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JUMU'AH LECTURE:

SAYYIDUNĀ 'ABD ALLĀH

IBN 'UMAR رَضِيَ اللهُ عَنْهُمَا



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SAYYIDUNĀ ‘ABD ALLĀH IBN ‘UMAR رَضِيَ اللَّهُ عَنْهُمَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَ مَنْ يَضَلِّهِ اللَّهُ فَلَا هَادِيَ لَهُ وَ نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ نَشْهَدُ أَنَّ سَيِّدَنَا وَ مَوْلَانَا مُحَمَّدًا عَبْدَهُ وَ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ وَ أَصْحَابِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَ لَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

السلام عليكم ورحمة الله وبركاته

Selected Individuals of the Ummah: The Galaxy of Ṣaḥābah

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَ لَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

*O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him; [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favour of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.*¹

There are a group of exceptional individuals of this ummah, whom Allah ﷻ expressly selected to preserve His Dīn in its pristine form. Some of their superb qualities have been highlighted in this verse of the glorious Qur’ān. They will be beloved to Allah and will love Allah dearly. They will have compassion toward the believers and will air sternness against the disbelievers. They wage jihād in the path of Allah ﷻ and do not fear the criticism of the critics. Sayyidunā Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا has further elucidated regarding these individuals saying:

من كان مستنا فليستن بمن قد مات أولئك أصحاب محمد صلى الله عليه و سلم كانوا خير هذه الأمة أبرها قلوبا و أعمقها علما و أقلها تكلفا قوم اختارهم الله لصحبة نبيه صلى الله عليه و سلم و نقل دينه فتشبهوا بأخلاقهم و طرائقهم فهم أصحاب محمد صلى الله عليه و سلم كانوا على الهدى المستقيم والله رب الكعبة

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 guidance, by the Lord of the Ka’bah.²

‘Abd Allāh ibn ‘Umar: Islam and Hijrah

Out of the galaxy of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمَا, we concentrate today on the biography of the righteous man: Sayyidunā ‘Abd Allāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا.

Abū ‘Abd al-Raḥmān al-Qurashī al-‘Adawī, the eldest son born to Sayyidunā ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ and Sayyidah Zaynab bint Maẓ’ūn رَضِيَ اللَّهُ عَنْهَا and the brother of Umm al-Mu’minīn Sayyidah Ḥaḥṣah رَضِيَ اللَّهُ عَنْهَا.³

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

1 Sūrah al-Mā’idah: 54.

2 Ḥilyat al-Awliyā’, vol. 1 pg. 5 – 6; ‘Abd Allāh ibn ‘Umar, pg. 153.

3 Al-Bidāyah wa l-Nihāyah, vol. 9 pg. 152.

وَالسَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

And the first forerunners [in the faith] among the Muhājirīn and the Anṣār and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.¹

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه was of medium height, fair-skinned, with a robust body and long hair reaching his shoulders. He was beloved to Allah سبحانه وتعالى. In fact, everything about him was beloved from his name to his outstanding qualities of piety, excessive worship, generosity, wisdom, and asceticism.

He is the narrator of Rasūlullāh صلى الله عليه وسلم’s statement:

إن أحب أسمائكم إلى الله عبد الله و عبد الرحمن

The most beloved names to Allah are ‘Abd Allāh and ‘Abd al-Raḥmān.²

He was proud of this name and had inscribed it on his ring according to Ibn Sīrīn.³

Emulation of the Sunnah

With regards to his love for Allah سبحانه وتعالى, Allah سبحانه وتعالى indicated in the Qur’ān aforesaid:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.”⁴

Leave alone the common Sunan of Rasūlullāh صلى الله عليه وسلم, Sayyidunā Ibn ‘Umar رضي الله عنه would search out the traces of Rasūlullāh صلى الله عليه وسلم. He would pray at every place Rasūlullāh صلى الله عليه وسلم prayed to the extent that if Rasūlullāh صلى الله عليه وسلم alighted under a tree, Ibn ‘Umar رضي الله عنه would preserve this tree, by watering its roots so that it does not dry up.⁵ Sayyidah ‘Ā’ishah رضي الله عنها affirms: “No one would search out the traces of the Nabī صلى الله عليه وسلم in his stations as Ibn ‘Umar would.”⁶

‘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 الله عنه who was walking in that direction. He alighted from his mule and bade Ibn ‘Umar رضي الله عنه to mount. However, Ibn ‘Umar رضي الله 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.⁷

His reports indicate to how he would study Rasūlullāh’s صلى الله عليه وسلم every action. He says, “I observed Rasūlullāh صلى الله عليه وسلم for

1 Sūrah al-Tawbah: 100.

2 Ṣaḥīḥ Muslim, Kitāb on etiquette, Ḥadīth: 5315.

3 Ṭabaqāt Ibn Sa’d, vol. 4 pg. 176; ‘Abd Allāh ibn ‘Umar, pg. 17.

4 Sūrah Āl ‘Imrān: 31.

5 Ḥayāt al-Ṣaḥābah, vol. 2 pg. 655.

6 Al-Ṭabaqāt, vol. 4 pg. 145; ‘Abd Allāh ibn ‘Umar, pg. 134.

7 Musnad Aḥmad, vol. 2 pg. 119; ‘Abd Allāh ibn ‘Umar, pg. 135.

a month. He would recite in the two rak'āt preceding Fajr, *qul yā ayyuhā al-kāfirūn* and *qul huwa Allahu aḥad.*"¹

He would say,

إن الله تعالى بعث محمدا صلى الله عليه وسلم ولا نعلم شيئا فإنما نفعل كما رأينا محمدا صلى الله عليه وسلم يفعل

Allah ﷻ sent Rasūlullāh ﷺ (with knowledge) and we were totally ignorant. So we will act just as we saw Rasūlullāh ﷺ acting.²

Once while travelling to Makkah on his donkey, with the general turban he wore, a bedouin passed by him, so he asked, "Are you not so and so, the son of so and so?" "Yes," came the reply. Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا went on to gift him his donkey and his turban, requesting him to mount the beast and tie the turban around his head. Some of his companions questioned him regarding this, thinking that he might have gone maybe a little too out of his way for a common bedouin. He replied, "I heard Rasūlullāh ﷺ saying, 'One of the best acts of kindness is to maintain ties with the family of the friend of one's father after his father's demise.' And the bedouin's father was a friend of 'Umar's رَضِيَ اللهُ عَنْهُ."³

Rasūlullāh ﷺ told Sayyidah Ḥaḥṣah رَضِيَ اللهُ عَنْهَا, "What an excellent man 'Abd Allāh is if he only observes the night prayer." Sālim, a sub-narrator said, "'Abd Allāh used not to sleep at night but very little hence forward."⁴ His obedience to Rasūlullāh's ﷺ command and his emulation of his every action proves his immense love for Rasūlullāh ﷺ and his deep love for Allah ﷻ.

His Jihād

He entered Madīnah at the young age of around 10. Badr and Uḥud came in the early stages of Madīnah, while he was still under 15. However, this did not dampen his resolve to be *stern against the disbelievers*. He thus went out with the Muslims in both of these battles only to be returned by Rasūlullāh ﷺ due to his tender age.⁵ He talks about the night after he was turned back, "A night of that like never came my way, with sleeplessness, sadness, and weeping because Rasūlullāh ﷺ did not accept me."⁶ After returning him in Uḥud, Rasūlullāh ﷺ appointed him one of the guards over the young in Madīnah.⁷

His heartfelt supplication to fight against the enemies of Allah was soon answered in the 5th year of hijrah when the Battle of Khandaq presented itself. He participated therein as he had reached the age of 15. He then followed it up by participating in the Battle against the Banū Qurayzah, the journey to Ḥudaybiyyah, the Pledge of Riḍwān, the Khaybar Campaign, the Battle of Mu'tah, the Conquest of Makkah, the expedition against the Banū Judhaymah, the Battle of Ḥunayn, and the march to Tabūk.⁸

He himself affirms:

قاتلت والأنصاب بين الركن والباب حتى نفاها الله عز وجل من أرض العرب

1 *Jāmi' al-Tirmidhī*, vol. 1, Ḥadīth: 417; 'Abd Allāh ibn 'Umar, pg. 144.

2 *Musnad Aḥmad*, vol. 2 pg. 66; 'Abd Allāh ibn 'Umar, pg. 136.

3 *Ṣaḥīḥ Muslim*, book 32, Ḥadīth: 6194; 'Abd Allāh ibn 'Umar, pg. 76 – 77; *Ḥayāt al-Ṣaḥābah*, vol. 3 pg. 78 referenced to Abū Dāwūd, Tirmidhī and Muslim.

4 *Ṣaḥīḥ al-Bukhārī*, vol. 5, Book 57, Ḥadīth: 83.

5 'Abd Allāh ibn 'Umar, pg. 41 – 43;

6 *Ḥayāt al-Ṣaḥābah*, vol. 1 pg. 669.

7 *Siyar A'lām al-Nubalā'*, vol. 3 pg. 111; 'Abd Allāh ibn 'Umar, pg. 160.

8 'Abd Allāh ibn 'Umar, pg. 159 – 161.

I fought, while the statues were between the rukn and the door (of the Ka'bah), until Allah—the Mighty and Majestic—cleared it from the entire land of Arabs.¹

After the demise of Rasūlullāh ﷺ, he went out in the Path of Allah ﷻ to challenge the Roman Empire. He was one of the soldiers of the army of Sayyidunā Usāmah ibn Zayd ﷺ. After returning victoriously from this expedition, he volunteered to join the armies in the wars against apostasy. He thus has the great fortune of participating in the epic Battle of Yamāmah, against the Banū Ḥanīfah and their leader Musaylamah al-Kadhāb. In fact, he narrates to us some amazing feats of the Ṣaḥābah ﷺ on that day.² The wars of apostasy are the reference of the verse of the Qur'an mentioned in the beginning.³

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ

O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him; [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah

Later on, he joined the armies that marched on to Shām and participated in the Battle of Yarmūk against the Roman Empire. He then joined the struggle in the Persian Empire under the leadership of Sayyidunā Sa'd ibn Abī Waqqāṣ ﷺ and attended the Battles of Qādisiyyah, Jalūlā', and Ward al-Madā'in. Few years later, he attended the conquest of Egypt and the conquest of Africa. The historians mention that Ibn 'Umar ﷺ arrived in Shām, Iraq, Baṣrah, and Persia as a warrior.⁴ In the year 49 A.H, at approximately the age of 60, he answered the call to Jihād during the khilāfah of Sayyidunā Mu'āwiyah ﷺ and fought against the Romans until the Muslims reached Constantinople. Rasūlullāh ﷺ had stated, "The first army to attack the city of Qayṣar is forgiven."⁵

Outstanding Qualities

He understood that conquering one's carnal desires was necessary prior to defeating the enemy. Once someone mentioned to him that he wishes to wage war until he is killed. Sayyidunā Ibn 'Umar ﷺ cautioned him, "What about the conditions? Where is Allah's ﷻ statement?"

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاغِبُونَ السَّاجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ

*[Such believers are] the repentant, the worshippers, the praisers [of Allah], the travellers [for His cause], those who bow and prostrate [in prayer], those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allah . And give good tidings to the believers.*⁶

This tells us clearly that he possessed these qualities and is included in the verse:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بَبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They

1 *Hilyat al-Awliyā'*, vol. 1 pg. 294; 'Abd Allāh ibn 'Umar, pg. 22.

2 'Abd Allāh ibn 'Umar, pg. 61 – 64.

3 *Tafsīr al-Qurtubī* under the verse.

4 'Abd Allāh ibn 'Umar, pg. 160.

5 'Abd Allāh ibn 'Umar, pg. 98; *al-Bidāyah*, vol. 8 pg. 32; *al-Ṭabarī*, vol. 5 pg. 232.

6 *Sūrah al-Tawbah*: 112.

fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.¹

Attitude in the Fitnah

When the fitnah broke out, then Ibn 'Umar رضي الله عنهما adopted solitude and dedicated himself to knowledge and worship. He abandoned disputing over the khilāfah although the people of Shām inclined towards him and loved him.² This is real courage and bravery.

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.³

It is evidently clear from the above that Sayyidunā Ibn 'Umar رضي الله عنهما was a manifestation of the verse:

أَذَلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ

[Who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah

He never fought against the believers on one hand. And on the other hand, he answered every call to take up arms against the disbelievers and he waged jihād in the path of Allah سُبْحَانَهُ وَتَعَالَى.

Generosity

Allah follows this up by declaring:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Your ally is none but Allah and His Messenger and those who have believed - those who establish prayer and give zakāh, and they bow [in worship].⁴

He is definitely our ally. Another amazing quality of Sayyidunā Ibn 'Umar رضي الله عنهما was his spending in the path of Allah سُبْحَانَهُ وَتَعَالَى. When any wealth of his attracted him, he gave it in charity, seeking proximity to Allah سُبْحَانَهُ وَتَعَالَى. His slaves recognised this, so some of them would remain engaged in the Masjid. When he would see any of them in this state, he would set him free. He would be told that they are deceiving him to which he would reply, "The one who deceives us with Allah, we allow him to deceive us."

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 سُبْحَانَهُ وَتَعَالَى:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

You will never reach unto piety until you spend from what you love.⁵

1 Sūrah al-Tawbah: 111.

2 *Usd al-Ghābah*, vol. 3 pg. 342.

3 'Abd Allāh ibn 'Umar, pg. 95; *al-Ṭabarī*, vol. 5 pg. 67.

4 Sūrah al-Mā'idah: 55.

5 Āl 'Imrān: 92.

He had a highbred camel which he bought for a large sum of money. After mounting it, he felt pleased so he told Nāfi' to include it among the camels of ṣadaqah. Ibn Ja'far once presented to him 10 000 gold coins to purchase Nāfi'. "What are you waiting for to sell him," he was asked. "Something superior," he replied, "He is free for the sake of Allah."

He once bought a slave for 40 000 silver coins and freed him. The slave told him, "You have set me free, O my master, so give me something I may survive on." He thus gifted him another 40 000 silver coins.

In short, he freed 1000 slaves during his lifetime. He would at times give 30 000 dirhams in charity in one gathering. At the same time, many days, sometimes a month would pass and he would not have tasted meat. Never would he eat, except an orphan was at his tablecloth.¹

Transmission of Aḥādīth and Dissemination of Knowledge

Another of the amazing qualities of Ibn 'Umar رضي الله عنه is his transmission of aḥādīth. He is among those six who transmitted the most amount of aḥādīth from Rasūlullāh صلى الله عليه وسلم, along with Sayyidunā Abū Hurayrah, Anas, Ibn 'Abbās, Jābir, 'Ā'ishah رضي الله عنها, with his name appearing second on the list.² He has reported 2630 aḥādīth.³ So the preservation of our dīn, has a close link to the this righteous Ṣaḥābī رضي الله عنه.

He is a renowned scholar and faqīh. He stayed in the company of Rasūlullāh صلى الله عليه وسلم for a lengthy period. He memorised the Qur'ān from Rasūlullāh صلى الله عليه وسلم and understood the verses and the laws of Islam. He lived a long life, so people benefitted tremendously from his fiqh and understanding.⁴ Imām Mālik رحمته الله says, "The leader of the people, according to us, after Zayd ibn Thābit was 'Abd Allāh ibn 'Umar. He lived for sixty years issuing verdicts to the populace."⁵

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.⁶ Al-Bukhārī states, "The most authentic isnād *muṭlaqan* (in all respects) is Mālik from Nāfi' from Ibn 'Umar." This isnād is called the foundry of gold.

Demise

Sayyidunā 'Abd Allāh ibn 'Umar رضي الله عنه passed away in Makkah in Dhū al-Ḥijjah 73 A.H. at the age of 84.⁷ He is the last of the Ṣaḥābah to pass away in Makkah.⁸

Conclusion

This was a brief biography of the righteous man: Sayyidunā 'Abd Allāh ibn 'Umar رضي الله عنه. His Islam, hijrah, jihād, outstanding qualities of strict emulation of the Sunnah, big-heartedness, compassion to the believers, and knowledge were highlighted in particular.

1 *Al-Bidāyah wa l-Nihāyah*, vol. 9 pg. 153.

2 *Tahdhīb al-Asmā' wa al-Lughāt*, vol. 1 pg. 280, 'Abd Allāh ibn 'Umar, pg. 141, 142.

3 *Al-Bidāyah wa l-Nihāyah*, vol. 9 pg. 154; *Khulāṣat Tahdhīb al-Kamāl*, pg. 207; 'Abd Allāh ibn 'Umar, pg. 142.

4 'Abd Allāh ibn 'Umar, pg. 138.

5 *Siyar A'lām al-Nubalā'*, vol. 3 pg. 148; 'Abd Allāh ibn 'Umar, pg. 211.

6 *Mu'jam al-Muṣṭalahāt al-Ḥadīthiyah* by Sayyid 'Abd al-Mājid al-Ghawzī, pg. 282.

7 'Abd Allāh ibn 'Umar, pg. 113.

8 *Al-Bidāyah wa al-Nihāyah*, vol. 9 pg. 154.

May Allah ﷻ fill our hearts with love and honour for this incredible individual and the ability to emulate his ways. Sayyidunā Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا, one of the main transmitters of the pure dīn in its pristine form from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to the ummah. Just as we sat in his company for these few minutes, may we have the fortune of being in his company in highest levels of Jannah.

Allah ﷻ concludes by stating:

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

*And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.*¹

So be a friend of his. Love him, respect him, honour him, and defend him from the vilification of their enemies. Because at the end, the party of Allah will be predominant and victorious. And Allah ﷻ fulfilled His promise by making Sayyidunā Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا along with the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ predominate over the powers and lands of the world, the Arabian Peninsula, the Roman Empire, the Persian Empire, and Africa.

و آخر دعوانا أن الحمد لله رب العلمين

¹ Sūrah al-Mā'idah: 56.