Sayyidunā Zubayr ibn al-ʿAwwām 
The Disciple of Rasūlullāh , his Cousin, the Unparalleled

Sayyidunā Zubayr ibn al-ʿAwwām  was one of the Ten Promised Jannah who had an ardent desire for martyrdom and was passionate about giving his life in the path of Allah . He was a man of firmness without leniency, determination without lassitude, and conviction without uncertainty; Sayyidunā Zubayr ibn al-ʿAwwām , the disciple of Rasūlullāh  and his dear cousin.

The time has come to gain proximity to him and realise his grand personality and observe highlights of his valour and jihād, the effects of his contribution towards his religion and the ummah, and to realise the quality that entered him in the rows of the noted heroes and the Ten Promised Jannah, of enjoyment upon the tongue of the noble Messenger  through revelation from the Grand Master .

In the beginning, if we want to label Sayyidunā Zubayr  with a title which covers the most significant aspects of his personality, we would say: nasīj waḥdah: unparalleled.

This word will probably be one of the marks for Sayyidunā Zubayr  and a key to his personality. A man with self-confidence, relied upon after Allah . This confidence and self-honour was employed in the service of dīn by Sayyidunā Zubayr . This is an aspect we will observe while discussing him in the forthcoming pages.

Name and Lineage

He is Zubayr ibn al-ʿAwwām ibn Khuwaylid ibn Asad ibn ʿAbd al-ʿUzzā ibn Quṣayy ibn Kilāb ibn Murrah ibn Kaʿb ibn Luʿay al-Qurashī al-Asadi. His mother is Ṣafiyyah bint ʿAbd al-Muṭṭalib ibn Hāshim ibn ʿAbd Manāf ibn Quṣayy.¹

His lineage meets with Rasūlullāh’s  lineage from both his mother’s and father’s side. From his father’s side at Quṣayy ibn Kilāb and from his mother’s side at his grandfather ʿAbd al-Muṭṭalib.

His mother is the paternal aunt of Rasūlullāh . Hence, he is the cousin (paternal aunt’s son) of Rasūlullāh . He is also the nephew of Sayyidah Khadijah bint Khuwaylid , the wife of Rasūlullāh , Sayyidunā Zubayr  being the son of her brother.²

These ties of kinship show us the close connection between Rasūlullāh  and Sayyidunā Zubayr  and indicate to us his position in Rasūlullāh’s  household.³

This proves without doubt that Sayyidunā Zubayr ibn al-ʿAwwām  has a foot and shin in the household of Nubuwwah, from the side of his father, his mother, and his aunt who is the wife of Rasūlullāh , Sayyidah Khadijah bint Khuwaylid .

¹ Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 100; Usd al-Ghābah, vol. 2 pg. 196.
² Usd al-Ghābah, vol. 2 pg. 196.
³ Zubayr’s position in the household of nubuwwah, from the book: al-Āl wa al-ʾĀshāb Maḥabbatun wa Qarābatan, pg. 34.

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Agnomen

Sayyidunā Zubayr was famous with two agnomens. One of them was given to him by his mother Sayyidah Ṣafiyyah, i.e. Abū al-Ṭāhir. She would call him by this name since it was the agnomen of her brother, Zubayr ibn ‘Abd al-Muṭṭalib. The second agnomen—which stuck with him—was Abū ‘Abd Allāh, after his son ‘Abd Allāh.4

Title

With regards to his titles, the most recognised of all his titles, is Hawārī Rasūl Allah (the disciple of Rasūlullāh).5 This title stuck with him his entire life and remained with him after his demise as well.

The dictionary definition of al-ḥawārī is helper.6 Being the ḥawārī of Rasūlullāh means that he was one of his close Companions and assistants.7

Abū Nuʿaym has listed few titles of Sayyidunā Zubayr derived from his timeline. He says:

و من أسمائه المشتقة من أحواله الحواري و الجاد و المفدى بالأبوين و ركن الدين و عمود الإسلام

Some of his names derived from his accomplishments are al-Ḥawārī (the disciple), al-Jādd (earnest), al-Mufād bī l-Abawayn (for whom parents are sacrificed), Rukn al-Dīn (the support of the religion), and ‘Amūd al-Islām (the pillar of Islam).”8

Description

It is reported that Sayyidunā Zubayr was a towering man, to the extent that when he was mounted, his legs touched the floor. He had little facial hair.9

Glance at his Household (wives and children)

Sayyidunā Zubayr married quite a number of times. The total number of his wives were six. Sayyidunā Zubayr had 11 sons and 9 daughters from 6 wives. Here are the names of his offspring and consorts. (Repeated by author)

1. Asmāʾ bint Abī Bakr al-Ṣiddiq

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4 Īṣd al-Ghābah, vol. 2 pg. 196.
5 Tārīkh Dimashq, vol. 18 pg. 339; Siyar Aʾlām al-Nubalāʾ, vol. 1 pg. 41.
6 Al-Ṣiḥḥah, vol. 2 pg. 639; Mukhtār al-Ṣiḥḥah, pg. 92.
8 Maʿrifat al-Ṣaḥābah, vol. 1 pg. 458.
Children from her:

I. ʿAbd Allāh
II. ʿUrwwah
III. Mundhir
IV. ʿĀṣim: Passed away in infancy
V. Muhājir: Passed away in infancy
VI. Khadijah al-Kubra
VII. Umm al-Ḥasan
VIII. ʿĀ’ishah

2. Umm Khālid

She was a slave girl of the daughter of Khālid ibn Saʿīd ibn al-ʿĀṣ ibn Umayyah.

Children from her:

I. Khālid
II. ʿAmr
III. Ḥabībah
IV. Sawdah
V. Hind

3. Rabāb bint Anīf ibn ʿUbayd, from the Kalb.

Children from her:

I. Muṣʿab
II. Ḥamzah
III. Ramlah

4. Zaynab, Umm Jaʿfar bint Marthad ibn ʿAmr

Children from her:

I. ʿUbaydah
II. Jaʿfar

5. Umm Kulthūm bint ʿUqbah ibn Abī Muʿayṭ

Children from her:
I. Zaynab

6. Ḥalāl bint Qays ibn Nawfal from the Banū Asad

Children from her:

I. Khadijah al-Ṣughrā

Worthy to mention here is that Sayyidunā Zubayr  loved his Muslim brethren from the Ṣaḥābah  of Rasūlullāh  which prompted him to name his sons after them, hoping that his children will tread their path and impersonate their behaviour, manners, and deeds.

Ibn Sa’d reports from ‘Urwah ibn al-Zubayr who in turn relates that his father stated:

إن طلحة بن عبيد الله التيمي يسمي بنيه بأسماء الأنبياء و قد علم أن لا نبي بعد محمد و إني أسمي بني بأسماء الشهداء لعلهم أن يستشهدوا فسمى عبد الله بن جحش و المذر بالمنذر بن عمرو و عروة بن مسعود و حمزة بن عبد المطلب و جعفر بعمر بن أبي طالب و مسعود بن عبيد بن المجاهد و عثمان بن عفان و عبد الوهاب بن وهب و مصعب بن عمير و عبيدة بن حارث و خالد بن الوليد و ع aparoids 11


His Islam

Sayyidunā Zubayr  accepted Islam when he was young. It is reported that he embraced the faith at the age of 8, 12, 15, or 16 according to different opinions.12

He entered the faith shortly after Sayyidunā Abū Bakr . He is the fourth or fifth individual to enter Islam. He later emigrated to Abyssinia and Madīnah. Rasūlullāh  contracted brotherhood between him and Sayyidunā ‘Abd Allāh ibn Mas‘ūd  when he arrived in Madīnah.

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10 Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 100.
11 Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 100, 101; Tārīkh Dimashq, vol. 7 pg. 46.
12 Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 102; Siyar A‘lām al-Nubalā‘, vol. 1 pg. 41.
and Rasūlullāh ﷺ contracted brotherhood between the Muhājirīn and Anṣār, he became the brother of Salamah ibn Salāmah ibn Waqsh.\textsuperscript{13} 

On the other hand, al-Zuhri reports from ‘Urwah in al-Ṭabaqāt that Rasūlullāh ﷺ contracted brotherhood between Zubayr ibn al-‘Awwām and Ka‘b ibn Mālik.\textsuperscript{14} 

As soon as Sayyidunā Zubayr accepted Islam efforts began to trap him and dissuade him from Islam; however, all these deliberations and endeavours ended in failure and their perpetrators returned without having achieved their mission. They did not affect the being or heart of Sayyidunā Zubayr. To the contrary, his faith and purpose increased. 

Ibn Ḥajar mentioned in al-Īsābah on the authority of Abū al-Aswad:

\begin{quote}
كان عم الزبير يعلقه في حصير و يدخن عليه ليرجع إلى الكفر فيقول لا أكفر أبدا
\end{quote}

Zubayr’s uncle would fasten him in a mat and burn smoke in his face so that he returns to kufr. In the face of this torture, he would declare, “I will never disbelieve.”\textsuperscript{15} 

When the persecutions against Sayyidunā Zubayr intensified and the fire of it turned into an inferno, Sayyidunā Zubayr left to travel to Abyssinia with the other Muslims.

**Virtues and Merits**

Sayyidunā Zubayr enjoyed the favour of obtaining a number of merits and virtues which only a few enjoy. He is the steadfast, custodian, possessor of the sharp sword and prudent view; One who submitted to his Master, seeking aid from Him alone, assassinator of heroes of disbelief and spender of wealth.\textsuperscript{16} 

His lineage meets with Rasūlullāh ﷺ from the side of both his mother and father. He is thus the son of Rasūlullāh’s paternal aunt. His other paternal aunt is Umm al-Mu‘minīn Khadijah bint Khuwaylid. He accepted Islam in the very beginning at a tender age. He bore difficulties in the path of his Islam. He then went on to making hijrah to Abyssinian and then to Madīnah al-Munawwarah. He is the first to unsheathe a sword in Islam. He participated in all the major campaigns alongside Rasūlullāh and proved himself a brave soldier in war. The angels descended with his sign in Badr. Rasūlullāh gave him the title al-Hawārī and Rasūlullāh said, “May my parents be sacrificed for you.” The Nabī would send him on distinct dangerous military operations. 

In the forthcoming lines, we will present the most significant characteristic of Sayyidunā Zubayr ibn al-‘Awwām’s personality coupled with his virtues and merits.

\textsuperscript{14} Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 102. 
\textsuperscript{15} Al-Īsābah, vol. 2 pg. 457. 
\textsuperscript{16} Ḥiyyat al-Awliyā’, vol. 1 pg. 89.
When we attempt to discuss the key to Sayyidunā Zubayr ibn al-ʿAwwām’s personality, helplessness will not seize us nor will the discussion tire us. This is due to the fact that the key to his personality is apparent from the achievements of his life. It is self-confidence.

Sayyidunā Zubayr was rightfully self-confident and dependable. He utilised this quality for the service of the religion. He was unparalleled. He fought as if he is fighting single-handedly. When he attacked, no one would stand in his way. How many times his love for his religion and self-honour urged him to present his soul for sacrifice in challenging circumstances, ready to give his life for his religion and nation.

One of these episodes is when he was in Abyssinia. The background to this is that as the persecutions against the Muslims intensified in Makkah, Rasūlullāh ﷺ allowed them to leave to Abyssinia since the king there would allow no oppression on his subordinates. They did in fact immigrate to Abyssinia. The king there was Sayyidunā Najāshī who welcomed them, honoured them, and included them among his subordinates and favourites. He also refused to hand them over to the polytheists who made great attempts to bring them back to Makkah.

He was from the early Muhājirīn and the youngest of them in age. He immigrated taking along with him—after reliance in Allah—bravery, courage, and self-confidence.

Sayyidah Umm Salamah relates to us one of the anecdotes of the adventure in Abyssinia which highlights the bravery of Sayyidunā Zubayr. She says:

فأقمنا مع خير جار في خير دار فلم ينشب أن خرج عليه أي نجاشي رجل من الحبشة ينازعه في ملكه فوالله ما علمنا حزنا قط كان أشد منه فرقة أن يظهر ذلك الملك عليه فيأتي نجاشي لا يعرف من حقنا ما كان يعرف ففعلنا ندعو الله و نستنصره للنجاشي فخرج إليه سائرنا فقال أصحاب رسول الله صلى الله عليه و سلم بعضهم لبعض من رجل يخرج في حضر الوقعة حتى ينظر على من تكون فقال الزبير و كان من أحدثهم سنا أنهما فخخوا له قربة فجعلها في صدره ثم خرج يسبح عليها في النيل حتى خرج من شقه الآخر إلى جنب النجاشي و لم نكن نستهوي زماننا أينا نفعل ما فعله في صدره ثم خرج يسبح عليها في النيل حتى خرج من شقه الآخر إلى جنب النجاشي و لم نكن نستهوي زماننا أينا نفعل ما فعله في صدره ثم خرج يسبح عليها في النيل حتى خرج من شقه الآخر إلى جنب النجاشي و لم نكن نستهوي زماننا أينا نفعل ما فعله في صدره ثم خرج يسبح عليها في النيل حتى خرج من شقه الآخر إلى جنب النجاشي و لم نكن نستهوي زماننا أينا نفعل ما فعله في صدره ثم خرج يسبح عليها في النيل حتى خرج من شقه الآخر إلى جنب النجاشي و لم نكن نستهوي زماننا أينا نفعل ما فعله في صدره ثم خرج يسبح عليها في النيل حتى خرج من شقه الآخر إلى جنب النجاشي و لم نكن نستهوي زماننا أينا نفعل ما فعله في صدره ثم خرج يسبح عليها في النيل حتى خرج من شقه الآخر إلى جنب النجاشي و لم نكن نستهوي زماننا أينا نفعل ما فعله في صدره ثم خرج يسبح عليها في النيل حتى خرج من شقه الآخر إلى جنب النجاشي و لم نكن نستهوي زماننا أينا نفعل ما فعله في صدره ثم خرج يسبح عليها في النيل حتى خرج من شقه الآخر إلى جنب النجاشي و لم نكن نستهوي زماننا أينا نفعل ما فعله في صدره ثم خرج يسبح عليها في النيل حتى خرج من شقه الآخر إلى جنب النجاشي و لم نكن نستهوي زماننا أينا نفعل ما فعله في صدره ثم خرج يسبح عليها في النيل حتى خرج من شقه الآخر إلى جنب النجاشي و لم نكن نستهوي زماننا أينا

We stayed with the best neighbour in the best country. It was not long before a man from Abyssinia rebelled against him, Najāshī, contesting with him for his kingdom. By Allah, we never experienced any grief more serious than this, fearing that this new king will overpower him—a king who will not recognise our right the way he did. So we began imploring Allah seeking His aid for Najāshī. He went out to face the man, in full force.

The Companions of Rasūlullāh said to one another, “Who will travel and attend the battle to see who is victorious?” Zubayr, who was the youngest of them, shouted, “I will.” They blew up a waterskin and attached it to his chest. He then left swimming upon it in the
Nile until he came out on the other side where the people were assembling for war and witnessed the battle. Allah defeated that other king and killed him and Najāshī was triumphant over him. Thereafter, Zubayr came to us, flashing his shawl to draw our attention, yelling, “Harken, be of cheer, for Allah has made Najāshī victorious.” By Allah, we never experienced such jubilation with anything the joy we experienced upon Najāshī’s victory. We then continued staying by him. Some of us left to Makkah while others stayed on.¹⁸

Heroism refused to part from Sayyidunā Zubayr . If we claim that Sayyidunā Zubayr  was a man who loved difficult terrains, extreme challenges, and current dilemmas, we would not have been more accurate, nor opposed to reality.

In the Battle of Aḥzāb, when fear became common and widespread and the polytheists gathered in their huge numbers together with their impressive weapons to uproot the pillars of the new Islamic state, it was Sayyidunā Zubayr  who was despatched by Rasūlullāh , in this perilous time, to gather intelligence of the Banū Qurayzh.

Al-Bukhārī reports on the authority of Sayyidunā Jābir :

قال النبي صلى الله عليه و سلم من يأتيني بخبر القوم يوم الأحزاب قال الزبير أنا ثم قال من يأتيني بخبر القوم قال الزبير أنا فقال النبي صلى الله عليه و سلم إن لكل نبي حواريا و حواري الزبير

On the Day of al-Aḥzāb, the Nabī  announced, “Who will bring me intelligence of the enemy?”

Zubayr said, “I will.”

Rasūlullāh  announced for a second time, “Who will bring me intelligence of the enemy?”

“I will,” Zubayr submitted.

Upon this the Nabī  declared, “Every nabī has a special disciple. And my special disciple is Zubayr.”¹⁹

After Rasūlullāh’s  demise, his expertise in warfare and self-confidence did not fade away. As a result, we find him participating in the conquest of Egypt and presenting his life in the siege of the fort of Babylon, affirming that he will breach the fort single-handed. So he climbs the walls of the fort and then raises his voice with the takbīr which sends shivers through the hearts of the enemy. The rest of the Muslims then join him until finally, Allah grants them victory through His open assistance.

Ibn Kathīr, while discussing the conquest of Egypt, mentions:

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¹⁹ Şahīḥ al-Bukhārī, book of jihād and expeditions, chapter on the virtue of the vanguard, Ḥadīth: 2846; Şahīḥ Muslim, book on the virtues of the Ṣaḥābah, chapter on some of the virtues of Ṭalḥah and Zubayr, Ḥadīth: 6396.
The Muslims besieged ʿAyn Shams in Egypt on the fourth day and Zubayr climbed the walls of the city—the fort of Babylon. When they realised this, they went out to ʿAmr from the other gate and made a compromise with him. Meanwhile, Zubayr burned the city and exited from the gate where ʿAmr was at. Nonetheless, the reconciliation was passed and ʿAmr wrote for them the document of peace.\textsuperscript{20}

**A Lion with Claws**

Sayyidunā Zubayr ﷺ was accustomed to a rough life and dramatics of war. He was the experienced warrior and the expert champion. He would fight all alone, having full reliance on Allah ﷻ and then on his strength. This is the way his mother nurtured him and prepared him from his infancy to make him worthy to lead armies and bear responsibilities.

In this regard, when he was young she would display harshness to him and beat him sternly. She was reprimanded, “You have killed him. You have taken out his heart. You have destroyed this youngster.” She would explain,

إنها أضربه كي يلب و يجر الجيش ذا الجلب

I only beat him so that he becomes intelligent and leads a noisy (huge) army.\textsuperscript{21}

The meaning of yulibb here is to become intelligent.\textsuperscript{22} And al-jalab means abundant noise. It is metaphorical for him leading a massive army.\textsuperscript{23}

Ibn Saʿd narrates in al-Ṭabaqāt:

إن الزبير كسر يد غلام ذات يوم و في رواية يد رجل فجيء بالغلام إلى صفية و قيل لها ذلك فقالت صفية كيف وجدت زبرا أقطا حسبته أم تمرا أم مشمعلا صقرًا

Zubayr broke the hand of a youngster—or man (according to another report). The youngster was brought to Ṣafiyyah and told what had happened. Ṣafiyyah enquired, “How did you find Zubayr? Did you find him to be like cottage cheese\textsuperscript{24}, or a date, or a fiery falcon?"\textsuperscript{25}

Ibn Ḥajar mentions is al-Iṣābah in the book on lineage on the strength of Zubayr ibn Bakkār from ʿAbd Allāh ibn Muṣʿab:

\begin{itemize}
\item \textsuperscript{20} Al-Bidāyah wa l-Nihāyah, vol. 7 pg. 112.
\item \textsuperscript{21} Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 101.
\item \textsuperscript{22} Al-Nihāyah fi Gharīb al-Ḥadīth, vol. 4 pg. 223.
\item \textsuperscript{23} Ibid, vol. 1 pg. 281.
\item \textsuperscript{24} Al-Aqīf: solid dried milk that is boiled (Al-Nihāyah, vol. 1 pg. 57.)
\item \textsuperscript{25} Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 101.
\end{itemize}
When al-‘Awwām passed away, Nawfal ibn Khuwaylid looked after his brother’s son, Zubayr. Ṣafiyah would beat him when he was young and display harshness towards him. Nawfal scolded her for this saying, “A child is not beaten in this manner. You beat him like a hateful woman.” Hearing this, she sang poetry in the ṭajz meter:

"Whoever says I hate him has spoken a lie. I only hit him so he becomes smart, defeats the army, and obtains spoils. He should not be a concealer of the hidden thing he has, eating in the house from dates and grains."

In this manner was Sayyidunā Zubayr ﷺ specially trained from childhood for the days of unpleasant warfare. This preparation bore strong and ripe fruit, as the clamour zones surrounded him and handed over to him their shackles. They did not find him save to be a raging champion, an aggressive hero, and an audacious rider flying to the right and left uprooting the roots of shirk and the Mushrikūn with his sword, having full dedication, very unlikely to find his match. He fought as if he is all alone, and as though he is the entire army.

**Zubayr the Mujāhid**

Sayyidunā Zubayr ﷺ witnessed all the major campaigns at the side of Rasūlullāh ﷺ. He himself confirms this as reported by al-Ḥakīm via ‘Urwah ibn al-Zubayr:

"By Allah, Rasūlullāh ﷺ did not travel on any campaign or expedition except that I was part of it."

Sayyidunā Zubayr’s ﷺ outstanding efficiency was manifested in the Battle of Badr. On that fateful day, he was one of the commandos and brave champions of Islam. He was in charge of the right flank of the Muslim army and he proved his excellence, to the extent that he killed his own uncle, Nawfal ibn Khuwaylid.

His courage did not end at the battle of Badr. In every battle and expedition, you will find Sayyidunā Zubayr ﷺ a heroic lion; energetic, courageous, and a great victor, having full reliance on his Rabb coupled with self-honour. We find him to be a tower of courage on the Day of Uḥud. He remained steadfast with Rasūlullāh ﷺ on that day. One of the flags of the Muhājirīn was held by him. When the Mushrikūn turned away from Uḥud and Rasūlullāh ﷺ encouraged his Ṣahābah ﷺ to pursue them, Sayyidunā Zubayr ﷺ was one of those who left in compliance to Rasūlullāh’s ﷺ command.

Al-Bukhārī reports on the authority of Sayyidah ʿĀ’ishah ﷺ:

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27 Al-Mustadrak, book on virtues, chapter on the merits of Rasūlullāh’s ﷺ disciple, Ḥadīth: 5553.
She said to Urwah, “O my nephew! Your two (grand) fathers, viz. Zubayr and Abū Bakr, are amongst them; when Rasūlullāh (ﷺ) was afflicted with the suffering of the Day of Uḥud and the Mushrikīn had left, he feared that they might return so he called out, ‘Who will pursue them?’ Seventy men from them volunteered.”

He elucidates, “Among them were Abū Bakr and Zubayr.”

In the Battle of Khandaq, when the eyes shifted (in fear) and the hearts reached the throats, Sayyidunā Zubayr (رضي الله عنه) remained steadfast and resolute. The adversities did not frighten him and the dangers did not perturb him. Rather, he remained a man of dangerous tasks and Rasūlullāh (ﷺ) despatched him to bring information of the Banū Qurayzah.

Aḥmad narrates in his al-Musnad on the strength of Jābir ibn ‘Abd Allāh (رضي الله عنه) who says:

Matters intensified on the Day of the Trench, so Rasūlullāh (ﷺ) announced, “Which individual will bring us intelligence of the enemy?” Zubayr departed and gathered intelligence. Thereafter, matters intensified further—altogether three times this happened [and every time Zubayr gathered intelligence]. Upon this Rasūlullāh (ﷺ) commented, “Every nabī has a disciple and Zubayr is my disciple.”

Al-Bukhārī narrates from Sayyidunā Jābir (رضي الله عنه):

On the Day of al-‘Aḥzāb, the Nabī (ﷺ) announced, “Who will bring me intelligence of the enemy?”

Zubayr said, “I will.”

Rasūlullāh (ﷺ) announced for a second time, “Who will bring me intelligence of the enemy?”

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28 Sūrah Āl ‘Imrān: 172
29 Ṣaḥīḥ al-Bukhārī, book on battles, chapter on those who answered the call of Allah and the Messenger, Ḥadīth: 3849.
30 Musnad Ahmad, musnad of Jābir ibn ‘Abd Allāh, Ḥadīth: 14415. Shu‘ayb comments, “His isnād is Ṣaḥīḥ on the standards of al-Bukhārī and Muslim.”
“I will,” Zubayr submitted.

Upon this the Nabī ﷺ declared, “Every nabī has a special disciple. And my special disciple is Zubayr.”

It was in the course of this very battle that Rasūlullāh ﷺ said to him:

فداك أبي و أمي

May my father and mother be sacrificed for you.

He was present at Yarmūk from the operation of Damascus and he was one of the leaders of the detachments on that day. He also witnessed Jābiyah with Sayyidunā ʿUmar ibn al-Khaṭṭāb ﷺ.

In conclusion, Sayyidunā Zubayr ﷺ never missed a single campaign. No event passed by him except that it left its marks on his body. As if they served as souvenirs for his sacrifice, bravery, and daring.

Al-Bukhārī narrates from ʿUrwah ibn al-Zubayr:

إِنْ أَصْحَابُ النَّبِيِّ صلى الله عليه و سلم قَالُوا لِلزَّبِيرِ يَوْمَ يَرْمَوْكُ "أَلَا تَشْدِ بِعَمَّاكَ " فَحَلَّلَهُمُ الْغَرُوصَانَ عَلَى أَعْلَامِهِ بِشَنَبَةٍ ضَرَبَتْهَا يَوْمَ بَادِرِهِ، قَالَ عُروْةُ "فَكِنْتُ أَخْرِجُ أَصَابِعِي فِي هَذَهَا الْضَرِّبَتَينَ أَلْعَبَتُ نِسَاءً،" كَمَا صَحَّبَ الزَّبِيرَ بْنَ الْعَوْامِ فِي مَعَالَةٍ أَفْصَلُهُ بِمَحْتَالٍ أَنْحَاطَهُ بِمُيْتِنَا بِشَنَبَةٍ أَصَابِبٍ، فَخُذَّلَهُمُ الْغَرُوصَانُ عَلَى أَعْلَامِهِ بِشَنَبَةٍ ضَرَبَتْهَا يَوْمَ بَادِرِهِ، قَالَ عُروْةُ "فَكِنْتُ أَخْرِجُ أَصَابِعِي فِي هَذَهَا الْضَرِّبَتَينَ أَلْعَبَتُ نِسَاءً،" كَمَا صَحَّبَ الزَّبِيرَ بْنَ الْعَوْامِ فِي مَعَالَةٍ أَفْصَلُهُ بِمَحْتَالٍ أَنْحَاطَهُ بِمُيْتِنَا بِشَنَبَةٍ أَصَابِبٍ، فَخُذَّلَهُمُ الْغَرُوصَانُ عَلَى أَعْلَامِهِ بِشَنَبَةٍ ضَرَبَتْهَا يَوْمَ بَادِرِهِ، قَالَ عُروْةُ "فَكِنْتُ أَخْرِجُ أَصَابِعِي فِي هَذَهَا الْضَرِّبَتَينَ أَلْعَبَتُ نِسَاءً،"

The Companions of the Nabī ﷺ said to Zubayr on the Day of Yarmūk, “You attack and we will attack with you.” So he attacked the enemy who gave him two blows on his shoulder, between which was an injury he sustained in the Battle of Badr.

ʿUrwah comments, “I would put my fingers in these wounds while playing when I was young.”

Jaʿfar ibn Khālid says that an old man who came to them from Mosul said:

صَحِبَتُ الزَّبِيرُ بْنُ الزَّبِيرِ فِي بَعْضِ أَسْفَارِهِ فَأَصَبَتْهُ جَنَاحًا بِأَرْضِ قَفرٍ، بَلَّا أَنتَ أَتْشَدُّ بِعَمَّكَ، فَخُذَّلَهُمُ الْغَرُوصَانُ عَلَى أَعْلَامِهِ بِشَنَبَةٍ ضَرَبَتْهَا يَوْمَ بَادِرِهِ، قَالَ عُروْةُ "فَكِنْتُ أَخْرِجُ أَصَابِعِي فِي هَذَهَا الْضَرِّبَتَينَ أَلْعَبَتُ نِسَاءً،" كَمَا صَحَّبَ الزَّبِيرُ بْنُ الْعَوْامِ فِي مَعَالَةٍ أَفْصَلُهُ بِمَحْتَالٍ أَنْحَاطَهُ بِمُيْتِنَا بِشَنَبَةٍ أَصَابِبٍ، فَخُذَّلَهُمُ الْغَرُوصَانُ عَلَى أَعْلَامِهِ بِشَنَبَةٍ ضَرَبَتْهَا يَوْمَ بَادِرِهِ، قَالَ عُروْةُ "فَكِنْتُ أَخْرِجُ أَصَابِعِي فِي هَذَهَا الْضَرِّبَتَينَ أَلْعَبَتُ نِسَاءً،"

I accompanied Zubayr ibn al-ʿAwwām in one of his travels. Once, he needed to take a bath from janābah in a forlorn land so he told me to veil him which I did. I happened to

31 Ṣaḥīḥ al-Bukhārī, book of jihād and expeditions, chapter on the virtue of the vanguard, Ḥadīth: 2846, only in the book on expeditions, Ḥadīth: 2997.
32 Ṣaḥīḥ al-Bukhārī, book on the virtues of the Ṣaḥābah, chapter on the merits of Zubayr ibn al-ʿAwwām ﷺ, Ḥadīth: 3515.
33 Tārīkh Dimashq, vol. 18 pg. 332.
34 Ṣaḥīḥ al-Bukhārī, book on virtues, chapter on the merits of Zubayr ibn al-ʿAwwām ﷺ, Ḥadīth: 3516; Ṣaḥīḥ Muslim, book on the virtues of the Ṣaḥābah, chapter on the merits of Ṭalḥah and Zubayr, Ḥadīth: 6389.

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accidently glance at him and saw that his body was mutilated with swords. I exclaimed, “By Allah, I seen so many injuries on you, which I never saw on anyone.”

“Did you really see that,” he enquired. I replied in the affirmative.

He exclaimed, “By Allah, each of those wounds was sustained alongside Rasūlullāh ﷺ in the Path of Allah ﷺ.”

Zubayr between Fear and Aspiration

Sayyidunā Zubayr ﷺ had this deep aspiration not to fall into any form of sin even if it be forgetfully and unintentionally. Owing to this, we find that his reports of aḥādīth are very little compared to the reports of other Ṣaḥābah ぶり．

He has a total of 38 aḥādīth in Musnad Baqī ibn Khālid. 2 of these aḥādīth are found both in Ṣahīḥ al-Bukhārī and Ṣahīḥ Muslim, while al-Bukhārī alone mentions another 7.36

The reason for this is what Sayyidunā Zubayr ﷺ himself mentioned; his fear that he unintentionally attributes something to Rasūlullāh ﷺ which the latter did not actually say, thus falling into the ambit of the Nabī’s ﷺ warning:

من كذب علي فليتبوأ مقعده من النار

Whoever lies against me should prepare his abode in Hell.

Sayyidunā Zubayr ﷺ believed that the Nabī ﷺ did not mention the word, “intentionally”. Due to this, he narrated very few aḥādīth.

Ibn Sa’d narrates from Jāmi‘ ibn Shaddād who says that he heard ʿĀmir ibn ’Abd Allāh ibn al-Zubayr who reports from his father:

قلت للزبير ما لا أسمعك تحدث عن رسول الله صلى الله عليه وسلم كأنا لم أفطره من أسلمت و لكنني سمعت رسول الله صلى الله عليه وسلم يقول من كذب علي فليتبوأ مقععدا من النار وهب بن جرير في حديثه عن الزبير وله ما قال متعمدا وأنتم تقولون متعمدا

I asked Zubayr, “Why do I not find you narrating from Rasūlullāh ﷺ the way so and so narrates?”

He explained, “Harken! I never separated from Rasūlullāh ﷺ from the day I accepted Islam. However, I heard Rasūlullāh ﷺ warning, ‘Whoever falsely attributes something to me should prepare an abode in Hell.’”

Wahb ibn Jarīr would comment after reporting this ḥadīth of Zubayr: “By Allah, he did not say intentionally and you say it.”37

Zubayr ibn Bakkār reports from the chain of Hishām ibn ʿUrwah from his father from ʿAbd Allāh ibn al-Zubayr who said:

36 Siyar A’lām al-Nubalā’, vol. 1 pg. 67.
I enquired from Zubayr the reason for reporting very few aḥādīth from Rasūlullāh ﷺ to which he replied, “You know the family link and kinship between him and me. However, I heard him declare, ‘Whoever attributes to me what I did not say should prepare an abode in Hell.’”\(^{38}\)

Al-Hākim and Ibn Ḥibbān report through their respective chains from Hishām ibn ‘Urwah from his father who says:

‘Abd Allāh ibn al-Zubayr said to his father, “O my beloved father, narrate to me from Rasūlullāh ﷺ so that I may relate from you. All the sons of the Ṣaḥābah narrate from their fathers.”

Zubayr explained, “O my beloved son, no one sat in the company of Rasūlullāh ﷺ except that I sat in a like or better manner. And you know very well, O my son, that your mother Asmāʾ bint Abī Bakr was in my wedlock and you know that ‘Ā’ishah bint Abī Bakr is your aunt. You know that my mother is Ṣafiyah bint ‘Abd al-Muṭṭalib and that my maternal uncles are Ḥāmzah ibn ‘Abd al-Muṭṭalib, Abū Tālib, and ‘Abbās and that Rasūlullāh ﷺ is my maternal cousin. You also realise that my maternal aunt is Khadijah bint Khuwaylid, Rasūlullāh’s ﷺ wife and that her daughter is Fāṭimah bint Rasūlullāh ﷺ. You understand that Rasūlullāh’s ﷺ mother is Āminah bint Wahb ibn ‘Abd Manāf ibn Zuhrah and Ṣafiyah’s mother is Hālah bint Wahb ibn ‘Abd Manāf ibn Zuhrah (i.e. they are sisters). I benefitted from his company in the best way, and all praise belongs to Allah. I also heard him state, ‘Whoever falsely attributes something to me should prepare an abode in Hell.’”\(^{39}\)

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\(^{38}\) *Al-Isābah*, vol. 2 pg. 458. Al-Bukhārī reports from Salamah:

> سمعت النبي صلى الله عليه وسلم يقول من قال علي ما لم أقل فليتبوأ مقعده من النار

I heard the Nabi declare, “Whoever attributes to me what I did not say should prepared an abode in Hell.” (Ṣaḥīḥ al-Bukhārī, book on knowledge, chapter on the sin of one who fabricates against the Nabi, Hadith: 109).

\(^{39}\) Al-Mustadrak, book on virtues, chapter on the merits of Rasūlullāh’s Ṣaḥīḥ disciple, Hadith: 5557; Ṣaḥīḥ Ibn Hibbān, discussion on Zubayr ibn al-‘Awwām, Hadith: 6982. Shu’ayb al-Arnūṭ classifies the ḥadīth as ṣaḥīḥ.
The First to Unsheathe his Sword in Islam

One of the magnificent merits and distinct specialities of Sayyidunā Zubayr  is that he was the first to unsheathe his sword in Islam to defend Rasūlullāh . A group of scholars have affirmed this.40

Ibn Abī Shaybah, 'Abd al-Razzāq, and al-Ṭabarānī relate, via their respective chains, the narration of Hishām ibn 'Urwah from his father:

The first man to draw his sword in the way of Allah was Zubayr. The incident behind this is that shayṭān spread a rumour, “Rasūlullāh  has been captured.” Immediately, Zubayr rushed, channelling through the people with his sword, while Rasūlullāh  was at the uppermost section of Makkah. He got to Rasūlullāh  who asked, “What is the matter, O Zubayr?” “I was informed that you were captured,” he explained. Rasūlullāh  prayed for him and supplicated for him and his sword.41

Al-Bayhaqī reports in his Sunan from ‘Urwah who relates:

Zubayr accepted Islam at the age of 8. Once, shayṭān spread the rumour that Rasūlullāh  was apprehended in the upper section of Makkah. Zubayr rushed instantly—only 12 years old at the time—with sword in hand. Those who saw him who did not recognise him said in amazement, “A youngster with a sword.” Finally, he arrived by Rasūlullāh . “What is the problem, O Zubayr?” asked Rasūlullāh .

“I was informed that you had been seized,” he explained.

“So what were you planning to do,” Rasūlullāh  enquired.

“I would have struck the one who seized you with this (sword),” he affirmed.

Rasūlullāh ﷺ supplicated for him and for his sword. This is thus the first sword drawn in the path of Allah.42

Angels Descend with the Sign of Zubayr

One of the glorious merits of Sayyidunā Zubayr ibn al-ʿAwwām is that the angels on the Day of Badr descended, to assist the Muslims, with the sign of Zubayr, i.e. wearing clothes similar to his, as an honour from Allah upon him.

Ibn Saʿd reports in al-Ṭabaqāt with his chain from Mūsā ibn Muḥammad ibn Ibrāhīm from his father who said:

كان الزبير بن العوام يعلم بعصابة صفراء و كان يحدث أن الملائكة نزلت يوم بدر على خيل بلق عليها عمائم صفر فكان على الزبير يومئذ عصابة صفراء

Zubayr ibn al-ʿAwwām was recognised with a yellow turban. He would recall that the angels descended on the Day of Badr upon black and white horses donning yellow turbans. On that day as well, Zubayr had on a yellow turban.43

ʿUrwah reports:

كانت على الزبير ريطة صفراء معتجرا بَا يوم بدر فقال النبي صلى الله عليه وسلم إن الملائكة نزلت على سيماء الزبير

Zubayr had tied a fine yellow cloth around his head on the Day of Badr. The Nabī ﷺ remarked, “Certainly, the angels descended with the mark of Zubayr.”44

Al-Ḥākim relates from ʿAbbād ibn ʿAbd Allāh ibn al-Zubayr who said:

كانت على الزبير بن العوام يوم بدر عبامة صفراء متعجرا بَا فنزلت الملائكة عليهم عبامة صفراء

Zubayr ibn al-ʿAwwām had tied a yellow turban on the Day of Badr and the angels descended donning yellow turbans.45

His Position by Rasūlullāh ﷺ

Sayyidunā Zubayr ibn al-ʿAwwām secured a high position by Rasūlullāh ﷺ, owing to his great jihād, fearless sacrifices, superb heroism, and his sincere love for his religion and Rasūlullāh. Rasūlullāh ﷺ thus encouraged, through his words and deeds, that he be revered and placed on a high pedestal of honour which he is deserving of, due to his accomplishments for Islam and the Muslims. This is an aspect recognised and widely

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42 Sunan al-Bayhaqi, chapter on giving fay’ upon the register, Ḥadīth: 12863; al-Mustadrak, chapter on the merits of Rasūlullāh’s disciple, Ḥadīth: 5551, from the chain of Ibn Lahīʿah from al-Aswad.
43 Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 103.
44 Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 103; al-Mu’jam al-Kabīr, vol. 1 pg. 120; Majma’ al-Zawā’id, vol. 6 pg. 84. Al-Haythamī comments, “Al-Ṭabarānī reported it. It is mursal, with a saḥiḥ isnād.” Al-Ṣaḥiḥi al-Shāmī labelled the sanad saḥiḥ in Subul al-Hudā wa al-Rashād, vol. 4 pg. 43.
45 Al-Mustadrak, book on virtues, chapter on the virtues of Rasūlullāh’s disciple, Ḥadīth: 5554.
accepted by the Ṣaḥābah. They affirmed that the Nabī loved him and praised him. Tokens of this high rank ensue.

The Ḥawārī of Rasūlullāh

Rasūlullāh compensated Sayyidūnā Zubayr on the Day of Aḥzāb, the day he presented himself in a dangerous situation and presented his soul to be sacrificed for the dīn. He decided to go, in these trying times, to bring intelligence of the Mushrikīn. It was on that occasion that Rasūlullāh pronounced emphatically, without any ambiguity whatsoever, that Zubayr is his special disciple.

Al-Bukhārī reports on the authority of Sayyidūnā Jābir:

قال النبي صلى الله عليه وسلم من يأتني بخبر القوم يوم الأحراب قال الزبير أنا ثم قال من يأتني بخبر القوم قال الزبير أنا فقال النبي صلى الله عليه وسلم إن لكل نبي حواريا وحواري الزبير

On the Day of al-Aḥzāb, the Nabī announced, “Who will bring me intelligence of the enemy?”

Zubayr said, “I will.”

Rasūlullāh announced for a second time, “Who will bring me intelligence of the enemy?”

“I will,” Zubayr submitted.

Upon this the Nabī declared, “Every nabī has a special disciple. And my special disciple is Zubayr.”

This is a superb privilege for Sayyidūnā Zubayr; Rasūlullāh affirming that he is one of his exclusive and unique Companions who followed and assisted him.

The Nabī Joins his parents for Zubayr

Sayyidūnā Zubayr is one of the few Ṣaḥābah for whom Rasūlullāh said, “May my parents be sacrificed for you.”

Al-Bukhārī reports from Hishām ibn ‘Urwah—from his father—from ‘Abd Allāh ibn al-Zubayr who recalls:

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46 Ṣahīḥ al-Bukhārī, book of jihād and expeditions, chapter on the virtue of the vanguard, Ḥadīth: 2846; only in the book on expeditions, Ḥadīth: 2997; Ṣahīḥ Muslim, book on the virtues of the Ṣaḥābah, chapter on some of the virtues of Ṭalḥah and Zubayr, Ḥadīth: 6396.
In the Battle of Ahzāb, 'Umar ibn Abī Salamah and I were placed to guard the women. I watched carefully and suddenly spotted Zubayr on his horse making two or three rounds to the Banū Qurayzah. When I returned, I said, “O my beloved father, I saw you going up and down.”

“Did you see me, O my son,” he asked in surprise.

“Yes,” I replied.

He explained, “Rasūlullāh ﷺ had announced, ‘Who will go to the Banū Qurayzah and bring me intelligence.’ So I went in compliance. When I returned, Rasūlullāh ﷺ said to me, “May my father and mother be sacrificed for you.””

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**Rasūlullāh’s love for Zubayr**

The Nabī ﷺ loved Sayyidūnā Zubayr ibn al-'Awwām dearly and the Şahābah testified to this love. One of the signs of Sayyidūnā Zubayr’s position by Rasūlullāh ﷺ and his love for him is the following.

Al-Bukhārī and Muslim document from ‘Urwah—that ‘Abd Allāh ibn al-Zubayr reported to him:

إن رجل من الأنصار خاصم الزبير عند النبي صلى الله عليه و سلم في شراج الحرة التي يسقون بها النخل فقال أنصارى سرح الماء يمر فأبى عليه فاختصما عند النبي صلى الله عليه و سلم فقال رسول الله صلى الله عليه و سلم للزبير اسق يا زبير ثم أرسل الماء إلى جارك فغضب الأنصاري فقال أن كان ابن عمتك فأبى عليه وسلم فغضب الأنصاري فقال أتى رجل من الأنصار خاصم الزبير عند النبي صلى الله عليه وسلم فغضب رسول الله صلى الله عليه وسلم وأمضا الزبير فغضب الأنصاري فقال أتى رجل من الأنصار خاصم الزبير عند النبي صلى الله عليه وسلم فغضب رسول الله صلى الله عليه وسلم وأمضا الزبير فغضب الأنصاري فقال أتى رجل من الأنصار خاصم الزبير عند النبي صلى الله عليه وسلم فأبى عليه وسلم فأبى عليه وسلم فأبى عليه وسلم فأبى عليه وسلم فأبى عليه وسلم فأبى عليه وسلم فأبى عليه وسلم فأبى عليه وسلم فأبى عليه وسلم فأبى عليه وسلم فأبى عليه وسلم فأبى عليه وسلم فأبى عليه وسلم فأبى عليه وسلم فأبى عليه وسلم فأبى عليه وسلم فأبى عليه وسلم فأبى عليه وسلم فأبى عليه وسلم فأبى عليه وسلم فأبى عليه وسلم فأبى عليه وسلم فأبى عليه وسلم فأبى عليه وسلم فأبى عليه 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A man from the Anṣār disputed with Zubayr by the Nabī ﷺ regarding the streams of Ḥarrah with which the date-palms were irrigated.

The Anṣārī said, “Let the water flow,” but Zubayr refused.

So they took their dispute to the Nabī ﷺ.

Rasūlullāh ﷺ told Zubayr, “Irrigate (your land), O Zubayr. Then allow the water to pass to your neighbour.”

Hearing this, the Anṣārī got upset and remarked, “Just because he is your cousin.”

The face of Rasūlullāh ﷺ turned colour and he said, “Irrigate, O Zubayr, and keep the water until it fills up till the walls.”

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47 Ṣaḥīḥ al-Bukhārī, book on virtues of the Şahābah, chapter on the merits of Zubayr ibn al-'Awwām, Ḥadīth: 3515.
Zubayr remarks, “By Allah, I have strong conviction that this verse was revealed regarding this: But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves.”

It appears in al-Ṭabaqāt:

إن رسول الله صلى الله عليه وسلم لما خط الدور بالمدينة جعل للزبير بقيعا واسعا و عن أسماء بنت أبي بكر أن النبي صلى الله عليه وسلم أقطع الزبير نخلًا و عن أنس بن عياض في حديثه أرضاً من أموال بني النضير و أن عروة عن أبيه أن النبي صلى الله عليه وسلم أقطع الزبير أرضاً فيها نخل كانت من أموال بني النضير و أن أبا بكر أقطع الزبير الجرف قال أنس بن عياض في حدثه أرضا مواتا و قال عبد الله بن نمير في حديثه و أن عمر أقطع الزبير العقيق

When Rasūlullāh ﷺ cut out plots in Madīnah, he apportioned a large plot for Zubayr. Asmā’ bint Abī Bakr said, “The Nabi ﷺ allocated for Zubayr date-palms.”

‘Urwah reports from his father that the Nabi ﷺ allotted to Zubayr a land which had date-palms from the wealth of the Banū al-Naḍīr and Abū Bakr assigned to him Jurf.

Anas ibn ʿIyāḍ adds in his report: A desolate land.

ʿAbd Allāh ibn Numayr adds: ‘Umar allotted for Zubayr the entire ʿAqīq.

Al-Bukhārī reports via his sanad from Hishām ibn ʿUrwah—from his father who says—Marwān ibn al-Ḥakam informed me:

أصاب عثمان بن عفان رعاف شديد سنة الرعاف حتى حبسه عن الحج و أوصى فدخل عليه رجل من قريش قال استخلف قال و من فسكت قال نعم قال و من هو فسكت قال فلعلهم قالوا الزبير قال نعم قال أما والذي نسي بيده إنه خلبهما ما علمت و إن كان لأحدهم إلى رسول الله صلى الله عليه وسلم

‘Uthmān ibn ʿAffān was afflicted with severe nose bleeding the year of al-Ruʿāf to the extent that it prevented him from going to Hajj and he bequeathed. A man from the Quraysh entered his presence and said, “Appoint a successor.” He asked, “Did they name him?” He replied in the affirmative.

“Who?” he asked but the man remained silent.

After a while, another man—I think it was Ḥārith—entered his presence and said, “Appoint a successor.” He asked, “Did they name him?” He replied in the affirmative.

49 Ṣaḥīḥ al-Bukhārī, book on irrigation, chapter on the dams of rivers, Ḥadīth: 2231; Ṣaḥīḥ Muslim, book on virtues, chapter on the compulsion to follow him, Ḥadīth: 6258.
50 Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 103 – 104.
“Who is he?” he enquired but the man remained silent.

ʼUthmān suggested, “Most probably they named Zubayr.”

“Yes,” he affirmed.

ʼUthmān remarked, “Verily, by the Being Who controls my life, he is the best of them as far as I know and he was the most beloved of them to Rasūlullāh ﷺ.”

All these are examples illustrating the rank Sayyidunā Zubayr PTR enjoyed in the sight of Rasūlullāh ﷺ. Nonetheless, the greatest testimony upon Sayyidunā Zubayr’s sincerity and Rasūlullāh’s love for him and appreciation for his accomplishments is that Rasūlullāh guaranteed him Jannah on the strength of revelation from the Almighty.

The Nabī ﷺ unequivocally announced that Sayyidunā Zubayr PTR is one of the dwellers of Jannah in the ḥadīth reported by Aḥmad:

أبو بكر في الجنة و عمر في الجنة و علي في الجنة و عثمان في الجنة و الزبير في الجنة و عبد الرحمن بن عوف في الجنة و سعد بن أبي وقاص في الجنة و سعيد بن زيد بن عمرو بن نفيل في الجنة و أبو عبيدة بن الجراح في الجنة

Abū Bakr is in Jannah. ʿUmar is in Jannah. ʿAlī is in Jannah. ʿUthmān is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. ʿAbd al-Rahmān ibn ʿAwf is in Jannah. Saʿd ibn Abī Waqqāṣ is in Jannah. Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl is in Jannah. Abū ʿUbaydah ibn al-Jarrāḥ is in Jannah.⁵²

It appears in Siyar Aʿlām al-Nubalā’ that al-Šaḥbī stated:

أدركت خمس مئة أو أكثر من الصحابة يقولون علي و عثمان و طلحة و الزبير في الجنة

I met 500 or more Ṣaḥābah who affirmed: ‘Alī, ʿUthmān, Ṭalḥah, and Zubayr will be in Jannah.⁵³

This is because they were the first forerunners to Islam regarding whom Allah announced *He is pleased with them and they are pleased with Him.* They were from the participants of Badr, those who attended Bayʿat al-Riḍwān, and those endowed with martyrdom. Therefore, we love them dearly and hate those who killed them.

**Surrounding Conditions of the Battle of the Camel and Zubayr’s assassination**

Undoubtedly, the episode of Jamal was one of the catastrophes which the enemies of dīn and those Muslim who possess little knowledge, those misled by the enemies’ speech and who follow in their tracks, use to criticise Sayyidunā Zubayr PTR and his brothers.

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⁵² Musnad Aḥmad, the ḥadīth of ʿAbd al-Rahmān ibn ʿAwf, Ḥadīth: 1675. Shuʿayb al-Arnāʿūṭ comments, “Its isnād is strong on the standards of Muslim.”
⁵³ Siyar Aʿlām al-Nubalā’, vol. 1 pg. 62.
However, when the dust settles, the innocence of Sayyidunā ʿAlī, Zubayr, and ʿĀ'ishah becomes absolutely manifest.

When the rebels murdered Sayyidunā ʿUthmān, without consent and approval of the ʿSaḥābah, they called to give bay’ah to Sayyidunā ʿAlī knowing fully well that he was the most superior of the remaining ʿSaḥābah. The rebels themselves entered the army of Sayyidunā ʿAlī with the support and protection of their tribes. Matters were muddled. They feared that the ʿSaḥābah will reach a unanimous decision and the ummah will unite against them and subsequently take revenge from them for Sayyidunā ʿUthmān’s murder. Therefore, it was necessary that matters remain disordered so they remain safe. That is why, when Umm al-Muʾminīn ʿĀ'ishah, Sayyidunā ʿṬalḥah, and Sayyidunā Zubayr travelled to Baṣrah to create unity among the Muslims and they united with Sayyidunā ʿAlī, the rebels jumped to initiate the fighting between the two factions which resulted in the ranks of both armies getting locked in battle without knowledge of the ʿSaḥābah. Thus, the disaster of Jamal took place, against the desire and knowledge of Sayyidunā ʿAlī and his supporters. As a result of this battle, Sayyidunā ʿṬalḥah was martyred although he did not fight. Thereafter, Sayyidunā Zubayr was deceived while he was departing from the battlefield, displeased with what occurred and without him participating in the fight. Sayyidunā ʿAlī on the other hand arranged for the return of Umm al-Muʾminin Sayyidah ʿĀ'ishah to Madīnah.

Al-Bayhaqī narrates from Abū Jarw al-Māzinī who says:

I was present when ʿAlī and Zubayr settled on an agreement. ʿAlī said, “O Zubayr, I implore you in the name of Allah, did you hear Rasūlullāh saying that you will fight me while you are oppressing me?”

He replied, “Yes and I have not recalled it except right now.”

He then immediately left.54

Abū Nuʿaym reports in Ḥilyat al-Awliyāʾ from ʿAbd al-ʿRahmān ibn Abī Laylā who recalls:

Zubayr turned away from ʿAlī on the Day of the Camel. His son, ʿAbd Allāh, met him and said, “We are cowards! We are cowards!”

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54 Musnad Abī Yaʿlā, vol. 2 pg. 29, Ḥadīth: 666; al-Mustadrāk, Ḥadīth: 5576; Dalāʿīl al-Nubuwwah, Ḥadīth: 2719 from the same isnād. The muḥaqqiq of Musnad Abī Yaʿlā said, “Its isnād is extremely ḍāʿīf. Nonetheless, al-Ḥākim reported the ḫadīth from Abī Ḥarb (Ḫadīth: 5574) and classified it ṣāḥīḥ. Al-Dhahābī concurred.
Zubayr explained, “People know with certainty that I am not a deserter. However, 'Alī reminded me of something I heard from Rasūlullāh ﷺ so I swore on oath that I will never fight him.”

He then recited, “Issues have been abandoned, the outcomes of which I am afraid of. I do good for the pleasure of Allah in worldly matters and religious matters.”

It is said that he recited, “And I know for sure that if my knowledge is beneficial to me, life is closer than death.”

It was not long before Ibn Jurmūz killed him.55

Ibn Sa’d narrates in al-Ṭabaqāt from Hishām ibn ‘Urwah—from his father—from ‘Abd Allāh ibn al-Zubayr who relates:

When Zubayr took his position on the Day of the Camel, he called me. I stood at his side and he said to me, “O my beloved son, certainly only an oppressor or oppressed will be killed today. I divine that I will be killed today unjustly. The greatest of my worries is my debt. Do you think that our debt will leave any of our wealth?”

He then said, “O my beloved son, sell our properties and settle my debt and give a third as bequests. If any of our wealth remains after settlement of the debt, then a third of it is for your children.”56

Ibn Sa’d recalls the incident of his murder:

55 Ḫilyat al-Awliyā’, vol. 1 pg. 91; Siyar A’lām al-Nubalā’, vol. 1 pg. 60; the last couplet is reported by al-Ḥākim in al-Mustadrak, Ḥadīth: 5568.

Zubayr ibn al-'Awwām left on the Day of the Camel, Thursday, 10th of Jumādā al-Ākhirah, 36 A.H, upon his horse Dhū al-Khimār, with the intention of returning to Madīnah. A man from the Banū Tamīm by the name al-Naʿr ibn Zamām al-Mujāshiī met him at Safwān. He said to him, “O disciple of Rasūlullāh صلی الله علیه و سلم, come to me, come to me. You are in my protection. No person will get to you.” So he came with him.

Another man from the Banū Tamīm went to Aḥnaf ibn Qays and said to him secretly, “Zubayr is here in the valley of Sibāʿ.”

Aḥnaf raised his voice and said, “So what should I do and what do you instruct me to do if Zubayr folded two Muslim factions, one killing the other, while he intends to go home.”

ʿUmayr ibn Jurmūz al-Tamīmī, Fuḍdālah ibn Ḥābis al-Tamīmī, and Nufayl ibn Ḥābis al-Tamīmī heard him, so they mounted their horses and went in pursuit of him. As soon as they caught up with him, ʿUmayr ibn Jurmūz attacked him and stabbed him slightly. Zubayr counter attacked. When he realised that Zubayr was going to kill him, he called out to Fuḍdālah and Nufayl for help. He then said, “Fear Allah, fear Allah! O Zubayr!” So Zubayr spared him and went away. The three of them ganged up and pounced upon him at once and killed him, may Allah shower his mercy upon him. ʿUmayr ibn Jurmūz stabbed him deeply which caused him to fall down. They tackled him successively and took his sword. Ibn Jurmūz severed his head and brought it along with his sword to ʿAlī. ʿAlī held the sword and said, “A sword, by Allah, which frequently eliminated adversities from the face of Rasūlullāh صلی الله علیه و سلم, but now what a woeful demise.” Zubayr was buried—may Allah have mercy on him—in the valley of Sibāʿ. ʿAlī sat, with his companions, and cried over him.57

Worthy of mention at this juncture is that Sayyidunā Zubayr ﷺ presented his soul for sacrifice throughout his life. How often he held his soul in his palm, seeking Allah’s ﷺ pleasure, eagerly awaiting death to come to him from any place and any person.

In this manner, Sayyidunā Zubayr’s ﷺ soul went forth to its Creator after a life replete with accomplishments and offerings presented for his religion and the ummah, seeking nothing other than the countenance of Allah ﷺ.

Aḥmad narrates from Zirr ibn Ḥubaysh:

Ibn Jurmūz sought permission to enter ʿAlī’s ﷺ presence. ‘Alī asked, “Who is it.”

“Ibn Jurmūz seeks permission to enter,” they said.

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Alī stated, “Grant him permission, so that the killer of Zubayr may enter Hell. Certainly, I heard Rasūlullāh ﷺ declaring, ‘Every nabī has a disciple and my disciple is Zubayr.’”

He killed him on the Day of Jamal in Jumādā al-Ūlā 36 A.H. He was buried in the valley of Sibā’ in the section of Baṣrah.

Ṭarih Dimashq states that the Battle of Jamal occurred on Thursday, 10th of Jumādā al-Ākhirah 36 A.H. Abū ‘Abd Allāh Zubayr ibn al-‘Awwām ibn Khūwaylid was killed in the valley of Sibā’ approximately 40 km from Baṣrah by Ibn Jurmūz.

Sayyidunā Zubayr divined before his demise that he will be killed, so he bequeathed to his son to settle his debt.

Al-Bukhārī narrates that when Sayyidunā Zubayr was killed, he left not a single silver or gold coin behind. He only left behind two properties in Ghābah, one house in Mādīnah, one house in Baṣrah, a house in Kūfah, and a house in Egypt. His sons shouldered the responsibility to settle his debts so they sold these properties and lands and paid off all his debts. After Ibn al-Zubayr completed paying off his debt, the sons of Zubayr told him to divide the inheritance between them. He said, “No, by Allah, until I announce for four years during the pilgrimage that whoever has an unsettled debt upon Zubayr should come to us and we will settle it.” Thus every year, he would announce during the Ḥajj season. After four years passed, he distributed the inheritance between them. Zubayr had four wives.

After a third of the estate was disposed of, each wife received 1 100 000. Thus, his entire estate amounted to 50 200 000.

Al-Dhahabī mentions the same narration in al-Sīyar with the addition:

و بلغ حصة عاَتَكَة بنت زيد بن عمرو بن نفیل زوجة الزبير من ميراثه ثمانين ألف درهم

The share of his inheritance for ʿĀṭikah bint Zayd ibn ʿAmr ibn Nufayl, Zubayr’s wife, reached 80 000 silver coins.

Subtle Point

Sayyidah ʿĀṭikah bint Zayd ibn ʿAmr ibn Nufayl was in the wedlock of Sayyidunā Zubayr ibn al-‘Awwām. The people of Mādīnah would fondly say:

من أراد الشهادة فليتزوج عائِتَكَة بنت زيد كانت عند عبد الله ابن أبي بكر فقتل عنها ثم كانت عند عبد الله ابن عمر بن الخطاب فقتل عنها ثم كانت عند الزبير فقتل عنها

59 Tahdīḥ al-Kamāl, vol. 9 pg. 329.
60 Ṭarih Dimashq, vol. 18 pg. 436.
61 Ṣaḥīḥ al-Bukhārī, book on khums, chapter on the blessings of a warrior’s wealth, Ḥadīth: 2961.
Whoever desires martyrdom should marry 'Ātikah bint Zayd. She was first married to ʿAbd Allāh ibn Abī Bakr and he was martyred. Thereafter, she married ʿUmar ibn al-Khaṭṭāb and he was martyred. Thereafter, she married Zubayr and he was martyred.63

When news of Sayyidunā Zubayr’s martyrdom reached her, Sayyidah ʿĀtikah recited the following eulogy:

<table>
<thead>
<tr>
<th>يوم اللقاء و كان غير معرد</th>
<th>غدر ابن جرموز بفارس بَمة</th>
</tr>
</thead>
<tbody>
<tr>
<td>لا طائشا رعش البنان ولا اليد</td>
<td>يا عمرو لو نهته لوجدته</td>
</tr>
<tr>
<td>فيها مضى ما تروح و تغتدي</td>
<td>تكلنكن أمل إن ظفرت بمثله</td>
</tr>
<tr>
<td>عنها طرادك يا ابن فقع الفرد</td>
<td>كم غمرة قد خاضها لم يتبه</td>
</tr>
<tr>
<td>حلت عليك عقوبة المعتدم</td>
<td>والله ربك إن قتلت لمسلما</td>
</tr>
</tbody>
</table>

On the Day of Battle, Ibn Jurmūz treacherously killed a mighty warrior who was not fleeing.

O ʿAmr! Had you given him fair warning, you would have found him neither capricious nor unsteady of hand.

May your mother be bereaved of you, if ever you find the like of him in all the days gone by.

How many battles did he rush into, undeterred in the least by your assaults, O son of a putrid toadstool.

By your Lord Allah, the man you killed was a Muslim, so upon you will be the punishment of intentional murder.64

**Ibn Jurmūz and Zubayr's Sons**

Ibn ʿAsākir reports that Ibn Jurmūz came to Muṣ'ab ibn al-Zubayr and said, “Take revenge from me for Zubayr.” Muṣ'ab wrote to Sayyidunā ʿAbd Allāh ibn al-Zubayr concerning this who wrote back:

آن أقتل ابن جرموز بالزبير خل عنه ولا يشمس نعله

I should kill Ibn Jurmūz in lieu of Zubayr? Leave him, he is not even equal to his shoelace.

ʿAbd Allāh ibn Muṣ'ab reports—from Farwah ibn Khālid:

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63 Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 112; Usd al-Ghābah, vol. 2 pg. 199.
64 Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 112; Siyar A'lam al-Nubalāʾ, vol. 1 pg. 67.
Muṣ'ab wrote to ‘Abd Allāh ibn al-Zubayr, “I have apprehended the killer of Zubayr ibn al-ʿAwwām.”

‘Abd Allāh replied, “Do not ease matters upon him. Leave him, so that he meets Allah with Zubayr’s blood.” In compliance, he spared him.

Ibn Jurmūz regretted so he went to the swordsmiths where a sword caught his attention, so he purchased it. Thereafter, judgement was passed against him in the presence of people and he was subsequently killed.

Another narration says that after Muṣ'ab spared him, life became constrained for Ibn Jurmūz for he was terrified and would see nightmares. So he instructed a person to throw him from the top of one of the palaces. 65

This is how Sayyidūnā Zubayr met his Rabb, pleased with Allah and vice versa. Congratulations to him for Rasūlullāh’s affirming his place in Jannah. Congratulations to the ummah who has the likes of Sayyidūnā Zubayr and others among them. A nation that has the likes of these men is capable of accomplishing great feats. Such a nation is deserving to be at the forefront of the caravan of humankind, not at the back where the weak and the tails of men are.

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