

Are the early followers of each religion the best people of that nation?

The group of Shias

Answer

The early followers of each religion are the best people of that nation as the Twelve Apostles of (Jesus) were the best persons of the nation of Hazrat Isa and the early followers of the Islam Religion were too. Hence, how can we insult them that they fired the house of the daughter of the messenger of God?

Criticism and analysis

What is meant from the early followers of a religion?

We should analyze who is meant from the early followers of a religion. Are they the same persons that believe in a religion at first or the first person that believes in a religion?

It is correct if the first Muslim is meant as the early followers of a religion

If the first person is meant as the early follower of a religion, it is right and it has always been said that the first person that believed in the prophet was the best people of that nation and the first person that believed in Hazrat Ibrahim (peace be upon him) was Lut.

The first person that believed in Hazrat Isa (peace be upon him) was Yahya (peace be upon him) and the first person that believed in believed in Hazrat Musa (peace be upon him), according to what Sunni scientists have said, was Hazghil (the believer of dynasty of Freon). Moreover, the first person that believed in the messenger of God (peace of Allah be upon him and his descendants) was Amir Momenan (peace be upon him) among men and Hazrat Khadije (peace be upon her) among women.

It is not correct if the early believers are meant as the early followers of a religion

If it is meant that the early persons that believed in a prophet are considered as the best people of his nation, it is correct. The story that Twelve Apostles of (Jesus) requested heaven food demonstrates this matter well. Twelve Apostles of (Jesus) were the early persons that believed in Isa according to the confession of Sunni scientists

والحواريون أصفياؤه وهم أول من آمن به وكانوا اثني عشر رجلاً

Al-Zamakhshari Al-Kharazmi, Abu Al-Ghasem Mahmud Ben Omar Jarollah, Al-Kashef An Al-Haghaegh Al-Tanzil va Oyun Al-Aghavil Fi Vojuh Al-Tavil, v 4 p 528, Researched by: Abd Al-Razagh Al-Mahdi, Beirut, Published by: Dar Ehya Al-Torath Al-Arabi

Al-Ansari Al-Ghartabi, Abu Abdullah Muhammad Ben Ahmad (died in 671 Hejira), Al-Jame Le Ahkam Al-Quran, v 18 p 89, Published by: Dar Al-Shoab, Cairo

Al-Beizavi, Naser Al-Din Abu Al-Kheir Abdullah Ben Omar Ben Muhammad (died in 685 Hejira), Anvar Al-Tanzil Asrar Al-Tavil (Tafsir Al-Beizavi), v 5 p 335, Published by: Dar Al-Fekr, Beirut

Al-Nasafi, Abi Al-Barakat Abdullah Ibn Ahmad Ben Mahmud, Tafsir Al-Nasafi, v 4 p 244, according to the software of Jamat Al-Kabir

Exalted God bides about them

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنَّكُمْ مَرْغُوبُونَ
كُنْتُمْ مُؤْمِنِينَ

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Behold! the disciples, said: "O Jesus the son of Mary! can thy Lord send down to us a table set (with viands) from heaven?" Said Jesus: "Fear Allah, if ye have faith."

After the heaven food descended, some of them became unbeliever.

قَالَ اللَّهُ إِنِّي مُنَزَّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ

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Allah said: "I will send it down unto you: But if any of you after that resisteth faith, I will punish him with a penalty such as I have not inflicted on any one among all the peoples."

The Sunni scientists have a lot of narrations about the following verse. Some of Twelve Apostles of (Jusus) (as the best companions of Isa and the early persons that believed in him) became unbeliever.

وأخرج عبد بن حميد وابن جرير وأبو الشيخ عن عبد الله بن عمرو قال إن أشد الناس عذابا يوم
القيامة من كفر من أصحاب المائدة...

The worst torture in the doomsday is for persons that the requested heaven food. Then they became unbeliever ...

Al-Tabari, Abi Jafar Muhammad Ben Jarir (died in 310 hejira), Jame Al-Bayan An Tavil Aya Al-Quran, v 7 p 136, Published by: Dar Al-Fekr, Beirut, 1405 Hejira

Al-Ansari Al-Ghartabi, Abu Abdullah Muhammad Ben Ahmad (died in 671 Hejira), Al-Jame Le Ahkam Al-Quran, v 6 p 369, Published by: Dar Al-Shoab, Cairo

Al-Gharashi Al-dameshghi, Esmael Ben Omar Ben Kathir Abu Al-feda (died in 774 Hejira), Tafsir Al-Quran Al-Azim, v 2 p 117, Published by: Dar Al-Fekr Beirut, 1401 Hejira

Al-Siuti Abd Al-Rahman Ben Al-Kamal Jalal Al-Din (died in 911 Hejira), Al-Dor Al-Manthur, v 3 p 237, Published by: Dar Al-Fekr, Beirut, 1993

Al-Shokani, Muhammad Ben Ali Ben Muhammad (died in 1255 Hejira), Fatah Al-Ghadir Al-Jame Bein Fani Al-Ravayat va Al-Derayat Min Elm Al-Tafsir, v 2 p 94, Published by: Dar Al-Fekr, Beirut

Al-Alusi Al-Baghdadi, Al-Alame Abi Al-Fazl Shahab Al-Din Al-Seyed Mahmud (died in 1270 Hejira), Ruh Al-Maani Fi Tafsir Al-Quran Al-Azim va Al-Sabaa Al-Mathani, v 7 p 62, Published by: Dar Ehya Al-Torath Al-Arabi, Beirut

According to some narrations, this severe torture is for one of Twelve Apostles that revealed the place that Isa lived

وقال وهب: طرّفوا عيسى في بعض الليل فأسروه ونصبوا خشبة ليصلبوه؛ فلما أرادوا صلبه أظلمت الأرض وأرسل الله الملائكة فحالوا بينهم وبينه وصلبوا مكانه رجلاً يقال له يهودا وهو الذي دلهم عليه. وذلك أنّ عيسى جمع الحواريين تلك الليلة وأوصاهم، ثم قال : ليكفرنّ أحدكم قبل أن يصيح الديك ويبيعيني بدراهم يسيرة. فخرجوا وتفرّقوا، وكانت اليهود تطلبه. فأتى.

Vahab says " Isa was captured at midnight and they prepared some woods to crucify him. The earth darkened and God sent angels to separate between Isa and Jewish people. A person with the name " Yahuda" that had revealed the place that Isa lived was crucified because Isa summoned Twelve Apostles to recommend them necessary cases on that night. For example, he requested " is anyone among you ready to sacrifice his life for the sake of me before the rooster starts crowing?" all of them left him while Jewish people wanted to arrest him.

Al-Thalabi Al-Neishaburi Abu Eshagh Ahmad Ben Muhammad Ben Ebrahim (died in 427 Hejira), Al-Kashf Al-Bayan, (died in 427 hejira, 1035), v 3 p 79, Researched by: Al-Emam Abi Muhammad Ben Ashura, Al-astaz Nazir Al-Saedi, Published by: Dar Ehya Al-Torath Al-Arabi, Beirut, First Edition; 1422 Hejira- 2002

Similarly, this content has been said in the following narrations

أخرج عبد بن حميد والنسائي وابن أبي حاتم وابن مردويه عن ابن عباس قال: لما أراد الله أن يرفع عيسى إلى السماء خرج إلى أصحابه وفي البيت اثنا عشر رجلاً من الحواريين فخرج عليهم من غير البيت ورأسه يقطر ماء فقال: إن منكم من يكفر بي اثني عشر مرة بعد أن آمن بي ثم قال: أيكم يلقي عليه شبيهي فيقتل مكاني ويكون معي في درجتي فقام شاب من أحدثهم سناً فقال له: اجلس ثم أعاد عليهم فقام الشاب فقال: اجلس ثم أعاد عليهم فقام الشاب فقال: أنا فقال: أنت ذاك فألقى عليه شبه عيسى ورفع عيسى من روضة في البيت إلى السماء قال: وجاء الطلب من اليهود فأخذوا الشبه فقتلوه وصلبوه وكفر به بعضهم اثني عشر مرة بعد أن آمن به.

Ibn Abbas said " when God wanted Isa to take to the heaven, Hazrat Isa went to his companions while there were twelve Apostles in his house. As the drops of water were flowing from his head, Jesus came to twelve Apostles and said " who (among you) is volunteer to be sacrificed instead of me? (He repeated this remark twelve times) who (among you) is volunteer to be like me and be killed

instead of me so that he can have the same rank as me?" a youth that was younger than all volunteered. Hazrat Isa said " sit down". Then he repeated his request several times and the same youth accepted it. The ghost of Isa appeared and Isa moved toward the sky from a hole in the ceiling of the house.

The narrator says " the Jewish people invaded to arrest Isa and they caught a person that was like him and killed and crucified him. rest of Apostles of Jesus became unbeliever.

Siuti Abd Al-Rahman Ben Al-Kamal Jalal Al-Din (died in 911 Hejira), Al-Dor Al-Manthur, v 2 p 727, Published by: Dar Al-Fekr, Beirut, 1993

Al-Gharashi Al-dameshghi, Esmael Ben Omar Ben Kathir Abu Al-feda (died in 774 Hejira), Tafsir Al-Quran Al-Azim, v 1 p 575, Published by: Dar Al-Fekr Beirut,1401 Hejira A

Ibn Kathir Al-Dameshghi, Esmael Ben Omar Al-Gharashi Abu Al-Feda, Al-Badaye Al-Nahaye, v 2 p 92, Published by: Maktab Al-Maaref, Beirut

Are all of companions are meant? It is definitely abolished

If the purpose is persons that the prophet met and accepted his prophecy in his life time (the companions of the prophet), this matter is in contrast with reality because it was proved that some of the early believers in prophets became unbeliever let alone others. Some of companions of the prophets disagreed with the way of their life and distorted the Quran (whether in their life time or after their life time).

The story of disagreement of the tribe of Musa and his calf worship are strong documents for this claim.

Ibn Abbas considered Sameri one of neighbors of Hazrat Musa (peace be upon him) and said that he had believed in him.

قال الزجاج وقال عطاء عن ابن عباس: بل كان رجلاً من القبط جاراً لموسى عليه السلام وقد

آمن به.

Ibn Abbas has said " Sameri was from Ghabti and he was the neighbor of Hazrat Musa and he had believed in him".

Al-Razi Al-Shafei, Fakhr Al-Din Muhammad Ben Omar Al-Tamimi (died in 604 Hejira), Al-Tafsir Al-Kabir Ao Mafatih Al-gheib, v 22 p 87, Published by: Dar Al-Kotob Al-Elmie, Beirut, First Edition; 1421 Hejira- 2000

What Sameri did caused that 12000 persons that did not lose their faith in God among 600000 persons that were with Musa.

Fakhr Razi has written

المسألة الثانية : المراد بالقوم ههنا هم الذين خلفهم مع هارون عليه السلام على ساحل البحر وكانوا ستمائة ألف افتتنوا بالعجل غير اثني عشر ألفاً.

The purpose from a tribe is about six thousand persons along with Harun that had been left around the seashore and they went astray by worshiping calves and only twelve thousand persons did not go astray.

Al-Razi Al-Shafei, Fakhr Al-Din Muhammad Ben Omar Al-Tamimi (died in 604 Hejira), Al-Tafsir Al-Kabir Ao Mafatih Al-gheib, v 22 p 87, Published by: Dar Al-Kotob Al-Elmie, Beirut, First Edition; 1421 Hejira- 2000

Gharun was one persons that was called " because he had a luminous face. he was the cousin of Musa and he believed in Hazrat Musa , but he became unbeliever in the time of life of Hazrat Musa.

Tabari has written

حدثنا بن بشار قال ثنا عبد الرحمن قال ثنا سفيان عن سماك بن حرب قال ثنا سعيد عن قتادة إن قارون كان من قوم موسى كنا نحدث أنه كان بن عمه أخي أبيه وكان يسمى المنور من حسن صوته بالتوراة ولكن عدو الله نافع كما نافع السامري فأهلكه البغي.

Gharun was from the tribe of Musa and I had heard that he was his paternal cousin. Because he recited Turat with his voice, he was said "

Monavar". This enemy of God was a hypocrite as Sameri was a hypocrite and his aggression spoilt him.

Al-Tabari, Abi Jafar Muhammad Ben Jarir (died in 310 hejira), Jame Al-Bayan An Tavitl Aya Al-Quran, v 20 p 106, Published by: Dar Al-Fekr, Beirut, 1405 Hejira

The believers after the messenger of God (peace of Allah be upon him and his descendants) are better than the believers in the time of the prophet

Instead of introducing his companions as his brothers and against this claim, the messenger of God (peace of Allah b upon him and his descendants) bids " my brothers are persons that have never seen me, but they believe in me and they are praised a lot".

12600 حدثنا عبد الله حدثني أبي ثنا هاشم بن القاسم قال حدثنا حسن عن ثابت عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم طوبى لمن آمن بي ورآني مرة وطوبى لمن آمن بي ولم يرني سبع مرار

The messenger of God bade " persons that believe in me and see me once are lucky and persons that believe in me do not see me are lucky ". He repeated this sentence seven times.

He also added

12601 حدثنا عبد الله حدثني أبي ثنا هاشم بن القاسم ثنا حسن عن ثابت عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم وددت أني لقيت إخواني قال فقال أصحاب النبي صلى الله عليه وسلم أوليس نحن إخوانك قال أنتم أصحابي ولكن إخواني الذين آمنوا بي ولم يروني.

The messenger of God bade " I would like to see my brothers". The companions said " aren't we your brothers?" the prophet bade " my brothers are persons that will believe in me but they will not see me".

Al-Sheibani, Ahmad Ben Hanbal Abu Abdullah (died in 241 Hejira), Mosnad Ahmad Ben Hanbal, v 3 p 155, Published by: Ghortobat Institute, Egypt

Conclusion

Generally, it is impossible to say that the early believers and followers are the best persons of a religion. But there are good and bad persons among them like the people of each nation.