

Role of Educationists and Mentors in Awakening the Dormant Potential of Youth

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Abstract

Educationists play a pivotal role in awakening the dormant potential of young individuals through dedicated efforts. This commitment facilitates the realization of youth's full potential in practical aspects of life. The article explores the importance of educationists in highlighting their ability to cultivate aspirations, creativity, and untapped capabilities in young minds. Functioning as catalysts for inspiration and empowerment, educationists guide students in pursuing their dreams within positive learning environments. By establishing supportive spaces, they motivate exploration of passions, fostering a sense of purpose. Educationists also act as role models and mentors, imparting values, resilience, and a growth mindset. They arouse curiosity and willingness to take risks, to accept challenges and to explore unconventional paths which later help seekers, students and youth to contribute to the country's development. The abstract concludes by emphasizing the profound impact educationists have on the development of youth. Their roles extend beyond knowledge transmission to the cultivation of character, creativity, and the courage to pursue dreams. As stewards of the next generation, these mentors hold a key position in unlocking the potential within each student, shaping a brighter and more promising future.

Keywords: Youth, educationists, Potential, Nation

Introduction

Allah Almighty has bestowed diverse abilities upon each individual, enabling them to carve out their place in society. Among these, knowledge and awareness stand out as the most significant. The first man, the Prophet Adam (peace be upon him), attained eminence due to his knowledge. The unfortunate reality is that, for many, the pursuit of knowledge has been reduced to merely obtaining a degree. The primary objective of education must be the transformation of individuals into good human beings and valuable and contributing citizens of society. Certainly, the role of youth in societal development is irrefutable. They serve as the guarantors of a nation's promising future. However, the unfulfilled potential of youth often stems from the absence of quality education and training tailored to their creative abilities, which fails to awaken their imaginative capacities and hidden skills. Certainly, it's imperative to acknowledge that educational backwardness significantly contributes to the decline of the Muslim Umma. Identifying and nurturing the skills of youth is paramount for constructing a

better future. Quality education and training serve as the tools to unlock the dormant potential within the youth. The intelligence of an individual is the most valuable asset, as it influences our thoughts, ideas, perspectives, and abilities at every stage of life.

As it is said in the Holy Qur'an:

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا.

“Say: ‘Everyone acts according to his own (respective) style and nature, and your Lord knows full well who is best guided to the straight path.’ [Bani Israel, 17:84]

In the above mentioned verse of Surah Bani Isra’il the term “style and nature” refers to the unique skill through which individuals contemplate and then align their thoughts with action. The distinctive attribute that sets human apart from other creatures is the divine bestowal of knowledge upon human nature by the Creator of the universe. It becomes imperative for parents, teachers, and authorities to fulfill their responsibilities actively, playing a positive and active role in fostering quality education to unlock the concealed potential within individuals. The research paper under consideration examines how to awake the dream potential of the youth with the help of the educationists which would later pave the passage to achieve their goals. This, in turn, aspires to position the Muslim Umma as a global leader once again, propelled by the profound blessing of knowledge.

Know Your Skills and Abilities

Nature has endowed human beings with immensely powerful creative abilities, making competition almost insurmountable. The key distinction lies in whether an individual pays heed to the thoughts that arise in his mind and takes action, or whether he/she disregards them. Additionally, the infusion of innovation, coupled with the determination and drive to preserve individuality, serves as a catalyst, further igniting human potential. An individual's identity is recognized by being empowered. The current scientific progress has discovered many human abilities. Being well-versed in the ever-evolving landscape and possessing a profound understanding of contemporary affairs elevates human abilities to their zenith.

Presently, a significant competition arises in the ongoing struggle between right and wrong. For our Muslim youth to achieve personal fulfillment, enhancing skills in the realms of modern science and technology, knowledge and literature, as well as politics and the economy is imperative. By understanding their capabilities and charting their course accordingly, the youth can significantly amplify their chances of success. Every young individual must recognize their inherent abilities and talents, paving the way for a successful life journey. Allah, the Lord of the worlds, has endowed every healthy person with talent; the key lies in recognizing and nurturing this potential.

Finding Talent is Like Finding Pearls

Discovering talent as akin to a skilled diver meticulously exploring specific areas of the ocean, delving deep to uncover oysters, extracting pearls nestled within the muscular folds. Identifying these pearls based on their colors and placing each one in its designated spot requires a combination of expert divers and seers. The talent-hunting process demands individuals who cannot only extract and locate talent but also guide them to markets where potential buyers and appreciators await. This intricate process is not easily understood or accessible to everyone, and only those who can recognize and groom these talents can elevate

them to positions for which they are qualified by Allah Almighty.

On the flip side, numerous pearls hidden within untouched oysters remain undiscovered, mirroring talents that go unnoticed. Not every oyster's hidden pearls are found, and some are inadvertently consumed along with the muscles. Instances have occurred where individuals, unaware of the hidden treasure, have unexpectedly stumbled upon pearls while consuming a meal. This analogy draws attention to the significance of creating environments that facilitate the discovery and recognition of talents, ensuring that valuable potential is not overlooked nor wasted.

In Arabic, the pearl is called *lu'lu'*. It is mentioned at six places in the Holy Qur'an. As Allah says:

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ.¹

“And (the serving) youths will go round them as if they were pearls kept hidden in covers.”
[al-Tur, 52:24]

The human mind, much like an oyster, harbors a divine deposit of talent comparable to a precious pearl. This talent manifests as intelligence, distinctive genius, and a creative approach, paving the way for individuals to become leading scientists, influential leaders, proficient lawyers, skilled engineers, or accomplished doctors. To nurture this inherent capability, a mentor plays a vital role in supervising the training process.

Regrettably, numerous valuable talents within our country are rendered worthless due to the lack of acknowledgment. The underappreciation of talent results in the unfortunate squandering of potential, causing the nation to lose out on invaluable diamonds. To enhance the skills of our youth and elevate them to greater heights, there is a pressing need for educators possessing profound insight and wisdom.

Examples of Talent Hunts from the Islamic History

The prophetic vision of Prophet Muhammad (peace be upon him) unearthed the finest gems of his era among his esteemed Companions. He methodically prepared, groomed, trained, and imparted knowledge to them, transforming them not only into exemplary leaders but also into outstanding soldiers and scholars. These individuals were subsequently recognized as beacons of guidance and fountains of knowledge and wisdom for future generations. Among these invaluable figures are Sayyiduna Siddique Akbar, 'Umar b. al-Khattab, 'Uthman b. 'Affan, 'Ali b. Abi Talib, Mu'adh b. Jabal, Ubayy b. Ka'b, Zayd b. Thabit, and 'Abdullah b. Abbas. The Prophet Muhammad (peace be upon him) spoke highly of them in one of his sayings, acknowledging their profound contributions:

إِنَّ أَرْأَفَ أُمَّتِي بِهَا أَبُو بَكْرٍ، وَإِنَّ أَضَلَّهَا فِي أَمْرِ اللَّهِ عُمَرُ، وَإِنَّ أَشَدَّهَا حَيَاءً عُثْمَانُ، وَإِنَّ أَقْرَأَهَا أَبِي بَنِي كَعْبٍ، وَإِنَّ أَفْرَضَهَا زَيْدُ بْنُ ثَابِتٍ، وَإِنَّ أَفْضَاهَا عَلِيُّ بْنُ أَبِي طَالِبٍ، وَإِنَّ أَعْلَمَهَا بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ، وَإِنَّ أَصْدَقَهَا لَهْجَةً أَبُو ذَرٍّ، وَإِنَّ أَمِينَ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، وَإِنَّ حَبْرَ هَذِهِ الْأُمَّةِ لِعَبْدُ اللَّهِ بْنِ عَبَّاسٍ.²

Abu Bakr stands out as the most compassionate individual in my Umma. 'Umar, on the other hand, is unwaveringly strict when it comes to matters of Allah's religion. 'Uthman is renowned for his unparalleled modesty, while Ubayy b. Ka'b is distinguished as the finest reciter. When it comes to the knowledge of inheritance, Zayd b. Thabit excels. 'Ali b. Abi Talib is acknowledged as the best judge, and Mu'adh b. Jabal, is unparalleled in his understanding

of permissible and forbidden. Abu Dharr is recognized as the most truthful individual, and Abu Ubaidah b. al-Jarrah is celebrated as the *ameen* (the most trustworthy) of this Umma. Lastly, the *habr* (the most learned) of this Umma is Abdullah b. Abbas.”

The Prophet Muhammad (peace be upon him), in his wisdom, molded these individuals into pearls, placing each in an oyster according to their God-given abilities. This chain of pearls, exemplified by their unique qualities, serves as a testament to the Prophet’s discerning guidance in nurturing and recognizing the diverse talents within his community. Some of the other examples are as under:

(1) ‘Umar b. al-Khattab

Born in Mecca, ‘Umar b. Khattab, held the title ‘Farooq’ and was referred to by the surname ‘Abu Hafsa’. In the sixth year of Prophet Muhammad’s declaration of prophethood, ‘Umar embraced Islam at the age of 35. Afterward, he consistently stood by the side of Prophet Muhammad (peace be upon him) in all circumstances. Recognized as a great personality, ‘Umar Farooq earned the distinction of being the subject of a specific prayer by the Holy Prophet Muhammad (peace be upon him) to Allah,

اللَّهُمَّ أَعِزَّ الْإِسْلَامَ بِأَحَبِّ هَدَّيْنِ الرَّجُلَيْنِ إِلَيْكَ يَا بِي جَهْلٍ أَوْ بَعْمَرَ بْنِ الْخَطَّابِ. قَالَ: وَكَانَ أَحَبَّهُمَا إِلَيْهِ عُمَرُ.³

“O Allah! Grant Islam dominance and honor through one of your favorite servants: Abu Jahl or ‘Umar b. al-Khattab.”

Truly, he embodies the Prophet’s aspirations. ‘Umar actively participated in all the conquests following the migration to Medina. His contributions, courage, bravery, conquests, distinguished character, and accomplishments have illuminated the face of Islam. The caliphate era of ‘Umar marked a period of Islamic conquests, witnessing the expansion of the Islamic Empire to cover 2.2 million square miles. He successfully defeated formidable powers like Iran and Rome, revitalized the treasury department, reorganized the Islamic state into provinces and districts, institutionalized the systems of state, established the police department, cantonment areas and formalized the systems of alms-due, taxes, etc.

(2) ‘Ali b. Abi Talib

The annals of Islamic history shine with the virtues, merits, character and accomplishments of the fourth caliph, ‘Ali al-Murtaza. Bestowed with Islam in his early years, he received distinct virtues and blessings from the Prophet’s office. According to Sa’d b. Abi Waqqas, the Holy Prophet (peace be upon him) remarked to ‘Ali, placing him on a similar level as Harun was to Musa (peace be upon him). However, it’s crucial to note that there would be no prophet after me⁴.

He was a participant in Allegiance of Ridwan and the first battle of Islam—Badr. He was also among the lucky Companions who received the glad tidings of Paradise in this world by the Holy Prophet (peace be upon him). Throughout the trials and tribulations of life in Mecca, ‘Ali steadfastly stood by the side of the Holy Prophet (peace be upon him). The Holy Prophet (peace be upon him) said that showing hatred towards ‘Ali caused deprivation. And above all, considering the Holy Prophet (peace be upon him) a city of knowledge, ‘Ali is the gate of this city of knowledge.⁵ And in the end, it is enough to say that the one whose master is the crown of the universe (peace be upon him), ‘Ali is his master.⁶

(3) Mu'adh b. Jabal

Mu'adh belonged to Medina. Therefore, when the invitation to Islam reached Medina, he accepted Islam. He was a good-natured, well-mannered, generous, kind-hearted, articulate and soft-spoken individual, who converted to Islam at the age of eighteen. Mu'adh b. Jabal belonged to the tribe of Banu Khazraj, who knew the most about halal (permissible) and haram (forbidden). And he was among the seventy lucky ones who went to Mecca before the migration of the Holy Prophet (peace be upon him) to Medina and participated in the Second Allegiance at 'Aqaba. In the twelfth year of Prophethood, when the invitation to Islam began in Medina, he did not hesitate to accept Islam immediately.⁷

When the people of Yemen sought from the Holy Prophet (peace be upon him) not just a leader or commander but also an educationist, the Prophet (peace be upon him) gazed at Mu'adh b. Jabal and instructed him to go to Yemen and appointed him as the governor of Yemen. The Holy Prophet (peace be upon him) advised Mu'adh: "O Mu'adh! Perhaps you will not see me upon your return." This statement moved Mu'adh to tears, and tears also welled up in the eyes of the Holy Prophet (peace be upon him) due to profound affection.

As Mu'adh b. Jabal departed, the Holy Prophet (peace be upon him) walked while Mu'adh rode. During this departure, the Prophet of Allah (peace be upon him) imparted advice through a will, saying, "O Mu'adh! Prioritize the interests of the people, refrain from creating obstacles, be a messenger of contentment and joy, and avoid spreading information that may incite religious discord."

The joy of the Holy Prophet (peace be upon him) was evident in his response to Mu'adh b. Jabal's request, when he stated that he would engage in *ijtihad* (reasoning) if he could not find the solution to some matter in the Qur'an and Sunna, and he would have to take decision in a matter. The Holy Prophet (peace be upon him) paid gratitude to Allah, for granting his Companion such grace, that brought happiness to the heart of the Holy Prophet (peace be upon him).⁸

(4) 'Ubayda b. al-Jarrah

Abu 'Ubayda b. al-Jarrah is the famous Companion of the Holy Prophet (peace be upon him) and was among those blessed persons who received the glad tidings of Paradise by the Holy Prophet (peace be upon him) in this world. Abu 'Ubayda b. al-Jarrah embraced Islam on the invitation of Abu Bakr Siddique. After accepting Islam, he migrated twice from the persecution of Mecca and went to Abyssinia. Then the last time he migrated to Medina, where the Holy Prophet (peace be upon him) made Mu'adh b. Jabal his brother. Abu 'Ubayda b. al-Jarrah received the title of "*Ameen al-Umma* (trustworthy of Umma)" from the court of the Holy Prophet (peace be upon him). Thus, Anas b. Malik quoted that the Holy Prophet (peace be upon him) said: "Every nation has an Ameen, and our Ameen is Abu 'Ubayda b. al-Jarrah."⁹

When the delegation of Najran asked the Holy Prophet (peace be upon him) to send a trustworthy person with us, the Holy Prophet (peace be upon him) replied: "I will send with you such a person who is truthful and trustworthy." The Companions raised their necks to see who he was. Then the Holy Prophet (peace be upon him) said to Abu 'Ubayda b. al-Jarrah: "Get up!" When he got up, he said: "He is the Ameen of my Umma."¹⁰

Abu 'Ubayda b. al-Jarrah was forty-one-year-old when he appeared in the battle of Badr. He

died of **Pandemic of Umwas** during the caliphate of Hazrat ‘Umar b. al-Khattab in 18 Hegira. This process of developing skills continued in later period of Islamic history as well. The eminent imams who became the city of knowledge and art have been trained and tailored by their mentors in highlighting their abilities. A brief mention of some of them is as follows:

(1) al-Imam al-A‘zam, Imam Abu Hanifa Receiving Grace from Imam Jafar al-Sadiq

According to Imam Mawfiq b. Ahmad al-Makki, Imam al-Mizzi, and Imam al-Dhahabi, Imam Jafar al-Sadiq is acknowledged as a Shaykh in the hadith chain of Imam Abu Hanifa.¹¹ al-Imam al-A‘zam underwent a two-year period of discipleship under his esteemed teacher, Imam Jafar al-Sadiq, in Medina. When articulating the significance of these two years, Imam Abu Hanifa expressed the eminence of his Shaykh knowledge in the following terms:

لَوْلَا السَّتَانِ أَهْلَكَ النُّعْمَانُ.¹²

“If he had not spent two years (in the company of Imam Jafar al-Sadiq), Nu‘man b. Thabit would have perished.”

It is very clear that the excellence of al-Imam al-A‘zam is due to the education and training by Imam Jafar al-Sadiq.

(2) Imam Malik b. Anas (d. 179 ah) receiving grace from Imam Jafar al-Sadiq

Who is not familiar with Imam Malik b. Anas, the founder of Malikite school of thought in Islamic jurisprudence. There is a tradition about him that he stayed in the company of Imam Jafar al-Sadiq and learnt a lot from him and narrated hadith. His famous quotation is:

مَا رَأَيْتُ عَيْنٌ أَفْضَلَ مِنْ جَعْفَرِ بْنِ مُحَمَّدٍ.¹³

“No eye has witnessed anyone better than Imam Jafar b. Muhammad al-Sadiq.”

As if it was the grace of Imam Jafar al-Sadiq's companionship that Imam Malik b. Anas became the Imam of Medina.

(3) Imam Muhammad b. Idris al-Shafi‘i

Perfection in hadith and exegesis, jurisprudence, Islamic ruling, oneirology (interpretation of dreams), Arabic poetry, syntax, archery, and horse-riding were areas of expertise for Imam al-Shafi‘i. He demonstrated profound knowledge in these disciplines, even his Shaykhs and his contemporaries acknowledged his abilities. Notably, he received the grace and approval of Imam Malik at the age of less than 20, his teacher Muslim b. Khalid al-Zanji permitted him to issue fatwas.¹⁴ Upon Bishr al-Marisi's return after Hajj to Baghdad, he shared this significant achievement with his friends:

رَأَيْتُ بِالْحِجَازِ رَجُلًا، مَا رَأَيْتُ مِثْلَهُ سَائِلًا وَلَا مُجِيبًا - يَعْنِي: الشَّافِعِيَّ.¹⁵

“I once encountered a young man from the Qurayshi tribe in Mecca, possessing an unparalleled talent for questioning and answering. Imam al-Shafi‘i was the individual being referred to,” remarked the observer.”

‘Abd al-Rahman b. Mahdi shared an interesting anecdote, stating that during Imam al-Shafi‘i's youthful years, he wrote a letter to him. In this letter, ‘Abd al-Rahman b. Mahdi requested Imam al-Shafi‘i to compose a book encompassing the various aspects of hadith, consensus, and abrogation in both the Qur’an and Sunna. In response to this request, Imam al-Shafi‘i

authored his renowned work, “*al-Risala*”.¹⁶

Imam al-Shafi’i, the prolific author of numerous books, meticulously compiled his own jurisprudence, thereby giving rise to a distinct and influential school of thought. Despite achieving these significant milestones, he departed this world at the age of 54.¹⁷

The excellence of Imam al-Shafi’i’s revered teachers played a pivotal role in channeling his innate abilities in the right direction, ultimately propelling him to become the great Imam of his era at a remarkably young age.

(4) Imam Sufyan al-Thawri (d. 161 ah) receiving grace from Imam Jafar al-Sadiq

Imam Sufyan al-Thawri stands distinguished as one of the prominent Imams among the hadith-scholars and jurists. He held the esteemed position of being the Imam of a jurisprudence school that endured until the fifth century Hegira. Notably, Imam Sufyan al-Thawri shared a unique and noteworthy connection with Imam Jafar al-Sadiq. From him, Imam Sufyan al-Thawri narrated valuable moral teachings, rooted in a profound understanding of hadith, knowledge of etiquettes, and effective methods of preaching. He also had a special relationship with Imam Jafar al-Sadiq. Hakimi wrote:

كَانَ لِسُفْيَانَ الثَّوْرِيِّ اخْتِصَاصٌ بِالْإِمَامِ الصَّادِقِ، وَقَدْ رَوَى عَنْهُ الْحَدِيثَ كَمَا رَوَى كَثِيرًا مِنْ آدَابِهِ عَلَيْهِ السَّلَامُ وَأَخْلَاقِهِ وَمَوَاعِظِهِ.¹⁸

“Imam Sufyan al-Thawri had a special relationship with Imam Jafar al-Sadiq. When he narrated the hadith from him, he also narrated a lot of his manners, morals and advice.

(5) Jabir b. Hayyan

Jabir b. Hayyan is a name widely recognized in various fields such as chemistry, astronomy, astrology, medical science, pharmacy, philosophy, physics, geology, and engineering. His notable works include the *Book of Chemistry*, *Book of the Kingdom*, *Theory of Balance in Nature*, *Book of Seventy*, *Book of Eastern Mercury*, and *The Invention of Verity*. Presently, his contributions are published under titles like ‘*The Alchemical Works of Geber*’ and ‘*Geber’s Best Writings on Alchemy*’.

Imam Jafar al-Sadiq played a crucial role in fostering Jabir b. Hayyan's interest in chemistry. Ibn Hayyan, known for his religious fervor, emphasizes in his works that the knowledge of alchemy is rooted in finding contentment in the pleasure of Allah and becoming true representatives of Allah on earth. His writings form the book *Al-Hajr* contain verses meant to be recited in the solitary desert before engaging in alchemy experiments.

Reflecting on the death of Imam Jafar al-Sadiq, Imam Yafi’i has also contributed to the understanding of Jabir b. Hayyan’s influences and legacy.

وَقَدْ أَلْفَ تَلْمِذَهُ جَابِرُ بْنُ حَيَّانَ الصُّوفِيُّ كِتَابًا يَشْتَمِلُ عَلَى أَلْفِ وَرَقَةٍ يَتَضَمَّنُ رِسَالَةً وَهِيَ خَمْسُ مِائَةِ رِسَالَةٍ.¹⁹

“His disciple Sufi Jabir b. Hayyan has written a book which consisted of 1000 pages. It also included his scholarly magazines, which were around five hundred.”

Ismail Pasha al-Baghdadi's wrote his book *Hadiya al-Arifin fi Asma al-Mu'allifeen wa al-Musannifeen*:

إِبْنُ حَيَّانَ - جَابِرُ بْنُ حَيَّانَ بْنِ عَبْدِ اللَّهِ الْكُوفِيُّ الطَّرْسُوسِيُّ أَبُو مُوسَى تَلْمِذُ جَعْفَرِ الصَّادِقِ تُوُفِيَ سَنَةَ 160 (مِائَتَيْنِ وَمِائَةٍ). مِنْ تَصَانِيفِهِ:

الْأَرْشَادُ فِي التَّعْبِيرِ.²⁰

“Ibn Hayyan—Abu Musa Jabir b. Hayyan b. Abdullah Kufi al-Tartusi—was a student of Imam

Jafar al-Sadiq who died in the year 160 Hegira and one of his works is *al-Irshad fi al-Tabeer*." Ismail Pasha al-Baghdadi has also mentioned several works of Jabir b. Hayyan such as: the *Book of Purity in Chemistry*, *Book of the Grand Properties*, and the *Book of Mercy in Chemistry*.²¹

(6) Imam al-Ghazali

Imam al-Ghazali, a towering figure, requires no introduction. He excelled in various sciences, particularly philosophy, logic, natural science, cosmology, and psychology. His prolific contributions spanned hundreds of books covering diverse subjects, including science, philosophy, psychology, astronomy, and Sufism.

In his work "*Tahafa al-Falasfa (The Incoherence of the Philosophers)*", Imam al-Ghazali delved into the principle of skepticism, a concept that had a profound impact and remained noteworthy in the history of philosophy. It is worth noting that thinkers like René Descartes, George Berkeley, and David Hume drew inspiration from his ideas and their personalities remained marginalized in western world.

In the early stages of his intellectual journey, al-Ghazali exhibited a particular interest in philosophy, logic, and the natural sciences. However, after achieving mastery in rational and transmitted sciences, he turned to Sufism. Seeking spiritual guidance, he associated himself with the eminent Sufi of his time, al-Fazl b. Muhammad al-Farmazi, receiving profound spiritual education and training under his mentorship.

Imam al-Dhahabi writes:

وَعَلِبَهُ الْحَالِ عَلَيْهِ بَعْدَ تَبْحُرِهِ فِي الْعُلُومِ، وَاسْتِطَالَتِهِ عَلَى الْكُلِّ بِكَلَامِهِ، وَالْإِسْتِعْدَادِ الَّذِي خَصَّهُ اللَّهُ بِهِ فِي تَحْصِيلِ أَنْوَاعِ الْعُلُومِ، وَتَمَكُّنِهِ مِنَ
الْبَحْثِ وَالنَّظَرِ، حَتَّى تَبَرَّمَ بِالْإِشْتِغَالِ بِالْعُلُومِ الْعَرَبِيَّةِ عَنِ الْمُعَامَلَةِ، وَتَفَكَّرَ فِي الْعَاقِبَةِ، وَمَا يَبْقَى فِي الْآخِرَةِ، فَأَبْتَدَأَ بِصُحْبَةِ الشَّيْخِ أَبِي عَلِيٍّ
الْفَارَازِمَدِيِّ، فَأَخَذَ مِنْهُ اسْتِفْتَاخَ الطَّرِيقَةِ، وَامْتَثَلَ مَا كَانَ يَأْمُرُهُ بِهِ مِنَ الْعِبَادَاتِ وَالنَّوَافِلِ وَالْأَذْكَارِ وَالْإِجْتِهَادِ طَلَبًا لِلنَّجَاةِ، إِلَى أَنْ جَارَ تِلْكَ
الْعِقَابَ، وَتَكَلَّفَ تِلْكَ الْمَسَاقَ، وَمَا حَصَلَ عَلَى مَا كَانَ يَرُومُهُ.²²

"Having attained proficiency in various fields of knowledge, Allah bestowed upon him a unique aptitude for acquiring diverse forms of wisdom. Endowed with a compelling power of argumentation, he delved into sciences beyond the realms of worldly affairs. As he contemplated the actions that transcend the temporal world, his focus shifted towards the Hereafter. Seeking a deeper connection, he immersed himself in the company of his Shaykh, Abu Ali Farmazi, and embraced the path of spirituality under his guidance. Directed by his spiritual mentors, he dedicated himself to performing prayers, engaging in voluntary acts of worship (*nawafil*), reciting supplications (*adhkar*), and undergoing spiritual struggle (*mujahada*) as a means to attain salvation. Despite diligently following these practices to overcome the associated discomforts and difficulties, he still felt a void in achieving his ultimate spiritual goal. This realization prompted him to retreat into seclusion once again, in pursuit of the profound spiritual objective he sought."

(7) Ibn Rushd al-Qurtubi

Abu al-Waleed Muhammad b. Ahmad b. Muhammad b. Ahmad b. Rushd al-Qurtubi al-Andalusi born in the year 520 Hegira, achieved fame in the fields of philosophy and medical sciences. His multifaceted expertise extended beyond philosophy and medicine; he served as a chief justice, holding a prominent position as a highly regarded hadith-scholar. Proficient in

grammar and vocabulary, he memorized the poems of Mutanabbi and Habib.

Known for his politeness, eloquence, resolute mindset, and strength of character, Ibn Rushd researched into diverse subjects, including theology, law, Islamic philosophy, geography, medical science, mathematics, physics, music, astronomy, and astronomical compounds. Often referred to as Averroes in Europe, he is recognized as the founder of Averroism—a philosophical branch with significant influence.

Ibn Rushd's extensive body of work comprises over twenty thousand pages, with particular emphasis on Islamic philosophy, medical science, and Islamic jurisprudence. His commitment to religion is evident in his writings on Malikite jurisprudence, showcasing his proficiency as a jurist. A student of the esteemed Ibn Bashkawal, who was a memorizer of hadith, a great hadith-scholar, and a deeply devout individual, Ibn Rushd's contributions left an indelible mark on the intellectual landscape of his time. Imam al-Dhahabi, quoting Abdullah b. Abar in *Tarikh al-Islam*, offers insights into Ibn Rushd's scholarly and spiritual stature.

وَرَحَلَ إِلَيْهِ النَّاسُ وَأَخَذُوا عَنْهُ. وَحَدَّثَنَا عَنْهُ جَمَاعَةٌ، وَوَصَفُوهُ بِصَلَاحِ الدَّخْلَةِ، وَسَلَامَةِ الْبَاطِنِ، وَصِحَّةِ التَّوَاضُعِ، وَصِدْقِ الصَّبْرِ لِلطَّلَبَةِ، وَطُولِ الْأَحْتِمَالِ.²³

“People sought from him (Ibn Bashkawal) to receive blessings and acquire knowledge from his deep pool of wisdom. Numerous groups and individuals gathered to glean traditions from him, appreciated him as a self-reformist, a peaceful person, who had sound humility, sincere sympathy for students and as a reservoir of patience.”

A prolific writer, Ibn Bashkawal authored many books, each contributing to the intellectual and spiritual wealth of his time. Among his notable works is “*al-Qurba ilaLlah bi al-Salat ‘ala Nabiyyihi (peace be upon him)*” a valuable piece that emphasizes closeness to Allah through prayers upon the Prophet Muhammad (peace be upon him).

(8) Bu ‘Ali Sina

‘Ali al-Hussain b. ‘Abdullah b. al-Hasan b. ‘Ali b. Sina, also known as Avicenna, was a versatile scholar, philosopher, and physician. Regarded as one of the great thinker of Islam, he held a prominent position among the most renowned philosophers and doctors in the East. Avicenna's diverse interests spanned Islamic medicine, chemistry, astronomy, ethics, philosophy, geography, mathematics, psychology, physics, Persian poetry, paleontology, and engineering. His contributions to medical science have earned him recognition as one of the founders of modern medicine. Additionally, Avicenna played a foundational role in the development of psychoanalysis and neuropsychiatry.

Remarkably, Avicenna demonstrated exceptional intellectual prowess from a young age, memorizing the Qur’an at the age of seven and subsequently producing five dissertations on Qur’anic sections. He also wrote philosophical commentaries on the Holy Qur’an, with special attention to the interpretation of the Verse of Light. Imam Abu al-Mahasin Jamal al-Din Yusuf bin Tughri (d. 847 AH) mentioned in his book *al-Nujum al-Zahira fi Muluk Misr wa al-Qahira* that Avicenna adhered to the Hanafite school of thought. He received jurisprudential education from Imam Abu Bakr b. Abi ‘Abdullah al-Zahid al-Hanafi. His commitment to religious practices is evident in his routine of completing the Qur’an every third day until his passing. As documented by the book of Imam Abu al-Mahasin Jamal al-Din Yusuf b. Tughri (d. 874 AH).

وَمَنْ يَمْشِي خَلْفَ الْعُقُولِ وَيُخَالِفُ الرَّسُولَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، لَا يُقَلِّدُ الْأَحْكَامَ الشَّرْعِيَّةَ وَلَا يَتَقَرَّبُ بِتِلَاوَةِ الْقُرْآنِ الْعَظِيمِ.²⁴

“People who adhere solely to reason and disregards obedience to the Messenger of Allah (peace be upon him), will never comply with the principles of Shariah. Such an individual cannot attain closeness to God solely through the recitation of the Qur’an.”

(9) Ibn Khaldun

Ibn Khaldun was the pioneer of modern social sciences. He was a sociologist, historian, astronomer, mathematician and nutritionist. Ibn Khaldun is also considered the founder of modern demography and philosophy of history. Apart from this, he had been rendering valuable services in diplomacy and military theory.

Ibne Khaldun provided the foundations of these sciences centuries ago before the West. He is most famous for his book *The Prolegomenon of Ibn Khaldun*. This is the first volume of Ibn Khaldun's famous book on history—*Kitab al-'Abar wa Diwan al-Mubatda wa al-Khabr fi Ayyam al-'Arab wa al-'Ajm wa al-Barbar, wa man 'Asarahum min Dhawi al-Sultan al-Akbar*. Ibn Khaldun was the first great scholar to introduce a reasoning approach to historiography. He was an orthodox Muslim scientist.

The name of Abul Abbas al-Qasaar, one of the shaykhs of Ibne Khaldun, is also mentioned. Ibne Khaldun wrote about him:

وَمِنْهُمْ أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ الْقَصَّارِ، كَانَ مُؤْتَبِعًا فِي صِنَاعَةِ النَّحْوِ، وَلَهُ شَرْحٌ عَلَى قَصِيدَةِ الْبُرْدَةِ الْمَشْهُورَةِ فِي مَدْحِ الْجَنَابِ النَّبَوِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.²⁵

“Abu al-Abbas Ahmad b. al-Qassar was a notable scholar of syntax who, in addition to his scholarly pursuits, wrote a commentary on the famous poem—*Qaseeda al-Burda al-Sharif*—a poetic composition praising the Holy Prophet (peace be upon him).”

His narrative suggested that al-Qassar was a righteous Sufi sage deeply immersed in love and admiration for the Prophet Muhammad (peace be upon him). In the company of al-Qassar, Ibn Khaldun received training and benefited from the valuable services rendered by this esteemed figure. This association highlighted the interconnectedness of scholarship, Sufism, and spiritual guidance during that period.

(10) Ibn Battuta

Ibn Battuta, born on February 24, 1304 Hegira, into a family of scholars of Islamic law, embarked on an extraordinary journey that spanned almost the entire Islamic world over thirty years. His travels covered North and West Africa, Europe, the Middle East, the Indian subcontinent, Central Asia, Southeast Asia, and China, among other regions. This extensive exploration, totaling a distance of 75,000 kilometers, surpassed the travels of his nearest contemporary, Marco Polo. Ibn Battuta is rightly celebrated as one of the greatest travelers in history.

During his youth, Ibn Battuta studied Malikite jurisprudence, a prominent legal school in North Africa at that time. He remained an orthodox and practicing Muslim throughout his life. Along his remarkable journey, Ibn Battuta encountered and documented the company of many revered scholars and mentors, some of whom bestowed upon him the Sufi cloak in the style of mystics. His writings provide insights into the diverse cultures, traditions, and

spiritual experiences he encountered on his remarkable global odyssey.

الصَّالِحُ الْعَابِدُ أَبُو عَبْدِ الرَّحِيمِ عَبْدِ الرَّحْمَنِ ابْنُ مُصْطَفَى، مِنْ أَهْلِ أَرْضِ الرُّومِ. وَهُوَ مِنْ تَلَامِيذَةِ تَاجِ الدِّينِ الرَّفَاعِيِّ صَحْبَتُهُ وَكَبَسَتْ مِنْهُ خَرَقَةَ النَّصُوفِ.²⁶

“One of them was Shaykh Abu Abdul Rahim b. Mustafa who was from the land of Rome. He was one of the students of Taj al-Din al-Rifa’i who stayed in his company and learned Sufism from him.”

Regarding the companionship of sufis and saints of Asbahan, he writes:

وَشَيْخُ هَذِهِ الزَّوَايَةِ الصَّالِحُ الْعَابِدُ الْوَرَعُ قُطْبُ الدِّينِ حُسَيْنُ بْنُ الشَّيْخِ الصَّالِحِ وَلِيِّ اللَّهِ سَمَسُ الدِّينِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عَلِيِّ الْمَعْرُوفُ بِالرَّجَاءِ وَأَخُوهُ الْعَالِمُ الْمُفْتِي شَهَابُ الدِّينِ أَحْمَدُ أَقَمْتُ عِنْدَ الشَّيْخِ قُطْبِ الدِّينِ بِهَذِهِ الزَّوَايَةِ أَرْبَعَةَ عَشَرَ يَوْمًا. فَرَأَيْتُ مِنْ اجْتِهَادِهِ فِي الْعِبَادَةِ وَحُبِّهِ فِي الْفُقَرَاءِ وَالْمَسَاكِينِ وَتَوَاضُعِهِ لَهُمْ مَا قَضَيْتُ مِنْهُ الْعَجَبَ وَبَالَغَ فِي إِكْرَامِي وَأَحْسَنَ ضِيَافَتِي وَكَسَانِي كَسَوَةَ حَسَنَةً.²⁷

“The shaykhs of this circle was pious, virtuous and devout Shaykh Qutb al-Din Husayn b. Shaykh Salih Wali Allah Shams al-Din Muhammad b. Mahmud b. ‘Ali was known as Raja’. Along with his brother who was also a scholar and jurist— Shahab al-Din Ahmad, Ibn Battuta stayed in the company of Shaykh Qutb al-Din in that circle for fourteen days. Ibn Battuta was astonished to see his shaykh’s austerity in worship and his compassion for the poor and needy. Ibn Battuta was treated with great hospitality and provided with suitable attire during his stay.”

It’s noteworthy that Ibn Battuta’s travels and writings often included encounters with various scholars, saints, and their companions. These encounters and observations enriched his travelogue, providing valuable insights into the religious, cultural, and social aspects of the regions he visited.

(11) Ibn Tufayl

Ibn Tufayl, also known as Abu Bakr Muhammad b. ‘Abd al-Malik b. Muhammad b. Muhammad b. Tufayl al-Qaysi, was a prominent figure in Islamic philosophy and literature, associated with the Malikite school of thought. He lived during the 12th century (1105–1185) in Spain and was renowned for his expertise in various fields, including philosophy, Arabic literature, theology and medicine.

Ibn Tufayl's most notable work is the philosophical novel “*Hayy b. Yaqazan (Alive—Son of the Awake)*”. This novel, considered the first of its kind, explores the life of *Hayy b. Yaqazan*, a self-taught man raised in isolation on a deserted island. The narrative delves into themes of self-discovery, knowledge acquisition, and the pursuit of truth. Apart from his literary achievements, Ibn Tufayl made significant contributions to medicine and anatomy, advocating for practices such as postmortem examination (autopsy) and dissection. His famous book, *Alive—Son of the Awake*, in Latin is called *Philosophus Autodidactus* means *The Self-Taught Philosopher*. Exhibited in the Life of *Hayy Bin Yaqdhan* had left a lasting impact on the intellectual landscape of his time. His teachers included famous scholars of his time. Muhammad b. ‘Abdullah b. Abi Bakar al-Quda’i b. al-Abar wrote about his mentors:

أَخَذَ عَنْ دَاوُدَ الْمُقْرِيٍّ وَأَبِي الْحَسَنِ بْنِ الدَّوْشِ وَأَبِي بَكْرٍ بْنِ الْمُفَرَّجِ الْبَطْلَيْبِيِّ وَأَبِي الْحَسَنِ بْنِ يُونُسَ السَّالِمِيِّ وَأَبِي بَكْرٍ يَحْيَى بْنِ سَعِيدِ بْنِ حَبِيبِ الْمُحَارِبِيِّ.²⁸

“Ibn Tufayl was taught by influential scholars, including Abu Dawud al-Muqri, Abu al-Hasan b. al-Dawsh, Abu Bakr b. Mufarraaj al-Batlayusi, Abu al-Hasan b. Yusuf al-Salimi, and Abu Bakar Yahya b. Sa’id b. Habib al-Muharibi.”

(12) Saladin Ayyubi

Sultan Salah al-Din al-Ayubi, a renowned ruler and general, was born in 532 AD in Kerak Castle, Jordan. When Saladin’s family came to Baghdad in 533 AD under the guardianship of his father Najm al-Din Ayyub, they got the honor of being at the service of al-Shaykh ‘Abd al-Qadir al-Jilani. During this meet-up, al-Shaykh ‘Abd al-Qadir al-Jilani prayed for their prosperity.²⁹ The celestial observation attested that, as a result of al-Shaykh ‘Abd al-Qadir al-Jilani’s supplications, Saladin emerged as a skilled soldier, seasoned warrior and the conqueror of Bayt al-Maqdis.

In the realm of non-Muslim thinkers and reformers, a similar pattern can be observed. For instance, in the lineage of Greek philosophers, Asclepius II mentored Hippocrates, Plato was the mentor of Aristotle, and Socrates mentored Plato; meanwhile, Aristotle served as the mentor to Alexander the Great. Much like these examples, the abilities and capabilities of various thinkers and reformers were cultivated and nurtured by their respective teachers.

Finale

The role of younger generation is inevitable in the success and functioning of any society. In the promotion and dissemination of Islam, the contributions of youth are particularly significant. The education and guidance imparted by the Holy Prophet (peace be upon him) had a profound impact, leading the youth of Islam to embrace positions of influence in their eras. Thanks to the blessings of the Prophet’s teachings, what was once an unorganized group, transformed into an integrated and conscious force, actively working for the establishment of virtue and justice, and the prevention of polytheism, oppression and injustice.

Notable figures like Usama b. Zayd, Mu’adh b. Jabal, Khalid b. al-Walid, ‘Amr b. al-‘Aas and Abu Ubaydah b. al-Jarrah exhibited leadership qualities such as a spirit of freedom, confidence, independence, foresightedness, sound judgment, awareness, and maturity. These qualities were the direct outcome of the Prophet’s education and training, which stimulated their dormant potential. The process can be likened to talent hunting and grooming, wherein individuals ascend to higher positions and levels.

The method involves a sequence: first, counseling; followed by direction and guidance; then grooming and development; and finally, appropriate placement. With the right guidance and direction, grooming takes place, leading to individuals ready for the right roles. Adopting this comprehensive approach, mentors and educationists can harness the talents of the youth to their fullest potential. Neglecting the young generation in this manner could result in the loss of numerous brilliant minds daily—talents that might, otherwise, contribute significantly. It is indispensable to identify and nurture these hidden talents, allowing them to shine as bright stars on the horizon of the future, contributing to the progress and prosperity of the nation and society.

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