

Glad Tidings to the Youth of Today who are Raised upon Islam, the Sunnah and Piety

By Abu Khadeejah ‘Abdul-Wāhid Alam

All praise is due to Allāh and may the peace and blessings of Allāh be upon His Messenger Muhammad, his family, his Companions and all those who follow their path precisely. Indeed, the best of speech is the Speech of Allāh, and the best of guidance is the guidance of the Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The worst of all affairs are the newly introduced matters into the Religion for which there is no textual proof. Every newly introduced matter is an innovation, and every innovation is misguidance, and every misguidance leads to the Hellfire. To proceed:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ سَبْعَةٌ يُظِلُّهُمُ اللهُ تَعَالَى فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا لِلَّهِ ظِلُّهُ إِمَامٌ عَدْلٌ وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللهِ وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ وَرَجُلَانِ تَحَابَبَا فِي اللهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللهُ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالَهُ مَا تُنْفِقُ بَيْنَهُ وَرَجُلٌ ذَكَرَ اللهُ خَالِيًا فَفَاضَتْ عَيْنَاهُ

The noble Companion Abu Hurayrah (رَضِيَ اللهُ عَنْهُ) narrated that Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“There are seven who will be shaded by Allah, the Most High, in His shade on the Day when there will be no shade except for His shade:

1. The just ruler,
2. **a youth who has grown up upon the worship of Allah,**
3. a man whose heart is attached to the Mosques,
4. two men who love each other for the sake of Allah, they come together on that basis, and they separate from each other on that basis,

5. a man who is invited by a beautiful woman of noble birth to sleep with her, so he refuses, saying, ‘Indeed it is Allah whom I fear’,
6. a man who gives secretly in charity such that his left hand does not know what the right hand has given,
7. and a man who remembers Allah in private and his eyes well up with tears.”¹

Allah will gather the creation on the Day of Judgement, the first of them and the last of them, men and the women, righteous and sinful—then He (the Most High) will call them to account and recompense them:

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ لِيَجْزِيَ الَّذِيْنَ اَسْتَوٰ بِمَا عَمِلُوْا وَيَجْزِيَ الَّذِيْنَ اَحْسَنُوْا
بِالْحَسَنٰتِ ﴿٣١﴾

“And to Allāh belongs whatever is in the heavens and whatever is in the earth—that He may recompense those who do evil with [the penalty of] what they have done and recompense those who do good with the best [reward of Jannah].

الَّذِيْنَ يَجْتَنِبُوْنَ كَبِيْرَ الْاِثْمِ وَالْفَوٰحِشِ اِلَّا اللَّمَمَ ۗ اِنَّ رَبَّكَ وَّاسِعٌ الْمَغْفِرَةِ

Those who avoid the major sins and immoralities, only [committing] slight ones. Indeed, your Lord is vast in forgiveness...” (An-Najm: 31-32

This is a Day that will be long, great in terror, severe in grief and regret—Allah warns us of that Day, and He commands us to prepare for it. He said:

يٰۤاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ ۗ اِنَّ زَلٰلَةَ السَّاعَةِ شَيْءٌ عَظِيْمٌ ﴿٣٢﴾
يَوْمَ تَرُوْنَهَا تَدْهُلُ كُلُّ مَرْصِعَةٍ عَمَّا اَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتٍ حَمْلٍ حَمْلَهَا وَتَرٰى النَّاسَ سُكَرٰى وَمَآ هُمْ بِسُكَرٰى وَلٰكِنَّ عَذَابَ اللّٰهِ شَدِيْدٌ ﴿٣٣﴾

¹ Al-Bukhārī no. 1423, Muslim no. 1031.

“O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour is a dreadful thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah.” (Al-Hajj 1-2)

And He (the Most High) said:

فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾

“Then how can you avoid the punishment if you’ve disbelieved, on a Day that will make even the children grey-headed?” (Al-Muzzammil: 17)

Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) informed us about the Day:

تُذْنِقُ الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الْخَلْقِ حَتَّى تَكُونَ مِنْهُمْ كَمِقْدَارِ مِيلٍ فَيَكُونُ النَّاسُ عَلَى قَدْرِ أَعْمَالِهِمْ فِي الْعَرَقِ فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبِيهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتَيْهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعَرَقُ الْجَامَا قَالَ وَأَشَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِإِصْبَعِهِ إِلَى فِيهِ

“On the Day of Resurrection, the Sun shall be brought close to the people such that it will be from them the distance of a mile. The people will pour with perspiration according to their deeds. Some will stand in their perspiration up to their ankles, others up to their knees, others up to their waist and some will be bridled with perspiration.” At this, Allah’s Messenger pointed towards his mouth to illustrate.² And he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

يَعْرِقُ النَّاسُ يَوْمَ الْقِيَامَةِ حَتَّى يَذْهَبَ عَرَقُهُمْ فِي الْأَرْضِ سَبْعِينَ ذِرَاعًا وَيُلْجِمُهُمْ حَتَّى يَبْلُغَ آذَانَهُمْ

² Muslim, no. 2864.

“The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will rise up till it reaches the people’s mouths and ears.” (Al-Bukhāri, no. 6532)

A question was posed to *Al-Imām* ‘Abdul-Azeez Ibn Bāz (رَحْمَةُ اللَّهِ) about the terrifying events of the Day of Judgement such as the heat of the Sun when it is drawn close, to the distance of a mile, and the perspiring of the people according to their misdeeds: “Are the Prophets, the martyrs, etc., safeguarded from these occurrences or do they apply to everyone?” So, he answered: “The believers are all safeguarded just as the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: ‘The people will pour with perspiration according to their deeds...’ So, those who feared Allah and were dutiful will be protected from every affliction [of that Day].”³ May Allāh keep us safe on that Day.

Returning to the *hadeeth* of the seven who will be safe on that Day wherein there is no shade other than the shade of the Throne of Allah—among them is a youth who Allah has guided to grow up performing righteous deeds, has made him love them, and Allah has made him dislike evil deeds and (تَبَارَكَ وَتَعَالَى) has aided this young person to avoid them—either through righteous cultivation and education, or good companionship, or righteous parents who kept an eye on the welfare of their child or other than that. And Allah has safeguarded many young people from frivolity, vain speech, and sinful conduct, *alhamdulillah*. Our Lord (عَزَّ وَجَلَّ) has protected them from abandoning the *ṣalāh*, and from following their desires, frivolous emotions and lusts. He (سُبْحَانَهُ وَتَعَالَى) has praised and extolled these young people and their blessed upbringing in His saying:

تَحْنُ نَقْضُ عَلَيْكَ نَبَاهُمْ بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ وَرَدَدْنَاهُمْ هُدًى ﴿١٣﴾

“It is We who relate to you, [O Muḥammad], their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.” (Al-Kahf: 13)

³ *Sharh Riyāḍ aṣ-ṣālihin*, no. 145

When the Muslim youth are being invited and tempted into sins and desires, but they manage restrain themselves for Allah’s sake—then that is from the amazing affairs of our times because it is rare to find such youth. So, we see these young men and women who train their souls, and they adhere to Allah’s obedience and to the Sunnah, and they strive in that regard—they are truthful, sincere, and righteous. It is due to this that they are deserving of being counted among the seven who will be shaded in the shade created by Allah for the righteous.

Furthermore, on the Day of Resurrection, each person will be asked about his youth and how he spent it. So, a strong and intelligent person acts upon the advice of Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wherein he said:

“Take benefit of five before five! (1) Your youth before your old age, (2) your free time before your become pre-occupied, (3) your life before your death, (4) your health before your sickness, (5) and your richness before your poverty.”⁴

Similarly, it was narrated by Ibn Mas‘ood (رَضِيَ اللهُ عَنْهُ) that Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

لَا تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ تَحْمِيهِ عَنِ عُمْرِهِ فِيمَا أَفْتَاهُ وَعَنْ شَبَابِهِ فِيمَا أَبْلَاهُ وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَمَاذَا عَمِلَ فِيمَا عَلِمَ

“The feet of the son of Adam shall not move from before his Lord on the Day of Judgement until he is asked about five things: (1) About his life and what he did with it, (2) about his youth and how he utilised it, (3) about his wealth and how he earned it (4) and on what he spent it, and (5) whether he acted upon what he knew.”⁵

Our youth, men and women, are the supports of this *Ummah*, they are the future generation—from them will come those who will build the foundation

⁴ *Mustadrak al-Hākim*, 4/341, no. 7846.

⁵ At-Tirmidhi, no. 2416.

of the *Ummah*—from them will rise the scholars, rectifiers of nations, callers to Allah, and *mujāhideen* who will defend the Creed of the Muslims and their lands. It is through these noble youth that the *Ummah* benefits and is rectified in this life and the next. Allah (جَلَّ وَعَلَا) stated in His Book that He will unite parents with their offspring in Paradise due to their *īmān* and righteous deeds:

وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ ۗ كُلُّ

أَمْرٍ إِيمًا كَسَبَ رَهِيْنٌ ﴿٢١﴾

“Those who believed and whose offspring followed them in *īmān*, We will unite them with their offspring [in Paradise]—and We will not deprive them of anything of their deeds. Every person is a pledge for that which he has earned.” (At-Toor: 21) So, leaving behind righteous children benefits parents just as Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مَنْ كُنِيَ مِنْهَا جَارِيَةً أَوْ عَلِمَ يَنْتَفِعُ بِهِ أَوْ وَلَدٍ

صَالِحٍ يَدْعُو لَهُ

“When a man dies, his acts come to an end except for three: (1) recurring charity, (2) or knowledge by which people benefit, (3) or a pious child who prays for him.” (Muslim, no. 1631)

Let us look at just a few examples among the young Companions who clung to the obedience of their Lord so we can learn to be true believers, honorable, brave and righteous. We have Usāmah Ibn Zayd (رَضِيَ اللهُ عَنْهُ), who was sent by Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as the commander of an army of around 3,000 Muslims to Syria, among whom were some major Companions. This occurred after the battle of Mu’tah where Usāmah’s father and the Prophet’s adopted son, Zayd Ibn Hārithah (رَضِيَ اللهُ عَنْهُ) were killed. Usāmah (رَضِيَ اللهُ عَنْهُ) was only 17 years old at the time. However, before he could embark on the expedition, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) died—then Abu Bakr (رَضِيَ اللهُ عَنْهُ) was appointed the Caliph. Abu Bakr (رَضِيَ اللهُ عَنْهُ) dismissed concerns about Usāmah’s age and sent him as the leader of the expedition just as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had

previously decided. The campaign proved successful and Usāmah's army was the first to successfully invade the Eastern Roman (Byzantine) lands which paved the way for future Muslim conquests of the Levant and Egypt.

Then we have 'Ali Ibn Abī Tālib (رضي الله عنه) who as a youth spent the night in the bed of the Prophet (صلى الله عليه وسلم) on the evening the Prophet (صلى الله عليه وسلم) and Abu Bakr (رضي الله عنه) left Makkah on their migration to Madinah—and he knew that the Quraishi pagans were searching for the Messenger of Allah (صلى الله عليه وسلم) in order to kill him—so he exposed himself to being killed in place of the Prophet (صلى الله عليه وسلم), and he was prepared for that.

And then we have Ja'far Ibn Abī Tālib (رضي الله عنه) who was appointed the leader of the army under the instruction of the Prophet (صلى الله عليه وسلم)⁶ at the battle of Mu'tah after Zayd Ibn Hārithah (رضي الله عنه) was killed by the Byzantine force—and he was in his thirties. During the battle, the Byzantines severed his right arm from his body—to prevent the standard from falling, he took it in his left hand, so they attacked him again cutting off his left arm—so with his stumps he held the standard against his chest—then they swarmed around him slashing and cutting until they killed him. 'Abdullāh bin 'Umar (رضي الله عنهما) said, **“I was present amongst them in that battle, and we searched for Ja'far bin Abī Tālib and found his body amongst the bodies of the martyrs, and found over ninety wounds on his body, caused by stabs or fired arrows.”**⁷

Likewise, we have the commander Muhammad Ibn Al-Qāsim Ath-Taqaifi (from Tā'if) appointed by the Umayyad Caliph, Waleed Ibn 'Abdul-Malik Ibn Marwān to conquer the lands of Sind and Punjab (modern-day Pakistan). He was only 17 years old when he conquered Sind and parts of India. He was married to Zaynab, the daughter of the Umayyad general, Al-Hajjāj Ibn Yusuf. Muhammad Ibn al-Qāsim established Islamic rule in that region and served

⁶ Ibn 'Umar said: “Allah's Messenger (صلى الله عليه وسلم) appointed Zayd bin Harithah as the commander of the army during the expedition of Mu'tah and said, 'If Zayd is killed, Ja'far should take over his position, and if Ja'far is killed, 'Abdullah bin Rawāhah should take over his position...’” (Al-Bukhāri, no. 4261)

⁷ Al-Bukhāri, no. 4261.

as its governor until his death in 95 H (رَحْمَةُ اللَّهِ). Since that time in 712 CE (93 H), that region has remained Muslim, *alhamdulillah*.

We also have the four ‘Abādilah who were young and prolific scholars, noble and brave Companions, and narrators of the *āhādeeth* of Allah’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

1. ‘Abdullāh Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُ) born 3 years before the Hijrah (died 68 AH)—he was only 13 years old when the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) died, yet he was from the great scholars among the Sahābah. The Prophet supplicated for him:

اللَّهُمَّ فَفِّهْهُ فِي الدِّينِ وَعَلِّمَهُ التَّأْوِيلَ

“O Allah! Grant him understanding of the Religion and teach him the explanation of the Qur’an”⁸ He narrated 1696 *āhādeeth* from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

2. ‘Abdullāh Ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُ) born 10 years before the Hijrah (died 74 AH), which means he was 20 years old when the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) died. He is from the great scholars among the Sahābah and narrated around 2630 *āhādeeth* from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).
3. ‘Abdullāh Ibn az-Zubayr (رَضِيَ اللَّهُ عَنْهُ), born 2 AH (died 72 AH). He was 8 years old when the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) died. He was the Caliph for nearly ten years until he was overthrown by the forces of ‘Abdul-Malik Ibn Marwān in 72 AH and killed by Al-Hajjāj Ibn Yusuf. He narrated 33 *āhādeeth* from Allah’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).
4. ‘Abdullāh Ibn ‘Amr Ibn al-‘Aas (رَضِيَ اللَّهُ عَنْهُ). He embraced Islam in 7 AH before his father ‘Amr (رَضِيَ اللَّهُ عَنْهُ) when he was a man in his early 30s. He was a renowned scholar and narrator of 700 *āhādeeth* of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). He participated in the conquest of Shām, he carried the banner of his father at the battle of Yarmook, he was participated in the conquest of Egypt and was placed in charge of

⁸ *Musnad Ahmad* no. 2879, *Ibn Hibbān* no. 7055 who graded it *saheeh*, *Adh-Dhahabi* agreed, as did *Al-Albāni*.

Egypt in the absence of his father. In the year 28 AH, he was part of the invasion force that landed in Cyprus alongside Mu‘āwiyah Ibn Abī Sufyān (رَضِيَ اللهُ عَنْهُ). He died 65 AH.

We have also Mu‘ādh Ibn Jabal (رَضِيَ اللهُ عَنْهُ) who was great and noble scholar among the Companions. He embraced Islam when he was only 18 years old. He fought at Badr at the age of 20. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“The most knowledgeable concerning the *Halāl* and *Harām* is Mu‘ādh Ibn Jabal...”**⁹ The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent him (رَضِيَ اللهُ عَنْهُ) to Yemen to call its people, who were Jews and Christians, to Islam—Mu‘ādh was in his twenties at the time. He died aged 34 in the year 18 AH, may Allah be pleased with him.

Even in our times, we have energetic righteous youth who frequent the Salafi *masājid*, *marākiz*, attend the *duroos* and some who enrol in the Islamic universities in Saudi Arabia. They are constant in seeking knowledge of *Tawheed*, *‘Aqeedah*, *Sunnah*, *Fiqh*, *Tasfeer* and *Sharee‘ah*—they call to Allāh’s religion, enjoin good and forbid evil, they memorise the Qur’an... along with their scholars, they are the Aided Group manifestly upon the Truth, unharmed by those who oppose them or abandon them—and they will remain, generation after generation, until the descent of ‘Isā Ibn Maryam (عَلَيْهِ السَّلَام), and they will be uppermost. May Allah make us and you from them.

And all praise is due to Allah, Lord of all creation, and may the peace and blessings of Allah be upon our Prophet Muhammad, his family and all his Companions.

⁹ Ahmad no. 13991, Ibn Mājah no. 154, Tirmidhi no. 3790, *saheeh*.