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Supplementary Notes:

SAYYIDUNĀ ‘ABD ALLĀH

IBN ‘UMAR رَضِيَ اللهُ عَنْهُمَا



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SAYYIDUNĀ ‘ABD ALLĀH IBN ‘UMAR رَضِيَ اللَّهُ عَنْهُمَا

Virtues

Sayyidunā ‘Abd Allāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا narrates, “I had a dream in which I saw as if there was a piece of silk in my hand, and I would not gesture to any place in Jannah except that it would fly with me, (taking me) to it. So I narrated the dream to Ḥafṣah, who in turn related it to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, hearing which he commented, ‘Indeed, your brother is a righteous man,’ or ‘Indeed, ‘Abd Allāh is a righteous man.’”¹

Sayyidunā ‘Abd Allāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا narrates: If a man saw a dream during the lifetime of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ he would narrate it to him. Once I wished to see a dream and narrate it to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I was young, unmarried, and used to sleep in the Masjid during the lifetime of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. 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 Ḥafṣah who, in turn, narrated it to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who remarked, “What an excellent man ‘Abd Allāh is if he only observes the night prayer.” Sālim, a sub-narrator said, “From that day ‘Abd Allāh would sleep very little at nights [instead engaging in prayer].”²

Biography

Sayyidunā ‘Abd Allāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا accepted Islam along with his father before reaching puberty. He emigrated to Madīnah Munawwarah with his parents after the age of 10. He was considered too young to fight in the first two major battles: the Battle of Badr and Uḥud. He was permitted to fight in the Battle of the Trench as he had reached the age of 15. He participated in all the subsequent battles.³

Sayyidunā ‘Abd Allāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا is a renowned scholar and faqīh. He stayed in the company of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for a lengthy period. He memorised the Qur’ān from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and understood the verses and the laws of Islam. He lived a long life, so people benefitted tremendously from his fiqh and understanding.⁴

The focus of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ in learning the Qur’ān was understanding the commands of the Qur’ān and bringing them into practice. That is why it took Sayyidunā ‘Abd Allāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا 4 years to learn Sūrah al-Baqarah.⁵

Imām al-Dhahabī describes him as: Abū ‘Abd al-Raḥmān al-‘Adawī al-Madanī the Jurist. He is one of the renowned men in knowledge and action. He is from the people of the Pledge of Riḍwān and one who had the potential of being khalīfah. In fact, he was marked out on the day the arbitrators met, despite the likes of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, and the Conqueror of Iraq—Sayyidunā Sa’d رَضِيَ اللَّهُ عَنْهُ, and others being present. His excellences are countless. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ praised him and attributed righteousness to him.

Sayyidunā ‘Abd Allāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا was one of the *carpets* of the Masjid; he took refuge there and stayed there.⁶ He was

1 *Jāmi‘ al-Tirmidhī*, vol. 1, Book 46, Ḥadīth 3825

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

3 *Al-Bidāyah wa al-Nihāyah*, vol. 9 pg. 152; *Usd al-Ghābah*, vol. 3 pg. 340; *al-Ṭabaqāt*, vol. 4 pg. 142; *al-Istī‘āb*, vol. 3 pg. 950; *al-Istī‘āb*, vol. 4 pg. 34; *al-Iṣābah*, vol. 4 pg. 312; *Nasab Quraysh*, pg. 348; *Siyar A’lām al-Nubalā’*, vol. 3 pg. 135; *al-Riyāḍ al-Naḍīrah*, vol. 2 pg. 106; *‘Abd Allāh ibn ‘Umar*, pg. 22- 32.

4 *‘Abd Allāh ibn ‘Umar*, pg. 138.

5 *Ḥayāt al-Ṣaḥābah*, vol. 3 pg. 741; *al-Ṭabaqāt*, vol. 4 pg. 164.

6 *Ḥilyat al-Awliyā’*, vol. 2 pg. 7; *‘Abd Allāh ibn ‘Umar*, pg. 34.

a bachelor with no family so he slept in the Masjid.¹

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه had 12 sons and 4 daughters.²

The names of Sayyidunā ‘Abd Allāh ibn ‘Umar’s رضي الله عنه children are: Abū Bakr, Abū ‘Ubaydah, ‘Umar, Ḥamzah, Zayd, Sālim, Bilāl, Abu Salamah, Ḥafṣah, Sawdah, ‘Ā’ishah, ‘Abd Allāh, ‘Abd al-Raḥmān, ‘Ubayd Allāh, Wāqid, Qalābah. 8 of his sons are named after the Ṣaḥābah while 3 of his daughters are named after the Ummahāt al-Mu’minīn. Marvel at his love for the Ṣaḥābah and the Ummahāt al-Mu’minīn.³

The narrator of Rasūlullāh’s صلى الله عليه وسلم statement that the most beloved names to Allah are ‘Abd Allāh and ‘Abd al-Raḥmān is ‘Abd Allāh ibn ‘Umar.⁴

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه had inscribed his name ‘Abd Allāh on his ring according to Ibn Sīrīn.⁵

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه is one of the 4 ‘Ubādalah (4 who were named ‘Abd Allāh); viz. Ibn ‘Umar, Ibn al-Zubayr, Ibn ‘Abbās, Ibn ‘Amr ibn al-‘Āṣ. This is the declaration of Ahmad ibn Ḥambal, and all the muḥaddithīn.⁶

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه would supplicate, “O Allah, do not let my death take place in Makkah.” This was the supplication of Rasūlullāh صلى الله عليه وسلم.⁷

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه told his son Sālim while on his deathbed, “O my son, if I pass away (here in Makkah), then bury me out of the Ḥaram for I dislike being buried in it after leaving it as a muḥājir.”⁸ Although Ibn ‘Umar رضي الله عنه desired to be buried outside the Ḥaram, he was buried in Makkah and Ḥajjāj led the Ṣalāt al-Janāzah.⁹

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه passed away in Makkah in Dhū al-Ḥijjah 73 A.H at the age of 84.¹⁰

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه is the last of the Ṣaḥābah to pass away in Makkah.¹¹

Love for Sunnah

Every time Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه spoke of Rasūlullāh صلى الله عليه وسلم, his eyes would begin to tear.¹²

Leave alone the common Sunan of Rasūlullāh صلى الله عليه وسلم, Sayyidunā ‘Abd Allāh 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

1 *Ṣaḥīḥ al-Bukhārī*, vol. 5, Book 57, Ḥadīth: 83; ‘Abd Allāh ibn ‘Umar, pg. 34.

2 ‘Abd Allāh ibn ‘Umar, pg. 121.

3 ‘Abd Allāh ibn ‘Umar, pg. 121 – 122.

4 *Ṣaḥīḥ Muslim*, Kitāb on etiquette, Ḥadīth: 5315.

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

6 ‘Abd Allāh ibn ‘Umar, pg. 17 – 18.

7 *Al-Ṭabaqāt*, vol. 4 pg. 185; *Musnad Aḥmad*, vol. 2 pg. 125; ‘Abd Allāh ibn ‘Umar, pg. 33.

8 *Al-Ṭabaqāt*, vol. 4 pg. 187; ‘Abd Allāh ibn ‘Umar, pg. 33, 34.

9 *Al-Ṭabaqāt*, vol. 4 pg. 187; ‘Abd Allāh ibn ‘Umar, pg. 110.

10 ‘Abd Allāh ibn ‘Umar, pg. 113.

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

12 *Al-Ṭabaqāt*, vol. 4 pg. 168; ‘Abd Allāh ibn ‘Umar, pg. 40.

alighted under a tree, Ibn ‘Umar رضي الله عنه would preserve this tree, by watering its roots so that it does not dry up.¹ 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.”²

Once while travelling to Makkah on his donkey, with the turban he commonly 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 رضي الله عنه went on to gifting 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 صلى الله عليه وسلم saying, ‘One of the best acts of kindness is to maintain ties with the family of the friend of one’s father after one’s father’s demise.’ And the bedouin’s father was a friend of ‘Umar’s رضي الله عنه.”³ In the narration of al-Bukhārī, a shorter version, they asked, “Were two dirhams not sufficient for him?” He quoted the report of Nabī صلى الله عليه وسلم, “Protect your father’s beloved friend, do not sever ties with him, lest Allah extinguishes your light.”⁴

‘Abd Allāh ibn Qays ibn Makhramah relates that once he was returning on his mule from the Masjid of the Banū ‘Amr ibn ‘Awf in Qubā’ when he met Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه 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.⁵

Once Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه passed by Rasūlullāh صلى الله عليه وسلم and his trousers were beneath his ankles. Rasūlullāh صلى الله عليه وسلم cautioned him, “O ‘Abd Allāh, lift your trouser.” He lifted it after which Rasūlullāh صلى الله عليه وسلم told him to lift it further. He affirms that he always maintained this practice thereafter. “Until where?” he was asked. “Until half calf,” he replied.⁶

Knowledge & Transmission of Ahadith

The Muslims were in need of the understanding of the Ṣaḥābah رضي الله عنهم after the demise of Rasūlullāh صلى الله عليه وسلم—those Ṣaḥābah رضي الله عنهم who were renowned in knowledge, remained in the company of Rasūlullāh صلى الله عليه وسلم, memorised the Qur’ān, transmitted aḥādīth—to give them fatwā in new happenings, to tell them how Islam started, and to transmit to them the Sunnah of Rasūlullāh صلى الله عليه وسلم.⁷ Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه remained in the company of Rasūlullāh صلى الله عليه وسلم, acquiring knowledge and engaging in Jihad. He continued his Jihād in the khilāfahs of the 3 Khulafā’. After the first fitnah, he remained engrossed in worship and knowledge.⁸ He thus became the sanctuary of the seekers of knowledge.

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه has reported numerous aḥādīth from Rasūlullāh صلى الله عليه وسلم. He also reports from Abū Bakr, ‘Umar, ‘Uthmān, Sa’d, Ibn Mas‘ūd, Ḥafṣah, ‘Ā’ishah, and others. Many Tābī‘īn narrate from him, like his sons—Ḥamzah, Bilāl, Zayd, Sālim, ‘Abd Allāh, ‘Ubayd Allāh, and ‘Umar—Aslam, the freed slave of his father—Anas ibn Sīrīn, Ḥasan, Sa‘īd ibn Jubayr, Sa‘īd ibn al-Musayyab, Ṭā’ūs, ‘Urwah, ‘Aṭā’, ‘Ikrimah, Mujāhid, Ibn Sīrīn, al-Zuhrī, and his freed slave Nāfi’.⁹

1 *Al-Bidāyah wa al-Nihāyah*, vol. 9 pg. 153; *Ḥayāt al-Ṣaḥābah*, vol. 2 pg. 655; ‘Abd Allāh ibn ‘Umar, pg. 133.

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

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 ‘Abd Allāh ibn ‘Umar, pg. 77.

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

6 *Ṣaḥīḥ Muslim*, book on clothing and beautification, book 24, Ḥadīth: 5200; ‘Abd Allāh ibn ‘Umar, pg. 36.

7 ‘Abd Allāh ibn ‘Umar, pg. 148.

8 ‘Abd Allāh ibn ‘Umar, pg. 148.

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

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه narrates plenty of aḥādīth from Rasūlullāh صلى الله عليه وسلم, as well as from Abū Bakr ‘Umar, ‘Uthmān, Abū Dhar, Mu‘ādh ibn Jabal, Rāfi‘ ibn Khudjī, Abū Hurayrah, ‘Ā’ishah رضي الله عنها. ‘Abd Allāh ibn ‘Abbās, Jābir ibn ‘Abd Allāh, Agharr al-Muzanī رضي الله عنه from the Ṣaḥābah narrate from him.¹

Al-Nawawī states that Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه is among the six who transmitted the most amount of aḥādīth from Rasūlullāh صلى الله عليه وسلم. Sayyidunā Abū Hurayrah is at the top of the list, followed by Ibn ‘Umar, Anas, Ibn ‘Abbās, Jābir, and finally ‘Ā’ishah رضي الله عنها.²

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه embraced Islam in the early stages. He remained in the company of Rasūlullāh صلى الله عليه وسلم for most of the time and lived a long life after him. His sister Sayyidah Ḥafṣah رضي الله عنها being the wife of Rasūlullāh صلى الله عليه وسلم made his access to Rasūlullāh صلى الله عليه وسلم easier.³

He narrates 2630 narrations. Al-Bukhārī and Muslim transmit 280, with consensus on 168 and al-Bukhārī 81 and Muslim 31. His aḥādīth appear in all six canonical works, the Masānīd, and all the Sunan.⁴

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.⁵

Al-Bukhārī states, “The most authentic isnād *muṭlaqan* (universally/in all respects) is Mālik from Nāfi‘ from Ibn ‘Umar.” This isnād is called the foundry of gold.

Abū Manṣūr al-Tamīmī adds, “Then the most authentic above this will be al-Shāfi‘ī from Mālik from Nāfi‘ from Ibn ‘Umar, owing to the consensus of the muḥaddithīn and others that al-Shāfi‘ī is the most renowned transmitter from Mālik.”⁶

Ziyād ibn Mīnā’ says that Ibn ‘Abbās, Ibn ‘Umar, Abū Sa‘īd al-Khudrī, Abu Hurayrah, ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ, Jābir ibn ‘Abd Allāh, Rāfi‘ ibn Khadīj, Salamah ibn al-Akwa‘, Abū Wāqīd al-Laythī, ‘Abd Allāh ibn Buḥaynah along with others like them from the Ṣaḥābah of Rasūlullāh صلى الله عليه وسلم would give fatwā in Madīnah and transmit from Rasūlullāh صلى الله عليه وسلم from the demise of Sayyidunā ‘Uthmān رضي الله عنه until their deaths. The chiefs of those who would issue fatwā were Ibn ‘Abbās, Ibn ‘Umar, Abū Sa‘īd al-Khudrī, Abū Hurayrah and Jābir ibn ‘Abd Allāh.⁷

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه was the most learned about the rituals of Ḥajj.⁸ ‘Abd al-Malik ibn Marwān wrote to Ḥajjāj not to dispute with ‘Abd Allāh ibn ‘Umar in Ḥajj, being aware of his virtue and understanding.⁹

Mālik says, Ibn ‘Umar reached the age of 86. He passed verdicts in Islam for 60 years. Delegations from the corners of the earth would attend his gatherings.¹⁰

1 ‘Abd Allāh ibn ‘Umar, pg. 141.

2 *Tahdhīb al-Asmā’ wa al-Lughāt*, vol. 1 pg. 280, ‘Abd Allāh ibn ‘Umar, pg. 142 – 143.

3 *Al-Sunnah qabl al-Tadwīn* by Doctor Muhammad ‘Ajjāj al-Khaṭīb, pg. 471; ‘Abd Allāh ibn ‘Umar, pg. 142.

4 *Khulāṣat Tahdhīb al-Kamāl*, pg. 207; ‘Abd Allāh ibn ‘Umar, pg. 142.

5 *Mu‘jam al-Muṣṭalahāt al-Ḥadīthiyyah* by Sayyid ‘Abd al-Mājid al-Ghawzī, pg. 282.

6 *Tahdhīb al-Asmā’ wa al-Lughāt*, vol. 1 pg. 280; ‘Abd Allāh ibn ‘Umar, pg. 144.

7 *Ḥayāt al-Ṣaḥābah*, vol. 3 pg. 787; ‘Abd Allāh ibn ‘Umar, pg. 148.

8 *Al-Bidāyah wa al-Nihāyah*, vol. 9 pg. 153.

9 ‘Abd Allāh ibn ‘Umar, pg. 108; *Nasab Quraysh*, pg. 351.

10 *Al-Bidāyah wa al-Nihāyah*, vol. 9 pg. 153.

Rasūlullāh ﷺ once asked the Ṣaḥābah about a tree that does not shed its leaves and it is like a believer. Sayyidunā ‘Abd Allāh ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا says that he thought it might be the date-palm, but did not speak out of shyness. Rasūlullāh ﷺ did explain that it is the date-palm. Later when he informed his father about it, ‘Umar رَضِيَ اللهُ عَنْهُ commented, “Had you voiced your opinion, it would have been more beloved to me than much.”¹

Rasūlullāh ﷺ advised Sayyidunā ‘Abd Allāh ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا, “Love for Allah, hate for Allah, befriend for Allah, declare enmity for Allah, for indeed, you cannot reach the friendship of Allah except with this. A man will not find the sweetness of īmān, although he has excessive prayer and fast, until he is like this.”²

Cautiousness in Narrating Ahadith

Al-Sha‘bī says: I stayed with Ibn ‘Umar for a year but never heard him transmitting anything from Rasūlullāh ﷺ.³

Abū Ja‘far, Muhammad ibn ‘Alī, says: There was none from the Ṣaḥābah of Rasūlullāh ﷺ more careful when he heard anything from Rasūlullāh ﷺ, not to add to or subtract from it, than ‘Abd Allāh ibn ‘Umar.”⁴

Ishāq ibn Sa‘īd said, “I have never seen anyone more cautious in transmitting ḥadīth from Rasūlullāh ﷺ than Ibn ‘Umar.”⁵

Ibn Ḥajar says that Sayyidunā Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا would take pains to remember exactly what he heard from Rasūlullāh ﷺ.⁶

Sayyidunā ‘Abd Allāh ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا would at many times express his ignorance on a matter [if he was not sure].⁷

‘Uqbah ibn Muslim relates that he stayed in the company of Ibn ‘Umar for 34 months. Many a time, he would be questioned and answer, “I do not know.” We would then turn to me and say, “Do you know what these people desire? They desire to make our backs a bridge to Jahannam.”⁸

Sayyidunā ‘Abd Allāh ibn ‘Umar’s رَضِيَ اللهُ عَنْهُمَا methodology is that he will not answer questions relating to things that never happened.⁹

Jihād

Sayyidunā ‘Abd Allāh ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا was turned back in Badr and Uḥud from participating due to his tender age.¹⁰ He talks about that night, “A night of that like never came my way, with sleeplessness, sadness, and weeping because Rasūlullāh ﷺ did not permit me.”¹¹

1 ‘Abd Allāh ibn ‘Umar, pg. 67; *Jāmi’ al-Uṣūl*, vol. 6 pg. 575; *Sunan al-Tirmidhī*, vol. 8 pg. 80.

2 *Ḥilyat al-Awliyā’*, vol. 1 pg. 312; ‘Abd Allāh ibn ‘Umar, pg. 39.

3 *Al-Ṭabaqāt*, vol. 4 pg. 145; ‘Abd Allāh ibn ‘Umar, pg. 142.

4 *Al-Ṭabaqāt*, vol. 4 pg. 144; ‘Abd Allāh ibn ‘Umar, pg. 142.

5 *Al-Iṣābah*, vol. 3 pg. 320; ‘Abd Allāh ibn ‘Umar, pg. 143.

6 *Al-Iṣābah*, vol. 3 pg. 320; ‘Abd Allāh ibn ‘Umar, pg. 143.

7 ‘Abd Allāh ibn ‘Umar, pg. 150.

8 *Ḥayāt al-Ṣaḥābah*, vol. 3 pg. 722; ‘Abd Allāh ibn ‘Umar, pg. 150.

9 ‘Abd Allāh ibn ‘Umar, pg. 152.

10 ‘Abd Allāh ibn ‘Umar, pg. 41 – 43.

11 *Ḥayāt al-Ṣaḥābah*, vol. 1 pg. 669.

The first battle Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه participated in was the Battle of Khandaq.¹

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه participated in the Battle of Khandaq, the siege of 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.²

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه declares: 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.³

In the year 49 A.H, at approximately the age of 60, Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه answered the call to Jihād during the khilāfah of Sayyidunā Mu’āwiyah رضي الله عنه and fought against the Romans until the Muslims reached Constantinople. Rasūlullāh صلى الله عليه وسلم had stated, “The first army to attack the city of Qayṣar is forgiven.”⁴

Avoiding Fitnah and Desiring Unity

Nāfi’ reports that Ibn ‘Umar entered the presence of ‘Uthmān رضي الله عنه who said to him, “See what these people are saying. They say, ‘Remove yourself or we will kill you.’” Ibn ‘Umar asked him, “Are you going to stay forever in the world?” “No,” he replied. “Can they do anything more than kill you?” “No.” “Do they have the power to give you Paradise or Hell?” “No.” Ibn ‘Umar then told him, “So then do not remove the shirt of Allah from yourself, lest it becomes a tradition. Every time a nation despises their khalīfah, they will dismiss him or kill him.”⁵

After the martyrdom of ‘Uthmān رضي الله عنه, the rebels demanded from Ibn ‘Umar رضي الله عنه that he accept the bay’ah as khalīfah. He refused saying, “No, by Allah! A cup of blood will not be spilt for me or because of me as long as there is life in me.” Despite being threatened with death, he gave the same reply.⁶

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه describes the fitnah: Indeed, our example in this fitnah is like a group travelling on a main road which they are familiar with. While travelling, a cloud and darkness envelopes them. Some go right and left and lose the way. We, on the other hand, remained at the spot the darkness afflicted us until finally Allah clears up the sky and we see our first path clearly. We recognise it and resume our journey. These are only youngsters of the Quraysh fighting over this kingdom and this world. I do not care that I possess what they are killing each other for, in exchange of these two shabby sandals of mine.⁷

When the fitnah broke out, Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه adopted solitude and dedicated himself to knowledge and worship and abandoned disputing for the khilāfah although the people of Shām inclined towards him and loved him.⁸ That is the great jihād, that he overcame himself. This is real courage and bravery.

During the period of fitnah, Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه would perform ṣalāh behind the leader and give him the zakāh of his wealth (for distribution).⁹

1 ‘Abd Allāh ibn ‘Umar, pg. 159.

2 ‘Abd Allāh ibn ‘Umar, pg. 159 – 161.

3 Ḥilyat al-Awliyā’, vol. 1 pg. 294; ‘Abd Allāh ibn ‘Umar, pg. 22.

4 ‘Abd Allāh ibn ‘Umar, pg. 98; al-Bidāyah wa al-Nihāyah, vol. 8 pg. 32; al-Ṭabarī, vol. 5 pg. 232.

5 ‘Abd Allāh ibn ‘Umar, pg. 79, 80; al-‘Awāṣim min al-Qawāṣim, pg. 130.

6 ‘Abd Allāh ibn ‘Umar, pg. 85, 86.

7 Ḥilyat al-Awliyā’, vol. 1 pg. 310; ‘Abd Allāh ibn ‘Umar, pg. 154.

8 Usd al-Ghābah, vol. 3 pg. 342.

9 Al-Bidāyah wa al-Nihāyah, vol. 9 pg. 153.

Ibn Sa'd says: After Sayyidunā 'Uthmān رضي الله عنه was killed and Sayyidunā 'Alī رضي الله عنه was appointed khalifah, Sayyidunā Ibn 'Umar رضي الله عنه came to him. Sayyidunā 'Alī told him, "You are beloved to the people so proceed to Shām for I have appointed you governor over Shām." Ibn 'Umar رضي الله عنه pleaded, "I remind you of Allah, and my close relationship, and companionship of Rasūlullāh صلى الله عليه وسلم, and family ties that you appoint someone else and relieve me." Sayyidunā 'Alī رضي الله عنه refused so he sought his sister Ḥafṣah's intercession. He then left that very night to Makkah.¹

It is said that Marwān told Ibn 'Umar: "Why do you not go to Shām, they will pledge allegiance to you." "What should I do with the people of Iraq?" he asked. "Fight them with the residents of Shām," came the reply. Hearing this, Sayyidunā 'Abd Allāh ibn 'Umar رضي الله عنه remarked, "By Allah, I would not desire having the kingdom of the world and everyone pledging allegiance to me, whereas one of them has been killed in the process. I would not desire it coming my way while someone refuses and someone else agrees."²

Sayyidunā 'Abd Allāh ibn 'Umar رضي الله عنه says, "I dislike fighting those who say: There is no deity but Allah." He continues, "When you say, come to success, I respond. When you are divided, I will not accompany you. On the other hand, when you are united, I will not forsake you."³

Sayyidunā 'Abd Allāh ibn 'Umar رضي الله عنه was present at both sittings of arbitration. This proves that he desired unity. He did not want to fight Muslims. He would say, "When you say come to prayer, I respond. But when you say come fight a Muslim, I do not."⁴

Sayyidunā 'Abd Allāh ibn 'Umar رضي الله عنه did not get involved in the fitnah at all. Later on, he participated in the *ṣulḥ* (reconciliation) between Sayyidunā Ḥasan ibn 'Alī and Sayyidunā Mu'āwiyah رضي الله عنه.⁵

On the day of arbitration [between Sayyidunā 'Alī and Sayyidunā Mu'āwiyah رضي الله عنه], the khilāfah was presented to Sayyidunā 'Abd Allāh ibn 'Umar رضي الله عنه by both Sayyidunā Abū Mūsā and Sayyidunā 'Amr ibn al-Āṣ رضي الله عنه but he declined saying, "I will only accept it with happiness of all Muslims."⁶

Sayyidunā 'Abd Allāh ibn 'Umar رضي الله عنه did not break his bay'ah to Yazīd. When the people of Madīnah broke their pledge, Ibn 'Umar رضي الله عنه gathered his sons and servants and warned them of committing treachery and deception, quoting before them the hadith of Rasūlullāh صلى الله عليه وسلم, "A flag will be erected for every traitorous individual on the Day of Qiyāmah." He announced, "We have pledged allegiance to this man (Yazīd) upon the pledge of Allah and His Messenger. I do not know anything graver than a man being given the pledge of allegiance upon the pledge of Allah and His Messenger and then he being challenged by war. I will not come to know of anyone of you who removed his pledge or pledged in this matter (like the other people of Madīnah), except that it will be the final decision between me and him."⁷ Not only did he warn his family, he warned Ibn Muṭī—who the people of Madīnah had appointed their leader. He cautioned him: "I heard Rasūlullāh صلى الله عليه وسلم saying, 'Whoever removes his hand from obedience, he will meet Allah on the Day of Qiyāmah with no proof. And whoever dies without having a bay'ah around his neck, he dies the death of ignorance.'⁸

It has been reported on the authority of Nāfi', that 'Abd Allāh ibn 'Umar paid a visit to 'Abd Allāh ibn Muṭī in the days

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

2 *Al-Bidāyah wa al-Nihāyah*, vol. 9 pg. 153.

3 *'Abd Allāh ibn 'Umar*, pg. 87 – 88; *Ḥilyat al-Awliyā'* vol. 1 pg. 294.

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

5 *'Abd Allāh ibn 'Umar*, pg. 97; *al-Ṭabaqāt*, vol. 4 pg. 182.

6 *'Abd Allāh ibn 'Umar*, pg. 95 – 96; *Ḥilyat al-Awliyā'*, vol. 1 pg. 293; *Siyar A'lām al-Nubalā'*, vol. 3 pg. 152.

7 *Al-Bidāyah wa al-Nihāyah*, vol. 8 pg. 148; *'Abd Allāh ibn 'Umar*, pg. 100.

8 *'Abd Allāh ibn 'Umar*, pg. 101 referenced to Muslim, Ḥadīth: 4562.

(when atrocities were perpetrated on the people of Madīnah) at Ḥarrah in the time of Yazīd bin Mu‘āwiyah. Ibn Muṭīr said, “Place a pillow for Abu ‘Abd al-Raḥmān. But the latter said: I have not come to sit with you. I have come to you to tell you a tradition I heard from Rasūlullāh ﷺ. I heard him say, “One who withdraws his hand from obedience (to the Amīr) will find no argument (in his defence) when he stands before Allah on the Day of Judgment, and one who dies without having bound himself by an oath of allegiance (to an Amīr) will die the death of one belonging to the days of ignorance.”¹

Sayyidunā ‘Abd Allāh ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا said that although people say that Yazīd is not the best, yet, “By Allah, the unity of the ummah of Muhammad ﷺ is more beloved to me than their disunity.”²

When Yazīd was given bay‘ah, Sayyidunā ‘Abd Allāh ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا heard of it and remarked, “If it is good, we are happy and if it is a test, we will observe patience.”³

When Sayyidunā ‘Abd Allāh ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا heard of Sayyidunā Ḥusayn’s رَضِيَ اللهُ عَنْهُ intention to go to Iraq, he told him not to go but the latter refused. He then related a ḥadīth: “Jibrīl came to the Nabī ﷺ and gave him the choice between the world and the Hereafter, and he chose the Hereafter and did not desire the world. You are a part of Rasūlullāh ﷺ. By Allah, no one from among you will ever have authority over it. Allah did not divert it from you except for something better for you.” Yet Ḥusayn refused. Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا hugged him and cried and bid him farewell, as one to be slain.⁴

Sayyidunā ‘Abd Allāh ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا said, “Ḥusayn overpowered us to leave (to Iraq). By my life, he saw a lesson in his father and brother.”⁵

After the demise of Mu‘āwiyah ibn Yazīd, Marwān told Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا, “Give your hand so that we may pledge allegiance to you, for you are the leader of the Arabs and the son of their chief.” Ibn ‘Umar asked, “What will I do with the people of the East.” “You will fight them until they give bay‘ah,” came the reply. Ibn ‘Umar remarked, “By Allah, I do not desire that I possess it for 70 years and one man is killed in the process.”⁶

He was asked about the verse: *Fight them until no fitnah remains*. He said, “Do you know what fitnah is? May your mother be bereaved of you! Muhammad ﷺ would fight the polytheists. Entering into their religion was fitnah. It is unlike your fighting over kingdom.”⁷

In another narration he answers the same question explaining, “We fought until fitnah did not remain and the religion was solely for Allah. You on the other hand desire to fight so that fitnah rears its ugly head and the religion is for others besides Allah.”⁸

Sayyidunā ‘Abd Allāh ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا said: If the entire ummah unanimously agrees upon me, except two men, I will not fight them.⁹

1 *Ṣaḥīḥ Muslim*, book 20, Ḥadīth: 4562.

2 ‘Abd Allāh ibn ‘Umar, pg. 101 – 102; *al-‘Awāṣim min al-Qawāsim*, pg. 226.

3 ‘Abd Allāh ibn ‘Umar, pg. 102; *al-Ṭabaqāt*, vol. 4 pg. 182.

4 ‘Abd Allāh ibn ‘Umar, pg. 103.

5 ‘Abd Allāh ibn ‘Umar, pg. 103; *Tārīkh al-Khulafā’*, pg. 206.

6 ‘Abd Allāh ibn ‘Umar, pg. 104; *al-Ṭabaqāt*, vol. 4 pg. 169.

7 ‘Abd Allāh ibn ‘Umar, pg. 104 – 105; *Ṣaḥīḥ al-Bukhārī*.

8 ‘Abd Allāh ibn ‘Umar, pg. 105; *Ṣaḥīḥ al-Bukhārī*.

9 *Siyar A‘lām al-Nubalā’*, vol. 3 pg. 161; ‘Abd Allāh ibn ‘Umar, pg. 154.

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه said: I will not fight in the fitnah and I will perform ṣalāh behind the victorious one.¹

Generosity

When any wealth of his attracted him, Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه 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 the slave in this state, he would set him free. He would be told that they are deceiving him to which he would reply, “Whoever seeks to deceive me by doing acts which please Allah, then I am prepared to be deceived by him.”²

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه had a slave girl whom he loved dearly. He set her free and got her married to his slave Nāfi‘. He would say that Allah سُبْحَانَهُ وَتَعَالَى declares: “You will never reach unto piety until you spend from what you love.”³

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه owned a highbred camel which he purchased for a large sum of money. After mounting it, he felt pleased so he told Nāfi‘ to include it among the camels of ṣadaqah.⁴

Ibn Ja‘far رضي الله عنه presented to Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه 10 000 gold coins to buy Nāfi‘. “What are you waiting for to sell it,” he was asked. “Something superior,” Sayyidunā Ibn ‘Umar رضي الله عنه replied, “He is free for the sake of Allah.”⁵

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه 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.” Sayyidunā Ibn ‘Umar رضي الله عنه then gifted him 40 000 silver coins.⁶

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه once bought five slaves. As he stood to perform ṣalāh, they stood behind him and followed. He asked them for whom they had prayed. “For Allah,” they replied. “You are thus free for the One you prayed to,” he declared.⁷

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه freed approximately 1000 slaves during his lifetime. He would at times give 30 000 silver coins in charity in one sitting. Many days, sometimes a month would pass by, and he would not have tasted meat. Never would he eat, except that an orphan was at his table.⁸

Ascetism & Sincerity

Sayyidunā ‘Uthmān رضي الله عنه intended appointing Ibn ‘Umar رضي الله عنه judge, but he refused. The same happened aforesaid with his father, Sayyidunā ‘Umar رضي الله عنه.⁹ This shows that he never desired popularity.

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه would come to Makkah regularly to perform ḥajj and ‘umrah. He would learn

1 *Al-Ṭabaqāt*, vol. 4 pg. 149; *‘Abd Allāh ibn ‘Umar*, pg. 154.

2 *Al-Bidāyah wa al-Nihāyah*, vol. 9 pg. 152; *Ḥilyat al-Awliyā’*, vol. 1 pg. 294.

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

4 *Al-Bidāyah wa al-Nihāyah*, vol. 9 pg. 152.

5 *Al-Bidāyah wa al-Nihāyah*, vol. 9 pg. 152.

6 *Al-Bidāyah wa al-Nihāyah*, vol. 9 pg. 152.

7 *Al-Bidāyah wa al-Nihāyah*, vol. 9 pg. 152.

8 *Al-Bidāyah wa al-Nihāyah*, vol. 9 pg. 153.

9 *Al-Bidāyah wa al-Nihāyah*, vol. 9 pg. 152.

of Ḥajjāj's statements and actions which were contrary to the Sharāḥ and would command good and forbid evil, and advise him with full courage and boldness. Despite this, Ḥajjāj did not interfere with Ibn 'Umar رضي الله عنه. This proves Ibn 'Umar's رضي الله عنه sincerity. It also proves that he compassionately advised Ḥajjāj without harshness, and explained to him in a reasonable way with proofs.¹

Ḥajjāj came to visit Ibn 'Umar رضي الله عنه in his last sickness. The latter scolded Ḥajjāj for bringing weapons into the Ḥaram.²

Beloved in the Eyes of Creation

Sayyidunā 'Abd Allāh ibn 'Umar رضي الله عنه was beloved to the people. He said, "O Mujāhid, the people certainly love me so dearly that even if I had to distribute gold and silver among them, it will not increase their love for me."³

Sayyidah Ḥafṣah رضي الله عنها narrates that Rasūlullāh صلى الله عليه وسلم commented, "Certainly, 'Abd Allāh is a righteous man."⁴

Rasūlullāh صلى الله عليه وسلم remarked, "What an excellent man 'Abd Allāh is if he only observes the night prayer." Sālim, a sub-narrator said, "From that day 'Abd Allāh would sleep very little at nights [instead engaging in prayer]."⁵

Statements of the Pious in his favour

Sayyidunā Ibn Mas'ūd رضي الله عنه comments: The Qurayshī youth who has the strongest restraint over himself from the world is Ibn 'Umar.⁶

Sayyidunā Ibn Mas'ūd رضي الله عنه said: I remember ourselves while we were young and active. There was not a youngster among us with more control over himself than Ibn 'Umar.⁷

Sayyidunā Jābir رضي الله عنه said: There is none from us who attained the world, except that it slanted him and he leaned with it except Ibn 'Umar. No one attained anything of the world except that it decreased his stages by Allah, even though it was beloved to him.⁸

Sa'īd ibn al-Musayyab said: The day Ibn 'Umar passed on, there was none on the face of the earth more beloved to me to meet Allah with his actions than Ibn 'Umar.⁹

Al-Zuhrī said: His view cannot be equalled, for he lived after Rasūlullāh صلى الله عليه وسلم for 60 years. No affair of Rasūlullāh صلى الله عليه وسلم or of his Companions was obscure or hidden from him.¹⁰

Sa'īd ibn al-Musayyab affirms: From the sons of 'Umar, the one who resembled him the most (in traits) was 'Abd Allāh.¹¹

1 'Abd Allāh ibn 'Umar, pg. 108 – 109.

2 Al-Ṭabaqāt, vol. 4 pg. 185; 'Abd Allāh ibn 'Umar, pg. 110.

3 'Abd Allāh ibn 'Umar, pg. 138.

4 Ṣaḥīḥ al-Bukhārī, vol. 1, book 46, Ḥadīth: 3825.

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

6 Al-Bidāyah wa al-Nihāyah, vol. 9 pg. 153.

7 Siyar A'lām al-Nubalā', vol. 3 pg. 139; 'Abd Allāh ibn 'Umar, pg. 209.

8 Al-Bidāyah wa al-Nihāyah, vol. 9 pg. 153.

9 Al-Bidāyah wa al-Nihāyah, vol. 9 pg. 153.

10 Al-Bidāyah wa al-Nihāyah, vol. 9 pg. 153.

11 Ṣīfat al-Ṣafwah, vol. 1 pg. 527; 'Abd Allāh ibn 'Umar, pg. 8.

Abū Salamah ibn ‘Abd al-Raḥmān said: Ibn ‘Umar passed away, while he was just as his father in superiority.¹

Zayd ibn Aslam reports from his father: No camel cow who lost her young one in the desert is more desirous of following its tracks than Ibn ‘Umar following ‘Umar ibn al-Khaṭṭāb.²

Zayd ibn Aslam reports from his father who was asked, “How do you view ‘Abd Allāh ibn ‘Umar, had he been given some authority over the affairs of people.” Aslam replied, “A man intending to enter or exit a door, is not more determined than ‘Abd Allāh in following the action of his father.”³

Abū Salamah ibn ‘Abd al-Raḥmān said after questioning whether ‘Umar or his son ‘Abd Allāh رضي الله عنه was more superior: ‘Umar lived in a time when his likes were present while Ibn ‘Umar lived on to a period when no one could match him.”⁴

Mu‘āwiyah رضي الله عنه recognised the lofty station of Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه. He said: “O people, I am not the best of you. Among you are definitely those who are superior to me, viz. ‘Abd Allāh ibn ‘Umar, ‘Abd Allāh ibn ‘Amr, and other luminaries.”⁵

Sayyidunā Ḥudhayfah رضي الله عنه said: If we are examined for imperfections, then destructive flaws will be found except in ‘Umar and his son.⁶

Sayyidah ‘Ā’ishah said: I have never seen anyone who adhered more religiously to the first ordinance than Ibn ‘Umar.⁷

Sa‘īd ibn al-Musayyab says: Had I testified in favour of anyone that he is from the inhabitants of Jannah, I would have testified in favour of Ibn ‘Umar.⁸

Sa‘īd ibn al-Musayyab says: The day Ibn ‘Umar passed on, he was the choicest of those who were left.⁹

Mālik says: Ibn ‘Umar lived for sixty years after the demise of the Nabī صلى الله عليه وسلم issuing verdicts to the people during the Ḥajj and at other times.¹⁰

Mālik says: Ibn ‘Umar is one of the leaders of the Muslims.¹¹

Mālik 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.¹²

Sufyān al-Thawrī said very beautifully: ‘Umar should be followed in times of unity and his son in times of dissension.¹³

1 *Siyar A‘lām al-Nubalā’*, vol. 3 pg. 140; ‘Abd Allāh ibn ‘Umar, pg. 8.

2 *Ṣifat al-Ṣafwah*, vol. 1 pg. 527; ‘Abd Allāh ibn ‘Umar, pg. 8.

3 ‘Abd Allāh ibn ‘Umar, pg.77; *al-Ṭabaqāt*, vol. 4 pg. 150.

4 *Siyar A‘lām al-Nubalā’*, vol. 3 pg. 140; ‘Abd Allāh ibn ‘Umar, pg. 9.

5 ‘Abd Allāh ibn ‘Umar, pg. 99; *al-Bidāyah wa al-Nihāyah*, vol. 8 pg. 134.

6 *Siyar A‘lām al-Nubalā’*, vol. 3 pg. 140; ‘Abd Allāh ibn ‘Umar, pg. 209.

7 *Siyar A‘lām al-Nubalā’*, vol. 3 pg. 140; *Ṣifat al-Ṣafwah*, vol. 1 pg. 567; ‘Abd Allāh ibn ‘Umar, pg. 111 209.

8 *Siyar A‘lām al-Nubalā’*, vol. 3 pg. 139; ‘Abd Allāh ibn ‘Umar, pg. 210.

9 *Siyar A‘lām al-Nubalā’*, vol. 3 pg. 139; ‘Abd Allāh ibn ‘Umar, pg. 210.

10 *Uṣd al-Ghābah*, vol. 3 pg. 342; ‘Abd Allāh ibn ‘Umar, pg. 210.

11 *Uṣd al-Ghābah*, vol. 3 pg. 342; ‘Abd Allāh ibn ‘Umar, pg. 210.

12 *Siyar A‘lām al-Nubalā’*, vol. 3 pg. 148; ‘Abd Allāh ibn ‘Umar, pg. 211.

13 ‘Abd Allāh ibn ‘Umar, pg. 212.

You could criticise anyone who lived in the fitnah, except Ibn ‘Umar.¹

Personal Statements

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه describes the Ṣaḥābah: Let he who wishes to emulate, emulate those that have passed on. They are the Companions of Muhammad صلی الله علیه وسلم. 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 صلی الله علیه وسلم and to transmit His dīn. So emulate their character and traits for they are the Companions of Muhammad صلی الله علیه وسلم. They were on the straight guidance, by the Lord of the Ka’bah.²

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه would say, “I certainly do not ask anyone for anything. At the same time, I do not reject what Allah provides for me.”³

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه says: Indeed I pledged allegiance to Rasūlullāh صلی الله علیه وسلم, subsequent to which I never violated it, nor changed until this day. I never pledged allegiance to a man of fitnah not awoke a believer from his place of rest.”⁴

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه was asked about ‘Uthmān and ‘Alī رضي الله عنه [as to which of the two is superior] to which he replied, “May Allah disgrace you! You are asking me about two men who are both superior to me. You desire that I overlook one and raise the other.”⁵

He would say, “Allah سبحانه وتعالى sent Rasūlullāh صلی الله علیه وسلم while we were totally ignorant so we will act just as we saw Rasūlullāh صلی الله علیه وسلم acting.”⁶

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه said: Knowledge is three things: The book that speaks (the Qur’ān); the Sunnah that has passed (of Rasūlullāh صلی الله علیه وسلم and the Ṣaḥābah), and [admitting] I do not know.⁷

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه stated: A man will have no rank in knowledge until he does not harbour jealousy for those above him, does not consider those below him inferior, and does not desire remuneration for knowledge.⁸

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه declared: We were given imān before the Qur’ān. A surah would be revealed upon Muhammad صلی الله علیه وسلم so we would learn the ḥalāl and ḥarām, and the limits just like how you learn the Qur’ān.⁹

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه said: They (the rebels) blamed ‘Uthmān for things, had ‘Umar done, they would not have blamed him.”¹⁰

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه said: A servant does not acquire anything of the world except that his rank by

1 *Al-Ṭabaqāt*, vol. 4 pg. 144; ‘Abd Allāh ibn ‘Umar, pg. 112.

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

3 *Al-Bidāyah wa al-Nihāyah*, vol. 9 pg. 153.

4 *Al-Ṭabaqāt*, vol. 4 pg. 164; ‘Abd Allāh ibn ‘Umar, pg. 40.

5 ‘Abd Allāh ibn ‘Umar, pg. 83; *al-‘Awāṣim min al-Qawāṣim*, pg. 55.

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

7 *Ḥayāt al-Ṣaḥābah*, vol. 3 pg. 649; ‘Abd Allāh ibn ‘Umar, pg. 156.

8 *Ḥilyat al-Awliyā’*, vol. 1 pg. 306; *Ḥilyat al-Awliyā’*, vol. 1 pg. 156.

9 ‘Abd Allāh ibn ‘Umar, pg. 156.

10 ‘Abd Allāh ibn ‘Umar, pg. 83; *al-‘Awāṣim min al-Qawāṣim*, pg. 54.

Allah, the Mighty and Majestic, is decreased, although it be beloved to him.¹

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه said: Obtain your fair share of isolation.²

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه said: A servant will not reach the reality of īmān until he regards people foolish with regards his dīn (until he regards people less intelligent for giving preference to the temporary world over the everlasting Afterlife).³

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه said: The most befitting thing a servant purifies is his tongue.⁴

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه said: From the generosity of a man, is his beautiful provisions on journey and spending upon his comrades.⁵

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه said: Piety is an easy affair: a smiling face and soft speech.⁶

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه said: Beware of those whom your hearts detest.⁷

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه said: Niggardliness is not a man holding back his wealth. Niggardliness is desiring what is not his.⁸

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه said: The most beloved food to Allah is where the most amount of hands shared.⁹

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه said: The most despised servants of Allah to Allah are every critic insulter.¹⁰

1 *Ḥilyat al-Awliyā*, vol. 1 pg. 306; ‘Abd Allāh ibn ‘Umar, pg. 157.

2 *Al-Ṭabaqāt*, vol. 4 pg. 166; ‘Abd Allāh ibn ‘Umar, pg. 157.

3 *Ḥilyat al-Awliyā*, vol. 1 pg. 306; ‘Abd Allāh ibn ‘Umar, pg. 158.

4 *Ḥilyat al-Awliyā*, vol. 1 pg. 307; ‘Abd Allāh ibn ‘Umar, pg. 158.

5 *Iḥyā’ ‘Ulūm al-Dīn*, vol. 2 pg. 95; ‘Abd Allāh ibn ‘Umar, pg. 158.

6 *Usd al-Ghābah*, vol. 3 pg. 343; ‘Abd Allāh ibn ‘Umar, pg. 158.

7 *Akhyār ‘Umar of al-Ṭanṭāwī*, pg. 577; ‘Abd Allāh ibn ‘Umar, pg. 158.

8 *Akhyār ‘Umar*, pg. 577; ‘Abd Allāh ibn ‘Umar, pg. 158.

9 *Akhyār ‘Umar*, pg. 577; ‘Abd Allāh ibn ‘Umar, pg. 158.

10 *Al-Zuhd wa al-Raqā’iq* of Ibn al-Mubārak, pg. 237; ‘Abd Allāh ibn ‘Umar, pg. 158.