

Youth Empowerment for the Development and Defence of Madīnah State

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ABSTRACT

Youth Empowerment has always been an icon of progressive process where young people are encouraged to peep into their future. It is not limited to develop individuals rather to formulate a great community change which rely on the development of individual capacity. Having dazzling achievements on its dimensions, the evolution of Islam flourished due to the youth's inspiring role for the cognitive development in every sphere of life. The Holy Prophet (ﷺ) explored his young companions' access to their resources, then transformed their consciousness, intellect and ensured their empowerment to promote traditional, moral and theological values. Its aim has always been to improve one's quality of life in social, economic, socio-political and even war fares as well.

The Holy Prophet (ﷺ) empowered his young companions to enhance their belief in self-efficacy in various territories. They battled against their contemporary challenges to meet positive sense of self-control, decision making skills, moral system of beliefs and pro-social connectedness. All these have numerous instances for their substantiations. The present research paper will substantiate the young companions' pivotal efforts in the early age of Madīnah city to promote Islamic norms, their key role in battles, compilation of Qur'ān and Ḥadīth and various other significant defensive roles performed by the youth of that era after given powers by the Holy Prophet (ﷺ). The present research paper will also highlight that how the youth of today can empower itself to utilize their perceptive approach from the set archives by young companions of Holy Prophet (ﷺ).

Key words: *Youth Period, Youth Empowerment, Development, Defence, Madīnah State*

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Introduction:

Youth has ever been a fertile stuff and a precious asset of future in any society. Various societies, parties and ideological groups give a lot of importance to the young generation. ‘Youth’ is a group of generation that matters a lot in the formation, reformation and reforms in the social, political, economic and democratic scenario of a state. If a loophole or negligence is found in the flourishing youth, its nourishment may result in perplexing, increasing crimes, social disorder, blind imitation of secular forces, impractical of law and order and the prevailing sedition which will weaken the worth of its youth.

The straying situation of the youth that time was remaining far from the true spirit of Islam; the Divine Teachings of Holy Qur’ān and the Teachings of Holy Prophet (ﷺ). Their remaining far from these Divine Teachings was due to their ancestral despising nature of Islamic Belief ‘Monotheism’. Even today, remaining strayed from these Divine Teachings, the youth, in increasing trend of Mass-communication, un-Islamic deities and anti-Islamic efforts are now worsening the situation and they have stood this youth on the verge of shattering, disillusionment and devastation. They are likely destroying the ideological and ethical limits and this very thinking has affected their Islamic perceptive sagacity to peep into the “Role Model” of the young companions of Holy Prophet (ﷺ).

Islam, a universal religion has addressed the issues of every sphere of life from individual to society without any disenchantment.

1. Various Connotations in the Light of Qur’ān and Ḥadīth

The word “youth” or “young” is needed to be explored. Here are some quotations presented to endorse the argument what does the word “young” signify?

The Holy Qur’ān mentions a ‘young’ as: “شباب”⁽¹⁾ “فتية”. It carries the same meaning as in English as:

﴿نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاَهُمْ هُدًى﴾⁽²⁾

It is we who relate to you, [O Muhammad], their story in truth. Indeed, they were youths who believed in their Lord and We increased them in guidance.

﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ

بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۗ يَخْلُقُ مَا يَشَاءُ ۗ وَهُوَ الْعَلِيمُ الْقَدِيرُ﴾⁽³⁾

Allāh is the one who created you from weakness, then made after

(1) Transliteration: *Fityah* (Youngs)

(2) Sūrah al-Kahaf:13

(3) Sūrah Al-Rūm: 54

weakness strength, then made after strength weakness and white hair. He creates what He wills, and He is the Knowing, the Competent.

The word for youth has also been used for Ḥazrat Yūsuf (ﷺ) and Ḥazrat Yaḥyá (ﷺ)

At the age of thirty, during the stiff historical time of severe famine in Egypt, he (Yūsuf) was asked to take charge of financial affairs;

﴿قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْكُمْ﴾⁽¹⁾

[Joseph] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian.

It was due to the sagacity and perception of Ḥazrat Yūsuf (ﷺ), he was given the charge of financial affairs of state during the time of crises.

Keeping the same insight, Ḥazrat Yaḥyá (ﷺ) was blessed with erudition, intellectuality and wisdom during his youth period as the Qur'ān reinstates:

﴿يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ ۖ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا﴾⁽²⁾

[Allāh] said, "O John, take the Scripture with determination. And We gave him judgement [while yet] a boy.

This verse shows the literal use for young in the Holy Qur'ān. The verse shows the enthusiasm of youth, young blood, and the force of determination to do a work. In this age, a man goes through the most sensitive part of his age where he engraves his own destiny as path. The event of Ḥazrat Yūsuf (ﷺ) bears the same testimony of young age.

The teachings of Holy Prophet (ﷺ) also show the significance of a young and the particular part of his age; youth as:

«اغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ: شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سَقَمِكَ،

وَعِثَّتَكَ قَبْلَ فُقْرِكَ، وَفَرَاغَكَ قَبْلَ شُغْلِكَ، وَحَيَاتَكَ قَبْلَ مَوْتِكَ»⁽³⁾

Take advantage of five before five: your youth before your old age, your health before your illness, your riches your poverty, your leisure before your work, and your life before your death.

The Ḥadīth highlights a young's responsibility in his life time and beware him from being ignorant during his youth span. A young who had wasted his precious time in trivial affairs during his life, he never tried to know about the burden laid on him. He enjoyed his precious time with

(1) Sūrah Al- Yūsuf: 53

(2) Sūrah Al- Maryam: 12

(3) Albānī, Nāṣir Al-Dīn, *Ṣaḥīḥ Al-Targhīb wa Al-Tarhīb*, "Kitāb Al-Tawbah Wa Al-Zuhd", Bāb Targhīb fi Tazkīr Al-Mawt, 24 (Bayrūt: Maktabah Al-Ma'ārif, 2000),311, Ḥadīth No. 3355

sound health and strength and did not invest his energies to work for the betterment of his soul and hereafter.

Another Ḥadīth clarifies the argument; a young boy will be blessed among whom, Allāh will provide his “Shade”:

«وَشَابُّ نَشَأً فِي عِبَادَةِ اللَّهِ»⁽¹⁾

a young man who grew up in devotion of Allāh

Islam, being the universal religion, addressing every walk of life, titles “Parents” responsible for a child’s straying position, lack of education and ethics in the following Ḥadīth:

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ»⁽²⁾

Every child is born with a true faith (i.e. to worship none but Allāh Alone) but his parents convert him to Judaism or to Christianity or to Paganism.

2. The Period of Youth

If we observe human beings in general, we come across the idea that youth comprises of four parts:

Childhood: a period from birth till the beginning of adolescence period; lasts till twelve, thirteen, fourteen and fifteen years approximately with territorial and ancestral variations. Then the teenage starts. Lasts till six to seven years depending when he/she gets married (Youth Period). The third part of life starts when he gets married which usually remains till about thirty years. Lastly the old age; that cannot be certainly predicted till the death knell.

3. Youth Empowerment

It is above board that youth is period of life during which one’s rational, physical and intellectual guts are attained in optimum level for the development and application in future life. Here, his perceptive approach, understanding level power of absorption of concepts, ideologies acquires the prime target of all his patterns of advancement in life. What youth is? Twentieth century writer Ashur Shmis quotes:

“Youth may be titles as a source of strength for the sun that does not brighten at the time of afternoon as does in the morning time. In youth, there is a kind of life with which death seems to sound like sleep; and during its youth a tree brings forth its fruit and after that all trees give nothing but wood. Due to his sense of understanding and absorption of ideas youth becomes an apex

(1) Al Bukhārī, Muḥammad bin Ismā‘īl, *Al-Shaḥīḥ Al-Bukhārī*, “*Kitāb Al-Zakāt*”, Bāb Al-Ṣadaqa bi Al-Yamīn, 16 (Riyāḍ: Dārussalām, 1999), 230, Ḥadīth No. 1423

(2) Ibid. “*Kitāb Al-Janāyẓ*”, Bāb Mā Qīla Fī Awlād Al-Mushrikīn, 92, (Riyāḍ: Dārussalām), 222, Ḥadīth No. 1385

target of all ideological, political, and cultural forces and state machinery aiming at the advancement of certain patterns of social organization or particular system of mass control and domination.⁽¹⁾

4. Etymology of “Madīnah” City

“Yathrib:” Before the advent of Islam, its name was “Yathrib”. It is also mentioned in the Holy Qur’ān as:

﴿وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ

مِنْهُمْ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِلَّا فِرَارًا﴾⁽²⁾

And when a faction of them said, "O people of Yathrib, there is no stAbility for you [here], so return [home]." And a party of them asked permission of the Prophet, saying, "Indeed, our houses are unprotected," while they were not exposed. They did not intend except to flee.

Madīnah: “Madīnah” (مدينة) is generally named for a “city. The Holy Qur’ān mentions this etymology as:

﴿مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَن رَّسُولِ

اللَّهِ﴾⁽³⁾

It was not [proper] for the people of Madīnah and those surrounding them of the Bedouins that they remain behind after [the departure of] the Messenger of Allāh.

Tābah: The Madīnah city has also been named after “Tābah” as in the following Ḥadīth:

﴿إِنَّ اللَّهَ سَمَّى الْمَدِينَةَ طَابَةَ﴾⁽⁴⁾

Verily, Allāh Almighty named Madīnah as; “Tābah”.

Tayyibah: The Holy Prophet (ﷺ) himself named this city “Tayyibah” that means “purifying” as in the following Ḥadīth:

﴿إِنَّهَا طَيِّبَةٌ، وَإِنَّهَا تَنْفِي الْحُبْثَ، كَمَا تَنْفِي النَّارُ حُبْثَ الْفِضَّةِ﴾⁽⁵⁾

Verily it is purifying (Madīnah)

(Al-Dār: Allāh Almighty mentioned this etymology in the Holy Qur’ān as in the following verse of the Holy Qur’ān:

- (1) Shamis, ‘Ashūr, “Youth is Strength”, The Muslim Magazine (1978), accessed March 4, 2016, http://www.zawaj.com/articles/youth_strength.html
- (2) Sūrah Al-Aḥzāb:13
- (3) Sūrah Al-Tawbah:120
- (4) Muslim bin Hajjāj, *Ṣaḥīḥ Muslim*, “Kitāb Al-Hajj”, Bāb al Madīnah Tanfī Khubsahā,88 (Riyāḍ: Dārussalām, 1999),579, Ḥadīth No. 1385
- (5) Bukhari, Muḥammad bin Ismael, *Ṣaḥīḥ Bukhari*, “Kitāb Fazail il Madina”, Bab Fazl il Madina, 2, (Riyāḍ: Dārussalām, 1999),301, Ḥadīth No. 1871

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ﴾⁽¹⁾

And [also for] those who were settled in al-Madīnah and [adopted] the faith before them. They love those who emigrated to them

Medina is 210 miles (340 km) north of Mecca and about 120 miles (190 km) from the Red Sea coast. It is situated in the most fertile part of all the Hejaz territory, the streams of the vicinity tending to converge in this locality. An immense plain extends to the south; in every direction the view is bounded by hills and mountains. The historic city formed an oval, surrounded by a strong wall, 30 to 40 feet (9.1 to 12.2 m) high, dating from the 12th century CE, and was flanked with towers, while on a rock, stood a castle. Of its four gates, the *Bab-al-Salam*, or Egyptian gate, was remarkable for its beauty. Beyond the walls of the city, west and south were suburbs consisting of low houses, yards, gardens and plantations. These suburbs also had walls and gates. Almost all of the historic city has been demolished in the Saudi era. The rebuilt city is centred on the vastly expanded Al-Masjid Al-Nabawi.

The graves of Fatimah (Muḥammad's daughter) and Hasan (Muḥammad's grandson), across from the mosque at Jannat Al-Baqī', and Abū Bakr (first c'Alīph and the father of Muḥammad's wife, Aisha), and of Umar (Umar ibn Al-Khaṭṭāb), the second caliph, are also here. The mosque dates back to the time of Muḥammad, but has been twice reconstructed.⁽²⁾

The Holy Prophet (ﷺ) defined the location of Madīnah city in the following Aḥādīth:

«إِنَّ الْمَدِينَةَ حَرَمٌ مَا بَيْنَ عَبْرٍ إِلَى ثَوْرٍ مَنْ أَحَدَثَ فِيهَا حَدَثًا أَوْ آوَى مُخَدِّتًا
فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ»⁽³⁾

Madīnah is sacred and a sanctuary between 'Ayr and Thawr, so whoever introduces an innovation or gives refuge to an innovator, then upon him is the curse of Allāh, the Angels and the whole of mankind.

«إِنِّي أُحَرِّمُ مَا بَيْنَ لَابَيْحَى الْمَدِينَةِ أَنْ يُقَطَعَ عِضَاهُهَا، أَوْ يُقْتَلَ صَبْدُهَا»⁽⁴⁾

I declare sacred what is between the two lava fields of Al Madīnah (and I forbid) cutting of its thorny shrubs or killing of its game.

(1) Sūrah al-Ḥashr:9

(2) Encyclopaedia of Americana, Vol:18,(New York: The Encyclopaedia of American Corporation, 1920) , 587

(3) Muslim, Muslim bin Hjjaj, *Ṣaḥīḥ Muslim*, “Kitāb ul Hajj”, Bāb Faḍl Al-Madīnah, 85, (Riyāḍ: Dārussalām, 1999), 575, Ḥadīth No. 1370

(4) Ibid., 574, Ḥadīth No.1363

5. An Introduction to Some of the Young Sahaba Trained by the Prophet (ﷺ)

5.1. Ja‘far Bin Abī Tālib (رضي الله عنه)

Hazrat Ja‘far bin Abī Tālib was the son of Prophet’s uncle Abū Tālib. He is the man who spoke to Najāshī when Ja‘far along with his group migrated to Abyssina as a result of persecution by the pagans. This event shows his self-confidence and control as a young man. He delivered a speech there that sows his keen sagacity to control such a drastic situation before a king.

“O King! We were an ignorant society that worshipped idols, ate dead meat, made every kind of prostitution, cut off ties with our relatives, and treated our neighbors badly. The strong among us oppressed the weak. We were like this until Allāh sent us a Messenger from among us whose genealogy, truthfulness, trustworthiness and chastity we know. The Prophet sent to us called us to believe in the unity of God, to serve Him, and to abandon the rocks and idols our fathers worshipped. He called us to be truthful, to fulfill trusts, to continue relations with relatives, to be a good neighbor, to desist from what is haram and from spilling blood, and he forbid us to make prostitution, lying as a witness, violating the property of orphans, and slandering respectable women. He only commanded us to serve Allāh and not to take partners with Him, and to pray, give alms and fast.” After naming Islam's other commands, he continued, "We immediately affirmed him, believed in him and conformed to what he brought from God. We only served Allāh and we did not attribute any partners to Him. We accepted as haram what He made ḥarām and ḥalāl what He made ḥalāl".⁽¹⁾

It was due to these relentless efforts of these young guys that the ignorant society was transformed into an intellectual society who made the destiny of the future generations.

5.2. Usāmah Bin Zayd (رضي الله عنه)

He was the son of Hazrat Zavd bin Hāritha. a vouth of 16 befriended by the Prophet of Allāh. Shortly before the death of Holy Prophet (ﷺ), he was appointed as commander of army. Though, this appointment created anxiety and disappointment in some of the important personalities, but he was found worthy for this duty. Of course, there were more experienced older Companions in Usāmah’s army. It was very important to appoint a freed slave engraving in the minds that there is no worth of class and tribal factor rather to implant the commandership in them regardless of which segment or class he is from. He died in 54 A.H.⁽²⁾

(1) Al-Bukhārī, Muḥammad bin Isma‘īl, *Ṣaḥīḥ Bukhari*, “Kitāb Al-Tawḥīd”, Bāb Mā Jā Fī Du‘ā Al-Nabī, 97, (Riyāḍ: Dārussalām, 1999), 1268, Ḥadīth No. 7371

(2) Ibn al-Athīr, ‘Alī Bin Muḥammad, *Uṣd Al-Ghābah*, (Bayrūt: Dār al-Kutub al - ‘Ilmiyah, 1999), 2/283

5.3. Arqam bin Abūl Arqam (رضي الله عنه)

One of the earliest convert to Islām, whose house became the center of education for the Muslims. At first the Prophet (ﷺ) clandestinely called people to Islam in Dar-e-Arqam and taught them how to lead life according to the true spirit of Islam. The Muslims also used to hide themselves in his house to avoid persecutions by the idolaters. He died in 55 A.H.⁽¹⁾

5.4. Mu‘ādh Bin Jabal (رضي الله عنه)

He was born in 605 A.D. He embraced Islam in the second pledge of ‘Aqabah. At the time of conquering Makkah, the Prophet (ﷺ) appointed Ḥaḥrat Mu‘ādh (رضي الله عنه) as his deputy. After Tabūk expedition, he was empowered as governor of Yemen at the age 26 with the following commandment:

«إِنَّكَ تَقْدُمُ عَلَى قَوْمٍ أَهْلِ كِتَابٍ فَلْيَكُنْ أَوَّلُ مَا تَدْعُوهُمْ إِلَيَّ أَنْ يُؤَخِّدُوا اللَّهَ عَزَّ وَجَلَّ، فَإِذَا عَرَفُوا ذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ، فَإِذَا فَعَلُوا فَأَخْبِرْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ زَكَاةً فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ غَنِيِّهِمْ، فَتُرَدُّ عَلَى فُقِيرِهِمْ، فَإِذَا أَقْرَأُوا فَحُذِّ مِنْهُمْ وَتَوَقَّقْ كِرَائِمَ أَمْوَالِ النَّاسِ»⁽²⁾

Invite the people to testify that none has the right to be worshipped but Allāh and I am Allāh's Apostle, and if they obey you to do so, then teach them that Allāh has enjoined on them five prayers in every day and night (in twenty-four hours), and if they obey you to do so, then teach them that Allāh has made it obligatory for them to pay the Zakat from their property and it is to be taken from the wealthy among them and given to the poor.

He died in 18 A.H. at the young age of 37.⁽³⁾

5.5. Asmā Bint Abī Bakr (رضي الله عنها)

She was the elder sister of Ḥaḥrat ‘Āyshah, one of the earliest young lady converts to Islam. She became popular at the time of migration to Madīnah. She carried food and other provisions to the cave of Thawr. During those days, a group of Quraysh including Abūjah̄l came to her inquired about her father. She answered “I don’t know,” Abū Jah̄l slapped her and her earring fell on the ground. She died in 73 A.H.⁽⁴⁾

5.6. ‘Āyshah (رضي الله عنها)

She was born eight years prior to the migration to Madīnah. She passed eight precious years as wife of the Holy Prophet (ﷺ), she became a

(1) Usd Al-Ghābah, 2/283

(2) Al Bukhari, *Ṣaḥīḥ Bukhari* (Riyād: Dārussalām, 1999), Ḥadīth No.7372

(3) Al ‘Asqalānī, Ibn Ḥajar, *Al Iṣābah fī Tamayiz al-Ṣaḥābah*, 6 (Egypt: Dar al-Kutub), 106

(4) Ibid.

distinguished and eminent Islamic scholar of religious sciences. She benefited from her husband's teachings day and night. She always remained curious about the teachings and commandment about what she did not know. If the Holy Prophet (ﷺ) observed any mistake, he once corrected it. Till her death she had been an authority of religious sciences and even senior companions of Holy Prophet (ﷺ) acknowledged his intellectual approach and consulted her.

Due to her intellect and sagacity, she became a most illustrious teacher of Islamic Jurisprudence. Not only she reported the sunnah of Holy Prophet (ﷺ) rather she also put forth her mentality of scholastic criticism on the matter of its being understood correctly. She gave an unequal service in transmitting Ḥadīth and sunnah to the contemporary and future generation with the number 2210. There were more than two hundred pupils who reported Ḥadīth from her. She died in 58 A.H. ⁽¹⁾

6. Role of Youth

Every society comprises of various classes and groups, values and ages, and each one has to play pivotal and prominent role for the betterment, construction and reshaping of today and future. An individual takes party in strengthening the society. This very society is made up of various groups of people who build the nation. Madīnah State is one of them which was reshaped, rehabilitated and reconstructed after the very arrival of Holy Prophet (ﷺ) and his companions there. The revival was started since the day when the Holy Prophet (ﷺ) was in Makkah.

The history of Madīnah city may be divided into two major periods; one is before the Holy Prophet's migration whereas the other one is after his migration to Madīnah. Before the migration, the Madīnah was not famous as a developed state. Its popularity and development occurred only when the Holy Prophet (ﷺ) entered in Madīnah city. Then Madīnah started to become a developed state and its defence became necessary as happens in every developed state or country.

6.1. Pledge of 'Aqabah First

It happened only due to empowering the youth stuff like Ḥazrat Muṣ'ab bin 'Umayr. The Holy Prophet (ﷺ) always tried to spread his Divine message to each and every individual. In this capacity he longed for various personalities who may be the source of development of his preaching strives and a source of defence of his territory.

In the 11 A.H., in month of Hajj, the Prophet met the pilgrims to spread the message of true Islam to them. As a result of his invitation six prominent personalities from Banū Khazraj embraced his message. They were:

(1) Dhahabī, Shams al-Dīn Muḥammad bin Aḥmad, *Siyar 'A'lām Al-Nubalā*, 2 (Bayrūt: Mu'assasa al-risālah), 136-39

1. As‘ad Bin Dhurārah; Banū Njjār tribe
2. ‘Awf bin Hārith bin Rifā‘ah; Banū Najjār tribe
3. Rafe bin M’Alīk bin Ajlan; Banū Zuraiq tribe
4. ‘Utbah bin ‘Āmir bin Hadīdah; Banū Salamah tribe
5. ‘Uqbah bin ‘Āmir bin Nābi; Banū Harām bin Ka‘b tribe
6. Hārith bin ‘Abdullāh bin; Banū ‘Ubayd bin Ghānam tribe⁽¹⁾

In the following year, seven more persons, except Hārith from the previous delegation, met the Holy Prophet to acknowledge his Divine message of Prophethood. They are:

Mu‘ādh bin Hārith, Dhakwān bin Abdul Qays, ‘Ubādah bin Šāmit, Yazīd bin Salabah, ‘Abbas bin ‘Ubādah, Abūl Haytham, ‘Uwaim bin Sā‘idah.

All these persons were young ones under the age of 35. They became the main source of development of Madīnah state.

At first time in the history of Islam, the Holy Prophet (ﷺ) sent an ambassador Mus‘ab bin ‘Umayr a young boy of 35 to preach them the true message, to seek them divine teaching. He belonged to the noblest and wealthiest family of Makkah. Due to his good ethics, moralities and proud physique, every one respected him. Due to his eloquent style of oration, every one envied him. He first migrated to Abyssinia and then to Madīnah. While defending Madīnah city and glory of Islamic development in Madīnah city, he was martyred in battle of ‘Uḥud 3 A.H. at the youth age of 40.⁽²⁾

6.2. Pledge of ‘Aqabah II

In the thirteen year of prophethood, the Prophet (ﷺ) had the second pledge. It happened due to empowering Ḥaḏrat As‘ad bin Ḥurārah and Muṣ‘ab bin ‘Umayr who worked a lot to develop the Madīnah state. They were 75 in number.

The Anṣār (Helpers) asked the Messenger of Allāh about the principles over which they would take a pledge to strengthen the power of Muslim community in the newly state. The Prophet answered:

1. To obey and listen all the norms and set of archives.
2. To spend money in generous and scarce times
3. To spread good virtues and snub evil.
4. In Religious affairs, you will not bother of none.
5. While I shall be in need of your help, you will help me in any case without bothering your spouses, children, clans and tribes. While observing

(1) Ibn e Hishām, Muḥammad bin Abdul Malik, *Al-Sīrah Al-Nabwiyah*, 1(Egypt: Dār al-Šaḥabah Li al-turāth),443-445

(2) Ṣaḥīḥ Bukhārī, ‘Kitāb al-Ghāzī, Bāb Qatl Abu Rafe, 16, (Riyād: Dārussalām, 1999),685, Ḥadīth No. 4046

these precepts, paradise is ensured for you.⁽¹⁾

The security of Prophet (ﷺ)'s personality was the start of defense of Madīnah State.

In another version, The Prophet (Peace be upon him) began to speak, recited some Qur'ānic verses, called people unto Allāh, exhorted them to enter the fold of Islam and concluded saying: "I give you my pledge that you debar me from whatever you debar your women and children from." Here Al-Barā' bin Ma'rūr, caught him by hand, and said: "Oh yes, we swear by Allāh, Who sent you as a Prophet in Truth, that we will debar you from whatever we debar our women from. Have confidence in us, O Messenger of Allāh. By Allāh, we are genuine fighters and quite reliable in war, it is a trait passed down to us from our ancestors."

After this Abūl Haytham Al-Tayhan intermitted and said: "O Prophet of Allāh! Between us and the Jews, there are agreements which we would then sever. If Allāh grants you power and victory, should we expect that you would not leave us, and join the ranks of your people (meaning Quraysh)?" The Prophet (ﷺ) smiled and replied:

· "Nay, it would never be; your blood will be my blood. In life and death I will be with you and you with me. I will fight whom you fight and I will make peace with those with whom you make peace."⁽²⁾

6.3. Appointment of Twelve Deputies

The Holy Prophet (ﷺ) asked the delegation to appoint twelve preachers as deputies to preach and take the responsibility of implementation of the pledge articles. They were also empowered to guide in their respective clans and propagate Islam. Those were appointed are nine from Khazraj; As'ad bin Zūrārah, Sa'd bin Rabīh, 'Abdullāh bin Rawāḥah, Rafī' bin Mālik, Barrā' bin Ma'rūr, 'Abdullāh bin 'Amr, Ubaydah bin Ṣāmit, Sa'd bin 'Ubādah, Mundhir bin 'Amr. Three deputies were from Aws tribe; Usayd bin Ḥuzair, Sa'd bin Khuthaymah and Rifa'ah bin Abdul Munzir. These twelve men were sworn to act as surety over the affairs of their people just as the Christ's disciples did, and the Prophet would act as security over his people, meaning all the Muslims.⁽³⁾

7. Various Performances for Development

There are certain companions who sacrificed their belongings; properties, business, gardens, and wives even offspring. Among them, the eminent companions of Holy Prophet (ﷺ) were: Ḥaḏrat Ṣuhayb Rūmī, Ḥaḏrat 'Ayyāsh bin Abī Rabī'ah, Hishām bin 'aṣ, Ḥaḏrat Abū

(1) Ibn e Hishām, *Al sīrah Al-Nabwīyah*, 454/1

(2) Ibid. 442/1

(3) Ibid

Salamah (عليه السلام). They were persecuted a lot and ‘Ayyāsh was imprisoned, but all of them were determined to develop and strengthen Madīnah. Such instances are in Abundance to consolidate the argument.

8. Migration to Madīnah

Migration to Madīnah is turning point in the history of Islam. It is the real change in the factual revolution in Islamic history which found support in Madīnah in previous two pledges. The youngs played pivotal role to accomplish the target. In this regard, they exerted their live on stake with the cost of migration. The unbelievers spared no effort in trying to eliminate the existence of Islamic religion. Their ill treatment made the Muslims in general and youngs in particular more firm and determined. In this vanguard of migration, the Quraysh conspired to against the Holy Prophet so that they may escape form onus of his blood compensation and tribal feuds. But Allāh protected him as mentioned:

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيَتَّبِعُوكَ أَوْ يَقْتُلُوكَ أَوْ يُجْرِحُوكَ﴾⁽¹⁾

And [remember, O Muḥammad], when those who disbelieved plotted against you to restrain you or kill you or evict you.

This expedition was accomplished only due to the proud performances of youngs who were empowered by the Holy Prophet to perform their conducive role; ‘Alī bin Abī Ṭālib, ‘Āmir bin Fuhayrah, ‘Abdullāh bin Abī Bakr and his sister Asmā’.

The Holy Prophet (ﷺ) accompanied Ḥazrat Abūbakr secretly. His slave Amir bin Fuhayrah who was well acquainted with the route, also with him. The Holy Prophet (ﷺ) with Abūbakr stayed in the cave Thawr, waited for the frantic search of the pagans to subside. The Quraysh had already announced a reward of one hundred camel from the searcher to capture the Prophet.

It is worth mentioning here that the role performed by the youth here, was appreciable with their crucial courage, planning and secrecy. Four youngs stood up to this task. ‘Alī bin ‘Alī Ṭālib (عليه السلام) was given the role to return the belongings of the Quraysh. He was only of 38 years young man that time. ‘‘Abdullāh bin Abūbakr sneaked out each information, every night to his father about the transpiring events in Makkah, and their relentless search they were enterprising.

A slave, Amir, grazed sheep there, wiped footprints to the cave of Thawr where the Prophet of Allāh along with his friend hidden. Ḥazrat Asmā’, a young girl, provided food to the residents of cave in the close scrutiny by the leaders. One day she was unable to bring food to the cave with her bare hands. She tore her waist band into two sashes and tied with

(1) Sūrah al- Anfāl, 8: 30

them and carried the provisions on her shoulders.

This event of migration shows the love and loyalty of this youth for the Holy Prophet. It also serves as role model for the Muslims to emulate.

9. Youngs' Performance in Battles

The Holy Prophet (ﷺ) trained his youth, educated and developed ethical habit's in them. The Prophet used to take his young people above fifteen to the battles. At Badr, he turned back some youngs, but they were very disappointed. One of them 'Umayr bin Abī Waqqāṣ started to cry; the Holy Prophet felt sorry at him and allowed him to participate in the battle.⁽¹⁾

In the battle of Badr, Ḥaẓrat 'Umar, Ṭalḥa, Zubayr, Miqdād etc. were the brave companions of Holy Prophet who ensured the defense of Madīnah by offering their lives on risk and did Jihād. Before the battle of Badr, the Prophet (Peace be upon him) apprised his men of the gravity of the situation and asked for their advice. Abū Bakr was the first who spoke on the occasion and assured the Prophet (Peace be upon him) of the unreserved obedience to his command. 'Umar was the next to stand up and supported the views expressed by his noble friend. Then Al-Miqdād bin 'Amr got up and said: "O Messenger of Allāh! Proceed where Allāh directs you to, for we are with you. We will not say as the Children of Israel said to Moses (Peace be upon him): "Go you and your Lord and fight and we will stay here;"⁽²⁾

Rather we shall say: "Go you and your Lord and fight and we will fight along with you."

By Allāh! If you were to take us to Bark Al-Ghimād, we will still fight resolutely with you against its defenders until you gained it."

The role of Mu'awwadh and Auf is very crucial who jointly killed Abū Jahl in the battle of Badr. In the battle of Uhud, Sa'd bin Mu'ādh, Muṣ'ab bin 'Umayr, Usayd bin Huzayr, Hanzlah, Khabāb bin Mundhir, Abū Dujānah Anṣārī are the prominent figures who courageously revolt against the enemy. There were seven companions of who encircled around the Holy Prophet (ﷺ) at the time of life danger. All of them were the youngs whose crucial role is conspicuous.

In the battle of Aḥzāb, while digging trench, various companions of Prophet (ﷺ) ensured their participation in preparing trench. Ḥaẓrat Salmān Fārisī, Sa'd bin Mu'ādh, Nu'mān bin Bashīr, Ḥaẓrat 'Alī, Ḥaẓrat Ṣafiyah, Nu'īm bin Mas'ūd etc. had the prominent role in conquering the battle. The Qur'ān narrates their role:

(1) Ibn e Athīr, Usd al-Ghābah 1 (Bayrūt: Dār al-Kutub al-'Ilmiyah, 1999), 100

(2) Sūrah al- Mā'idah, 5:24

﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ
وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا﴾⁽¹⁾

And when the believers (ﷺ) the companies, they said, "This is what Allāh and His Messenger had promised us, and Allāh and His Messenger spoke the truth." And it increased them only in faith and acceptance.

In 7 A.H. the Holy Prophet (ﷺ) sent the invitation letters to various kings and heads of states. The ambassadors who were sent to these kings were also young; ‘Amar bin Umayyah Dhamurī to Najāshī, Ḥāṭib bin Abī Balta‘ah to Egyptian king, ‘Abdullāh bin Ḥudhāfah Sahnī to Iranian King, Diḥyah Kalbī to the King of Rome, ‘Alā’ bin Hadhramī to the King of Behrain, Salīt bin ‘Amar ‘Amri to the Head of Yamāmah and Shujā’ bin Wahb was sent to the Head of Damascus.⁽²⁾

After this expedition, battle of Khybar in 7 A.H. and battle of Mūta in 8 A.H., the sacrifices and the defence performed by the youth companions of Holy Prophet is remarkable.

At the time of conquest of Makkah, the Holy Prophet along with his young companions ensured the defence of Madīnah by closing all grey areas from where the security of Madīnah was at stake. That is why he launched at Makkah expedition. In this regard, he divided his ten thousand soldiers in four groups; most of them were young ones.

All these expeditions witness the tremendous efforts for the development and defence of Madīnah state.

Conclusion

The Young Companions of Holy Prophet (ﷺ) led a balanced individual and communal exhibiting a highly spiritual life informed by absolute ethical and social values whose character and behavior demonstrates various qualities like righteousness, honesty humility endurance and conscientiousness throughout their life. It became possible only due to the endeavors of Holy Prophet (ﷺ). They were the ideal one. The Muslim youth today should also contribute the society selflessly for the upright advancement of Muslim Ummah.



(1) Sūrah al- Aḥzāb 33: 22

(2) Ibn e Qayyam, *Zād al-Ma‘ād* 3 (Bayrūt: Maktabah al Misriyyah, 1994), 314