



The Life of Abdullah Ibn Zubair

Shaikh Muhammed al- Anjaree

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Important Note : The Shaikh gave the talk and all references and quotes in Arabic but for the purpose of this transcript only the meaning have been given in English for the Arabic you will have to listen to the tape. Also words have been rearranged for fluency in the script.

The Talk

Shaikh began talk with the Khutbah Hajaah and then made dua that the gathering should be a source of blessing for us and recorded as good deeds on the Day of Judgement.

Then he explained why he chose this topic of the biography of Abdullah Ibn Zubair. He was one of the greatest companions of the Prophet (sallallaahu alaihi wasallam) from the time he was born. It is important to know the worship and the struggle and the Jihad of our Salaf (predecessors) to help us to understand how we should behave in our lives and take a clear picture of how we should be. The reason for choosing Abdullah Ibn Zubair in particular was because of his great position as a companion in the history of Islaam. He mother was Asmaa (radiallaahu anha.) the daughter of Abu Bakr (radiallaahu anhu) and his grandfather was Abu Bakr the greatest of human beings after the Prophets of Allah, and his father was Az Zubair the great mujahid of Islaam and his aunty was Aishah the most beloved of all people to the Prophet (sallallaahu alaihi wasallam).

Starting from his birth when the Muslims made Hijrah to Medina the Jews had said we have put magic on the Muslims so the they will not give birth to children. So one week passed, two weeks passed and three weeks passed and no birth was given by the Muslims. So the Muslims began to become afraid that the sorcery that the Jews had placed upon them was true. Until Asmaa who had made Hijrah from Mekkah to Medina while she was pregnant gave birth to a child at Quba. So Abu Bakr then took this child around to the Muslims showing him to the Muslims. So the Muslims started crying **"Allaahu Akbar** **"Allaahu Akbar"** proving that this call that the Jews had made was false.

So then his grandfather took him to the Prophet (sallallaahu alaihi wasallam). The Messenger put him in his lap, as recorded in Saheeh Muslim by Imaam Muslim. Then the Prophet (sallallaahu alaihi wasallam) asked for a date, and so Aisha went out looking for a date, and it took her an hour or more to find a date, until she found the date and gave it to the Prophet (sallallaahu alaihi wasallam). So the Prophet (sallallaahu alaihi wasallam) took the date and put it into his mouth and made it soft, then put the date into the mouth of the child. So the first thing that entered into the mouth of the child was the date and the spit of the Prophet (sallallaahu alaihi wasallam). Then Aisha (radiallaahu anha) asked her

sister Asmaa, who was ten years her senior, that she should allow the child to be bought up in her house, the house of the Prophet (sallallaahu alaihi wasallam).

The Prophet (Sallallaahu alaihi wasallam) called him Abdullah. So Abdullah Ibn Zubair was bought up in the house of the Prophet (Sallallaahu alaihi wasallam), whose basic training was on worship, knowledge and Jihad. This can clearly be seen in his life history, even from his childhood, for verily the first words which he spoke was “as-sayf” (the sword) which means the sword, which is against the usual habit of a child to say mother or father but because of his training and his upbringing to defend and spread Islaam the first thing that he spoke as was recorded by Ibn Katheer was “as- sayf”.

Also from the great miracles of Ibn Zubair was that Imaam Bukhari narrates a hadith from him and he was only three and half years old. Ibn Hajr says this was one of the great things that he should narrate a hadith at this young age. Also the historians mention about his excellence was that one day, the Prophet (sallallaahu alaihi wasallam) had a bowl in which he had some of his blood from which he had been cupped. He said to Abdullah Ibn Zubair to go and throw his blood away and so he took the bowl and said to himself “**where can I throw this blood, where shall I throw this blood**”, so he found no place where he could throw this blood of the Prophet (sallallaahu alaihi wasallam) except that he should drink it, so he drank it.

So he came back to the house of the Prophet (sallallaahu alaihi wasallam) and also Salman al Farsi walked in with him. The Prophet (sallallaahu alaihi wasallam) asked him, “**where did you throw the blood?**”, and the Shaikh wants you to pay attention to the way this child worded his response, **I threw it in a place no-one can see it**” then Salman al Farsi (radiallahu anhu) said, “**Verily he drank it**”, then the Prophet (sallallaahu alaihi wasallam) asked, “**did you drink it**” and he said “**yes, I drank it**”. So the Prophet (sallallaahu alaihi wasallam) replied (and meant with this reply), “**They, the people are going to be tough with you and you are going to be tough with them**” (Shaikh translated this, as the translator had difficulty).

The Shaikh went on to elaborate upon how Abdullah Ibn Zubair was upon worship which was witnessed by Abdullah Ibn Abaas who said he use to read the whole of Surah Baqara in one of his rakah and they said about him that when he would go into prayer he would not move and that he would be like the wall of the Kabaah, solid without moving. So much so that he became known for his prayer and fasting.

This is something unfortunate that the Shaikh mentioned, now today, the callers of Salafi Dawah have lost in our lives, they do not give importance to prayer and fasting as so many of the Salaf who they are trying to follow did. Abdullah Ibn Zubair memorised the whole of the Qur’an that during the Khalifa of Abu Bakr he was one of those who wrote down and compiled the Qur’an because of the fact that he had memorised the Qur’an.

About his Jihad. How he was bought up upon the footsteps of his father. His father Az Zubair who incurred an injury between his shoulder protecting the Prophet (sallallaahu alaihi wasallam) in the Battle of Badr. This injury it is reported was so large that his son

Ibn Zubair was able to put his whole hand into this wound. So this is how we should bring up our children, upon Jihad and we shouldn't abandon them but we should bring them up on these pillars of worship, like fasting, prayer, and Jihad.

From his history was the battle of Yarmouk which was against the Romans and it was his honour that he should have fought with Khalid Ibn Waleed. Khalid was asked to fight and he came from Iraq to lead the fight in Damascus against the Romans. In this battle the Muslim Army were 30,000 strong and the Romans were 200,000. It was a great and fierce battle and one of the Muslims said **“what is more abundant then the Romans and “who is less than the Muslims”** meaning - look how many the Romans are against our small numbers and so Az Zubair said **“don't be afraid for verily victory is with Eemaan”** and when the battle got very fierce Zubair stood up and said to the Muslims **“who will give me Ba'aih until death”** and go and fight the Romans.

So a group of Muslims stood up with him and they went straight into the ranks of the Romans they were all killed except Zubair. He returned by himself, he said this a second time to the Muslims encouraging them to fight, who will, give me ba'ai until death. So another group stood up like the first and went straight into the thicket of the Romans and all of them were killed except Zubair. He returned by himself, he said this a third time trying to kindle the love for death, and the spirit of Jihad among the souls of the Muslims saying who will give me ba'ai until death and none of them stood up because they had seen what had happened the first two instances: that all of them were killed. So Zubair did something which was very, very remarkable, he took his son Abdullah, who was only ten years old and put him on his horse and he took two swords, something which only he and Khalid Ibn Waleed could do and went into the thicket of the Romans and thereby he achieved victory. What a great lesson, what a great lesson for a boy of ten years old.

When the news of the death of Abu Bakr reached Abdullah and his father they both turned to go to Medina being the grandfather and the father in law of Az Zubair. After a while when Zubair intended to go back to Jihad Umer (radiallaahu anhu) stopped Abdullah Ibn Zubair and prevented him from leaving and said he must stay with his mother now in Medina, his mother being Asmaa because she was living with Abu Bakr.

So this started the second stage of his development where he grew up on Knowledge in the house of Asmaa (radiallaahu anha.) and learnt from his aunty Aisha (radiallaahu anha). It is said by Abdur Razzak, “I learnt knowledge from Ibn Juraij” and Ibn Juraij said, “I learnt knowledge from [-- name not clear --]” and [-- name not clear --] said “I learnt knowledge from Ibn Zubair” and Zubair said “I learnt knowledge from as-Sideeq Abu Bakr” and Abu Bakr learnt knowledge from the Prophet (ﷺ) showing that the Salaf had learnt at the hands of their scholars and how they would pass on knowledge. During the Khalifa of Umar (radiallaahu anhu.) Abdullah and some of his friends, of his age, were playing in the street, and Umar (radiallaahu anhu) happened to come towards them. And Umar as you know, happened to be a person that the people were generally and the Shaitan were afraid of. So when the kids saw him, and Abdullah was only fifteen at the time, so when they saw him coming towards them they all ran away but Abdullah remained standing. So Umer (radiallaahu anhu) said, **“Why is it that you**

did not run away like your friends” so Abdullah said, “I did not commit any sin that I should run away from you, neither have I made the path narrow in which case I need to make it vast for you”. So Umar (radiallaahu anhu) said to him, “Verily, you are the son of your father.”

The last stage of Abdullah Ibn Zubair life, and that was when he fought against Hajjaj, which was in the year beginning 70 A. H. Makkah at that time was surrounded by Hajjaj’s Army and they had laid siege to Makkah for approximately one and a half years.

The army of Abdullah Ibn Zubair was weakened and the Shaikh mentioned two reasons:

1. The constant catapulting of Hajjaj’s army into Makkah.
2. Because they had not allowed the entry of any food into Makkah. So for this reason Abdullah Ibn Zubair army was weakened and lost heart and a large number of them left fighting and left Abdullah Ibn Zubair to fight Hajjaaj with a few. So much so that this meant that Hajjaj was able to enter Mekkah and defeat Abdullah Ibn Zubair’s army.

When he entered into Makkah he sent a letter to Abdullah Ibn Zubair saying you have three choices:

1. You can be chained and taken to Abdul Malik who was then the Khalifa of Damascus.
2. Or leave by yourself and give up all the lands that he had overcome like Egypt, Iraq, Yemen and leave the Khalifah.
3. Or continue fighting.

So he had these three choices from Hajjaj. He then went to his mother who was still alive for advice and she was over a hundred years. So Abdullah Ibn Zubair said, to his mother “So the people have left me by myself, even my own son, no-one is with me except a handful of people all I have is an hour of patience and then death and if I were to do what the people want me to do then I will be free.”

So then Asmaa (radiallaahu anha) replied to her son, she said “You know better in your own self that if you are upon the truth and you are calling towards the truth go forth for people more honourable than you were killed and have been killed and if you are not upon the truth, then what an evil son you are, you have destroyed yourself and those who are with you. If you say what you say, that if you are upon the truth and you will be killed at the hands of others then you will not truly be free, for this is not the statement of someone who is free”. Then she said to her son, this is the statement of the mother to her son, “how long will you live in this world, death is more beloved to me than this state you are in, this state of weakness”.

Then this conversation between Abdullah Ibn Zubair and his mother continued. Then he said to his mother after she had told him to go forth and fight.

He said, "I am afraid I will be mutilated by the people of Sham, I am afraid that they will cut up my body after they have killed me". So she said to her son, "after someone has died it won't make any difference what they do to you if you have been killed". Abdullah Ibn Zubair then said to his mother, **"I did not come to you except to increase myself in knowledge"**. The shaikh wanted to point out, look at the manners which he presented towards his mother, this was the manners of the Salaf how they would behave towards their parents. He said to her, **"I did not come to you except to increase me in knowledge, look and pay attention to this day for verily I am a dead man, your son never drank wine, nor was he fornicator, nor did he wrong any Muslim or Kaafir, nor was he unjust, I am not saying this to you to show off or show how pure I am but rather as an honour to you"**.

So then Abdullah Ibn Zubair left by himself on his horse and he was killed by the Army of Hajjaj and when he was killed by the Army of Hajjaj all the Army said "Allaahu Akbar" and Ibn Umar (radiallaahu anhu) heard this and he said "how strange is it that this man when he was born all of the Muslims said "Allaahu Akbar and now that he is killed everyone is also saying "Allaahu Akbar".

Then Hajjaj crucified him and said, **"No one must put down his body except Asmaa (radiallahu anha), she must come to me and ask permission of me and only then will his body be put down "**. Asmaa (radiallahu anha) refused to go and ask permission to put down her son's body and it was said to her "if you don't go his body will remain like that. "So she said **"let it be then"**. Until eventually, Hajjaj came to her and said, **"what do you say about this matter "**and she said, **"Verily you have destroyed him, you have ruined his life and with that you have ruined you hereafter"**.

The Shaikh ended the dars (lesson) and made dua that we have the opportunity to see Abdullah Ibn Zubair in Paradise Insha Allah.

QUESTION AND ANSWERS

1. This question is about Az-Zubair asking the Army to make ba'aih to him although he was under the leadership of Khalid Ibn Wahlid, the questioner objected to this saying that he asked for a separate ba'aih and there should only be one ba'aih?

It has to be understood that certain words can be understood in the sense of the Shariah, according to the habits of the people or in the linguistic meaning and the Shaikh said that when Az Zubair said "who will give me ba'aih, oath of allegiance to death" in this case it was not said in the Shariah definition or word it was used in the sense "to agree upon something". The Shaikh wanted to explain this principle of fiqh a bit more -if we have a word:

1. First it must be understood in the Sharia context, if it cannot be understood in this context.
2. Then it must be understood in the general customs of the people, how they understand the word.
3. Then and only then can it be turned after that to the linguistic meaning.

The Shaikh explained this with an example. If some one said to another “O you daabbah” or “O you riding beast or animal creature” and this individual went to the judge and said this person has insulted me by saying “O riding beast”, the person who actually said this, may say I only intended the linguistic meaning of daabbah which means anything which walks on the earth or rides on the earth. The judge has to judge according to the person who was offended... but why...because the ‘urf’ or general custom of the people take that to mean a riding beast, donkey or horse. So we cannot use the linguistic definition before the general definition that the people use.

2. How do you explain Ibn Zubair’s rule and the other ruler?

You must first understand the principles of Islaam and this is the only way to understand Islaam with their principles from that you can understand all the subsidiary matters. So this principle is that we do not speak badly about the companions, this is the general principle that all of Ahl As-Sunnah Wal-Jamaah were united upon. The Prophet (sallallaahu alaihi wasallam) said “If my companions are mentioned then be quiet” and which Imaam Tahawi mentions, “we hate those who hate the companions and we do not mention them except with truth”. So dealing with this topic is that Ibn Zubair was the Khalifah as Ahmed Shakir says and it is the saying of the majority of the scholars and that he was Khalifah from the year 63AH to 73 AH and that Abdul Malik was also Khalifah in Syria. So it is quite possible to have two Khalifahs or two kings at one time. This is what Ibn Taymiyyah said what happened between Ali (radiallaahu anhu) in one particular place and Muawiyah in another place, and so it is possible that if the geographical area allows for there to be more than one Khalifah. Quite possible to have more than one ruler but if it is possible for them to come under one Khalifah or king this is better, The general rule is that they should be under one leadership and this is taking on or following that which is the lesser of the two evils.

3. Ibn Zubair drank the blood of the Prophet (sallallaahu alaihi wasallam) Is drinking the blood of someone not haraam?

We must know the general principle that when we examine a matter or issue we should see who is the one carrying out this action - is he or is he not at the stage or age where he is held responsible for his actions. In this case Ibn Zubair was a youth and not held responsible for his actions.

4. What Hadith did Ibn Zubair narrate when he was three and a half years old?

The hadith that he narrated is in the “**Book of Expeditions**” where Abdullah Ibn Zubair said to his father “I saw you entering [into] the enemy (of) Banu Khuraira”. He said “You saw me” and he replied “Yes, I saw you entering two or three times” then he said on this

day the Prophet (ﷺ) said (and this was difficult to translate accurately but likely meaning) “you will become like my mother and father how I love Them” or “may my mother and father be sacrificed for you” .

5. How is it that Ibn Zubair narrated a hadith at three and a half?

The Shaikh said this type of question is one of doubt, when this hadith did not come in just one chain of narration but a few chains and those who were older at the time and more experienced support the hadith.

6. Question raised the permissibility of reciting Surah Baqarah in Sajdah?

The Shaikh did not say that Ibn Zubair recited Surah Baqarah in prostration but that he was in the sajdah for the length of time that it would take to recite Surah Baqarah.