

INTRODUCTION

'Abd Allāh ibn 'Umar, Abū 'Abd al-Rahmān al-Qurashī al-'Adawī, was the eldest son born to Sayyidunā 'Umar ibn al-Khattāb رضي عنه and Sayyidah Zaynab bint Maz'un رضي عنها. He is the brother of Umm al-Mu'minīn Sayyidah Hafsa رضي عنها. He was of medium height, fair-skinned, with a robust body, and long hair reaching his shoulders. [Al-Bidāyah wa l-Nihāyah, 9/152.]

ISLAM AND HIJRAH

He accepted Islam along with his father in the early stages before reaching puberty and emigrated at the age of around 10 to Madīnah Munawwarah. He is thus among the early Muhājirīn whom Allah سبحانه وتعالى praises duly in the Qur'an and commands their emulation.

PARTICIPATION IN BATTLES

He went out to participate in the Battle of Badr and the Battle of Uhud only to be returned by Rasūlullāh صلى الله عليه وسلم due to his tender age. He thereafter participated in the Battle of Khandaq, the siege of the Banū Qurayzah, the journey to Hudaibiyyah, the Pledge of Ridwān, the Khaybar Campaign, the Battle of Mu'tah, the Conquest of Makkah, the expedition against the Banū Judhaymah, the Battle of Hunayn, and the march to Tabūk.

CONTINUATION OF JIHĀD

After the demise of Rasūlullāh صلى الله عليه وسلم, he continued striving in the Path of Allah سبحانه وتعالى. He was one of the soldiers of the army of Sayyidunā Usāmah ibn Zayd رضي عنه who challenged the Roman Empire. He participated in the wars against apostasy, specifically in the epic Battle of Yamāmah, against the false prophet, Musaylamah al-Kadhāb. He participated in the Battle of Yarmūk against the Roman Empire, the Battles of Qādisiyyah, Jalūlā', and Ward al-Madā'in in the Persian Empire, the conquest of Egypt and the conquest of Africa. In the year 49 A.H, at approximately the age of 60, he fought against the Romans until the Muslims reached Constantinople. Rasūlullāh صلى الله عليه وسلم had stated, "The first army to attack the city of Caesar (Constantinople) will be forgiven." [Sahīh al-Bukhārī, 2924]

ATTITUDE DURING THE FITNAH

When the turmoil broke out, Ibn 'Umar رضي عنه adopted solitude and dedicated himself to knowledge and worship. He abandoned disputing over the khilāfah although the people of Syria inclined towards him and loved him. He presented himself at both sittings of arbitration which proves that he desired unity. "When you say come to prayer, I respond. But when you say come fight a Muslim, I do not." were his exact words. [al-Tabarī, 5/67]

On the day of arbitration [between Sayyidunā 'Alī and Sayyidunā Mu'āwiyah رضي عنه], the khilāfah was presented to Sayyidunā 'Abd Allāh ibn 'Umar رضي عنه by both Sayyidunā Abū Mūsā and Sayyidunā 'Amr ibn al-'Ās رضي عنه but he declined saying, "I will only accept it if all the Muslims are pleased with it." [Siyar A'lām al-Nubalā, 3/152]

EMULATION OF SUNNAH

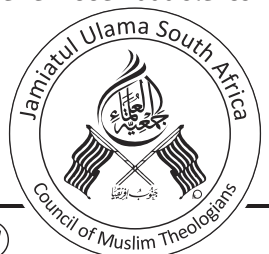
Leave alone the common practices of Rasūlullāh صلى الله عليه وسلم, Sayyidunā Ibn 'Umar رضي عنه would even search out the traces of Rasūlullāh صلى الله عليه وسلم. He would pray at every place Rasūlullāh صلى الله عليه وسلم prayed. [Al-Tabaqāt, 4/145]

'Abd Allāh ibn Qays relates that once while returning on his mule from the Masjid of the Banū 'Amr ibn 'Awf in Qubā', he met Sayyidunā 'Abd Allāh ibn 'Umar رضي عنه who was walking in that direction. He alighted from his mule and bade Ibn 'Umar رضي عنه to mount. However, Ibn 'Umar رضي عنه politely declined explaining to him that he saw Rasūlullāh صلى الله عليه وسلم walking to that particular Masjid and praying therein and he desired to emulate the exact action. [Musnad Ahmad, 2/119]

He would say, "Allah سبحانه وتعالى sent Rasūlullāh صلى الله عليه وسلم (with knowledge) and we were totally ignorant. So we will act just as we saw Rasūlullāh صلى الله عليه وسلم acting." [Musnad Ahmad, 2/66]

GENEROSITY

He was an extremely generous person and freed 1000 slaves during his lifetime. He would at times give 30 000 dirhams in charity in one gathering. Never would he eat, except an orphan was at his table.



He had a slave girl whom he loved dearly. So he set her free and got her married to his slave Nāfi', citing the statement of Allah ﷻ, "سُبْحَانَكَ وَتَعَالَى", "You will never reach unto piety until you spend from what you love." [Al-Bidāyah wa l-Nihāyah, 9/153]

When any wealth of his attracted him, he gave it in charity, seeking proximity to Allah ﷻ. His slaves recognised this, so some of them would remain engaged in the Masjid. When he would see them in this state, he would set him free. He would be told that they are deceiving you to which he would reply, "The one who deceives us with [obedience to] Allah, we allow him to deceive us." [Al-Bidāyah wa l-Nihāyah, 9/152]

TRANSMISSION OF HADĪTH

He is among those six who transmitted the most amount of ahādīth from Rasūlullāh ﷺ, with his name appearing second on the list after Sayyidunā Abū Hurayrah, رَضِيَ اللَّهُ عَنْهُ. He has reported 2630 ahādīth. For sixty years, he issued verdicts to the populace. [Khulāsāt Tahdhīb al-Kamāl, pg. 207]

Among the five chains labelled as golden chains (silsilat al-dhahab), one chain runs through Ibn 'Umar. They are labelled golden due to their purity and cleanliness from the doubts of weakness like pure gold, free from all other elements. The chain goes as follows: Mālik ibn Anas from Nāfi' from Ibn 'Umar. Al-Bukhārī states, "The most authentic isnād (in all respects) is Mālik from Nāfi' from Ibn 'Umar." [Tahdhīb al-Asmā' wa al-Lughāt, 1/280]

DEMISE

He passed away in Makkah in Dhū al-Hijjah 73 A.H at the age of 84. He is the last of the Sahābah to pass away in Makkah.

VIRTUES

Sayyidunā 'Abd Allāh ibn 'Umar رَضِيَ اللَّهُ عَنْهُ narrated: If a man saw a dream during the lifetime of Rasūlullāh ﷺ he would narrate it to him. Once I wished to see a dream and narrate it to Rasūlullāh ﷺ. I was young, unmarried, and would sleep in the Masjid during the lifetime of Rasūlullāh ﷺ. I dreamt that two angels took me and went away with me towards the (Hell) Fire which looked like a well with the inside walls built up, and had two side-walls like those of a well. There I saw some people in it whom I knew. I started saying, "I seek refuge with Allah from the Fire, I seek refuge with Allah from the Fire." Just then, another angel met the other two and said to me, "Do not

be afraid." I narrated my dream to Hafsa who, in turn, narrated it to Rasūlullāh ﷺ who remarked, "What an excellent man 'Abd Allāh is if he only observes the night prayer." Sālim, a sub-narrator, said, "'Abd Allāh used to sleep very little hence forward [engaging most of the night in prayer]." [Sahīh al-Bukhārī, 3739]

Sayyidunā Hudhayfah رَضِيَ اللَّهُ عَنْهُ said, "If we are examined for imperfections, then destructive flaws will be found except in 'Umar and his son." [Siyar A'lām al-Nubalā', 3/140]

Sayyidah 'Ā'ishah said, "I have never seen anyone who adhered more religiously to the first era than Ibn 'Umar. [Siyar A'lām al-Nubalā', 3/140]

Sa'īd ibn al-Musayyab said, "Had I testified in favour of anyone that he is from the inhabitants of Jannah, I would have testified in favour of Ibn 'Umar. [Siyar A'lām al-Nubalā', 3/139]

Imām Mālik said, "Ibn 'Umar lived for sixty years after the demise of the Nabī ﷺ issuing verdicts to the people during the Hajj and at other times. [Usd al-Ghābah, 3/342]

Sayyidunā Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ commented, "The Qurayshī youth who has the strongest restraint over himself from the world is Ibn 'Umar." [Al-Bidāyah wa al-Nihāyah, 9/153]

Sa'īd ibn al-Musayyab affirmed, "From the sons of 'Umar, the one who resembled him the most (in traits) was 'Abd Allāh. [Sifat al-Safwah, 1/527]

CONCLUDING WORDS

Sayyidunā 'Abd Allāh ibn 'Umar رَضِيَ اللَّهُ عَنْهُ said, "Let he who wishes to emulate, emulate those that have passed on. They are the Companions of Muhammad ﷺ. They were the cream of this Ummah, with the purest of hearts, the deepest knowledge, and the least formalities. A group selected by Allah to accompany His Nabī ﷺ and to transmit His dīn. So emulate their character and traits for they are the Companions of Muhammad ﷺ. They were on the straight path of guidance, by the Lord of the Ka'bah." [Hilyat al-Awliyā', 1/5]

May Allah ﷻ instil love for 'Abd Allāh ibn 'Umar رَضِيَ اللَّهُ عَنْهُ and all the noble Companions of Rasūlullāh ﷺ in our hearts. May we look upon them with pride, they who are praised by Allah in the Qur'ān and by the blessed words of our Nabī ﷺ, and may He grant us their company in Jannah.

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