



Blessings of Sayyiduna Abdullah bin Zaubayr



Presented by
Majlis Al-Madina-tul-'Ilmiyyah
Translated into English by
Translation Department (Dawat-e-Islami)

فيضانِ حضرتِ عبدِ اللهِ بنِ زبيرِ ﷺ

Blessings of Sayyiduna Abdullah Bin Zubair ﷺ

Blessings of Sayyiduna Abdullah Bin Zubair ﷺ

THIS booklet was written by Majlis Al-Madina-tul-‘Ilmiyyah in Urdu. **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

Translation Department (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ translation@dawateislami.net

Blessings of Sayyiduna Abdullah Bin Zubair ﷺ

The English translation of 'Faizan e Hazrat Abdullah Bin Zubair ﷺ



ALL RIGHTS RESERVED

Copyright © 2021 Maktaba-tul-Madinah

No part of this publication may be reproduced, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of Maktaba-tul-Madinah.

Publication: Jumadi Al-Awwal, 1443 AH – (December, 2021)
Translated by: Translation Department (Dawat-e-Islami)
Publisher: Maktaba-tul-Madinah
Quantity: -

SPONSORSHIP

Please feel free to contact us if you wish to sponsor the printing of a religious book or booklet for the Isal-e-Sawab of your deceased family members.

Maktaba-tul-Madinah

Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

🌐 **Web:** www.dawateislami.net

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَدَّوَجَلَّ**! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf, vol. 1, p. 40*)

Note:

Recite Salat upon the Holy Prophet ﷺ once before and after the Du'a.

Table of Contents

Blessings of Sayyiduna Abdullah Bin Zubair ﷺ.....1	1
Virtue of reciting Salat upon the Prophet ﷺ.....1	1
The First Muhajir Child.....1	1
I will name the child myself.....3	3
Naming the child after the grandfather3	3
A noble family.....3	3
The Ahl-e-Bayt describe the excellence of Sayyiduna Abdullah Bin Zubair رَضِيَ اللهُ عَنْهُمَا4	4
Kunya of the maternal aunt from the nephew5	5
Focus in Salah.....6	6
A catapult hurling stones would not distract him from prayer.6	6
As if he were a piece of wood.....7	7
An unparalleled and generous worshipper7	7
Definition of Khushu’8	8
‘Khushu’ is recommended in Salah.....8	8
A litany for blessings in sustenance and for the removal of sorrow....9	9
Pigeon of the Masjid.....9	9
Frequently visiting the grand Prophetic court.....10	10
Adorn yourself with long hair.....11	11
The Female Jinn who performed Tawaf of the Ka’bah.....12	12
He is a lion13	13
Conversing in 100 languages.....14	14
The Sermon of Hajj14	14

Table of Contents

Silk covering on the Blessed Ka'bah.....	15
Performing Tawaf whilst swimming.....	16
Narration of Hadith.....	16
Fear whilst narrating Hadith.....	17
His martyrdom.....	18
A patient and grateful mother.....	19

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Blessings of Sayyiduna Abdullah Bin Zubair

Virtue of reciting Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When two people who love each other for the sake of Allah Almighty meet, shake hands and send Salat upon the Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, then before they separate, all their past and future sins are forgiven.'

(Musnad Abu Ya'la, vol. 3, p. 95, Hadith 2951)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The First Muhajir Child

When the Final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ migrated from Makkah to Madinah, a beloved child was born among the Muhajireen companions عَلَيْهِمُ الرِّضْوَانُ in the area of Quba. The noble mother presented herself in the court of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and placed her precious son in the blessed lap of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

ordered for a date, then after placing the date in his blessed mouth and chewing it, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed it into the mouth of the child. Thus, the first food that the fortunate child consumed was the blessed saliva of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and a date. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then placed his blessed hand over the child and made a supplication of blessings for him.

This fortunate child was the first to be born to the Muslims of Madinah, and was a great source of happiness for the noble companions عَلَيْهِمُ الرِّضْوَانُ, because the Jews would say that they had bewitched the Muslims and they will not have any children. In one narration, it is mentioned that when the Muhajireen companions عَلَيْهِمُ الرِّضْوَانُ arrived in Madinah and settled there, they had no children. So, the Jews began to say that they have cast a spell upon them, and this became widespread amongst the people. However, Sayyiduna Abdullah Bin Zubair رَضِيَ اللهُ عَنْهُمَا was the first child to be born among them, and upon his birth, the noble companions عَلَيْهِمُ الرِّضْوَانُ chanted slogans of Takbeer with such might that the echoes of 'اللهُ أَكْبَرُ' could be heard throughout Madinah. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ (who was the maternal grandfather of the child) to recite the Azan in his ear, and then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself named the blessed child Abdullah. (*Zurqaani 'ala Al-Mawahib, vol. 2, p. 356, Siyar A'lam Al-Nubala, vol. 4, p. 461, Mustadrak, vol. 4, p. 709, Hadith 6386*)

I will name the child myself

It is mentioned in Tirmizi: The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw a lamp in the house of Sayyiduna Zubair رَضِيَ اللهُ عَنْهُمَا so, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyidatuna A'isha رَضِيَ اللهُ عَنْهَا: It seems as though a child has been born in the house of Asma رَضِيَ اللهُ عَنْهَا, so do not name the child, I will name the child myself. Then the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ named the child Abdullah and gave him his first morsel of food with his own blessed hands.

(Tirmizi, vol. 5, p. 449, Hadith 3852)

Naming the child after the grandfather

Sayyiduna Abdullah Bin Zubair رَضِيَ اللهُ عَنْهَا states: My name Abdullah and Kunyah Abu Bakr were kept after my grandfather. However, one of his Kunyahs is also Abu Khubayb. *(Mustadrak, vol. 4, p. 709, Hadith 6385)* His respected father, Sayyiduna Zubair رَضِيَ اللهُ عَنْهُ, said to him: From amongst the people, you resemble Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ the most. *(Al-Isabah, vol. 4, p. 81)*

A noble family

O devotees of the companions and Ahl-e-Bayt! What can be said about the greatness and rank of Sayyiduna Abdullah Bin Zubair رَضِيَ اللهُ عَنْهُمَا. His family is one of nobility. His respected father is from amongst the ten fortunate companions who were given glad tidings of Paradise in this world by the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, i.e. he is from the 'Asharah

Blessings of Sayyiduna Abdullah Bin Zubayr

Mubasharah. His blessed mother, Sayyidatuna Asma رَضِيَ اللهُ عَنْهَا, is also an individual of great rank because she is the daughter of the first caliph of the Muslims, Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ, and the sister of the mother of the believers, Sayyidatuna A'isha Siddiqah رَضِيَ اللهُ عَنْهَا.

The Ahl-e-Bayt describe the excellence of Sayyiduna

Abdullah Bin Zubair رَضِيَ اللهُ عَنْهُمَا

Once, Sayyiduna Abdullah Bin Zubair رَضِيَ اللهُ عَنْهُمَا was mentioned before Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا, so he said: Sayyiduna Abdullah Bin Zubair رَضِيَ اللهُ عَنْهُمَا possesses a pure life and is a reciter of the Quran. His father is Sayyiduna Zubair رَضِيَ اللهُ عَنْهُ; his mother is Sayyidatuna Asma رَضِيَ اللهُ عَنْهَا, his maternal grandfather is the leader of the believers, Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ, his paternal aunt is the mother of the believers, Sayyidatuna Khadijah رَضِيَ اللهُ عَنْهَا, his paternal grandmother is Sayyidatuna Safiyah رَضِيَ اللهُ عَنْهَا and his maternal aunt is the mother of the believers, Sayyidatuna A'isha Siddiqah رَضِيَ اللهُ عَنْهَا.

May Allah Almighty have mercy on them all and forgive us without accountability for their sake.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Kunyah of the maternal aunt from the nephew

The Kunyah of the beloved mother of the believers, Sayyidatuna A'isha Siddiqah رَضِيَ اللهُ عَنْهَا is 'Umm-e-Abdullah'. This is because she requested the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to give her a Kunyah, so the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded, 'Keep a Kunyah that is in relation to your nephew (i.e. Abdullah Bin Zubair رَضِيَ اللهُ عَنْهُمَا).' According to another narration, when she took her nephew, Sayyiduna Abdullah Bin Zubair رَضِيَ اللهُ عَنْهُمَا, and presented him to the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed his blessed saliva into his mouth and said, 'This is Abdullah and you are Umm-e-Abdullah.' (*Madarij Al-Nubuwwat, vol. 2, p. 468*)

O devotees of the Prophet! Aside from this narration, there are many Ahadith from which we learn that the noble companions عَلَيْهِمُ الرِّضْوَانُ would first take their new-borns to the court of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, in order to gain blessings. They requested the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to place the first morsel in the child's mouth as well as seeking supplications for blessings, for when the gaze of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ falls upon a child, they would become fortunate and the mercy of Allah Almighty would descend continuously. If only the comforter of the sorrowful, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would bless us with his bestowing gaze so our fate would change. If he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ looked at our empty hearts with his merciful glance, our hearts would be cleansed from the

Blessings of Sayyiduna Abdullah Bin Zubayr

darkness of sin and they would be illuminated with the love of the Prophet. **إِنْ شَاءَ اللَّهُ**

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Focus in Salah

The companion of the Prophet, Sayyiduna Abdullah Bin Zubair **رَضِيَ اللَّهُ عَنْهُمَا** would offer Salah with utmost humility and concentration. On one occasion, he was praying and his beloved son was present nearby, suddenly, a snake fell from the roof and landed near the child. The people created a commotion and began to shout ‘Snake! Snake!’ and eventually managed to kill it. Despite all of this happening, Sayyiduna Zubair **رَضِيَ اللَّهُ عَنْهُ** continued praying. (*Siyar A'lam Al-Nubala, vol. 4, p. 464*)

سُبْحَانَ اللَّهِ! Having such humility and humbleness in prayer is his unique quality. He **رَضِيَ اللَّهُ عَنْهُ** would remain in prostration for so long that birds would sit on his blessed back, thinking it was a broken part of a wall. (*Mausoo'ah Ibn Abi Al-Dunya, vol. 1, p. 341, Hadith 467*)

A catapult hurling stones would not distract him from prayer

Sayyiduna Umar Bin Abdul Aziz **رَحِمَهُ اللَّهُ عَلَيْهِ** said to Sayyiduna Ibn Abi Mulaikah **رَحِمَهُ اللَّهُ عَلَيْهِ**, ‘Tell me of the virtues of Sayyiduna

Abdullah Bin Zubair رَضِيَ اللهُ عَنْهُمَا.’ So, he replied, ‘I swear by Allah! I have not seen a body like the body of Sayyiduna Abdullah Bin Zubair رَضِيَ اللهُ عَنْهُمَا. One day, he stood to offer the prayer when a stone fired from a catapult (like a cannon, it was a tool used to hurl large stones) flew between his beard and chest, and I swear by Allah Almighty, there was no fear in his eyes, his recitation was not affected at all nor was his bowing any different to how he usually bowed.” (*Deen-o-Dunya ki Anokhi Batayn, vol. 1, p. 499*)

As if he were a piece of wood

When Sayyiduna Abdullah Bin Zubair رَضِيَ اللهُ عَنْهُمَا would stand in Salah, it seemed as if he was a piece of wood and (upon seeing the manner in which he stood) it was said that this is what humility in prayer looks like. (*Sunan Kubra, vol. 2, p. 398, Hadith 3522*)

Sayyiduna Umar Bin Dinar رَضِيَ اللهُ عَنْهُ states: I have not seen anyone pray in a better manner than the companion, Sayyiduna Abdullah Bin Zubair رَضِيَ اللهُ عَنْهُمَا. It is narrated from Sayyiduna ‘Ata رَضِيَ اللهُ عَنْهُ that when Sayyiduna Abdullah Bin Zubair رَضِيَ اللهُ عَنْهُمَا would offer Salah, it was as if he was something that had emerged from the ground and was stationary. (*Musannaf Abdur Razzaq, vol. 2, p. 172, Hadith 3312*)

An unparalleled and generous worshipper

Sayyiduna Ibn Abi Mulaika رَضِيَ اللهُ عَنْهُ narrates that Sayyiduna

Umar Bin Abdul Aziz رَحِمَهُ اللهُ عَلَيْهِ said to me, ‘Why do you have so much love in your heart for Sayyiduna Abdullah Bin Zubair رَحِمَهُ اللهُ عَلَيْهِ?’ I replied, ‘If you saw him, you would not find anyone who would pray and supplicate like him, you would not find anyone with faith as strong as his and no one as generous as him.’ (*Mustadrak*, vol. 4, p. 711, *Hadith* 6392)

Definition of Khushu’

Dear Islamic brothers! During prayer, to focus on the greatness of Allah, to not get distracted by matters of the world, to put your heart into it and stand with calmness, to not look here and there, to not play with your clothes or body and to not perform any futile acts; this is the Khushu’ of Salah. (*Tafseer-e-Kabeer*, vol. 8, p. 256, *Madarik*, p. 751, *Saawi*, vol. 4, p. 1356)

‘Khushu’ is recommended in Salah

Allamah Badr-al-Din Ayni رَحِمَهُ اللهُ عَلَيْهِ states: Khushu’ is recommended (Mustahab) in Salah. (*Umda tul Qaari*, vol. 4, p. 391, *Hadith* 741) My master, A’la Hazrat Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحِمَهُ اللهُ عَلَيْهِ writes: The perfection of Salah, the light of Salah and the beauty of Salah is dependent upon understanding, reflection and presence of heart (i.e. Khushu’) (*Fatawa Razawiyyah*, vol. 6, p. 205) Meaning, the greatest prayer is the one that is offered with Khushu’.

A litany for blessings in sustenance and for the removal of sorrow

Sayyiduna Imam Burhan-ud-Deen Ibrahim Zarnooji رَحْمَةُ اللهِ عَلَيْهِ states: Performing the prayer with Khushu' and Khudu', along with gaining knowledge of the religion is a means of repelling worry and sorrow. The best way of gaining blessings in your sustenance is to pray with Khushu', Khudu', Ta'deel-e-Arkaan (i.e. to perform each part of prayer properly without rushing) and fulfilling all Wajibat, Sunan and etiquettes. (*Rah-e-ilm, pp. 87 – 92*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Pigeon of the Masjid

What can be said of the worship of the Paradise-dwelling companion, Sayyiduna Abdullah Bin Zubair رَضِيَ اللهُ عَنْهُمَا. He رَضِيَ اللهُ عَنْهُمَا would split the nights into three parts. On one night he would stand in worship until the morning, and on the other, he would spend it bowing such that the time of Fajr prayer would begin, and he would spend another night in the state of prostration until dawn. (*Usud Al-Ghaabah, vol. 3, p. 245*) Someone asked his noble mother, Sayyidatuna Asma رَضِيَ اللهُ عَنْهَا about him, and she replied, “My son spends the majority of his nights in worship and his days in the state of fasting. Thus, he was referred to as Hammam-al-Masjid (pigeon of the Masjid).” (*Hilya tul Awliya, vol. 1, p. 411, Raqm: 1183*)

O devotees of the companions and Ahl-e-Bayt! If only we are granted a portion from the humility and concentration of Sayyiduna Abdullah Bin Zubair رَضِيَ اللهُ عَنْهُمَا in worship and Salah. It is unfortunate that our hearts are not present in our worship and recitation; we pray just to tick a box and return back to the affairs of the world. How are we to attain concentration when we are constantly thinking about our business and other engagements during prayer? Without a doubt, before offering the prayer, we must prepare ourselves. Therefore, we must attempt to remove and purify our minds of all worldly thoughts. May Allah Almighty grant us the ability to worship with presence of heart and grant us the pleasure of worshipping Him.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Frequently visiting the grand Prophetic court

Sayyiduna Abdullah Bin Zubair رَضِيَ اللهُ عَنْهُمَا lived for 8 years and 4 months during the Noble Prophet's physical life. During this period, he would frequent the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ because (from one aspect) he was from his pure family. Therefore, he would often visit the house of his maternal aunt, Sayyidatuna A'isha رَضِيَ اللهُ عَنْهَا. After the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and her blessed father, Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ, the mother of the believers, Sayyidatuna A'isha

رضي الله عنها, did not love anyone more than Sayyiduna Abdullah Bin Zubair رضي الله عنهما. (*Siyar A'lam Al-Nubala*, vol. 4, pp. 460 – 465)

He رضي الله عنه was very eloquent and precise in his speech, which is why he was considered to be among the esteemed orators of Quraysh. (*Tareekh Ibn Asakir*, vol. 28, p. 179) His blessed voice was loud and thunderous, such that when he would deliver a sermon, his voice would echo through the mountains and return, and it seemed as if the mountains were talking to each other. He رضي الله عنه would apply a yellow dye to his blessed beard and his hair would fall past his ears and touch his neck. (*Siyar A'lam Al-Nubala*, vol. 4, p. 465)

Adorn yourself with long hair

Dear devotees of the Beloved Prophet! Did you see? The companion of the Prophet, Sayyiduna Abdullah Bin Zubair رضي الله عنهما adorned himself with long hair because growing one's hair in such a way is the Sunnah of our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The blessed hair of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would sometimes fall halfway down his blessed ears; sometimes to the earlobe, and on some occasions, it would touch his blessed shoulders. We should try to act upon all three Sunan whenever possible, meaning sometimes our hair should fall halfway down the ears, sometimes to the earlobes and sometimes to the shoulders.

Letting your hair grow to the shoulders is often considered to be the most difficult, but we should try to act upon all three at

some point in our lives. However, it is important to keep in mind that your hair should not fall below the shoulders. You should measure the length of your hair after wetting them. Therefore, after allowing them to grow, during those days when ghusl is performed, comb your hair and look closely at the length and ensure that they do not fall below the shoulders. Instead of copying the hairstyles of film actors, we should adopt the Sunnahs of the Beloved Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, for in the Sunnah lies greatness and salvation.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Female Jinn who performed Tawaf of the Ka’bah

Sayyiduna Abdullah Bin Zubair رَضِيَ اللهُ عَنْهُمَا states: One night, I entered the Haram and saw some women performing Tawaf of the Ka’bah. They amazed me and made me curious (because they were not like the other women). When they finished performing Tawaf, they left. I said to myself that I will follow them so I can see their house. They continued walking until they reached a gorge, which they climbed and I followed closely behind them until they descended from it. Then they entered a deserted jungle and I entered after them.

I saw a group of old people sitting together and they asked me, ‘O Ibn Zubair رَضِيَ اللهُ عَنْهُمَا! How did you arrive here?’ Instead of giving them an answer, I asked them, ‘Who are you people?’

They replied: ‘We are Jinn.’ I told them that I saw a group of women performing Tawaf around the Ka’bah and they dumbfounded me; they did not seem like humans but another creation. Thus, I decided to follow them and ended up here. They said: ‘They were our women (meaning from the Jinn). O Ibn Zubair رَضِيَ اللهُ عَنْهُمَا! What would you like?’ I replied ‘I wish to eat fresh dates.’ However, at the time, there were no fresh dates in Makkah Mukarramah. Despite this, they managed to bring me some fresh ripe dates. When I had finished eating, they said to me, ‘Whatever is left, take it with you.’ Sayyiduna Abdullah Bin Zubair رَضِيَ اللهُ عَنْهُمَا says: I took the leftover dates and returned home. (*Luqat Al-Marjaan Fi Ahkam Al-Jan, p. 247*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Sayyiduna Abdullah Bin Zubair رَضِيَ اللهُ عَنْهُمَا is considered to be from amongst the extremely brave and strong companions عَلَيْهِمُ الرِّضْوَان just as you read the incident where he رَضِيَ اللهُ عَنْهُ met the Jinn and was not scared in the slightest. Similarly, he defeated a king who considered himself the bravest person of the era. (*Deen-o-Dunya Ki Anokhi Baatayn, vol. 1, p. 499*)

He is a lion

Sayyiduna Ibn Abi Mulaikah رَحِمَهُ اللهُ عَلَيْهِ states: Sayyiduna Abdullah Bin Zubair رَضِيَ اللهُ عَنْهُمَا would fast for seven consecutive

days, and despite this, on the seventh day, he would be stronger than us; it was as if he was a lion. *(Akhbar-e-Makkah lil-Faakihi, vol. 2, p. 364, Raqm. 1665)*

Conversing in 100 languages

It is narrated from Sayyiduna Umar Bin Qays رَضِيَ اللهُ عَنْهُ that Sayyiduna Abdullah Bin Zubair رَضِيَ اللهُ عَنْهُمَا possessed 100 slaves. Each slave spoke a different language and he would speak with each slave in their own language. *(Mustadrak, vol. 4, p. 711, Hadith 6391)*

The Sermon of Hajj

Muhammad Bin Abdullah رَضِيَ اللهُ عَنْهُ narrates: On the occasion of Hajj, Sayyiduna Abdullah Bin Zubair رَضِيَ اللهُ عَنْهُمَا delivered a sermon and I was present in that sermon. On the day before the 8th of Zul Hijjah, he رَضِيَ اللهُ عَنْهُمَا came to us in the state of Ihram and recited the Talbiyah (i.e. كَبِيكَ طَلِّهُمَّ كَبِيكَ طَلِّبِكَ كَشْرِيكَ كَكَ كَبِيكَ طَرِئاً (الْحَمْدُ وَالْبَعِيَّةُ كَكَ وَالْبَيْتُكَ طَلِّبِيكَ كَكَ طَلِّبِيكَ كَكَ طَلِّبِيكَ كَكَ) in such a beautiful manner that I had never heard before. Then he praised and glorified Allah Almighty and said, 'Without a doubt, you people have arrived from different areas and have come to the House of Allah in groups. It is upon the mercy of Allah Almighty to honour these groups. Therefore, whosoever seeks goodness and virtue, know that the one who seeks from Allah Almighty does not return with his needs unfulfilled. Affirm your statements with actions because the basis of a statement is action and intention; the

intention of the heart is reality (i.e. act upon what you say because the action and intention are the integral matters). In these days (i.e. the days of Hajj), praise Allah Almighty in abundance because sins are forgiven during this period. You have all arrived from different locations and your purpose is not business, to earn money or to attain the luxuries of the world.' Then he رَضِيَ اللهُ عَنْهُمَا recited the Talbiyah and the people recited with him. I have not seen Sayyiduna Abdullah Bin Zubair رَضِيَ اللهُ عَنْهُمَا cry more than he did on that day. (*Majma' Al-Zawaaid, vol. 3, p. 555, Hadith 5535*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Silk covering on the Blessed Ka'bah

The first silk covering was placed on the Ka'bah by Sayyiduna Abdullah Bin Zubair رَضِيَ اللهُ عَنْهُمَا, out of veneration for it. Likewise, he رَضِيَ اللهُ عَنْهُ would apply fragrance to the blessed Ka'bah to the extent that the surroundings of the Haram would become aromatic and fragrant. (*Siyar A'lam Al-Nubala, vol. 4, p. 467*)

(Nowadays, people still apply fragrance to the Ka'bah and its covering, therefore, be wary of kissing the Ka'bah or its covering whilst in the state of Ihram. To learn more about the rulings of Hajj and Umrah, read the books of Ameer-e-Ahl-e-Sunnat: Rafeeq-ul-Mu'tamireen and Rafeeq-ul-Haramayn).

Performing Tawaf whilst swimming

Sayyiduna Abdullah Bin Zubair رضي الله عنهما would not miss out on any opportunity of performing worship in order to gain the pleasure of Allah Almighty, to such an extent that others would be left humbled. On one such occasion, it became cloudy and rained abundantly. The rain flowed from the mountains and gathered around the Ka'bah, making it difficult for people to walk and perform Tawaf. Thus, he رضي الله عنه began to swim and completed his Tawaf in this state. (*Mawsu'ah Ibn Abi Al-Dunya, vol. 8, p. 423*)

Narration of Hadith

Sayyiduna Abbas Bin Sahl Bin Sa'd Ansari رضي الله عنه states: I heard that Sayyiduna Abdullah Bin Zubair رضي الله عنهما, delivered a sermon on the pulpit of Makkah Mukarramah, saying, 'O people! Indeed, the Prophet صلى الله عليه وآله وسلم said, 'If man were given a valley full of gold, he would desire to have a second one. If he were given a second one, he would love to have a third, for nothing fills the stomach of humans except dust (of the grave), and Allah Almighty accepts the repentance of the one who repents.' (*Bukhari, vol.4, p. 229, Hadith. 6438*)

Dear Islamic brothers! The wealth of this world is nothing but a calamity. The wealthy are also afflicted with difficulties in this world. Sometimes it is the threat of an enemy; sometimes the fear of losing one's life; sometimes the fear of one's

children being kidnapped, and at times, a case involving the payment of taxes. Instead of seeking an abundance of wealth, we should strive to perform good actions. This is because only our good deeds will benefit us in our graves; our bank balance, gold and silver, new cars, expensive clothes, etc., will remain here in this world. If only instead of attaching our hearts to amassing wealth, we would work towards remembering Allah Almighty wholeheartedly, then **إِنْ شَاءَ اللَّهُ** we will be successful.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Fear whilst narrating Hadith

Sayyiduna Abdullah Bin Zubair **رَضِيَ اللَّهُ عَنْهُمَا** said to his noble father, Sayyiduna Zubair Bin ‘Awwam **رَضِيَ اللَّهُ عَنْهُ**, ‘Father! I do not hear you narrate abundant Hadith as I hear from so-and-so companion.’ Sayyiduna Zubair Bin ‘Awwam **رَضِيَ اللَّهُ عَنْهُ** responded, ‘I never left the company of the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** but I heard him say: Whosever tells a lie about me then let him take his place in Hell.’ (*Bukhari, vol. 1, p. 57, Hadith 107, Muntakhab Hadeesayn, p. 111*)

Shaykh-ul-Hadith, Allamah Abdul Mustafa A’zami **رَحِمَهُ اللَّهُ عَلَيْهِ** states: The meaning of what Sayyiduna Zubair **رَضِيَ اللَّهُ عَنْهُ** said is: I take great caution in narrating Ahadith on account of this warning, and I only narrate those Ahadith that I have memorised well and that I know with certainty and confidence

that this is the saying of the Prophet. Other companions narrate more Ahadith because they have memorised more in comparison to myself. (*Muntakhab Hadeesayn, p. 111*)

His martyrdom

Sayyiduna Abdullah Bin Zubair رضي الله عنه was an individual who spoke the truth, someone who would fight for the truth and a talented swordsman. Hence, when Yazid the impure requested that he should pledge his allegiance to him, he threw his letter away and stated, 'I will not adopt any kind of softness to fulfil an undeserving demand.' In 64AH, he رضي الله عنه made an announcement of his caliphate. In 73AH, Abdul Malik Bin Marwaan gained authority and announced to the people that they should pledge allegiance to him. He also appointed the wretched governor of Banu Ummaya, Hajjaj Bin Yusuf, as a leader of an army which he despatched to Makkah.

The wretched Hajjaj climbed the mountain of Abu Qubays and by means of a catapult (a weapon used to launch stones), began firing stones towards him and his companions. With great spirit and strength, the companion of the Prophet رضي الله عنه fought the armies of the oppressor courageously. A stone then struck his blessed head, causing him رضي الله عنه to fall to the ground. The enemies then advanced and brutally martyred Sayyiduna Abdullah Bin Zubair رضي الله عنه. (*Hilya tul Awliya, vol. 1, pp. 407 – 408, Raqm. 1170*)

A patient and grateful mother

The heavenly companion, Sayyidatuna Asma رَضِيَ اللهُ عَنْهَا states: I heard the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say, ‘Indeed, a great oppressor will emerge from the Tribe of Saqeef.’ (*Mu’jam Kabeer, vol. 24, p. 100, Hadith 271, Mustadrak ‘ala Al-Sahihayn, vol. 4, p. 716, Hadith 6397*)

Imam Sharaf-ud-Din Nawawi رَحِمَهُ اللهُ عَلَيْهِ writes: There is consensus among the noble scholars رَحِمَهُمُ اللهُ عَلَيْهِمُ

that the oppressor mentioned in the Hadith is Hajjaj Bin Yusuf. (*Sharh Muslim lil-Nawawi, vol. 8, p. 100, juz. 16*)

When the patient and grateful mother received news of the martyrdom of her son, whilst expressing her satisfaction with the will of Allah Almighty, she said, ‘I desire that death does not come to me until Abdullah رَضِيَ اللهُ عَنْهُ is returned to me and given a ghusl, fragrance is applied to him, he is wrapped in a shroud and then buried.’ After a short while, she received a letter from Abdul Malik that the blessed body of Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُ will be given to his family. He was handed over to Sayyidatuna Asma رَضِيَ اللهُ عَنْهَا and then he was given a ghusl and after fragrance was applied to him, he was buried. (*Musannaf Ibn Abi Shaybah, vol. 16, p. 122, Hadith 31318*)

Sayyiduna Ayyub رَحِمَهُ اللهُ عَلَيْهِ states, ‘I believe that Sayyidatuna Asma رَضِيَ اللهُ عَنْهَا only lived for three days after burying Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُ.’ (*Hilya tul Awliya, vol.2, p. 68. Hadith 1503*)

Blessings of Sayyiduna Abdullah Bin Zubayr

According to one narration, both mother and son are buried next to each other in a graveyard of Makkah Mukarramah.

(Jannati Zaywar, p. 528)

May Allah Almighty have mercy on them and forgive us without accountability for their sake.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The unparalleled and generous worshipper

Sayyiduna Ibn Abi Mulaika رضى الله عنه narrates that Sayyiduna Umar bin Abdul Aziz رضى الله عنه said to me: "Why do you have so much love in your heart for Sayyiduna Abdullah bin Zubayr رضى الله عنه?" I replied: If you saw him, you would not find someone who would pray and supplicate like him. You would not find someone with faith as strong as his and there is no one as generous as him.

(Mustadrak, vol. 4, p. 711, Hadith 6392)



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran

Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: www.maktabatulmadinah.com | E-mail: feedback@maktabatulmadinah.com