in prison for three days, in the hot weather of Mecca without food or water until he escaped. His father warned his other children, “Whoever dares to speak to Khālid will be treated likewise.” It was for this reason that Khālid broke ties with his family and attached himself to Allah’s Prophet (S). Henceforth, he was always seen in the
.(company of the Noble Prophet (S

After the news of Khālid’s conversion to Islam spread around Mecca, it was not only his father who threatened him and behaved ruthlessly toward him, but the leaders of the tribe of Quraysh also intimidated him with retribution. But Khālid firmly withstood
.all pressure and resisted the enemies of Islam

One day Abū Sufyān saw Khālid and said, “O Khālid! By becoming a Muslim, you have made your family lose their honor and prestige.” Khālid answered him, “You are wrong. By becoming a Muslim, I have strengthened and completed the foundations of
my family’s dignity.” Abū

Sufyān, who was not expecting such a sharp and witty answer, threatened Khālid, “You are a young and unripe youth. I know that if you are made to undergo a small amount of physical and mental torture, you will renounce your new beliefs.” (1)

Khālid’s presence in different scenes and various events

point

From the time of his conversion, he played an active role in all the events that came to pass. We will mention some of those events

Emigration to Ethiopia

When the polytheists and the idol-worshippers increased their oppression of the Muslims, Allah’s Prophet (S) gave orders that the Muslims should migrate to Ethiopia (2) in order to seek refuge there under Negus, the just king of Ethiopia

Following this order, a group of Muslims migrated to Ethiopia. After a short period of time a false rumor was spread among the immigrants in Ethiopia; a rumor that caused them to return to Mecca immaturely. But when they entered Mecca, they found out that there was no truth in it. They immediately returned to Ethiopia

This emigration is called the Second Migration in the history of Islam. Together with his wife and his brother, he went to Habashah (Ethiopia). They stayed in Habashah for ten years and returned after the conquest of Khaybar. (3)

The Noble Prophet’s (S) scribe and secretary

Khālid ibn Sa’īd was one of the Noble Prophet’s (S) scribes and secretaries. A lot of the Noble Prophet’s (S) letters, sent to the different tribes and clans and to the distinguished personalities of that time, were dictated by the Noble Prophet (S) himself to Khālid, who wrote them in his own handwriting. This

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wa al-Nihāyah, vol. ۳, p. ۳۲; Hayāt al-Sahābah, vol. ۱, p. ۹۱; Al-Isābah, vol. ۱, p. ۴۰۶; Al-Darajāt al-Rafī‘ah, p. ۳۹۲; Insāb al-Ashrāf, vol. ۴, p. ۲۵; Ibn Hishām, Al-Sīrat al-Nabawīyyah, vol. ۱, p. ۱۷۵

[.Ethiopia was anciently called Habashah. [trans –۲

Tabaqāt, vol. ۴, p. ۹۹; Hayāt al-Sahābah, vol. ۱, p. ۵۳۰; Safīnah al-Bihār, vol. ۱, p. ۲۰۴; –۳
Tārīkh-e Tabarī, vol. ۳, p. ۵۷۰; Al-Bidāyah wa al-Nihāyah, vol. ۴, p. ۱۴۳; Ibn Hishām, Al-Sīrat al-Nabawīyyah, vol. ۱, p. ۲۳۸

.in itself, is enough to assess the greatness of Khālid’s personality

Numerous accounts have been recorded in history to the effect that a lot of tribes converted to Islam as a result of the letters sent to them in Khālid’s handwriting. One [\(tribe that might serve as an example was the tribe of Thaḳīf. \(1\)](#)

Responsibility in Yemen

Khālid was appointed as the tax-collector of Yemen by the Noble Prophet (S). When he sent him to Yemen, the Noble Prophet (S) ordered him, “Whenever you come across a group of Arabs and hear them reciting the adhān (Islamic call to prayer), do not oppress them. On the contrary, whenever you come across a group of people that [”\(do not recite the adhān, invite them to Islam \(and teach them to recite the adhān](#)

[\(Khālid held this responsibility up to the time of the Noble Prophet’s \(S\) sad demise. \(2\)](#)

(Alongside ‘Alī ibn Abī Tālib (‘a

Because Khālid ibn Sa‘īd was one of the lovers of the Noble Prophet (S) and his honorable Household, he did not at all compromise with ‘Alī’s (‘a) opponents. On the contrary, he always supported ‘Alī (‘a). A lot of effective sayings attributed to Khālid ibn Sa‘īd in support of ‘Alī (‘a) and the Ahlul Bayt (‘a) [\(3\)](#) have been recorded in books of [\(history. \(4\)](#)

A worthy conclusion

Khālid ibn Sa‘īd was one of those people who could not be content with staying or being confined at home. On the contrary, he was always actively striving for the progress of Islam. He was active with his heart and soul in all the scenes of war and

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Tārīkh-e Tabarī, vol. ۲, p. ۲۱۸; Ibn Athīr, Al-Kāmil, vol. ۲, p. ۳۱۳; Tabaqāt, vol. ۴, p. ۹۴; –۱
.Hayāt al-Sahābah, vol. ۱, p. ۲۷۲; Al-Bidāyah wa al-Nihāyah, vol. ۵, p. ۲۹
Ibn Athīr, Al-Kāmil, vol. ۱, p. ۳۳۶; Tabaqāt, vol. ۴, p. ۲۹۶; Tārīkh-e Tabarī, vol. ۴, p. ۱۷۳; –۲
.Hayāt al-Sahābah, vol. ۱, p. ۱۶۶

The Ahlul Bayt (‘a) are the Noble Prophet’s (S) Household, comprising the Noble – ۳
[.Prophet (S), ‘Alī (‘a), Fātimah (‘a), and their children and grandchildren. [trans
Irshād, Mufīd, p. ۸۴; Qāmūs al-Rijāl, vol. ۳, p. ۴۸۰; Al-Darajāt al-Rafī‘ah, p ۳۹۳; Usd al- –۴
Ghābah, vol. ۲, p. ۷۳; Al-Istī‘āb, vol. ۱, p. ۴۰۰; Hayāt al-Sahābah, vol. ۲, p. ۱۵۷; Tanqīh al-
Maqāl, vol. ۱, p. ۳۹۱; Al-Ihtijāj, Tabarsī, vol. ۱, p. ۴۷; Bihār al-Anwār, vol. ۲۸, p. ۲۰۲; Sharh
.Nahj al-Balāghah, vol. ۲, p. ۵۸

always ready to sacrifice his life, which he finally did in the one, fought at a place
.”called, “Marj al-Suffar

The night before this war, Khālīd saw a dream in which it was foretold that he was going to be martyred. He narrated the dream to the others. True to the prediction in the dream, Khālīd was the second man to be martyred in the battlefield. This war took
(place between the Romans and the Muslims.)

Khabbāb ibn Aratt, the Youth Strong as Iron

The pseudonym of Khabbāb ibn Aratt was Abū Yahyā or Abā ‘Abd Allāh. He was one of the Noble Prophet’s (S) companions [sahābah] and one of the earliest people to become a Muslim. Khabbāb ibn Aratt was a youth living in Mecca, in a state of
.servitude, in the house of a woman from the tribe of Khuzā‘ah or Banī Zuhrah

Khabbāb’s job was repairing and making swords. Allah’s Prophet (S) was acquainted with him and had great affection for him. Khabbāb, too, became a believer, right at
.the beginning of the prophetic mission, because of the serenity and purity of his soul

Some historians say that Khabbāb was the sixth man to become a Muslim. His faith was so strong and firm that no matter how cruelly the infidels tortured him, he did not
.renounce his beliefs

The polytheists of Mecca used to pick him up just like the other slaves, put a steel armor on his body, and make him lie on hot stones with the intention of forcing him to
renounce

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Tārīkh-e Tabarī, vol. ۴, p. ۱۸۸۰; Ibn Athīr, Al-Kāmil, vol. ۲, p. ۴۰۲; Al-Istī‘āb, vol. ۱ p ۴۰۰; -۱
.Tabaqāt, vol. ۴, p. ۹۹

his religion. When they noticed that this kind of torture was not having any effect on .Khabbāb, they started branding his skin with burning pieces of wood

Khabbāb narrates, “During one of these torture sessions, a man from the tribe of Quraysh came forward and put a piece of burning wood on my chest; then he put his foot on top of the fire and pressed his foot so hard that the fire of the burning wood was extinguished by my skin.” The mark of this burn was always visible on Khabbāb’s .body until the end of his life

When ‘Umar ascended to the caliphate, he met Khabbāb one day and asked him about the remaining marks of torture that he had sustained on his body during the early days of Islam. Khabbāb answered him, “Take a look at my back.” When ‘Umar .saw those marks, he said, “I have never seen anything like this before

Sha‘bī recounts, “Khabbāb was one of the people who bore the torture of the polytheists with patience and was never ready to renounce his faith. The polytheists, .who had seen this, used to press hot stones on his body until his flesh became water

As has already been recounted, Khabbāb used to be a slave of one of the women by the name of Umm Anmār. When the news of his becoming a Muslim was narrated to her, she started torturing him daily. She used to heat a piece of iron and put it on .Khabbāb’s head to

.force him to renounce the Noble Prophet (S) and his religion

Khabbāb complained to the Noble Prophet about this kind of torture. Allah's Prophet (S) made a supplication in favor of Khabbāb. After this supplication, that woman became afflicted with a severe headache. The headache was so intense that the woman started wailing in a manner similar to that of dogs. They told her that in order for her to get relieved of this headache; someone had to hit her hard on the head with a very hot iron! The woman ordered Khabbāb to heat a piece of iron and hit her hard
.on the head

Khabbāb was sick when 'Alī ('a) went to fight the war of Siffin. This was why he did not participate in that war and why 'Alī ibn Abī Tālib ('a) was not present in Kūfah when
.Khabbāb died

When Imām 'Alī ('a) returned from the battle of Siffin and learnt that Khabbāb had died, he said, "May Allah reward Khabbāb ibn Aratt graciously because he accepted the divine call of Islam of his own inclination, and then obediently migrated. May Allah reward Khabbāb graciously because he was thankful with only what was enough for
".sustenance

According to popular narratives, Khabbāb died in ۳۷ AH and, according to his stated
.will and wish, he was buried outside the city of Kūfah

It is said that he was the first person to be buried outside the city, because before
then, every one of the Muslims who died used to

be buried either in their houses or on the street next to their houses. After the death of Khabbāb, the other Muslims imitated his way and started burying their dead (outside the city).⁽¹⁾

(Zayd ibn Hārithah, The Youth Who Never Disobeyed the Noble Prophet (S))

Zayd ibn Hārithah ibn Sharhabīl Kalbī was one of the noble Prophet's (S) honorable companions [sahābah] and the second man to convert to Islam after 'Alī ibn Abī Tālib (a). Hakīm ibn Hizām, Khadījah's nephew, had bought him along with the others to Mecca as slaves when he returned from a trip to Syria

Zayd was a young child at that time. Khadījah, the Noble Prophet's (S) wife, went to visit Hakīm at his house one day. Hakīm said to her, "Beloved aunt, you are free to take any one of these boys to serve you." Khadījah got Zayd and brought him home

When Allah's Prophet (S) saw Zayd, he requested Khadījah to give Zayd to him as a gift. Khadījah gave Zayd to the Noble Prophet (S) who set him free for the sake and good pleasure of Allah. This event took place long before the prophetic mission began

Hārithah, Zayd's father, used to cry with grief on being separated from his son. He even complained through the verses he composed and recited publicly. When he heard that his son was in Mecca living with the Noble Prophet (S), he went to see Allah's Prophet (S). When he met the Noble Prophet (S), he requested him to return his beloved son to him

Allah's Prophet (S) said

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Al-Isābah, vol. ١, p. ٤١٦; Hilyah al-Awliyā', vol. ١, p. ١٤٣; Sifat al-Safwah, vol. ١, p. ١٦٨; -١ Zarkulī, Al-A'lām, vol. ٢, p. ٣٠١; Al-Isābah, vol. ١, p. ٤٢٣; Bihār al-Anwār, vol. ٢٢, p. ٣٢٥, ٣٣٩; Al-Khisāl, vol. ١, p. ١٥٠; Safīnah al-Bihār, vol. ١, p. ٣٧٣

to Zayd, “You can do as you wish; you are welcome to stay with us as long as you like or you can return to your father.” Zayd said, “I will remain here and stay with you.” Zayd stayed with the Noble Prophet (S) until ۶ AH when he attained martyrdom during the Battle of Mu’tah. Actually, he was one of the commanders of the Islamic army [\(during this battle.\)](#)

Abbād ibn Bishr, a Youth of Iron Faith

Abbād ibn Bishr Ashhalī Khazrajī was one of the Helpers [Ansār] of Medina, and the Noble Prophet’s (S) companions [sahābah]. He took part in all the wars that took place [\(and was often seen fighting next to the Noble Prophet \(S](#)

He was responsible for collecting zakāt and sadaqah from the tribes that had come under the fold of Islam. During the war of Tabūk, he was one of the guards for the [Muslims. He attained martyrdom in ۱۲ AH.\)](#)

Jābir ibn ‘Abd Allāh Ansārī says, “When we arrived at a place called Nakhl, we made it our camping station for the war against the infidels of “Dhāt al-Raqā”. There, a Muslim man captured an infidel woman. When that woman’s husband returned and found his wife missing, he started searching for her. On learning that she had been captured, he swore that he would not return to his house until he had killed one of the Muslims or the Prophet’s (S) close companions [sahābah]. With this decision in mind, he set out and lay in ambush for the Muslim

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Al-Isābah, vol. ۱, p. ۵۶۳; Sifat al-Safwah, vol. ۱, p. ۱۴۷; Tārīkh-e Baghdād, vol. ۱, p. ۳۶۳; –۱
Al-Rawd al-Unuf, vol. ۱, p. ۱۶۴; Zarkulī, Al-A‘lām, vol. ۳, p. ۵۷; Ibn Hishām, Al-Sīrah al-Nabawiyah, vol. ۱, p. ۲۴۷; Nahāyat al-Arb, vol. ۱۶, p. ۱۶۴; ‘Uyūn al-Athar, vol. ۱, p. ۹۴;
.Tārīkh al-Islām, vol. ۱, p. ۱۳۸
Zarkulī, Al-A‘lām, vol. ۳, p. ۲۵۷; Ibn Sa‘d, Tabaqāt, vol. ۳, p. ۱۷; Al-Isābah, vol. ۲, p. ۲۶۳; –۲
.Tahdhīb al-Tahdhīb, vol. ۵, p. ۹۰

The Noble Prophet (S) came to one of the camping houses and said, ‘Who will be our guard tonight?’ ‘Ammār Yāsir (from the Immigrants) and ‘Abbād ibn Bishr from the Helpers [Ansār] volunteered to take up this responsibility

Then, they went to the opening or mouth of the valley and took their guarding positions. ‘Abbād ibn Bishr decided to guard the place till midnight, after which ‘Ammār ibn Yāsir would take over till dawn. For this reason, ‘Ammār ibn Yāsir was the first to sleep and ‘Abbād ibn Bishr started offering his night prayers in order to spend the hours of the night in worship, not idle speculation

It was at this very moment that the infidel arrived and looked closely at ‘Abbād ibn Bishr. When he was sure that the man who was praying (‘Abbād) was one of the Muslims, he shot a spear at him. This spear inflicted a deep wound on him but he removed it and continued to recite his prayers. That man shot another spear at ‘Abbād which inflicted another wound. He shot yet another while ‘Abbād was performing the rukū‘ (the bowing down position in salāt

He finally managed to finish his prayers woke ‘Ammār ibn Yāsir up and said, ‘Wake up! I do not have any more strength to stand on my feet.’ ‘Ammār woke up and the infidel, realizing that the guards were two not one, ran away and escaped. When ‘Ammār saw ‘Abbād bleeding profusely, he exclaimed, ‘Glory be to Allah! Why

did you not wake me up when the first spear hit you?' ‘Abbād answered, ‘I was reciting a chapter of the Glorious Qur’an [Sūrat al-Kahf] and found it unbefitting to cut .it short

My heart could not let me stop reciting the chapter. But when I realized that the spears were coming continuously one after another, I woke you up. I swear by Allah that if I did not fear that I would be neglecting my duties, I would not have woken you [\(up, but continued to recite the blessed chapter to my very last breath’.](#) [\(1\)](#)

Jābir, the Noble Prophet’s (S) Courier

point

Jābir was the son of ‘Abd Allāh, one of the Helpers [Ansār] of Medina. He came from the tribe of Khazraj. His pseudonyms were Abū ‘Abd Allāh and Abī ‘Abd al-Rahmān. Jābir ibn ‘Abd Allāh was one of the most renowned companions and helpers of the Noble Prophet (S). He was born in Medina sixteen years before the Migration [\(\(Hijrah\).](#) [\(2\)](#)

After the Noble Prophet (S) sent Mus‘ab ibn ‘Āmir to teach and propagate Islam to the residents of Medina, a new chapter was opened in the history of Islam which .generated great interest and inclination towards Islam

It was for this reason that the people who had converted to Islam were impatiently counting the days and waiting for the Hajj season to arrive, so that they might have the chance of seeing the Noble Prophet (S) from up close. This period of anxious waiting finally ended and the caravan from Medina started off towards

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Ibn Hishām, Al-Sīrah al-Nabawīyyah, vol. ۲, p. ۱۵۰; Tārīkh-e Payāambar-e Islām, p. – ۱
۳۷۳

Zarkulī, Al-A‘lām, vol. ۲, p. ۱۰۴ – ۲

There were seventy three new and eager Muslims among them looking forward to seeing the Noble Prophet (S) for the first time. On the 12th night of Dhū al-Hijjah, thirteen years before the Migration, the newly converted Muslims arrived at the bottom of ‘Aqabah, and after several rounds of conversations with the Noble Prophet (S), paid allegiance to Allah’s Prophet (S) and promised to defend, protect and support him under all circumstances. After this session, the Noble Prophet (S) selected and appointed twelve people to serve as his representatives and heads of the people of [Medina in his absence.](#)⁽¹⁾

Among the people who paid allegiance to the Noble Prophet (S) that night was a [thirteen year old, named Jābir.](#)⁽²⁾

Just like his father, he was one of the earliest people to become a Muslim. He took part in eighteen of the Islamic wars. He was often seen fighting close or next to the Noble Prophet (S). Jābir himself narrates that he took part in all the Islamic wars [\(except the battles of Badr and Uhud\).](#)⁽³⁾

Overflowing knowledge of Jābir

Jābir was not only a warrior and a struggler [mujāhid] but was (‘a) renowned and distinguished in the different fields of Islamic knowledge, having benefited a lot from the Household of the Noble Prophet (S), and amassed treasures of wisdom and knowledge in his heart from them. Some historians assert that Jābir has narrated and [\(recounted the largest number of hadīths \(Islamic traditions\)\).](#)⁽⁴⁾

Jābir was one of those distinguished scholars whom the people referred to for [\(scholarly opinion\).](#)⁽⁵⁾

.Ibn Sa‘d, Tabaqāt, vol. 3, p. 561 –1

.Usd al-Ghābah, vol. 1, p. 257; Al-Istī‘āb, vol. 1, p. 223; Ikhtiyār Ma‘rifah al-Rijāl, p. 43 –2

.Usd al-Ghābah, vol. 1, p. 257; Al-Isābah, vol. 1, p. 214; Al-Istī‘āb, vol. 1, p. 22 –3

.Al-Isābah, vol. ١, p. ٢١٤; A'yān al-Shī'ah, vol. ٤, p. ٤٦-٤٧
.Hayāt al-Sahābah, vol. ٣, p. ٧٨٧-٧٨٨

He used to hold sessions in the Noble Prophet's (S) Mosque and quench the thirst of
(those seeking knowledge.)

Unity and solidarity with the Noble Prophet's (S) Family

Among the Noble Prophet's (S) companions and helpers, there are some people who are especially beloved and very famous in the history of Islam. One of these people is Jābir. The reason why Jābir is a beloved figure is because he had a deep spiritual union and solidarity with the Noble Prophet's (S) Household, due to a constant association with them. He proved his love for the Ahlul Bayt (a) under extremely sensitive and difficult circumstances

It is for this very reason that Imām al-Sādiq (a) said about him, "Jābir was very loyal (and intimately attached to our Household.)"

After the Noble Prophet's (S) sad demise, Jābir always accompanied the Household of the Noble Prophet (S). During 'Alī ibn Abī Tālib's (S) wars against Mu'āwiyah, the rebel and his depraved partisans, Jābir was one of Imām 'Alī's (a) supporters, and during (the Battle of Siffin, he was one of 'Alī ibn Abī Tālib's (a) companions.)

In addition to being present in the battlefields, Jābir did not stop at anything to serve 'Alī (a). Scholars of history narrate that Jābir used to lean on a walking stick and walk in the streets of Medina to attend the discussion sessions of the Heleprs [Ansār]. In these public discussions, he used to say, "'Alī ibn Abī Tālib (a) is the best person on earth. Anyone who denies this truth has acted with partiality and has deliberately disregarded what

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.A'yān al-Shī'ah, vol. ٤, p. ٤٧; Zarkulī, Al-A'lām, vol. ٢, p. ١٤٠ –١
.Ikhtiyār Ma'rifah al-Rijāl, p. ٤٣; Tanqīh al-Maqāl, vol. ١, p. ١٩٩ –٢
.A'yān al-Shī'ah, vol. ٤, p. ٤٩; Usd al-Ghābah, vol. ١, p. ٢٥٧ –٣

is right. O group of the Ansār! Train your children to love ‘Alī (‘a) and bring them up
(according to ‘Alī’s (‘a) instructions...” (1)

Abū Zubayr says, “I asked Jābir what kind of person ‘Alī ibn Abī Tālib (‘a) was?” Jābir raised his eyebrows and said, “‘Alī ibn Abī Tālib (‘a) was the best person on the surface of the earth. When the Noble Prophet (S) was alive, we used to recognize the
(hypocrites by knowing who hated ‘Alī (‘a).” (2)

Some people asked Jābir why it was unlawful [harām] to oppose ‘Alī (‘a). He answered, “Everyone knew about the illegality of fighting against ‘Alī ibn Abī Tālib (‘a) save the infidels and unbelievers.” (3) There have been a lot of other traditions [hadīths]
(recounted from Jābir confirming this issue. (4)

Those endowed with authority [the Ulu’l–Amr] according to Jābir

A lot of people are mistaken about the meaning of Ulu’l–Amr (those endowed with authority or leadership in the Islamic community). For this reason, they believe that every head of government is one of the Ulu’l–Amr, even if he is an oppressor and tyrant. Some people have even asserted that following and obeying this kind of ruler
[is obligatory [wājib

In this way, they have strengthened obstinate and tyrannical rulers and, as a result of this, created many problems for the Muslims. The Shī‘ites believe that not every ruler is one of the Ulu’l–Amr. On the contrary, the Ulu’l–Amr are twelve people who are the rightful successors of Allah’s Prophet (S), and have been named and introduced to us
by the Noble Prophet (S) himself. Following and

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.Ikhtiyār Ma‘rifah al–Rijāl, p. ۴۴ –۱
.Mukhtasar Tārīkh Damishq, vol. ۲, p. ۴۴۷ –۲
.Mukhtasar Tārīkh Damishq, vol. ۳, p. ۱۱۲ –۳
Nūr al–Thaqalayn, vol. ۴, p. ۵۷۰; Safīnah al–Bihār, vol. ۱, p. ۱۴۱; Qāmūs al–Rijāl, vol. ۲, –۴
p. ۳۱۴; Tanqīh al–Maqāl, vol. ۱, p. ۱۹۹

obeying them has been compared and likened to following and obeying Allah and the
.(Noble Prophet (S

Jābir recounts a tradition [hadīth] from the Noble Prophet (S) which explains this issue
clearly and makes everything about the Ulu'l-Amr transparent. He says, “When this
,Qur’anic verse [āyah] was revealed

O you who believe! Obey Allah and obey the apostle and those in authority (Ulu'l-Amr)‘
(from among you’.”[\(1\)](#)

Jābir says, “I asked Allah’s Prophet, ‘We know who Allah and the Prophet (S) are and
hence we follow them, but we do not know who the Ulu'l-Amr are, whose following
Allah has mentioned in the same order or rank as following Him and obeying you?’
The Noble Prophet (S) stated, ‘The Ulu'l-Amr are my successors and are the leaders
.[Imāms] after me

The first of them is ‘Alī ibn Abī Tālib (‘a) and after him, Hasan ibn ‘Alī (‘a), and Husayn
ibn ‘Alī (‘a), ‘Alī ibn Husayn (‘a), and Muhammad ibn ‘Alī (‘a) who is famously known as
Bāqir in the Tawrāt. O Jābir! You will meet and see him with your own eyes. Pass my
.greetings [salām] to him when you meet him

After him will come Ja‘far ibn Muhammad (‘a), and after him Mūsā ibn Ja‘far (‘a) and
after him Muhammad ibn ‘Alī (‘a) and after him ‘Alī ibn Muhammad (‘a) and then Hasan
ibn ‘Alī (‘a) and after him his child whose name and pseudonym is the same as mine.

.The East and the West of the earth shall be conquered by him

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.Sūrat al-Nisā’ ۴:۵۹ –۱

He will be hidden from the eyes of men and will live in a long occultation. It is for this reason that some people with weak faith will doubt his Imamate, except those whose hearts Allah has purified and blessed with faith’.” (1)

There have been numerous hadīths recounted from Jābir regarding the names of the honorable Shī‘ite Imāms who are the real Ulu’l-Amr, and the most famous of these hadīths is the Hadīth of “Lawh”. And there are many other documents recorded (regarding this issue. (2)

Jābir did not accept Mu‘āwiyah’s gift

As has already been mentioned, Jābir was very fond of the Noble Prophet (S) and his pure Household. It was because of this love and fondness that he never ever compromised with their enemies and opponents

One day Jābir went to Syria in order to perform a duty. When he arrived there, Jābir requested to see Mu‘āwiyah. Mu‘āwiyah, who was aware about Jābir’s love and affection regarding the Noble Prophet’s (S) Household, deliberately delayed the meeting for a number of days to humiliate him

When Jābir finally met Mu‘āwiyah in the palace of Syria, he addressed Mu‘āwiyah thus, “Have you not heard Allah’s Prophet (S) say, ‘On the day of need and distress (the Day of Judgement), Allah will remove from his mercy every leader who does not give the needy and distressed people the permission to meet him so that they may present their problems to him, and Allah will drive away from his forgiveness any leader who does not alleviate the sufferings of the needy

When Mu‘āwiyah

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.Tafsīr Sāfī, vol. ۱, p. ۳۶۶; Kamāl al-Dīn wa Tamām al-Ni‘mah, vol. ۱, p. ۳۶۵ –۱
Uyūn Akhbār al-Ridā, vol. ۱, p. ۴۰; Bihār al-Anwār, vol. ۳۶, p. ۱۹۳; Kamāl al-Dīn wa
.Tamām al-Ni‘mah, vol. ۱, p. ۴۲۳

heard this, he became angry and said, ‘I heard from Allah’s Prophet (S) that after him, the people will be confronted with oppressive rulers and governments. Their duty is to
’be patient and obedient to the rulers

Jābir said, ‘You have said the truth and reminded me about the truth that I had forgotten.’ After saying this, he left the palace, mounted his horse and rode out of Syria. Mu‘āwiyah later realized his mistake. In order to make up for his folly, he sent six hundred dīnārs as a gift to Jābir which he rejected outright. He told the messenger, ‘Tell Mu‘āwiyah, ‘O son of the liver eating woman! I will never be a means for you to
(record good works for yourself’.” (1)

The Noble Prophet’s (S) courier

One of Jābir’s glories is that he was charged with and carried out the duty of conveying the Noble Prophet’s (S) greetings [salām] to Imām al-Bāqir (‘a), the fifth Shī‘ite Imām, and he delivered this message many years after the Noble Prophet’s (S)
sad demise

Imām al-Bāqir (‘a) stated, “One day I visited Jābir, who had become blind because of old age. I greeted him and offered him my salām (peace). He answered me and asked, ‘Who are you?’ I said, ‘I am Muhammad ibn ‘Alī (‘a).’ He said, ‘Come nearer my child.’ I went near him. Jābir got my hands and kissed them, then he bent down with the intention of kissing my feet but I pulled myself aside. Then, Jābir said, ‘The Noble
Prophet (S) told me to

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deliver his greetings and salām to you.’ I said, ‘May Allah’s graces and favors be upon the Noble Prophet (S). How did the Noble Prophet (S) deliver his salām and ”?greetings

Jābir said, “One day I was in the presence of the Noble Prophet (S). He said to me, ‘O Jābir! You will live long enough to meet one of my great grandchildren by the name of Muhammad ibn ‘Alī ibn al-Husayn (‘a). Allah will endow him with light and wisdom.

Whenever you meet him, convey my peace and greetings [salām] to him’.”

There are innumerable traditions [hadīths] recounted regarding this issue.

(Jābir, the first pilgrim of Imām al-Husayn (‘a

After the martyrdom of Imām al-Husayn (‘a) and his precious companions, the Islamic community was scared of the ruthlessness and cruelty of Yazīd ibn Mu‘āwiyah. But Jābir was not a person to be intimidated by the blood-sucking tyrants and their apparent power

On the contrary, Jābir made strenuous efforts to disseminate the power and might of the revolution which took place at Kerbalā, and to propagate the holy cause of Imām al-Husayn’s (‘a) sacrifice. He left the holy city of Medina and set off towards the holy land of Kerbalā with the intention of kissing the purified clay of the martyrs who got killed while trudging the straight path of monotheism, and in this way express his disgust, aversion and indignation against the oppressors. Making a pilgrimage to Kerbalā was a way of disgracing and defaming the enemies and opponents of Imām (‘a

Jābir’s way of expressing his abomination is of

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.Mufīd, Al-Irshād, p. ۲۴۵ -۱

.Ilal al-Sharā’i‘, p. ۲۲۳; Bihār al-Anwār, vol. ۴۶, p. ۲۲۵ -۲

:great importance, because

Firstly, up to that time, the people were still terrified and mortally scared of Yazīd's power. No one dared to openly go on a pilgrimage to the holy burial ground of Imām al-Husayn (‘a) in Kerbalā

Secondly, Jābir was not an ordinary person. On the contrary, he was one of the greatest companions and one of the most renowned Helpers of the Noble Prophet (S). Jābir was highly respected by the people in the Islamic community for his bravery in the face of dire consequences from the Yazīdīs

Therefore, when Jābir left the city of Medina and set off on pilgrimage towards Kerbalā to visit Imām al-Husayn (‘a), he delivered a very deadly blow against the government of Yazīd ibn Mu‘āwiyah

Jābir reached Kerbalā on the ۲۰th of Safar in ۶۸ AH with ‘Atiyyah, the son of Sa‘d Kūfī. ‘Atiyyah was one of the Tābi‘īn [\(۱\)](#) and one of the the greatest transmitters of Shī‘ite traditions [hadīths]. He is considered a highly esteemed scholar of hadīth. He arrived for pilgrimage at the Holy Shrine of Imām al-Husayn (‘a) on the fortieth day after the martyrdom of Husayn ibn ‘Alī (‘a). Coincidentally, the caravan of the Ahlul Bayt (‘a), which had been taken into captivity by the shameless tyrants, was returning from Syria and arrived at Kerbalā on the same day that Jābir and ‘Atiyyah arrived. The captives, together with Jābir and the tribes living in the vicinity of Kerbalā, started mourning and wailing for Imām al-Husayn (‘a

Jābir's pilgrimage was not an

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The Tābi‘īn are the generation that came after the Noble Prophet (S). They did not meet or see the Noble Prophet (S) but saw and met his companions [sahābah]. [trans

ordinary pilgrimage at all. On the contrary, it was a heroic movement accompanied by tears and pain by means of which he taught future generations the great lesson of [love for the Ahlul Bayt (‘a) and the high position of Divine Guardianship [wilāyat

Atih says, “We set off for the pilgrimage of Imām al-Husayn’s (‘a) holy grave with Jābir ibn ‘Abd Allāh. When we came close to the holy land of Kerbalā, Jābir performed the ritual ablution [ghusl] in the Euphrates River and wore clean clothes. He opened a bottle of perfume and applied an amount of the perfume in it on his body and thus made himself smell pleasant. After that, whatever step he made towards Kerbalā was .accompanied by remembrance and supplication of Allah on his tongue

When we arrived close to the holy place, Jābir said, ‘O ‘Atiyah! Take my hand and help me touch the holy ground.’ I took his hand and helped him touch the holy tomb of Imām al-Husayn (‘a). Because of the high intensity of his sorrow and pain, Jābir passed out and fell on the holy tomb. I poured some water on his face and head and .he regained consciousness

He shouted out three times, ‘O al-Husayn (‘a)! O al-Husayn (‘a)! O al-Husayn (‘a)! What kind of a friend are you; a friend who does not respond to the calls of your friend?’ Then, Jābir answered his own question, ‘O al-Husayn! How can you respond ,when they cut the veins of your neck

shed your innocent blood, and beheaded you? I bear witness that you are the grandchild of the best of Allah's Prophets (‘a); the son of the Commander of the Faithful; born with piety from the generation of guidance; and the fifth member of the People of the Kisā’; the child of ‘Alī (‘a), the leader of Allah's great men and Fātimah (‘a), the leader of the women both in this world and in the hereafter

How can it not be so, when you ate food from the Noble Prophet's (S) hands; you were nurtured in the laps of the pious; you were fed on the milk that was full of the light of Islam. Whether alive or dead, you have been and will continue to be pure. The hearts of the believers have been hurt and tormented because of being separated from you, but you will live on for all eternity! May Allah's peace and blessings be upon you! I bear witness that you took the path of your brother Yahyā ibn Zakariyā (John the Baptist) and attained martyrdom just like him

Thereafter, Jābir turned his face towards the whole cemetery of the martyrs of Kerbalā and said, ‘Peace be upon you! O pure souls that are lying dead in the presence of al-Husayn (‘a) and resting in his courtyard. I bear witness that you performed the prayers, paid the zakāt (Islamic tax for the poor), enjoined the right and forbade the wrong, fought against those deprived of faith, worshipped Allah until

finally, you willingly embraced martyrdom. I swear by Allah, He who raised
'Muhammad to the prophetic mission, that we, too, are associates in your reward

Atiyyah says, 'I asked Jābir, 'How are we their associates in the reward given to them'
when we did not trudge the path of martyrdom and did not strike with the sword
against the enemies of Allah? How can we share in the reward that will be given to
them because their heads got separated from their bodies while fighting in the way of
Allah, as a result of which their children became orphans and their women (wives)
'?'became widows

Jābir answered me, 'O 'Atiyyah! I heard the Holy Prophet (S) repeatedly state,
'Anyone who loves a group of people will be raised together with that group on the
Day of Resurrection and will be gathered together with the people that he loved in the
same place. Everyone who loves the conduct of a group of people will be associated
with that group on the Day of Recompense. I swear by Allah, who raised Muhammad
(S) to the prophetic mission, that my intentions and my beliefs are the same as the
'.'intentions and beliefs of al-Husayn ('a) and his companions

Atiyyah says, 'At this moment, a shadow of a caravan was seen coming from Syria. I'
told Jābir, 'I see a shadow of a caravan coming from Syria.' Jābir said, 'Go and get
some news from the people of this approaching caravan. If they are the people of

Umar ibn Sa‘d, return quickly and inform me‘

Atiyah went and did not take long before he returned with uncontrollable amazement ‘O Jābir! Arise and hurry up to welcome the honorable Household of Allah’s Prophet! That is Zayn al-‘Ābidīn (‘a) coming along with the women of the Prophet’s (S) Household

With his head and feet bare, Jābir arose and hurried towards the approaching caravan. When he came close to Imām ‘Alī ibn al-Husayn (‘a), the Imām asked him, ‘Are you Jābir?’ He answered, ‘Yes I am!’ Imām ‘Alī ibn al-Husayn (‘a) stated, ‘O Jābir! It was at this place that they killed our men, beheaded our babies, took our women (into captivity, and burnt our camping tents’”⁽¹⁾

The setting of a bright shining star

Yes, Jābir was the last man living from amongst those who had paid allegiance to the Noble Prophet (S) at ‘Aqabah.⁽²⁾ He died when he was over ninety years of age in 78 AH after long years of indomitable struggle and jihād in the way of Allah. He was (buried in Medina to rest in peace.⁽³⁾

Ja‘far Tayyār, the Youth of Eloquence

point

Ja‘far, the son of Abū Tālib was one the Noble Prophet’s (S) loyal Companions and faithful Helpers. Ja‘far ibn Abī Tālib (‘a) was also a highly esteemed brother of ‘Alī ibn Abī Tālib (‘a). He was ten years older than Imām ‘Alī (‘a). Ja‘far Tayyār was one of the earliest people to respond affirmatively to the divine call of the Noble Prophet (S) and convert to Islam. It was for this reason that the Noble Prophet stated, “O

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.A‘yān al-Shī‘ah, vol. 4, p. 47 – 1

.Usd al-Ghābah, vol. 1, p. 257 – 2

.Zarkulī, Al-A‘lām, vol. 2, p. 104; Tūsī, Al-Rijāl, p. 12 – 3

﴿Ja‘far! You are similar to me with respect to natural disposition and moral qualities.﴾﴾

When the first group of the Muslim emigrants [muhājirīn] went to Ethiopia [Habashah] in the month of Rajab, in the fifth year of the prophetic mission, their leader was ‘Uthmān ibn Maz‘ūn. But the leader of the second group of emigrants that went to Ethiopia was Ja‘far Tayyār, a youth of twenty five. His young wife called “Asmā’ bint ‘Umays”, too, emigrated with him

Notwithstanding that there were a lot of highly respected people among the emigrants and other worthy, capable youths among them, no one got more attention and favors than J‘afar from the Noble Prophet (S). When the emigrants arrived in Habashah (present Ethiopia), Ja‘far was elected to be the spokesman for the emigrants. He performed his duties, as a spokesman, with excellence. We will now :recount what has been recorded in history concerning this

After the polytheists of Mecca became aware of the emigration of the Muslims from Mecca to Ethiopia, they sent a mission under the leadership of ‘Amru ibn ‘Ās, an idol-worshipping youth, who was very eloquent in speech to the court of Negus, the King of Ethiopia, with lots of presents. They requested Negus, the King of Ethiopia, to .return the Muslims back to Mecca so that they may face their punishment

Before meeting the King at his court, the idol-worshippers from Mecca distributed a lot of presents and gifts to the courtiers in order to attract their attention and buy their support. The

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courtiers promised to cooperate with the polytheists of Mecca in the best possible manner, and arranged a meeting of the polytheists and the King in his court

When the representatives of the infidels of the Quraysh met the King at his court, they fell on their knees and addressed the King of Ethiopia, “O King! A group of ignorant youths has emigrated from Mecca to your country. They have renounced the beliefs and religion of their forefathers and do not recognize the right of Christianity either; on the contrary, they have invented a new religion which neither you nor we have ever heard about

Their fathers, uncles, families and households have sent us as representatives so that we may persuade you to entrust these Muslims to us. When you have entrusted these Muslims to us, we will return them to their country because their near ones are duty bound to watch over them and control their activities. The Muslims themselves know very well what kind of disgrace and discredit they have caused their families

The King got very offended and annoyed by the words of ‘Amru ibn ‘Ās and angrily said, “I swear by Allah that I will not be moved by your words and will not surrender the Muslims to you; on the contrary, I will call the Muslims so that they may explain for themselves why they sought asylum in my country and preferred my protection to the protection of other kings. I will ask the Muslims themselves to

tell me the reality of the matter. I will not surrender and hand them over to you if what they say is logical and contrary to your words. On the contrary, they will find an increase in my favors and attention!" It was in this way that Negus, the King of Ethiopia, summoned the Muslims so that they may inform him more about their beliefs and religion

The Muslims held a meeting and consulted one another about what they ought to do. They decided to explain the reality of Islam and the laws and orders of the Noble Prophet (S) even though the result would not be in their favor. With this intention, they entered the court of Negus, the King of Ethiopia

The meeting room was well decorated. The high priests of Ethiopia sat around the King with bibles open in front of them. After the emigrants had occupied the place that had been reserved for them, the King faced them and asked, "What religion is this that you follow and adhere to; a religion which is neither that of your fellow tribesmen nor that of mine, nor that of any other people on earth

Ja'far ibn Abī Tālib (a), who was a very eloquent youth, stood up to represent the emigrants. He said, "O King! We were once an ignorant and idol-worshipping people; we used to eat the flesh of dead animals, to commit ugly sins and shameful deeds, to withhold our help from our near ones and behave badly

with our neighbors, and the strong among us used to oppress the weak and
.downtrodden

Indeed, we continued to live like this until Allah raised a prophet from among
ourselves; a person whose parentage and genealogy we know, a trustworthy man,
whose chastity is confirmed and acknowledged by all of us. This Noble Prophet (S)
.invited us to the worship of One God

He ordered us to stop worshiping stone idols and that which our ancestors used to
worship, and ordered us to tell the truth, be trustworthy, observe the bonds of
relationship, be kind and good to our neighbors. He prevented us from performing
unlawful [harām] acts, committing obscene acts, making illogical remarks or
unreasonable demands, bullying, devouring the property of the orphans or adding it
.as an addition to our own property and falsely accusing women of faith

He also ordered us to worship One God and not to associate anyone or anything with
Him, to enjoin and perform the prayers, to give zakāt (Islamic tax for the poor and the
.needy), and to fast

We confirmed and acknowledged his prophetic mission and accepted what was
revealed to him from Allah in the form of revelation. Therefore, we the Muslims
worship One God and do not recognize anyone or anything to be His equal. We
consider as unlawful [harām] whatever He has ordered to be [harām] and consider as
.lawful [halāl] whatever He has ordered to be halāl

But our tribes opposed Allah's Prophet (S) and tortured us brutally for following his

divine guidance. When we faced harsh treatment, severity, compulsion, coercion, and oppression, and realized that they were becoming a hindrance to our practicing our religious duties, we migrated to your country. We preferred you to all the other kings of the world and sought asylum in your justice. We hope that in the vicinity of your
”justice and fairness, no one will be permitted to commit any sort of injustice

After this brilliant discourse, Ja‘far did not say anything anymore. Negus, the King of Ethiopia, asked, “Do you know anything or have you memorized anything concerning
”?that which was inspired and revealed to the former prophets

Ja‘far answered, “Yes.” Negus said, “Recite it.” Ja‘far, who knew that the King and his associates were devout Christians and were loyal to their religion, and that they believed in ‘Īsā ibn Maryam (Jesus the Christ), recited the opening verses of Sūrat Maryam of the Glorious Qur’an in an extremely touching manner. When he started reciting the verses which recount the birth of Jesus Christ, (and recited the story of Jesus’ birth according to the account and description given in the glorious Qur’an, Negus, the King of Ethiopia, could not control the tears which ran down his cheeks. The King’s associates, who were all bishops, episcopates and high priests, also cried
.so much that all the bibles in front of them became wet with tears

Then, Negus, the just King of Ethiopia, said, “There is no doubt that these words and
that which was revealed to Jesus

Christ come from the same source. Do not worry and do not lose your peace or tranquility, I swear by Allah that I will not surrender you to these two people at all. Then, he addressed the representatives of the Quraysh and said, ‘Return to where you have come from; under no circumstances will I surrender the Muslims to you

Then, he told his associates, “Return all the presents and gifts that these two people have distributed among you because we do not need their gifts at all. Allah did not receive bribes to offer me the sultanate; therefore, I too will not receive any bribes in Allah’s way.” It was in this way that the representatives of the Quraysh faced humiliation and returned, defeated, to Mecca. They returned the gifts (bribes) that they had brought from the Quraysh.

Ja‘far ibn Abī Tālib (‘a) and the other Muslims stayed in Habashah (Ethiopia) up to 6 AH and returned to Medina after twelve years of residing in Africa. When they arrived in Medina, the Noble Prophet (S) had just returned victoriously from the Battle of Khaybar

When he heard that Ja‘far had returned from Ethiopia, Allah’s Prophet (S) went to see him and welcome him back. When he met Ja‘far, the Noble Prophet (S) embraced him and kissed him on the forehead. The Noble Prophet (S) was doing this while tears of joy were flowing down his cheeks. Then he said, “I do not know for what I should be happier; the return

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Ibn Hishām, Al-Sīrah al-Nabawiyyah, vol. 1, p. 223; Tārīkh-e Payāambar-e Islām, p. p. –1 129; Ibn Sa‘d, Tabaqāt, vol. 1, p. 203; Ibn Athīr, Al-Kāmil, vol. 2, p. 51; Amtā‘ al-Asmā‘, vol. 1, p. 20; Usd al-Ghābah, vol. 3, p. 376; Tārīkh-e Tabarī, vol. 2, p. 69; Bihār al-Anwār, vol. 18, p. 422; A‘lām al-Warā, p. 53; Tārīkh-e Ya‘qūbī, vol. 2, p. 385

The end of Ja‘far ibn Abī Tālib

One year after returning to Medina, Ja‘far ibn Abī Tālib was appointed as commander of an army that was dispatched for Jordan. Ja‘far Tayyār was entrusted with an army of three thousand soldiers and was sent to fight the Romans

Allah’s Prophet (S) escorted the soldiers and bade them farewell before returning to Medina. While bidding them farewell, he said, “In the event that Ja‘far gets martyred, the next commander should be Zayd ibn Hārithah, and after him the next commander should be ‘Abd Allāh ibn Rawāhah. In case he too should get martyred, the Muslims should choose whomever they wish to be their commander

The Muslim soldiers encountered the Romans at a place called “Mu’tah” in Jordan. A tiny army of three thousand Muslim soldiers was confronted by a huge army of one hundred thousand Roman soldiers. Ja‘far Tayyār displayed a lot of courage and devotion in this war until he finally attained martyrdom. All the commanders of the Muslim army attained martyrdom one after another until Khālīd ibn Walīd freed the Muslims from the siege (or blockade) of their infidel enemies and they returned to Medina

When news was brought to the Noble Prophet (S) that Ja‘far had been martyred, first he cried and then said, “We ought to cry for the likes of Ja‘far, Allah has replaced his two hands, that were cut during the war, with two wings so that he may fly with the angels in heaven

That is why he has

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been called Ja‘far Tayyār (۱), meaning ‘Ja‘far who flies’. Ja‘far attained martyrdom at the age of thirty three. He was buried in Jordan in the same place where he had [\(attained his martyrdom.\)](#)(۲)

Ja‘far was one of those people who, even before the advent of Islam, enjoyed a good reputation among the people. During the ascent of Islam, he became one of the most outstanding faces in the Muslim World because of the purity of his natural disposition and abundant mental alertness

Imām al-Sādiq (‘a) stated, “Allah revealed to His Prophet (S) four qualities of Ja‘far that He had accepted.” The Noble Prophet (S) asked Ja‘far what those four qualities were. Ja‘far answered, “O Prophet of Allah! If Allah had not revealed my qualities, I would not have told you. The four qualities are: I have never consumed alcohol, because I have always known that taking alcohol would reduce my intellect; I have never lied, because lying reduces the manliness and humanity of man. I have never committed adultery or fornication, owing to the fact that I always knew that if I committed adultery or fornication with another woman, someone else will commit adultery or fornication with my wife. I have never worshipped an idol, in view of the [\(fact that I knew that the benefit and harm of idol-worshipping cannot be trusted.\)](#)(۳)

The Youth who Achieved Certainty

Ishāq ibn ‘Ammār says, “One morning, Allah’s Prophet (S) had finished praying, along with a number of his companions, when he turned around and looked at a

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[.Tayyār is an Arabic word that means flying. [trans –۱ Zarkulī, Al-A‘lām, vol. ۲, p. ۱۲۵; Al-Isābah, vol. ۱, p. ۲۳۷; Sifat al-Safwah, vol. ۱, p. ۲۰۵; –۲ Maqātil al-Tālibiyyīn, p. ۳; Hilyah al-Awliyā’, vol. ۱, p. ۱۱۴; Ibn Sa‘d, Tabaqāt, vol. ۴, p. ۲۲; Mu‘jam al-Buldān, the word Mu’tah; A‘lām al-Warā, p. ۶۴; Ibn Hishām, Al-Sīrah al-Nabawiyah, vol. ۴, p. ۲۲; Sīrah al-Nabī, vol. ۳, p. ۴۳۴; Amtā‘ al-Asmā‘, vol. ۱, p. ۲۴۶ .Sadūq, Al-Amālī, p. ۷۴ –۳

youth who was dosing in the Mosque with his head bent on his chest as though he was
.in deep thought

The Noble Prophet (S) addressed him, ‘O young man! How did you sleep last night and how did you wake up this morning?’ The youth answered, ‘I stayed awake all night
,and saw it turn into morning while I was in a state of certainty

The Noble Prophet (S) was amazed by the youth’s answer because it was full of deep meaning. He enquired, ‘There is a sign for every certainty. What is the sign of your certainty?’ The youth answered, ‘O Prophet of Allah, It is because of this certainty that I have become sorrowful and my nights have become sleepless. It is as a result of this certainty that I bear hunger and thirst with fortitude during the heat of the day as I fast, and my soul has become detached from the world and all that is in it. It seems as if I can see the Throne of Allah and the Day of Resurrection with all the
.people raised to receive their reward and punishment, I being one of them

I see the dwellers of paradise reclining therein, and enjoying the blessings therein,
.and courteously conversing with each other, reclining on soft cushions

I see the dwellers of hell being tortured therein, and hear their loud screams. And, I
,hear the clamor of the fire of hell ringing in my ears

,Allah’s Prophet (S) turned and addressed his companions

This youth is one of Allah’s slaves. Allah has enlightened his heart with the light of faith.’ Then, he told the youth, ‘Continue to believe what you now believe.’ The youth said, ‘Make a prayer for me so that I may get martyred while beside you.’ The Noble Prophet (S) made the supplication for him. Soon after this incident he participated in one of the wars. After nine Muslim soldiers, he was the tenth to get martyred

While explaining this tradition [hadīth], the late ‘Allāmah Majlisī writes, “There are dark and opaque curtains in the inner souls of people. These dark and opaque curtains do not allow the light of reality and truth to shine therein. When they abstain from idle or nonsensical talk, excessive sleep, food and water, and practice continuous self-control, these curtains get ripped apart and the light of truth appears in them.”⁽¹⁾

The Youths of Medina and the Idol of ‘Amru ibn Jumūh

Ibn Hishām writes, “The people who paid allegiance to the Noble Prophet (S) at ‘Aqabah were mainly youths. Most of the elderly people of the tribes of Arabia continued to worship idols. There was a man among the elderly people of the tribe of Banī Salmah named “‘Amru ibn Jumūh” who, like everyone else, had bought an idol for himself. The name of his idol was “Manāt

He had placed this idol in a special place inside his house. One of the youths who had newly converted to Islam was “Ma‘ādh”, the son of ‘Amru ibn Jumūh. Ma‘ādh had just returned from Mecca and

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.Usūl al-Kāfī, vol. ۳, p. ۹۲; Bihār al-Anwār, vol. ۷۰, p. ۱۵۹, hadīth ۱۷-۱

paid his allegiance to the Noble Prophet (S). He conspired with the other youths (his friends) from the tribe of Banī Salmah to dislodge ‘Amru ibn Jumūh’s idol and throw it
.in a pile of rubbish

They were successful in their courageous act, and they managed to throw Manāt (the idol) into a pile of rubbish. Every morning, ‘Amru ibn Jumūh would set out searching and looking for his lost idol. Upon finding it, he would wash it and place it in its usual special place. He used to say, ‘I swear by Allah that if I ever find out who is showing
,this disrespect to my idol, I will punish him severely

When he noticed that this action was continuing nonstop on a daily basis, he got a sword and placed it on the idol’s neck and said, ‘I do not know who comes and acts in this disrespectful and insolent manner with you. I, therefore, hang this sword around
,your neck so that you may defend yourself with it, if there is any power in you

That night, the youths of Banī Salmah came to carry out their daily duty. They carried the idol Manāt together with the sword that was hung in his neck. When they reached the usual pile of rubbish where they had always dropped him, they removed the sword that was hung around his neck and instead, placed a clay puppy dog in its place.

The puppy dog was placed in the same way that the

sword had been hung. Finally, they dropped the idol in the rubbish pit as done on the
.previous days

Amru ibn Jumūh went looking for his idol in the rubbish pit. He was taken aback by what he saw and sank down in deep thought. Some of the youths from the tribe of Banī Salmah pretended to loiter around walked lazily by. Their actual intention was to see how ‘Amru ibn Jumūh would react upon finding his idol in its humiliating condition, and whether it was going to wake ‘Amru ibn Jumūh from his deep sleep of ignorance
.and make him accept the truth

When ‘Amru ibn Jumūh saw the state in which the idol had been in the pile of rubbish, he was extremely disappointed. He came near it and tried to make it move wondering how it could help him when it couldn’t help itself. The youth of Banī Salmah
.approached him after some time and invited him to accept the divine truth

The words of the youth had such a deep effect on him that, finally, he converted to Islam. Afterwards, he composed and recited poems reproaching and castigating the idol-worshippers and thanking Allah for the great gift of Islam. He remained a Muslim up to the end of his life and attained martyrdom in the Battle of Uhud and was buried
(right there in that holy place.”[\(1\)](#)

Hanzalah Ibn Ubayy ‘Āmir

Hanzalah was a youth, with a determination of steel, who changed his bridal chamber
.into the lap of martyrdom

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Ibn Hishām, Al-Sīrah al-Nabawīyah, vol. ۱, p. ۲۴۵; Zendegānī-ye Hadrat-e – ۱
.Muhammad (The Life of Prophet Muhammad), vol. ۱, p. ۲۴۲

He was considered one of the Helpers [Ansār] of Medina, even though his father, Abū ‘Āmir, was one of Islam’s most hostile enemies and remained an infidel [kāfar] up to .the end of his life

Hanzalah married Jamīlah, the daughter ‘Abd Allāh ibn Ubayy, one of the leaders of the hypocrites of Medina. Hanzalah’s wedding night coincided with the day when the Muslims were busy preparing for the Battle of Uhud. For this reason, Hanzalah went to see the Noble Prophet (S) and seek his advice whether to go to the battle front or marry that night? The Noble Prophet (S) advised and permitted Hanzalah to stay in .Medina and marry that night

Therefore, Hanzalah stayed in Medina that night and married. The following day, because of the faith and love that he had for the holy jihād, his supreme and great leader, the Noble Prophet (S), Hanzalah left Medina and set out towards Uhud in the .early hours of the morning

When Hanzalah was setting out towards Uhud, his wife, Jamīlah bint Ubayy, came forward and tried to prevent him from leaving. When he refused, she held him by the hand and took him to four witnesses, and said to Hanzalah, “Testify in the presence of .these people that you married me last night.” Hanzalah testified and left for Uhud

When Hanzalah had left for the battlefield, the witnesses asked his wife, “Why did you do this?” She answered, “Last night in my dreams I saw the sky opening and Hanzalah

entering the heavens. After he had entered, the gates of heaven closed. I understood and deduced from this dream that Hanzalah was going to get martyred at Uhud. Therefore, I wanted you to stand witness to the fact that he married me last night, so
”that I may not be the object of slander or exposed to false accusation

The fruit of this marriage was a son named ‘Abd Allāh ibn Hanzalah, who later led an uprising in Medina after the martyrdom of Imām al-Husayn (‘a) on 10th Dhū al-Hijjah in 61 AH. He mobilized the people of Medina against Yazīd and finally after three days of fighting and resilient resistance, he got martyred, together with his companions, in
.”an event that is well known in the history of Islam as the Event of “Harrah

We have narrated this event in detail in a different book called “The Effects of the Revolution of ‘Āshūrā”. Those interested in reading more about this event can refer to
.this book

When Hanzalah set out towards the battlefield, he was worried about how and where to find water in order to perform his ritual ablution [ghusl]. Hanzalah was also sad because of his father, who was one of the most obstinate enemies of Islam and one
.of the hostile foes of the Noble Prophet (S) of Allah

Hanzalah ibn Āmir displayed a lot of courage and bravery on the battlefield. He drove deep into the enemy ground and managed to find Abū Sufyān. He tracked and
followed Abū

Sufyān's horse. Hanzalah ibn Āmir was very close to killing him when Abū Sufyān called out to the polytheists to come to his help and save him from perdition. The polytheists responded to his call and hurried up to save their master

One of the infidels by the name of Shaddād ibn Aws intercepted Hanzalah and confronted him. Abū Sufyān found the chance to throw a spear at Hanzalah from behind. The spear struck Hanzalah in the back. He turned with the intention of going forward to kill Abū Sufyān, but the spear had already taken its toll and done its job. Hanzalah fell on the ground and joined the other honorable martyrs of this war such as Hamzah, the Noble Prophet's (S) uncle, 'Abd Allāh ibn Hazām and the others

When the war of Uhud came to an end, the Noble Prophet (S) stated in very beautiful sentences, "I saw the angels washing Hanzalah and performing the ritual ablution [ghusl] on him in clean and pure water

It was after this statement that Hanzalah, the prolific youth of Islam, acquired the title, "Hanzalah Ghasīl al-Malā'ikah" (Hanzalah the one who was washed by the angels).

This prolific youth from the household of Abū Āmir Rāhib, preferred fighting in the way of Allah to remaining next to his wife. He freed himself from the momentary pleasures of this world and even though he did not find water for the ritual ablution [ghusl], it is a cause of great pride for him that the angels

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Bihār al-Anwār, vol. ۲۰, p. ۵۵; Al-Isābah, vol. ۱, p. ۳۶۰; Usd al-Ghābah, vol. ۳, p. ۱۴۷; – ۱ Ibn Hishām, Al-Sīrah al-Nabawīyah [Trans.], vol. ۲, p. ۱۰۱; Tārīkh-e Payāmbār-e Islām, p. ۳۲۸

performed the ritual ablution [ghusl] on him with the pure and eternal water of
.paradise

Thawbān, the Youth that Loved the Noble Prophet (S) Very Much

Thawbān was the son of Yajdud. He originated from the family of “Sarāt”, a tribe which had settled between Mecca and Yemen. His pseudonym (nickname) was Abū ‘Abd Allāh. The Noble Prophet (S) had bought him and then set him free for the sake and good pleasure of Allah, the Almighty. He, however, preferred to stay with the
.Noble Prophet (S) and was in his service up to the end of his life

He had always been overwhelmed by the Noble Prophet’s (S) character and personality. One day, when he came to see the Noble Prophet (S), his whole demeanor had changed. He looked extremely thin, pale and sorrowful. The Noble
.Prophet (S), considering his condition, asked him how he was feeling

Thawbān replied, “I have no pain whatsoever, but I am terrified of the Day of Resurrection whenever I get separated from you. I fear that on that fateful day, I will get separated from you and not see you again. Even if I happen to be one of those people who enter paradise, your level and position in heaven will still be higher than mine, considering the positions of some prophets are higher than the positions of
”.other prophets

At this very moment, the Archangel Gabriel (Jibrā’īl) descended from heaven and
,revealed this Quranic verse

And whoever obeys Allah and the Apostle, these are with those upon whom Allah has“
bestowed favors from among

the prophets and the truthful and the martyrs and the good, and a goodly company
(are they.” (1)

Then, the Noble Prophet (S) addressed Thawbān, “I swear by Allah, He, in whose hands my life rests, that no one will enjoy safety on the Day of Resurrection, unless he loves me more than himself, his father, his mother, his wife, his children and more
”.than all the people

Alī ibn Abī Tālib (‘a) always used to state, “I love the Noble Prophet more than I love wealth, my children, my father and my mother. I love him (S) more than sweet cold
(water is loved by one who is thirsty in the hot desert.” (2)

The reason why we all ought to love the Noble Prophet (S) more than anyone or anything is that he freed us from ignorance and useless idol-worship and was the
.best creation of Allah in all respects

Abd Allāh ibn ‘Abd Allāh Ubayy, the Prolific Youth’

The War of “Banī Mustalaq” took place in the month of Sha‘bān in 9 AH. The Noble Prophet (S) went to the battlefield with his companions to defend Islam. ‘Abd Allāh ibn Ubayy, who was one of the leading hypocrites of Medina, had come together with his adherents as volunteers in the Muslim army because they were covetous of the booty
.and spoils of war

As a result of the differences between two people, “Jahjāh”, a Muhājir, and “Nisān ibn Wabar”, an Ansār, an internal conflict was about to erupt in Medina. These two people
had quarreled over drawing water from

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.Sūrat al-Nisā’ ۴:۶۹ –۱

Al-Istī‘āb, vol. ۱, p. ۲۰۹; Hilyah al-Awliyā’, vol. ۱, p. ۱۸۰; Al-Isābah, vol. ۱, p. ۲۱۲; – ۲
Majma‘ al-Bayān, vol. ۱, p. ۲۵۸; Zarkulī, Al-A‘lām, vol. ۲, p. ۱۰۲; Tārīkh-e Payāambar-e
.Islām, p. ۲۰۱

a nearby well. ‘Abd Allāh ibn Ubayy got very angry and addressed the Ansār, “Do these people (the migrants from Mecca) really have the courage to fight us? They have driven us from our homes and behave with pomposity in our land. I swear by Allah, that when I return to Medina, those who are loved and respected (he meant the Jews and the hypocrites of Medina) will drive out those who are abject and contemptible (he meant the Noble Prophet (S) and the Muslims

Zayd ibn Arqam rose up and went to inform the Noble Prophet (S) about the plan of the hypocrites. Some of the Noble Prophet’s (S) companions [sahābah] suggested killing ‘Abd Allāh, but Allah’s Prophet (S) rejected this suggestion. Instead, he commanded that an army should march to the area of confrontation to handle the situation

When ‘Abd Allāh heard the news that an army was marching towards them in order to handle the volatile situation, he forgot his tall claims and hurriedly rushed to meet the Noble Prophet (S) in order to ask for forgiveness. It was after this incident that the sūrat (Chapter) called Munāfiqīn (the Hypocrites) was revealed. This sūrat was meant for ‘Abd Allāh

On the other hand, ‘Abd Allāh ibn Ubayy had a son by the name of ‘Abd Allāh, whose previous name had been Habbāb. When he heard about his father’s words and plans, he went to see the Noble Prophet (S) and said, “I have heard that you intend to kill

my father because of his hypocrisy. If that is true, entrust the duty of killing him to me.

.I myself will make sure that I have brought his head for you

I swear by Allah that everyone in the tribe of Banī Khazraj knows that no one loves their father more than I do, but I fear that you may entrust the duty of killing him to someone else. If you do so, I may not be able to bear seeing my father's killer alive! The feeling of vengeance may compel me to take vengeance on my father's killer
".and, as a result, I may be condemned to the hell fire because of killing a Muslim

The Noble Prophet (S) stated, "No. We do not intend to kill your father. We will always
".behave with friendliness and amicability towards your father

As a result of this, 'Abd Allāh ibn Ubayy was reproached and castigated by his own
(tribe. 'Abd Allāh ibn Ubayy died in 9 AH. (1

Abd Allāh ibn Mas'ūd, the Forerunner and Propagator of the Glorious Qur'an'

Abd Allāh ibn Mas'ūd belonged to the tribe of Hudhayl of Mecca and was the sixth person to convert to Islam. He migrated twice in his life; first from Mecca to Ethiopia, and, in the thirteenth year of the prophetic mission, from Mecca to Medina. He took part in all the confrontations, wars and battles with the other Muslims and the Noble
(Prophet (S

Ibn Mas'ūd was one of those people who had been promised paradise in the afterlife.

He had memorized the whole of

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Bihār al-Anwār, vol. ۲۰, p. ۲۸۸; Tafsīr-e Qummī, p. ۶۸۰; Ibn Hishām, Al-Sīrah al-Nabawīyah, vol. ۲, p. ۲۹۳; Tārīkh-e Payāmbār-e Islām, p. ۴۳۷; Al-Tanbīh wa al-Ashrāf, p. ۲۱۵; Ibn Sa'd, Tabaqāt, vol. ۲, p. ۶۳; Zarkulī, Al-A'lām, vol. ۴, p. ۶۵; Tārīkh al-Khamīs, vol. ۲, p. ۱۴۰; Amtā' al-Asmā', vol. ۱, p. ۹۹; Al-Muhabbar, p. ۲۳۳; Jamharah al-Ansāb al-'Arab, p. ۲۳۵

the Glorious Qur'an during the lifetime of the Noble Prophet (S). After the death of Allah's Prophet (S), people used to refer to him in order to learn the correct and proper way of reciting the Glorious Qur'an

His occupation was teaching the Qur'anic sciences, propagating the Noble Prophet's (S) way of life and sayings [hadīths], educating the ignorant, informing those who lacked knowledge, making the hearts of men firm and steadfast and strengthening the foundations of faith and religion. He was one of the twelve people who did not recognize the caliphate of Abū Bakr and declared his leadership illegal according to Islamic tenets

It is for this reason that he used to gather people in the Prophet's (S) Mosque and tell them about the usurpation of the caliphate by the enemies of the Ahlul Bayt ('a). His constant protest against the illegal usurpation of the caliphate led to manifold hardships and physical injury which eventually caused his death. In his will to 'Ammār Yāsir, he stated that 'Uthmān (the Third Caliph) must not participate in his funeral rites or mourning ceremonies

While still young, he learnt about the Noble Prophet's (S) divine call to Islam and the revelation of the Holy Qur'an upon Muhammad (S) from Allah. Eager to know, he went to see the Noble Prophet (S) and said, "O Prophet of Allah! Teach me some of the revelation that is inspired to you

When 'Abd Allāh ibn Mas'ūd met the Noble Prophet (S) of Allah, he had

just attained the age of puberty and hence the performance of religious obligations had become incumbent upon him. The Noble Prophet (S) placed his hand on Ibn Mas‘ūd’s head and stated, “You are the son of Ibn Mas‘ūd used to recall, ‘From then on, I learnt and memorized seventy chapters of the Glorious Qur’an directly from the Noble Prophet (S). I learnt these seventy chapters so well that no one, not even the ill-
”wishers and fault-finders, could criticise my recitation of the Glorious Qur’an

Abd Allāh ibn Mas‘ūd was the first Muslim who daringly recited the Glorious Qur’an aloud in the midst of the polytheists of Mecca. One day a group of new Muslim converts gathered together and said, “Up to now the polytheists of Mecca have not heard anyone of us recite the Glorious Qur’an. Who among us will volunteer to carry
”out this duty

Abd Allāh ibn Mas‘ūd, a lover of divine revelation, enthusiastically said, “I volunteer.”
The other youths present said, “No. Not you. The one who volunteers to carry out this dangerous duty should have relatives in Mecca so that if the polytheists intend to harm him, his kith and kin will protect him from the fury of the infidels. But you, ‘Abd Allāh, do not have any family members in Mecca. Therefore, this duty is too
”.dangerous to be entrusted to you

Abd Allāh ibn Mas‘ūd insisted, “Let me carry out this task and do not fear for me because Allah is my supporter and protector.” Early

next morning, Ibn Mas‘ūd went and stood where the Prophet Abraham [Ibrāhīm] (S) stood and prayed after making the Ka‘bah. As soon as the elders of Quraysh gathered together around the Ka‘bah after sunrise, ‘Abd Allāh ibn Mas‘ūd started reciting the Noble Qur’an loudly

He had memorized just a few verses of the Sūrat al-Rahmān, which he courageously recited among the polytheists for the first time, and made them hear the word of Allah with their own ears. The polytheists noticed him, and were curious to know who he was and what he was reciting. Some of them said, “He is reciting a (small) part of what Muhammad (S) has brought

When the polytheists realized that Ibn Mas‘ūd was not a well-connected youth, but had gathered courage and dared to recite the Glorious Qur’an in their midst, they surrounded him to intimidate him, but failed to do so. Unperturbed, he continued to recite the Holy Qur’an

The idol-worshippers felt belittled by his unconcern and started manhandling him. ‘Abd Allāh ibn Mas‘ūd resisted them with astounding resilience. After a while, he freed himself from their clasp and returned to his comrades, the Muslims

When they saw him badly beaten, with his head and face covered in blood, they said, “This is exactly what we were afraid of.” ‘Abd Allāh ibn Mas‘ūd said, “This is exactly not anything to worry about. If need be, I will go again and recite the Glorious Qur’an in their midst tomorrow morning.” The Muslims said, “It is not necessary

anymore. The important thing was to make them hear the holy word, even if just
".once

Ibn Mas‘ūd is one of the greatest Muslim memorizers, reciters and commentators of
.the Noble Qur’an. Very few scholars of his calibre can be found in the history of Islam

He is one of those people regarding whom the following verses of the Glorious Qur’an
,were revealed

As for those who responded to the call of Allah and the Apostle after the wound had“
befallen them, those among them who do good to others and guard against evil shall
(have a great reward.”(1)

And do not drive away those who call upon their Lord in the morning and the evening,“
they desire only His favor; neither are you answerable for any reckoning of theirs, nor
are they answerable for any reckoning of yours, so do not drive them away and thus
(be one of the unjust.”(2)

We will conclude this story by quoting Ibn Mas‘ūd himself, “The basis and proof of
good actions is visible at the end of the road and the noblest end is annihilation in the
(way of Allah.”(3)

Abd Allāh Muznī, the Youth with an Enlightened Heart‘

point

Abd Allāh belonged to the Tribe of “Muzaynah” and lived in Mecca. He was orphaned ‘
in early childhood, and, hence, grew up under the care of his uncle. As a result of
strenuous effort and active struggle, he acquired a lot of wealth, consisting of camels,
herds of sheep and slaves. Following in the footsteps of his uncle, ‘Abd Allāh Muznī
had initially been an

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.Sūrat Āl ‘Imrān ۳:۱۷۲ –۱

.Sūrat al-An‘ām ۶:۵۲ –۲

Al-Ghadīr, vol. ١٣, p. ١١; Al-Isābah, vol. ٣, p. ٩٩٢; Usd al-Ghābah, vol. ٣, p. ٢٥٩; Ibn Abī-
al-Hadīd, Sharh Nahj al-Balāghah, vol. ١٣, p. ٢٢٥; Qāmūs al-Rijāl, vol. ٤, p. ١٣٤; Hayāt al-
Sahābah, vol. ٣, p. ١٣٤; Ibn Hishām, Al-Sīrah al-Nabawīyah, vol. ٢, p. vol. ١, p. ٣٣٧; Ibn
.Athīr, Al-Kāmil, vol. ٢, p. ٣١٩

But after realizing that the idols were nothing but soulless statues, he got disgusted with idol-worshiping and developed interest in Islam. However, out of respect for his uncle, he could not openly declare his interest publicly. He kept hoping that one day .his uncle would convert to Islam and pave the way for him to convert to Islam, too

After the conquest of Mecca, ‘Abd Allāh Muznī hoped that like the other polytheists, his uncle, too, would eventually convert to Islam. But ‘Abd Allāh’s uncle did not convert .to Islam. On the contrary, he intended to remain an infidel

Abd Allāh, whose name at that time was, in accordance the custom of the idol-‘ worshippers, ‘Abd al-‘Uzzā(۱), could not continue in the state of disbelief and infidelity .anymore and finally lost his patience

He gathered courage and said, “O Uncle! I have been waiting for you to become a Muslim so that I, too, might find it easy to become a Muslim. Since you persist in your idol worship, I can no longer continue with you in this state of ignorance and infidelity. Therefore, give me permission to convert to the religion of Islam.” Upon hearing this, ‘Abd al-‘Uzzā’s uncle flew into a rage and said, “I will never give you such permission.” ‘Abd al-‘Uzzā said, “I have decided to convert to Islam no matter what it costs.” His uncle warned him angrily, “If you become a Muslim, I will confiscate all your wealth; I will seize all your camels, herds of

”sheep, slaves and clothes

Abd al-‘Uzzā said, “I, voluntarily, give you whatever I own.” After saying this, he immediately removed his clothes and threw them in front of his uncle. Then, with words that showed inner peace and joy, enthusiasm in the worship of Truth

Abd al-‘Uzzā said, “All these things are yours. Property and worldly wealth mean a lot to you, but they are worthless for me. In my opinion, they cannot be compared to real success and everlasting life in the hereafter.” Having said this, ‘Abd al-‘Uzzā went to see his mother empty-handed, without any clothes on his body and told her, “I have decided to become a Muslim. I need a piece of cloth just enough to cover my body” with

His mother brought a length of linen cloth sufficient for a garment. ‘Abd al-‘Uzzā tore the piece of cloth into two parts to cover his body. With spiritual joy, he left for Medina. His horse was unshod with nothing to eat or drink but the grass of the desert and the water which had settled in its sandy potholes, but overflowing with the love for Islam and the Noble Prophet (S), ‘Abd al-‘Uzzā did not worry about any of these encumbrances at all. Driven by his intense love for Islam he crossed all the hills and deserts with speed and haste until he reached Medina

The Noble Prophet (S) and his companions had just finished the Morning Prayers when this youth, who was in search of Truth, entered the Mosque

.He went in front of the Noble Prophet (S) and greeted him respectfully

His unfamiliar face, disturbed state and unbecoming clothes attracted the attention of everyone in the Mosque. The Noble Prophet (S) asked affectionately, “Who are you?” The youth said, “My name is ‘Abd al-‘Uzzā. I have come from Mecca with the desire to embrace Islam. My uncle has confiscated all my property, even my clothes, because
”.of my intentions

.Abd al-‘Uzzā recited the the profession of the faith [shihādah] and became a Muslim‘

The Noble Prophet (S) smiled and said, “From today onwards, your name shall be ‘Abd Allāh.” Because he had even denounced his clothes in the way of Allah, he became
(popularly known as ‘Abd Allāh Dhū al-Bajādayn (viz. ‘Abd Allāh of two pieces of cloth

The Noble Prophet (S) ordered him, “Build your house next to mine and become one of
”.my neighbors

Abd Allāh quickly learnt the principles of Islam because of his keen interest in the‘ religion. He always recited the Noble Qur’an and the prayers aloud in the Mosque.
.‘Umar intended to stop ‘Abd Allāh from doing this

The Noble Prophet (S), who knew that ‘Abd Allāh was doing this as a result of his deep love for Allah, restrained him, “Do not stop him from reciting the Glorious Qur’an and
”.(his prayers aloud because he has migrated for the sake of Allah and his Prophet (S

The Last Hope

What did this youth, who had denounced everything, actually desire? The answer is
that he desired only one thing, in

spite of having many material needs, and that was martyrdom, dying in the way of
Allah the Most High

The war of Uhud was fought in ۳ AH and the Muslim army prepared for the confrontation. ‘Abd Allāh went to see the Noble Prophet (S) and said, “O Prophet (S) of Allah! I request you to ask Allah to grant me the honor of martyrdom by being killed in the way of truth.” The Noble Prophet (S) stated, “Bring the bark of a tree.” ‘Abd Allāh hurried to find the bark of a tree and brought it to Allah’s Prophet (S). The Noble Prophet (S) scribbled something on the bark: “Allah has forbidden the unbelievers
”from shedding the blood of the Muslims

Abd Allāh thought his wish had been refused and got worried and said, “O Prophet of Allah! I had requested for something other than what you have written!” The Noble Prophet (S) said, “You will be considered a martyr even if you die of a headache
”.because you have migrated in the way of Allah

When the Muslim army reached the area of Tabūk, ‘Abd Allāh got a headache and
[died](#). He was buried in Tabūk.[\(1\)](#)

Yes, ‘Abd Allāh struggled very hard in the way of religion. He did so with a heart full of spiritual faith and love. He denounced the world and all that was in it in order to attain
everlasting success and glory

Ammārah ibn Ziyād, the Youth Overflowing with Devotion and Service

Ammārah ibn Ziyād belonged to the Tribe of Aws and was one of

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Nāsikh al-Tawārīkh, Hālāt-e Rasūl-e Khudā (States of the Messenger of Allah (S)), –۱
vol. ۳, p. ۲۱۳

the Helpers [Ansār] of Medina. When the Noble Prophet (S) was encircled by the enemy, in the Battle of Uhud, Mus‘ab ibn ‘Umayr and Abū Dujānah protected and defended him with all their might and strength

Five youths of the Ansār of Medina hurried up to help defend the Noble Prophet (S). One of those youths was ‘Ammārah ibn Ziyād. ‘Ammārah ibn Ziyād fought bravely with all his might till he was seriously wounded

A group of Muslims returned from the battlefield and drove the enemies of Allah away from the Noble Prophet (S). The Noble Prophet (S) looked at ‘Ammārah ibn Ziyād, who had sustained fourteen fatal wounds, and stated, “Come close to me.” ‘Ammārah dragged himself close to the Noble Prophet (S), placed his forehead at his feet and died.

Mus‘ab ibn ‘Umayr, the Passionate Defender of Islam

Mus‘ab ibn ‘Umayr ibn Hāshim ibn ‘Abd al-Manāf was one of those youths who were full of enthusiasm and religious zeal. When the Noble Prophet (S) publicly invited everyone to the divine religion, Islam, Mus‘ab ibn ‘Umayr responded positively to the call and converted to Islam

From then on, he started defending Islam. Mus‘ab ibn ‘Umayr was the beloved offspring of an aristocratic family. They had provided him with all the comforts and luxuries that the world could offer, but Mus‘ab’s soul was in search of the eternal spring of life offered by Islam

In spite of being very handsome, dressed in fine clothes and ornaments, he was extremely courteous to one and all. Everyone spoke well of

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him and remembered him with affection. Affluence and the deception of luxury were not enough for him. He was in search of something higher. Finally, in order to quench his thirst, he went to see the Noble Prophet (S) and devotedly learnt the teachings of Islam. He strove hard to keep his conversion a secret from his family

One day, ‘Uthmān ibn Talhah saw Mus‘ab praying and went to inform his mother and other family members about it. They angrily confronted him and charged him with the crime of becoming a Muslim and following the instructions of the Noble Prophet (S) and, consequently, imprisoned him in the house. He stayed in prison for some time until he found an opportunity to escape. He then migrated to Ethiopia with the other oppressed Muslims. After staying in Ethiopia for some time, he returned to Mecca with the other emigrants

When a group of people from Medina came for the Hajj in the month of Dhū al-Hijjah in the twelfth year of the prophetic mission, they met the Noble Prophet (S), one moonlit night, at ‘Aqabah and converted to Islam and requested him to send a preacher to them. The Noble Prophet (S) sent Mus‘ab to accompany them back to Medina, so that he may recite the verses of the Glorious Qur’an among them and teach them the principles and laws of Islam

After entering Medina, Mus‘ab resided in the house of As‘ad ibn Zarārah, one of the elders of the tribe of Khazraj. One day

he and As'ad went together to the house of Sa'd ibn Ma'adh, one of the elders of the tribe of Aws and As'ad's cousin, with the intention of inviting him to convert to the religion of Islam

Muslims gathered at the house of Sa'd desirous of listening to the verses of the Glorious Qur'an. Sa'd turned to Asid ibn Hudayr, one of the elders of the tribe of Aws, pointed at them and said, "These two people have come to misguide those whose faith is weak. Drive them out of my house immediately. If As'ad had not been my cousin, I would have confronted him myself

Asid ibn Hudayr got a weapon and went to confront them. When Asid got close to them, As'ad said to Mus'ab, "This man (Asid) is one of the elders of his tribe. Is it possible to make him become a Muslim?" Mus'ab said, "If he will sit down for a while and listen to a few sentences of what I have to say, there is hope that he will convert to Islam

Asid refused to sit down and started abusing Mus'ab ibn 'Umayr and As'ad. He said, "Have you come here to misguide the ignorant people among us? Arise and leave the vicinity of our house if you wish to return alive

Mus'ab ibn 'Umayr, absolutely unruffled, answered him very calmly, "I request you to sit down and listen to what I have to say. If what I say is pleasing to you, then accept it. If

”.it is not pleasing to you, you are at liberty to reject my words

Mus‘ab ibn ‘Umayr was both brave and eloquent. He could, in a few words, effectively explain the truth of Islam. After doing so, he recited a few verses of the Glorious Qur’an. These few verses of the Glorious Qur’an had such a deep effect on Asīd that, without further delay, he told Asīd, “What beautiful and good words you recite! What
”?has one got to do in order to join this religion

The two Muslim propagators said, “First you have to purify yourself by performing the ritual ablution [ghusl] and washing your clothes. After that, you have to testify to the
”.oneness of Allah, and then offer two rak‘ats of prayers

Asīd did exactly as he was told. He recounted what had taken place to Sa‘d ibn Ma‘ādh. Upon hearing that Asīd had converted to Islam, Sa‘d ibn Ma‘ādh got so angry that he drew his sword from its sheath and confronted the two Muslim propogaters with curses and abuses. Mus‘ab used the same method to prevail over Sa‘d ibn
.Ma‘ādh that he had used to influence and prevail over Asīd

Sa‘d ibn Ma‘ādh, after being subdued, was greatly impressed by the words of Mus‘ab. The verses of the Glorious Qur’an had such a deep effect on him that he converted to Islam there and then. After that, Sa‘d left the two Muslim preachers and went to his
tribe and addressed them, “O children of ‘Abd al-Ashhal, What do you

think about me?” They answered, “You are an elder of our clan! Your opinions, management, cleanliness and purity are higher than those of any of us

Sa‘d said, “Then you must know that from today onwards, none of you has any right to talk to me until he or she has not become a Muslim, a believing man and a believing woman.” The day had not yet ended before the entire clan of Banī Ashhal converted to Islam. They were one of the biggest clans of the tribe of Banī Aws. The most renowned and prominent people of the tribe of Banī Khazraj also converted to Islam

Mus‘ab ibn ‘Umayr took part in the wars of Badr and Uhud. He was the standard-bearer for the Muslims during the Battle of Uhud when he attained martyrdom. He (was buried next to Hamzah, the Noble Prophet’s (S) uncle. (1)

Ma‘ādh ibn ‘Amru, the Brave Front–line Warrior

Ma‘ādh ibn ‘Amru ibn Jumūh belonged to the tribe of Banī Salmah and was one of the Helpers [Ansār] of Medina. He was present at ‘Aqabah and during the Battle of Uhud

Ma‘ādh himself says, “During the Battle of Uhud, the polytheists had surrounded Abū Jahl and were teasingly saying, ‘Today, no one can dare to attack Abū Jahl.’ Hearing this, I started planning to attack Abū Jahl in order to shame the infidels

Finally, I found a suitable opportunity and hit him so hard that his foreleg was cut into two. Instantly, his son, Akramah, struck my shoulder with his sword with the

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Zarkulī, Al-A‘lām, vol. 7, p. 248; Ibn Sa‘d, Tabaqāt, vol. 3, p. 82; Al-Isābah, vol. 3, p. 401; –1 Sifat al-Safwah, vol. 1, p. 52; Usd al-Ghābah, vol. 4, p. 268; Hilyat al-Awliyā’, vol. 1, p. 106; Ibn Hishām, Al-Sīrah al-Nabawiyyah, vol. 2, p. 294; Nahāyat al-Arb, p. 232; Tārīkh-e Payāambar-e Islām, p. 185; Amtā‘ al-Asmā‘, p. 35

intention of separating my arm from my body altogether, but it remained stuck to the skin on my shoulders. The intensity of the war did not give me the opportunity to think about my arm. So I continued fighting in this state. Finally, I realized that it was ".disturbing me, so I decided to remove it myself. I plucked it off and continued to fight

(Ma'adh remained alive up to the time of the caliphate of 'Uthmān and died in ۲۵ AH.)

Yazīd ibn Hātib, the Happy and Prosperous Youth

One of the Muslim youths who took part in the Battle of Uhud was Yazīd ibn Hātib. While fighting, Yazīd ibn Hātib was badly wounded, so he was removed from the battlefield to the village of Banī Zafar, to his father's house

His relatives came to see him, and noticed that his condition was very grave. Realizing that he was going to die, they gave him the good news of heaven and said, "How fortunate you are that you are going to heaven

But his father, who was one of the hypocrites, could not hide his hypocrisy. He shouted, "What good news are you giving my son? Heaven is nothing but Island of (trees!) I swear by Allah that you deceived my son into battle."

The Nightly Litany of a Youth

Abāyah ibn Rib'ī says, "A youth from among the Helpers [Ansār] of Medina went to see 'Abd Allāh ibn 'Abbās. After that, he started visiting 'Abbās frequently, who held him in high esteem. Some people told Ibn 'Abbās, 'This youth that

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Ibn Hishām, Al-Sīrah al-Nabawiyyah, vol. ۲, p. ۲۸۸; Tārīkh-e Payāambar-e Islām, p. p. –۱
.۲۶۸; Zarkulī, Al-A'lām, vol. ۷, p. ۲۵۸; Al-Isābah, vol. ۳, p. ۴۲۹

That Hātib has compared the Heaven with Ispand is due to the abundance of the –۲ Ispand trees in deserts of Medina and around the Baqī' Cemetery at the time. Therefore, he meant that there exists no paradise but Ispand trees under the soil of .which he was to be buried

.Ibn Hishām, Al-Sīrah al-Nabawīyyah, vol. ۳, p. ۹۳; Tārīkh-e Payāmbār-e Islām, p. ۳۳۲ -۳

.you have made close to yourself is only nine years old with excessively bad habits

Every night he opens graves in the cemetery.’ Ibn ‘Abbās, surprised, said, ‘Inform me when you see him going to the graveyard.’ One night, when they saw that youth going to the cemetery, they informed Ibn ‘Abbās. He went and hid in a place where the youth could not see him. The youth hit his fist on a grave and said, ‘Woe on me! When I am alone in the tomb and the earth has become my bed it will tell me, ‘You are not
’.welcome. You should not be here

Woe on that which came out of my heart! Woe upon me when I see the prophets and the angels in a queue! Who will save me from the justice of Allah on the Day of Resurrection? Who will save me from those charged with punishing and torturing the sinners? Who will save me from the punishment of hell? I have disobeyed Him who is not supposed to be disobeyed! I have broken my promise every time I made one! I
’have been unfaithful in my covenant with Him

The youth wailed bitterly while repeating these words. When he came out of the cemetery, Ibn ‘Abbās came forward and embraced the youth. He told him, ‘How wise
(of you to reveal your sins to graves!’” (1

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About center

In the name of Allah

هَلِيسَتْوَ يَالَّذِيَتَعْلَمُونَ وَالَّذِيَتَلَا يَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t- encouraging the populace particularly the youth in investigating the religious issues- replacing useful contents with useless ones in the cellphones, tablets and computers- providing services for seminary and university researchers- spreading culture study in the public-

paving the way for the publications and authors to digitize their works–

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acting according to the legal licenses–

relationship with similar centers–

avoiding parallel working–

merely presenting scientific contents–

mentioning the sources–

.It's obvious that all the responsibilities are due to the author

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