

Part 2: The Prophet's Attitude Towards Youth

Youth is one of the valuable gifts of God and a great asset for the happiness of human life.

Chapter One: The Life Force of Youth

"I advise you to be good to adolescents and youth."

The Noble Prophet

In Part 1, the Prophet's attitude towards children was briefly introduced. In Part II, consideration will be given to the Prophet's attitude towards the youth. It is hoped that this may be a guideline for Muslims and the society in general. Manpower is one of the greatest assets of any country and the most important part of this asset is the youth, for it is a force that can overcome the problems of life and progress beyond the difficult and rough pathways.

If the farms are green and the big wheels of heavy industries are functioning properly, if underground deposits are mined from the depths of the earth, if there are grand palaces that ascend to the sky, if cities are developed and the economic bases of countries flourish, if the borders of countries are protected against foreign invasion and there is complete security, all these are due to the effects of the valuable activities of young people. These indefatigable forces are the reason for hope among all nations.

One ends childhood by entering into the phase of youth, the phase of personal responsibilities and social and public duties. Therefore, the world today pays special attention to young people and they have gained a special position in all affairs, including political, social, economic, industrial and moral.

For the last fourteen centuries, the holy religion of Islam, within its comprehensive, revivalist program, has paid special, unique attention to the young generation. Islam makes provision for young people in all material, spiritual, psychological, educational, moral, social, worldly and otherworldly matters while other religions and cultures only consider certain aspects of the world of the young.

The Value of Youth

As was mentioned, in today's world young people and their value is noted by all nations and peoples and everywhere there is talk of the young generation. Therefore, researchers, thinkers and writers have discussed the subject of the young generation from various intellectual perspectives.

The religious leaders have considered youth to be one of the valuable blessings of God and a great asset for happiness in life. Muslims have been reminded of this in various ways.

The Prophet said, "I advise you to do good to young people as they have a tender heart that is keen to learn. God chose me as a prophet to make people aware of the divine mercy and to warn them of his chastisement. Young people accepted my words and pledged allegiance to me but the old refused to do so and rose to oppose me."¹

'Ali said, "There are two things whose size and price are unknown except to one who has lost them: One is youth and the other, health."²

When Muhammad ibn 'Abdullah ibn Hasan rose up and got the people's allegiance, he went to Imam Sadiq and asked for his allegiance. The Imam refused and reminded him of certain things, one of which was advice about young people. The Imam said, "You have to keep young people close and keep old people far away from yourself."³

This advice of Imam Sadiq shows the value and importance of young people and calls attention to this great divine blessing. The Prophet told Abu Dhar:

"Appreciate five things before you lose them. One is youth, which you must learn to appreciate before you get old..."⁴

Attention to Youth

The true leaders of Islam have given valuable advice about the pure spirit of young people and their interest in moral and humane principles. They have constantly reminded teachers and guides to make good use of this valuable investment through the proper training of the young generation.

A man by the name of Abu Ja'far Ahwal, who was a friend of Imam Sadiq, spent some time promoting Shi'ism and transmitting the teachings of the Prophet's family. One day, he came to Imam Sadiq. The Imam asked him, "How did you find the people of Basrah in accepting the practice of the Prophet's Household and what was the pace at which they adopted Shi'ite beliefs?"

He answered, "A small number of them adopted the teachings of the Prophet's Household." The Imam told him, "Focus your promotional activities on the young people and concentrate your energies in guiding them as they accept the truth faster and incline towards good things sooner."⁵

Isma‘il, the son of Fadhl Hashimi, asked Imam Sadiq, “Why did Jacob, delay in forgiving Joseph’s brothers who had thrown Joseph into the well but Joseph himself forgave his brothers immediately and prayed for them?”

Imam Sadiq said, “Because the hearts of the young people accept the truth sooner than those of the old people.”⁶

These two narrations show that young people love virtue and good and naturally incline towards and are keen in the performance of gentlemanly acts, speaking the truth, fulfilling promises, returning items that have been entrusted to them, serving the people, devotion and other similar virtues and they despise and turn away from undesirable characteristics.

Some Points

According to religious leaders, youth is a great asset. If there are those who seek happiness and want to make good use of this valuable force, they have to pay full attention to some points:

1. Youth is one of the best, most valuable and fruitful opportunities in one’s life.
2. A basic condition for success is using the strength of youthfulness and putting it in action.
3. The happiness and misery of any person is based in his youth. He can guarantee his happiness by making good use of his abilities and opportunities.⁷

Questions about One’s Youth on the Day of Resurrection

The Prophet said, on the Day of Resurrection, no one can take a step unless he answers the following questions:

First, for what did he live his life?

Second, how did he spend his youth?⁸

These words of the Prophet well indicate how Islam has appreciated and paid attention to the life force of youth. This valuable asset is so important that one will be asked about it on the Day of Resurrection.

The worth of young people with moral virtues is like a flower with a sweet perfume which, in addition to freshness, has natural beauty and a pleasant smell. However, if youth is not accompanied by divine values, it is like a thorn that will never be loved by others.

The Prophet said, “A faithful person has to use his abilities for his own good and has to make use of this world for the afterworld and has to make use of his youth before becoming old.”⁹

He also said, “Every night, the divine angel tells the 20-year-old young people to be hard-working and

serious in order to achieve perfection and happiness.”¹⁰

Therefore, the period of youth is the period of individual responsibility, awareness, preparedness and hard work. Those who do not make use of this divine gift will be blamed.

God says,

“Did not We grant a life long enough for him who reflected to reflect therein?”¹¹

Imam Sadiq said, “This verse blames the negligent young people who have reached the age of eighteen and do not make use of their youth.”¹²

Chapter Two: Young People are Attracted to Religion

“If a faithful young person reads the Qur’an, the Qur’an will be mixed with his flesh and blood and will affect all the members of his body.”

Imam Ja‘far Sadiq

Interest in religion is one of the intrinsic human inclinations that emerge in young people as they mature and like other natural inclinations, it urges them to make certain efforts.

Young people by nature are strongly interested in understanding religious issues. Therefore, they openly accept discourses on religion with love and interest. This opinion is held by many great thinkers and educational psychologists.

John B. Cyzyl said, “According to tests that have been carried out, generally the force of faith in religion begins at the age of twelve.”¹³ According to most scientists, at the age of twelve, i.e. the beginning of youth, another interest emerges in young people and this is love of and interest in religion.

This tendency develops along with the other natural interests and inclinations in young people and increases until it reaches its peak at the age of sixteen.¹⁴ As a result, young people are troubled by the wrongdoings and bad conduct of others and lament the deviations of others while always seeking the development of moral virtues throughout the world and attempting to promote true values.

The Effect of Religious Teachings upon the Youth

The teaching of religious precepts and the development of faith and moral virtues among young people have two great effects:

1. The intrinsic religious feelings in youth are thus satisfied.
2. The force of belief and religion controls the other natural and instinctive feelings in young people and prevents them from going to extremes or becoming rebellious. Consequently, they are saved and

protected against misfortune and misery.

It is important to note that Islam has developed programs for training and for increasing faith and morals as essential aspects of the most basic elements for the development of young people in harmony with their intrinsic needs.

Therefore, when the desire to learn more about religion is aroused in the youth and they become interested in learning religious precepts, without wasting this opportunity, religious leaders must offer them constructive religious programs and encourage them to learn the Qur'an, religious precepts, ways of serving [God], ways of preventing violations and concentrating on doing good.

Imam Sadiq said, "One who reads the Qur'an, if he is a faithful young person, the Qur'an will become mixed with his flesh and blood and will affect all the members of his body." [15](#)

He also said, "Boys play to the age of seven, learn writing for seven years and learn the religious permissions and prohibitions for seven years." [16](#)

Imam Baqir said, "If I see a young Shi'ite, who is not learning religious precepts and who compromises this responsibility, I will punish him." [17](#)

Therefore, young people who want to grow up with valuable moral and human qualities and who want to acquire the brightest spiritual personalities, exercise control over their personal desires in normal and critical conditions and spend their lives in purity and righteousness, must pay attention to religious beliefs from the beginning of youth and, by applying practical programs and following religious orders, consolidate their spiritual commitment with God and always remember Him.

The Result of Inattention to the Religious Feelings of the Youth

Inattention to the feelings of adolescents and young people contradicts the nature of creation. Refusing the orders and regulations of creation will not remain unpunished because the result of these refusals will be increased perversities and the uncontrollability of the youth throughout the world. Statistics show that crimes committed by youth are increasing in the western world and in countries that are away from religion and religious beliefs. Such tendencies towards violations, theft, breaking laws, inattention to education and the acquisition of knowledge, drug addiction and promiscuity are the outcome of a faithless upbringing and violating the laws of creation because sins and impurity are the result of irreligiousness which makes life undesirable for young people and difficult for all.

Therefore, in modern countries today, the issue of young people is one of the biggest social problems which occupy the minds of scholars.

The 3rd United Nations Congress for the Prevention of Crimes and Control of Criminals, which was held in Stockholm with the participation of thousands of judges, sociologists and police, ended after one week

of meetings. In this Congress, all the countries of the world were asked to rise up against juvenile delinquency and take the necessary steps for the prevention of such crimes of which the world has grown tired. [18](#)

The National Crime Prevention Committee (Canada), *Annual Report*, 1991, stated: [19](#)

“In 1991, 1,200,000 children lived in poverty, 500,000 of whom were less than 7 years old, and who had the highest delinquency rate. The cause of the crimes of these children was parental inattention and watching violent TV programs and movies.

“Children growing up in highly violent families are seven times more likely to commit suicide than those growing up in other families. This group is 24 times more prone than their peers to sexual violation and 76% of delinquent children in the United States are from among such families.

“The cause of murder of 63% of the fathers killed by their children who were between the ages of 11 to 20 was that these children had witnessed domestic violence in the home, i.e. their fathers beating their mothers.”

The 1993 report by the National Advisory Council for the Status of Women in Canada stated: [20](#)

“Every 17 minutes, one woman in Canada is sexually assaulted and 25% of Canadian women are surely sexually assaulted once in their lifetime while 50% of the men assaulting women are so-called respectable married men of the Canadian society and 49% of such assaults are done in daylight. 80% of assaulted women are between the ages of 14 and 24.

“In 1993, 26.8% of female students in Canadian universities and colleges were sexually assaulted by male students and 13.6% of these assaults were committed while intoxicated.

One out of three females and one out of six males were sexually violated by the age of 18 and 98% of the criminals were young people.

“80% of children less than 10 years of age, whether male or female, are sexually violated by their fathers and therefore, sexual relations between fathers and daughters are increasing.

“It is worthy of note that 80% of incarcerated juveniles have confessed that they were sexually assaulted by their parents or other men in childhood.”

The Prophet and Youth

Young people are by nature, fond of truth, piety and salvation. Therefore, they are very keen to do right and good. They take pleasure in doing so and always think of piety and divine values while trying to base their words and deeds on righteousness and true values.

Young people regret when they see that others are not following the right path and they suffer on seeing people doing wrong. They also think that they should gain the power to prevent such unrighteousness.

When the Prophet publicly invited the people to Islam, the first people who followed him were young people. The important point to note is that these youth were the sons and daughters of the nobles, rich and renowned families of the Quraysh.

The youth who were tired of the miserable conditions of the backward Arab nation, and the outdated superstitious practices of the Age of Ignorance, warmly welcomed the spiritually liberating invitation of the Prophet of Islam.

The valuable words of the Prophet were effective for all walks of life but the young people expressed more interest than others. The Prophet's words responded to their internal thoughts and nourished their spirits. When Mus'ab ibn 'Umayr, the Prophet's special representative for teaching the Qur'an and propagating Islamic teachings arrived in Madinah, the number of young people who accepted his teachings was larger than that of the elderly. Mus'ab resided in As'ad ibn Zararah's house. During the day, he would go to where the Khazraj tribes gathered and invite them to Islam and mostly young people accepted his invitation.²¹

The Struggle of the Youth against the Ideas of the Age of Ignorance

As we have already mentioned, the valuable words of the Prophet of Islam made a great impact on the youth, to the extent that they would defend their religion and religious beliefs at all times and in all places and would resist the ideas of the Age of Ignorance.

Sa'd ibn Malik was one of the passionate young Muslims during the early period of Islam. He converted to Islam at the age of seventeen, expressed his faithfulness to Islam and his opposition to ignorant ideas everywhere. This caused the polytheists to persecute him. In order to be safe from persecution, young people would pray during the day in the mountain passes of Meccan so as not be seen by the Quraysh infidels.

One day a group of infidels saw some young people engaged in worship. They began deriding them and insulting their beliefs.

This made Sa'd ibn Malik very angry. He took a camel's chin bone and struck one of the polytheists on the head so hard that it began to bleed. This was the first bloodshed in defense of Islam.

On another occasion Sa'd said, "I loved my mother very much and was very kind to her. When she found out about my conversion to Islam, she said to me, 'O son, what religion is this that you have adopted? You shall give it up and remain an idol-worshipper or else I will stop eating and drinking until I die!'"

Sa'd, who loved her mother very much, told her politely and kindly, "I will not give up my faith and I ask you not to stop eating and drinking." But his mother did not pay any attention and did not eat for one whole day and night. She thought Sa'd would give up his faith, rather he told her, "I swear by God, if you have one thousand souls and you lose them one by one, I still will not give up my faith!" When his mother realized that he would not abandon his faith under any circumstances, she began eating again."[22](#)

Sa'd fought against the mode of thinking prevalent during the Age of Ignorance and the other young people joined him and broke the idols, destroyed idol temples, eliminated oppression and founded a new society based on faith, knowledge, piety and moral values. In this way they brought the most backward nation to the highest degree of spiritual perfection and moral values.

Chapter Three: State Employment of Youth

"Wise young people make use of their transient youth, make good their deeds and work hard to acquire knowledge"

Imam 'Ali

In developed countries, full attention is paid to respecting young people and acknowledging their worthwhile employing their tremendous energies. In various instances, sensitive state jobs have been entrusted to them and their youthful energies employed in the interest of country and nation.

Fourteen centuries ago, the leader of Islam paid special attention to this important social issue and, in his established state, he employed worthy young people in important, sensitive state jobs and supported them with his words as well as his actions.[23](#)

Such conduct was hardly acceptable in the ignorant and prejudiced atmosphere of that time, for the elderly were not willing to follow the youth. When the Prophet appointed a young person to a high position, the old people became upset and openly complained to him. Such was the case in the incident of the first invitation to his family.[24](#)

The Prophet always insisted on solidifying his practice and resisted ignorant prejudices and false ideas. He would finally convince the people with his wise words and infinite reminders or they would have nothing to say. In addition to this, from the pulpit he would praise and express support for deserving young people and would establish them in high state positions.

It should also be noted that the basic condition for selecting young people was their qualifications and merit. This can be well understood by examining the Prophet's words. Young people chosen by the Prophet to basic state positions were wise, thoughtful, intelligent, faithful, moral, provident and deserving.

Provided are some examples of youth chosen by the Prophet for executive state jobs. In this way there

will be no mistake in recognizing the true right of youth for the criterion in the selection of youth was their faith and spiritual values.

‘Ali ibn Abu Talib

One of the young people who served by the side of the Prophet to the end of his life was ‘Ali. He actively participated in all events and was a favorite of the Prophet and from the beginning of Islam was a soldier for the cause.

‘Ali, the son of Abu Talib, was from the biggest and the noblest tribe, i.e. The Quraish. His mother, Fatimah, the daughter of Asad ibn ‘Abd Manaf, was a great woman of the Bani Hashim family. Therefore, ‘Ali was a Hashimi from both his father’s and his mother’s side.[25](#)

‘Ali was miraculously born in the Ka‘bah. This was an honor that was not bestowed on anyone else. He was in the Ka‘bah for three days and then left it in his mother’s arms.[26](#)

Abu Talib, ‘Ali’s father, had been the Prophet’s guardian since he was eight years old. He defended the Prophet in the critical days of Islam, when all were mobilized against him. In the 10th year of appointment to prophecy, Abu Talib and Khadijah, the Prophet’s wife, both died. This year was known as the ‘Year of Sadness’.[27](#)

When ‘Ali was a young boy, the Prophet took him to his own home. Therefore, ‘Ali grew up in the Prophet’s house and under his guardianship.

After Gabriel revealed himself to Muhammad in the cave of Hira and informed him of his appointment as a prophet, the Prophet went home and told ‘Ali of the revelation. In spite of his young age, ‘Ali accepted the Prophet’s invitation to Islam and became the first male Muslim.[28](#)

After being appointed as prophet, Muhammad did not openly reveal his appointment for three years. In the third year, he was ordered by God to reveal his appointment and he made the first invitation to his relatives. He invited them to a feast, in which he told them, “O children of ‘Abd al-Muttallib, God has sent me to lead all people and especially you, my relatives and has told me, ‘First warn your nearest relatives of refusing to obey [God].’”[29](#)

He repeated this twice more and no one responded to his call except ‘Ali who was only thirteen at that time. The Prophet said, “O ‘Ali, you will be my brother and substitute, inheritor and minister.”[30](#)

‘Ali Risks His Life in the Prophet’s Bed

In the 13th year after the appointment to prophecy, the leaders of the Quraish plotted to kill the Prophet. One person was selected from each tribe and it was decided that as a group they would attack and kill the Prophet one night. The Prophet was made aware of their evil plan and he asked ‘Ali to sleep in his bed so that the enemies would not find out about his absence from the house.

‘Ali was 23 years old at that time. He responded positively to the Prophet’s request and slept in his bed. The Prophet left the city and hid in the Thur cave close to Mecca. At the end of the night, forty conspirators raided the Prophet’s house and found ‘Ali asleep in the bed.[31](#)

The Battle of Badr

Badr was the first battle fought in the history of Islam. In this battle, the army of Truth faced the polytheists, the army of Falsehood. It occurred in the second year after the Hijrah between the leaders of the Meccan infidels and the army of Islam, in a place known as the Badr Wells, some 168 km. away from Madinah and 6 km. away from the Red Sea.

The army of the infidels consisted of more than 1,000 well-equipped fighting men. The Prophet, however, had only 313 soldiers. Three well-known heroes of the infidelity army, namely ‘Atabah, his brother Shaybah and his son Walid were killed by ‘Ali, Hamzah and ‘Ubaydah. ‘Ali was 25 years old in this battle.[32](#)

The Battle of Uhud

One year after the Battle of Badr, the infidels replenished their armies and remobilized them under the command of Abu Sufyan. With three thousand fighting men from various tribes armed with adequate weaponry, they gathered to face the Muslims at the foot of Mount Uhud, 6 km. from Madinah. The Prophet’s army consisted of only 700 soldiers. He sent 50 archers under ‘Abdullah ibn Jubayr’s command to a mountain pass behind the Muslims and ordered them not to abandon their post under any circumstance.

Heroes such as ‘Alhah ibn Abu ‘Alhah, Abu Sa‘id ibn ‘Alhah, Harath ibn Abu ‘Alhah, Abu ‘Aziz ibn ‘Alhah, ‘Abdullah Abu Jamilah and Irtat ibn Sharhabil came to the battlefield one after the other and all of them were killed by a brave 26-year-old young man named ‘Ali. The army of Islam was winning in the beginning but, as the mountain pass was abandoned by the archers, Khalid ibn Walid and his horsemen attacked the Muslims from behind and defeated them. 70 Muslims, including Hamzah, were martyred. ‘Ali, the Prophet and a few others fought bravely. ‘Ali was wounded 90 times and in this battle a voice from the sky was heard saying, “There is no young man like ‘Ali and no sword like *Dhu’l-Faqr*.”[33](#)

The Battle of Khandaq (Ahzab)

In the month of Shawwal, the 5th year A.H., the Meccan infidels in cooperation with the remaining Jews in Madinah and with the help of other tribes, prepared for war with over 10,000 fighting men, in order to destroy the Muslims. ‘Amru ibn ‘Abdawadd, an 80-year-old Arabian champion, was also present. He had been wounded in the battle of Badr and sought revenge on the Muslims. He had vowed not to rub oil on his body until he took revenge on the Prophet and the Muslims.

When the Meccan army reached Madinah, the Jewish tribe of Bani Qurayzah, which had previously

made a contract with the Prophet, broke its promise and prepared to fight in the company of the infidels. Following the advice of Salman Farsi, a ditch was dug around Madinah so that the enemies would not be able to enter the city. The Muslims were under siege for 28 days until the infidel hero, 'Amru ibn 'Abdawadd crossed the ditch and challenged them to fight. No one but 'Ali volunteered to fight him as 'Amru was a renowned, brave and valiant man. As 'Ali walked courageously to the battlefield the Prophet remarked, "All of faith is facing all of polytheism."

After some moments of intense fighting, 'Ali killed 'Amru ibn 'Abdawadd and threw his head in front of the Prophet. The Prophet said, "The blow of 'Ali's sword in the battle of Khandaq is superior to the worship of all humans and Jinn."

'Ali, who did such great service for Islam and the Muslims on that day, was a 27-year-old young man. After this battle, the Prophet along with an army under 'Ali's command, set out for the Jewish tribe of Bani Qurayzah. When the Jewish elder, Huyy ibn Akhtab was killed, the people of Madinah were safe from the danger of the Jews and Jewish properties and women were possessed by the Muslims.[34](#)

The Conquest of Khaybar by 'Ali

In the year 7 A.H., the Jews of Khaybar plotted against the Muslims. In keeping with this, they filled some of the 7 castles of Khaybar 200 km. to the northwest of Madinah with arms. 14,000 Jews lived in these castles. The Prophet went to Khaybar with 1,400 foot soldiers and 200 horsemen. 'Ali, who was a 30-year-old young man, was the flag bearer.

In this battle, 'Umar and Abu Bakr were defeated. 'Ali entered the battle upon the Prophet's order. He struck Marhab, the Jewish hero, with a thunderous blow and threw him to the ground. Then the Muslims attacked and 'Ali removed the iron gate of Khaybar and held it on his hand like a shield. In this battle, Murhab, Harith and Yasir were killed by 'Ali and Khaybar was conquered. Afterwards, forty people were needed to help in returning the gate to its original place.[35](#)

The Conquest of Mecca

In the year 8 A.H., Mecca was conquered by the Prophet without a fight. The Prophet entered Mecca with 12,000 troops and he himself broke and threw down many of the idols in the Ka'bah. Then he ordered 'Ali to put his feet upon his shoulders in order to climb the wall and break the remaining idols. 'Ali obeyed the order but when he was finished, he jumped down.

The Prophet asked, "Why did you not put your feet on my shoulders?" 'Ali responded, "To climb up, you ordered me to step on your shoulders and I complied, but while climbing down, you said nothing and therefore, I jumped down rather than rudely step on your shoulders. Thanks to God nothing happened to me!"[36](#)

This great hero of Islam was present on all occasions against the enemies and infidels in their attempts

to wipe out Islam and the Muslims. ‘Ali defended Islam with all his power and might and was honored with many great and singular achievements.

[Ja‘far ibn Abu Talib](#)

Ja‘far ibn Abu Talib was a companion of the Prophet and ‘Ali’s older brother by 10 years. He was a brave man and one of the pioneering Muslims. He is also known as Ja‘far Tayyar (‘the flying Ja‘far’) as he lost both his arms in battle and the Prophet said, “God gave him two wings in heaven.”^{[37](#)}

The Prophet liked him very much. In the year 5 A.H., he migrated to Abyssinia with the other Muslims and was chosen as the spokesman of the migrating delegation while he was only a 24-year-old young man. The Muslims were in Abyssinia until the year 7 A.H. and then they returned to Madinah. Their return to Madinah coincided with the Prophet’s victorious return from Khaybar.

Once the Prophet saw them, he went towards his strong cousin, put his arms around his neck, kissed him on the forehead and cried. Then he said, “I do not know for which event I should be more happy; the arrival of Ja‘far or the conquest of Khaybar.”^{[38](#)}

In 8 A.H.—i.e. one year after the return from Abyssinia, he was selected by the Prophet to command an army of 3,000 soldiers on its way to fight the Romans. The army of Islam departed from Madinah and faced the Romans in *Mu’tah* in Syria.

Ja‘far fought with unparalleled valor. He lost his two hands. In spite of this, he still managed to hold the flag of Islam to his chest rather than let it fall to the ground. He was martyred after having sustained over 70 wounds to his body.^{[39](#)} When the Prophet heard of Ja‘far’s martyrdom, he burst into tears and then he remarked, “One has to cry for a person like Ja‘far.”

[Mus‘ab ibn ‘Umayr](#)

Mus‘ab ibn ‘Umayr was a bright, well-built young man. He was very handsome, chaste, determined and noble. His parents loved him very much and he was respected by everyone in Mecca. He wore the most beautiful clothes and enjoyed a high standard of living.^{[40](#)}

He became fond of the Prophet’s words and, after spending some time in the Prophet’s company and hearing the verses of the Qur’an, he embraced Islam. In Mecca conversion to Islam was considered to be the biggest crime. Therefore, many people hid their belief in Islam. One such person was Mus‘ab ibn ‘Umayr, until his parents found out and he was imprisoned. He escaped however, and went to Abyssinia with the other migrants and after a while, he returned.

On the occasion of *‘Aqabah Awla’* one moonlit night, 12 important persons from Madinah met the Prophet and converted to Islam. When they wanted to return to Madinah, two people by the names of As‘ad ibn Zararah and Zakwan ibn ‘Abd Qays asked the Prophet to send a representative to Madinah in

order to teach the Qur'an to the people and call them to Islam.

Madinah was then one of the most important cities in the Arabian Peninsula and two large tribes, Aws and Khazraj lived there. They were sworn enemies of each other and had been at war for several years.

From among all the Muslims and his companions, the Prophet chose none other than the young Mus'ab ibn 'Umayr. He sent him along with As'ad ibn Zararah to Madinah for this important mission.

Mus'ab, who had learnt the recitation of the Qur'an very well, entered Madinah and passionately began the promotion of Islam, with pure intentions and hard work. He resided in the house of As'ad, who was among the seniors of the Khazraj tribe. In the company of his host, he went to the house of Sa'd ibn Mu'adh, the leader and chief of the Aws tribe, and called them to Islam, which they accepted. In addition, Asid ibn Hudayr also converted to Islam with Mus'ab. Mus'ab, the well-built young man, carried out his mission in Madinah in the best way possible. He was the first one who performed communal and the Friday prayer in Madinah and he made honorable achievements.[41](#)

The effective promotional activities by Mus'ab prepared the ground for the Prophet's arrival in the city of Madinah and the people warmly welcomed the leader of Islam and his followers. This was but for the providence, piety, virtues, knowledge and insight of Mus'ab as he was the one who attracted the attention of women, men, the elderly and the young people as well as the leaders of the tribes and the common people of Madinah to Islam. They learned the Qur'an, converted to Islam and drove away from their hearts all the old enmities and became brothers to each other and took part in Friday and communal prayers in a friendly atmosphere.

After the arrival of the Prophet in Madinah, Mus'ab took part in the battles of Badr and Uhud. In the battle of Uhud, he held the Prophet's flag and was finally martyred. He was buried next to Hamzah, the Prophet's uncle, the renowned champion of the army of Islam.[42](#)

'Atab ibn Usayd, the Governor of Mecca

In the year 8 A.H., Mecca was conquered by the army of Islam without any bloodshed. After this conquest, the battle of Hunayn took place within a short period. The Prophet and his companions had to leave Mecca to go to the warfront.

On the other hand, a competent person had to be appointed as governor to administer the city of Mecca, which had just been taken away from the infidels and polytheists. The governor had to be able to manage the people's affairs and to impede any action by the enemies.

From among all the Muslims, the Prophet chose a 21-year-old young man by the name of 'Atab ibn Usayd, and issued him an order to pray with the people. He was the first amir to hold communal prayers in Mecca after the conquest.[43](#)

The Prophet told ‘Atab, his selected governor, “Do you know what a position I have appointed you to and for which people I made you the governor? I chose you as the emir of the people of God’s shrine, the residents of holy Mecca. If I knew a more worthy person than you among the Muslims, I would surely appoint him to the position. When ‘Atab was appointed as the governor of Mecca by the Prophet, he was about 21 years old.”[44](#)

The selection of this young man to such a great position strongly upset some Arab elders and the heads of Mecca. They objected and complained, saying, “The Prophet wants us always to be humiliated. This is why he made a young man governor over us, the elders of the Arabs and the seniors of Mecca.”

These words reached the Prophet’s ears. He therefore wrote a long letter to the people of Mecca, in which he reminded them of ‘Atab’s merits and emphasized that the people should obey his orders.

In the final part of the letter, he thus responded to the inappropriate objection of the people:

“None of you shall object to a young man like ‘Atab as superiority among people is not to be judged by age. Rather, it is virtue and spiritual perfection that must be considered.”[45](#)

‘Atab remained governor of Mecca even after the death of the Prophet until he died in early 23 A.H.[46](#)

Mu‘adh ibn Jabal

Mu‘adh ibn Jabal ibn ‘Amru Ansari was from the Khazraj tribe and was known by the nickname of Abu ‘Abd ar-Rahman. He was one of the well-known companions of the Prophet and was very wise, handsome, generous and well-mannered. He converted to Islam at the age of 18 and took part in all the battles during the Prophet’s lifetime.[47](#)

Mu‘adh learned the Islamic sciences with hard work and natural talent; he was able to learn a considerable amount of Islamic teachings within a few years and became one of the outstanding companions.

He was 26 during the conquest of Mecca. A merited person was needed to be appointed to that city at that time to teach the people the orders and regulations of Islam concerning worship and transactions.[48](#) Mu‘adh was selected for the intellectual affairs of Mecca and for teaching religious precepts. In fact, he was chosen as the cultural head of the city.

After the Tabuk campaign, the Prophet sent Mu‘adh to Yemen to be a judge and governor there. In a letter to the people of Yemen, the Prophet wrote, “I have sent you one of my best men.”

The Prophet ordered Mu‘adh to teach the members of the army the Qur’an and the religious precepts and to collect the religious tax (*zakat*) which was to be sent to Mecca for the Muslims.[49](#)

When the Prophet wanted to send this young man to Yemen, he asked him, “O Mu‘adh, if there is a

quarrel, how will you judge?” He replied, “I will judge based on what is in God’s book.”

The Prophet then asked, “If there is no order in the Qur’an, what will you do?” He answered, “I will judge according to the Prophet’s practice.” The Prophet continued, “If you do not find any order according to my practice, what will you do?” Mu’adh said, “Then I will judge according to my own opinion.” Then the Prophet put his hand on Mu’adh’s chest and said, “Thanks to God for you have satisfied the Prophet with that with which prophets are satisfied.”[50](#)

When the Prophet died in the year 11 A.H., Mu’adh was in Yemen. Abu Bakr reinstated him in his position. Then, during ‘Umar’s caliphate, he went to Sham and died in ‘Imwas[51](#), in 18 A.H., at the age of 34 due to the plague.[52](#)

One thing that proves Mu’adh’s merits is that during the Prophet’s lifetime, he was authorized to issue *fatwas* and would infer religious precepts according to the Qur’an, *Sunnah* (the tradition) and reason. This shows the outstanding qualifications of this young man at the dawn of Islam.[53](#)

[Usamah ibn Zayd](#)

Usamah ibn Zayd was a Christian child of Arab origins from Syria. His nickname was Abu Muhammad and he was one of the respected companions of the Prophet. He was born in Mecca 7 years before the Hijrah. The Prophet loved him very much. He was a clever, worthy and intelligent person.[54](#)

His father Zayd, was killed in the war against the Romans in Mu’tah. He had been the second commander after Ja’far ibn Abu Talib. The Prophet therefore decided to appoint Usamah, who was only 18, as the commander of the army of Islam to fight the Romans, in spite of the fact that all the high-ranked commanders of Islam, all the senior Immigrants, Helpers and prominent Arabs were present in the army. The Prophet went out of the city of Madinah to visit the army. He saw that all the senior Muslims were prepared to fight.[55](#)

The selection of the 18-year-old commander by the Prophet surprised many people and this practice made them look at each other with astonishment. As a result, some companions of the Prophet expressed their objection, saying, “Why was this young man selected as the commander of experienced Immigrants and pioneers of Islam?”

The Prophet was upset on hearing the sarcastic remarks of some officers. Therefore, he ascended the pulpit and after praising God, he said, “O people, what do you mean by the words that I have heard about the commandership of Usamah? Your sarcastic remarks today are not new. A few years ago, when I appointed Zayd, Usamah’s father, as the army commander in the Mu’tah war, you also made blaming remarks.

“I swear by Allah that yesterday Zayd ibn Harithah deserved to command the army and today his son Usamah deserves the same and all of you must obey him.”[56](#)

Such insistence by the Prophet in support of worthy young people had a deep effect on the thoughts of the Muslims in general and those who had incorrect thoughts about young people gradually became aware of their wrong attitudes. The selection of an 18-year-old person is rare in the military history of the world.

Usamah's Story -- The Outcome

The story of Usamah's commandership and the Prophet's insistence that everyone should follow orders under his flag is an interesting story in the history of Islam. When the Prophet was sick and on his deathbed, Abu Bakr and 'Umar went to his bedside; once the Prophet saw them, he said to them, "Go to Usamah's army. O God, damn the one who is prepared to fight but refuses to join Usamah's army."⁵⁷

After the Prophet passed away, Usamah awaited further orders in the camp that he had arranged outside Madinah. When Abu Bakr became the caliph, he sent Usamah to the same place that the Prophet had ordered. Usamah left for Syria but, when he arrived there, Abu Bakr deposed him and appointed Yazid ibn Abu Sufyan instead.

When the young commander was deposed, he went to Madinah and stood next to the Prophet's mosque, shouting, "O Muslims, it is surprising that the man whom yesterday the Prophet had appointed me as his commander is today commanding me and deposing me as the commander of the army."⁵⁸

Usamah lived in Madinah until the year 54 A.H. He died in a place known as "Jurf" during the rule of Mu'awiah.⁵⁹

These historical examples indicate the true value of young people in Islam.

Chapter Four: Characteristics of Youth

"If a person is pious and worships in his youth, in the future his spiritual value will be increased several times"

Imam 'Ali

The fact is that one needs guidance and advice from others throughout one's life. Even elders whose powers of reasoning have reached the ultimate degree of maturity and those who have had a great deal of experience in their lives are likely to deviate and need the advice of others, let alone young people whose thoughts are not yet well-developed. They, therefore, need more guidance. The following story is a confirmation of this fact.

Muhammad ibn Muslim Zahri was a great scholar in his time. His love of wealth and power led him away from the right path and he became miserable in his old age.

The physician of the soul of that time, i.e. Imam Sajjad, wrote him a letter in order to give him advice, in

which he reminded him of the dangers to which young people are exposed because of their unproven ideas:

“When the love of the world can lead a person like you to such a low level, despite the long life that you have lived and the scientific education that you have received and you are so close to death, then how can one expect a young person to remain unharmed by his sensual desires? A young person who has just come of age and is void of knowledge, while on the other hand he has weak opinions and his reason is insufficient and deviant.”[60](#)

Imam ‘Ali said, “The young person’s excuse that he did not know is acceptable because his knowledge is limited and insufficient.”[61](#)

Therefore, inexperience and ignorance are characteristics of youth. This should be considered in their upbringing. Therefore, God has left open the way of remorse for all his creatures and has advised young people more than others to resort to repentance because ignorance and madness in youth may be the cause of many errors and mistakes and the only way to be saved is to repent, turn to God and follow the religious orders.

Young people are not stable in the various issues they face and their views keep changing. Sometimes they tend to go this way and sometimes that way while they are under various threats at any given moment. Thus, the enemies take advantage of this characteristic in young people in order to achieve their goals.

Another characteristic of young people is their power, ability, liveliness, dynamism and activeness, which if not used for the right purposes, will make them subject to many mistakes that cannot be easily corrected. Therefore, this power and ability has to be coordinated with experience, knowledge and thought in order to achieve the desired result.

Imam ‘Ali said, “The clear thoughts of old people are more lovable to me than the strength and force of youth.”[62](#)

The Characteristics of Faithful Young People

Faithful young people have certain characteristics, some of which are briefly stated below.

1. Familiarity with Religious Precepts

The most basic and the most important knowledge that a young person has to acquire is religious knowledge. Young people alienated from religion will destroy themselves. An understanding of religious precepts will lead to happiness for young people.

Imam Baqir said, “If I see a young Shi‘ite, who is not learning religious precepts and has no knowledge of religion, I will punish him.”[63](#)

Musa ibn Ja'far said, "If I find a young Shi'ite who does not seek to know the religion, I will give him 20 lashes."⁶⁴

2. Familiarity with the Qur'an

The Qur'an is the word of God, the eternal miracle of the God's Messenger and a valuable book that contains the message for leading humanity to the right path and providing him with divine teachings. It is the duty of every Muslim to be familiar with the Qur'an and Qur'anic sciences.

When a child becomes familiar with the Qur'an in his youth and reads it continuously, he will gain more spirituality from the Qur'an and it becomes mixed with his flesh and blood and affects all parts of his being.⁶⁵

3. Familiarity with the Words of the Imams

Adolescents and youth must become familiar with the teachings of the Shi'ite Imams and the religious leaders, in order to keep their hearts clean and in order for their hearts to be adorned with such valuable gems. There is a saying about this:

"Young people have to brighten their hearts with the sayings of the religious leaders in order to make their speech and expressions tender and give merit to their ears by hearing those words."⁶⁶

4. Acquiring Knowledge

Imam 'Ali said, "The experimental sciences, which provide for the material needs of young people and serve the needs of the society; the literary sciences and the humanities, each of which will be needed by the individual as well as the society, are all suitable to be learned by young people."⁶⁷

5. Worship

The other characteristics of a worthy young person is that he pays attention to worshipping God, thus keeping his soul clean from any rust. It has been said, "If someone is pious in his youth, in the future his spiritual value will be increased several times."⁶⁸

6. Repentance

Another characteristic of faithful young people is that they repent of their errors and mistakes. Young people are constantly developing and sometimes have spiritual inclinations and at other times they may act foolishly. Therefore, it would not be wrong to call youth the period of instability. Thus, believing young people are constantly repentant. This practice will save them from falling into misery.

The Prophet said, "The most beloved of God is the youth who repents his sin and asks God for forgiveness."⁶⁹

7. Hard Work

The period of youth, which begins around the age of 18, is the period of hard work. Any feebleness and laziness will result in a well-rooted lack of will in him. There is a saying in this regard.

“If one does not control one’s desires in youth (when one has an infinite source of physical and spiritual energy), how can one perfect his character in old age? One should not waste one’s sources of energy as it would be very hard in old age to correct one’s character.”[70](#)

8. Pleasant Appearance

Islam pays special attention to beauty and the religious leaders have noted many points about beauty, which indicate the importance of this issue in one’s life. The desire for beauty is stronger in young people and the leaders of Islam have not rejected this; rather, they have approved it in practice.

While rubbing oil on his hair, Imam Sadiq said, “O God, I ask you for beauty.”[71](#)

He is also quoted as saying, “A man invited the Prophet to his house. When the Prophet was preparing to leave home to go and visit him, the Prophet stood in front of a mirror or a big dish of water and tidied up his hair and face.

‘Aishah was surprised by this. When the Prophet returned, she asked, ‘O Prophet, why did you stand up in front of the dish of water and tidy your hair and face?’

The Prophet said, ‘God would like, if a Muslim is going to see his Muslim brother, he prepares a pleasant appearance.’”[72](#)

Islam has paid attention to beauty of the appearance and the clothes, but this should not overshadow spiritual values and spiritual beauty which is the essential true beauty. A beautiful appearance is good if it is accompanied by beauty of the soul and conduct.

Threats to Youth

Although youth is one of the great blessings of God, it is under certain threat, some of which are provided below.

1. Inattention to the Power of Youth

One of the threats against youth is failing to use the power of youthfulness or wasting it. This has been mentioned in many of the Islamic narrations.

The young person who has failed to use opportunities appropriately, when he reaches old age, he finds that he is no longer able to follow God’s orders. [73](#)

2. The Transient Nature of Youth

Another threat to youth is procrastination.

Imam 'Ali said, "An intelligent young person will make the best use of his youth as much as possible and will improve upon his good conduct while trying to acquire knowledge."⁷⁴

How to Tackle the Mistakes of Youth

As we noted, the Prophet showed special respect to young people and was always interested in them. However, a careful examination of the Prophet's conduct also reveals the way he dealt with violating and sinful young people. Some examples have been provided below.

Imam Baqir said, "On the Feast of Qurban, Fadhl ibn 'Abbas, who was a handsome youth, was riding alongside the Prophet. A beautiful woman and her brother from the Khath'am tribe came to the Prophet to ask about religious precepts. The woman's brother was asking questions while Fadhl ibn 'Abbas was looking at the woman.

The Prophet took Fadhl by the chin and turned his face away from the woman so that he would not look at her anymore. The young man, however, was looking from the other direction, until the Prophet turned his face again.

When the Prophet finished answering the questions, he took Fadhl ibn 'Abbas by the shoulder and told him, 'Do you not know that time is passing and the one who protects his eyes and tongue will be rewarded by God as if he had performed the *hajj* pilgrimage?'"⁷⁵

In another narration it is reported that, "'Abbas, the Prophet's uncle, said, 'Why did you turn your cousin's face?' the Prophet replied, 'I saw a young man and a young woman who were not safe from trouble and sin.'"⁷⁶

It has been reported that one day a young man went to the Prophet and said, "O Prophet, allow me to commit fornication." The people became angry and objected to him aloud. However, the Prophet said mildly, "Come close." The young man went close and sat before the Prophet. The Prophet asked him kindly, "Would you like if people do it to your mother?" He said, "No, dear Prophet." The Prophet said, "The people do not like it the same way."

Then the Prophet asked the young man, "Would you like if people do it to your sister?" He said, "No." The Prophet said, "The people feel the same way." Then the Prophet asked, "Would you like if people do it to your daughter?" He said, "No." The Prophet said, "The people would also get upset if someone does it to their daughter."

After this conversation, the Prophet put his hand on the young man's chest and said, "O God, clean his heart of sin, forgive his sins and keep him away from fornication." After this event, fornication was the

most undesirable thing to the young man.[77](#)

The Prophet's behavior towards sinful young people is itself the best example for Muslims. However, one point worthy of careful consideration is that the commission of sins should be prevented according to the principle of encouraging good deeds and forbidding bad actions.

Imam Khomeini's Wise Advice to Young People

Imam Khomeini, the founder of the Islamic Republic of Iran, made recommendations about young people on various occasions, including the following remarks:

“We need our young people to be brought up in the right way, i.e. with an Islamic upbringing. These young people who have to protect the future of this country, who have to run this country, have to be brought up in the right way and have to be corrected. Islam has not paid more attention to anything than to the edification of our children and youth.”

“I ask the young people, girls and boys not to give up their independence, freedom and human values, even if they have to work hard for them, in return for luxury, pleasure, irresponsibility and attending centers of corruption that are offered by the West and their agents. Those who want to plunder us have tried throughout history and especially in the last fifty years or so to make our youth indifferent.”

“You, young Muslims, have to consider Islamic principles in researching and studying the truths of Islam from political, economic, social and other perspectives and should not fail to consider the advantages that distinguish Islam from the other schools of thought. The youth should know that if someone does not have spirituality and belief in monotheism and the Resurrection, he will be unlikely to give himself for the nation.”

“You, dear youth, do not despair. Truth will be the victor. This country has to be formed and shaped by your strength young people. How fortunate we are that strong young people in our country are serving Islam. You, young people, who are my hope, maintain unity in your speech.”

“You, the young generation, must awaken the followers of the West and expose the crimes of the inhuman governments of the West.”

“Some of our youth gave up their national pride for the West. This was a spiritual defeat which was the most significant of our defeats. Our youth should not think that the West has everything and they have nothing.”

“Be diligent now that you are young and have the strength of youth within you to tackle the sinful desires of your soul. The spring of repentance is youth, when the load of sin is light and the heart is less dark, the soul is less defective and the conditions for repenting easier.”[78](#)

Let us hope for a day when adolescents and youth will listen to this fatherly advice of the late Leader of

the Islamic Revolution in Iran, follow his path and shatter the hopes of all the enemies of Islam.

1. Ba Tarbiyyat-e Maktabi shna Shavim, [Let's Get Familiar with the Scholastic Upbringing], P.320.
2. Sharh Ghurar al-Hikam, Vol.4, P. 183.
3. Al-Kafi, Vol.2, P. 163.
4. Bihar al-Anwar, Vol.77, P.75; Vol.81, P. 173 & Vol.71, P. 180; al-Khisal, Vol.1, P. 113.
5. Rawdah al-Kafi, P.93.
6. Safinah al-Bihar, the article on 'Qalb'[The Heart], Vol.2, P.442.
7. Bihar al-Anwar, Vol.71, P. 180; Amali Saduq P.25.
8. Gofar-e Falsafi, Javan [Philosophical Discourse, The Young], Vol.1, P.71.
9. Wasa'il ash-Shi'a, Vol.4, P.30.
10. Mustadrak al-Wasa'il, Vol.2, P.353.
11. Surah Fatir, 35:37.
12. Al-Burhan Exegesis on the abovementioned verse.
13. Shad kami [Happiness], P.41.
14. Gofar-e Falsafi, Javan [Philosophical Discourse, The Young], Vol.1, P.375.
15. Wasa'il ash-Shi'ah, Vol.2, P. 140.
16. Al-Kafi, Vol.6, P.47.
17. Safinah al-Bihar, Vol.1, P.680, the article on Shabab [Youth].
18. Ittila'at Daily, no. 11765.
19. National Crime Prevention Committee (Canada), Annual Report, 1991.
20. National Advisory Council on Status of Woman, 1993 Annual Report.
21. 'I'lam al-Wara, P.68.
22. Usd al-Ghabah, Vol.2, P.290.
23. Dar Maktab-e Ahl-e Bayt [In the School of the Ahl al-Bayt], Vol.2, P.117; Wasa'il ash-Shi'ah, Vol.5, P. 125.
24. Tarikh Tabari, Vol.2, P.62; al-Kamil, Vol.2, P.40; Musnad Ahmad, Vol.1, P.111; Sharh Nahj al-Balaghah, Ibn abi al-Hadid, Vol.13, P.210.
25. Tarikh-e Anbiya' [History of the Prophets], Vol.1, P.76; Bihar al-Anwar, Vol.35, P.68; Sharh Nahj al-Balaghah by Ibn Abu al-Hadid, Vol.1, P.6.
26. Mustadrak al-Hakim, Vol.3, P.483; Kifayah at-Talib, P.260; al-Ghadir, Vol.6, P.22.
27. Usul Kafi, Vol.1, P.448; al-Ghadir, Vol.7, P.330; Bihar al-Anwar, Vol.35, P.68-183.
28. Tarikh Tabari, Vol.2, P.212; al-Ghadir, Vol.3, P.226; Bihar al-Anwar, Vol.38, P.262; Ihqaq al-Haqq, Vol.4, P.153.
29. Surah al-Baqarah 2:215; Tafsir-e Furat, P.112.
30. Ihqaq al-Haqq, Vol.6, P.449; Bihar al-Anwar, Vol.38, P.244; Manaqib ibn Shahr Ashub, Vol.2, P.180; Kanz al-'Ummal, Vol.6, P.397.
31. Ihqaq al-Haqq, Vol.3, P.26 & Vol.6, P.479; Bihar al-Anwar, Vol.19, P.60; Sirah Halabiyyah, Vol.2, P.26.
32. Ihqaq al-Haqq, Vol.8, P.352; Bihar al-Anwar, Vol.41, P.80; Irshad al Mufid, Vol.1, P.62.
33. Ihqaq al-Haqq, Vol.8, P.359; Sharh Nahj al-Balaghah by Ibn Abu al-Hadid, Vol.3, P.401; Tadhkirah al-Khawas, P.30; Tarikh Tabari, Vol.3, P.37.
34. Ihqaq al-Haqq, Vol.8, P.378; Mustadrak al-Hakim, Vol.3, P.32; Tarikh-e Baghdad [History of Baghdad], Vol.13, P.19; Maqatal al-Husain Kharazmi, P.45.
35. Ihqaq al-Haqq, Vol.5, P.420; Kanz al-'Ummal, Vol.5, P.283; Irshad Mufid, Vol.1, P.114; Mustadrak as-Sahihayn, Vol.3, P.37.
36. Ihqaq al-Haqq, Vol.8, P.682; Sirah ibn Hisham, Vol.2, P.429; Usd al-Ghabah, Vol.3, P.102; al-Isabah, Vol.1, P.318.
37. Al-A'lam Zarkli, Vol.2, P.125; al-Isabah, Vol.1, P.237; Sifah al-Safwah, Vol.1, P.205; Maqatil at-Talibiin, P.3.
38. Al-Isti'ab fi Hamish al-Isabah, Vol.1, P.212; Hilyah al-Awliya', Vol.1, P.114; Tabaqat ibn Sa'd, Vol.4, P.22.
39. Al-Isabah, Vol.1, P.239; Sirah Halabiyyah, Vol.2, P.786; Mu'jam al-Buldan, Vol.5, P.219; al-A'lam Zarkli, Vol.3, P.125.
40. Al-A'lam Zarkli, Vol.7, P.248.

- [41.](#) Tabaqat ibn Sa'd, Vol.3, P.82; al-Isabah, Vol.3, P.401; Hilyah al-Awlia', Vol. 1, P. 106.
- [42.](#) Sirah ibn Hisham, Vol.2, P.294; Asad al-Ghabah, Vol.4, P.369; Sifah al-Safwah, Vol. 1, P. 125; Bihar al-Anwar, Vol.6, P.405.
- [43.](#) Tarikh al-Islam [The History of Islam] by Dhahabi, Vol. 1, P.380; Shadharat al-Dhahb, Vol. 1, P.26; Sirah Halbiyyah, Vol.3, P. 120.
- [44.](#) Asad al-Ghabah, Vol.3, P.358; al-A'lam Zarkli, Vol.4, P.200.
- [45.](#) Nasikh at-Tawarikh, Salat-e Payambar [The Prophet's Moods], P.378.
- [46.](#) Al-A'lam Zarkli, Vol.4, P.200; al-Isabah, Vol.2, P.451.
- [47.](#) Asad al-Ghabah, Vol.4, P.376; Tabaqat ibn Sa'd, Vol.3, P. 120; al-Qism ath-Thani.
- [48.](#) Sirah al-Halbiyyah, Vol.3, P. 120.
- [49.](#) Hilyah al-Awlia', Vol. 1, P.228.
- [50.](#) Al-Isabah, Vol.2, P.357.
- [51.](#) 'Imwas is a region of Palestine close to Bayt al-Muqaddas where in the year 18 A.H. an epidemic disease broke out for the first time that killed many Muslims and companions of the Prophet. The disease was caused by a microbe which entered the blood and could kill the affected person within a few hours. Mu'jam al-Buldan, Vol.4, P. 157.
- [52.](#) Tabaqat, Vol.3, P. 120; al-Istifab in the exegesis of al-Isabah, the article an Mu'adh.
- [53.](#) Majma'az-Zawa'id, Vol.9, P.310; Ghayah an-Nahayah, Vol.2, P.301; Sifah as-Safwah, Vol. 1, P. 195.
- [54.](#) Al-A'lam Zarkli, Vol. 1, P.291; al Isabah, Vol. 1, P.29.
- [55.](#) Tabaqat, Vol.4, P.42; Bihar al-Anwar, Vol.21, P.50; Usd al-Ghabah, Vol. 1, P.64.
- [56.](#) Bihar al-Anwar, Vol.21, P.50; Usd al-Ghabah, Vol.2, P.81.
- [57.](#) Tabaqat ibn Sa'd, Vol.4, P.42; Tahdhib Tarikh ibn 'Asakir, Vol.2, P.391.
- [58.](#) l'lam al-Wara, P. 145.
- [59.](#) Al-A'lam Zarkli, Vol. 1, P.291; al-Isabah, Vol. 1, P.29.
- [60.](#) Tuhaf al-'Uqul, P.277.
- [61.](#) Ghurar al-Hikam, P.372.
- [62.](#) Nahj al-Balaghah, Fayd, P. 1114.
- [63.](#) Bihar al-Anwar, Vol. 1, P.214.
- [64.](#) Safinah al-Bihar, Vol. 1, P.680.
- [65.](#) Al-Kafi, Vol.6, P.47.
- [66.](#) Ibid.
- [67.](#) Sharh Nahj al-Balaghah, Ibn Abu al-Hadid, P.20, Hikmah, P.817.
- [68.](#) Majma' al-Bayan, Vol.2, P.385.
- [69.](#) Majmu'ah al-Warram, Vol.2, P. 118; Mishkat al-Anwar, P. 155.
- [70.](#) Mustadrak al-Wasa'il, Vol.2, P.353; Tafsir Burhan, P.882; Ghurar al-Hikam, P.645.
- [71.](#) Makarim al-Akhlaq, P.51.
- [72.](#) Ba Tarbiyyat-e Maktabi Ashna Shavim [Let's Get Familiar with the Scholastic Upbringing], P. 113.
- [73.](#) Usul al-kafi, Vol.2, P. 135; Tarikh ya'qubi, Vol.2, P.59.
- [74.](#) Nahj al-Balaghah, Fayd, Sermon 82.
- [75.](#) Bihar al-Anwar, Vol.9, P.351, h.3; Fiqh ar-Rida, P.73.
- [76.](#) Islam va Tarbiyyat-e Kudakan [Islam and the Upbringing of Children], P.383.
- [77.](#) Ravesh-e Tabligh [The Way of Propagandizing], P.63.
- [78.](#) Kalamat-e Qisar, Pand-ha Va Hikmat-ha-ye Imam Khomeini [Pithy Aphorisms: Wise Sayings and Counsels of Imam Khomeini], P.216.

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