

Az-Zubayr ibn al-Awwam: The Sincere *Hawari* (a devoted, loyal supporter) of the Messenger of Allah (saw) and the Heroic Cavalryman (*Faris*) of Islam

(Translated)

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Az-Zubayr ibn al-Awwam ibn Khuwaylid al-Qurashi al-Asadi was the son of the Prophet's aunt, Ṣafiyyah bint Abd al-Muttalib, and one of the earliest to embrace Islam. He was one of the first seven who hastened to accept the Deen and contributed to its blessed vanguard in Dar al-Arqam. Abu Bakr As-Siddiq (ra) invited him to Islam, making him among the earliest to accept Islam at Abu Bakr's hands; it is said he was the fourth or the fifth to embrace Islam.

Az-Zubayr migrated to Abyssinia during the first migration but did not stay long. He then married Asma bint Abu Bakr (ra), and together they migrated to Yathrib, which later became known as al-Madinah al-Munawwarah. There she gave birth to Abdullah ibn az-Zubayr, who was the first male child born to the Muhajirun in the city.

Az-Zubayr was one of the ten promised Paradise and was known by the kunya (nickname) as Abu Abdullah and Abu Ṭahir. He was also one of the six candidates nominated for the Khilafah (Caliphate) after the assassination of Umar (ra).

Lineage: He is az-Zubayr ibn al-Awwam ibn Khuwaylid ibn Asad ibn Abd al-Uzza ibn Quṣayy ibn Kilab ibn Murrah ibn Ka'b ibn Lu'ayy ibn Ghalib ibn Fihr ibn Malik ibn an-Naḍr ibn Kinanah ibn Khuzaymah ibn Mudrikah ibn Ilyas ibn Muḍar ibn Nizar ibn Ma'd ibn Adnan. His father, al-Awwam, was the brother of Khadijah bint Khuwaylid (ra), Mother of the Believers and wife of the Messenger of Allah (saw).

His Mother: She is Ṣafiyyah bint Abd al-Muṭṭalib ibn Hashim ibn Abd Manaf ibn Quṣayy ibn Kilab ibn Murrah ibn Ka'b ibn Lu'ayy ibn Ghalib ibn Fihr ibn Malik ibn an-Naḍr ibn Kinanah ibn Khuzaymah ibn Mudrikah ibn Ilyas ibn Muḍar ibn Nizar ibn Ma'd ibn Adnan, the paternal aunt of our Prophet Muhammad (saw).

His Birth and Upbringing:

Az-Zubayr was born in Makkah al-Mukarramah, around 28 years before the Hijrah, approximately in 594 CE. He grew up in a noble household of Quraysh and was known for his courage from an early age. His mother, Ṣafiyyah, raised him with firm discipline, and he used to say, *كانت تضربني حتى أكون رجلاً* "She would strike me so that I would become a man."

Az-Zubayr embraced Islam when he was sixteen years old though it is also said he was twelve, or even eight. He was among the very first to accept the Deen, despite the harm and torture he endured. He was tortured by his uncle, who would burn incense smoke around him until he nearly suffocated. Yet az-Zubayr would say: *والله لا أعود للكفر أبداً* "By Allah, I will never return to disbelief."

His Marriage:

Az-Zubayr married Asma bint Abu Bakr (ra), known as Dhat an-Niṭaqayn ("the possessor of the two sashes"). From her he had Abdullah ibn az-Zubayr, who later became one of the noble leaders of the Muslims. Their home was one of faith, struggle, and patience, and Asma was a great support to him throughout his life. He also married other women.

His children included: Abdullah, Urwah, al-Mundhir, Aṣim, al-Muhajir, Jafar, Ubaydah, Amr, Khalid, Muṣab, and Ḥamzah.

His daughters were: Khadijah al-Kubra, Khadijah aṣ-Ṣughara, Umm al-Ḥasan, Aishah, Ḥabibah, Sawdah, Hind, Ramla, and Zaynab.

Az-Zubayr During the Life of Our Prophet Muhammad (saw):

Az-Zubayr ibn al-Awwam witnessed all the battles and campaigns alongside our Prophet Muhammad (saw). He was among the finest horsemen, and his body bore many wounds from stabbing and arrows—more than thirty injuries.

Ali ibn Zayd said, «حَدَّثَنِي مَنْ رَأَى الرَّبِيزَ بْنَ الْعَوَّامِ صَدْرُهُ كَأَنَّهُ الْعُيُونُ مِنَ الطَّغْنِ وَالرَّمْيِ» “Someone who saw az-Zubayr ibn al-Awwam told me that his chest looked like eyes, open hollows, from the stabs and arrows.”

Al-Hasan al-Basri said, «كَانَ بِالرُّبَيْرِ بَضْعَةٌ وَثَلَاثُونَ ضَرْبَةً، كُلُّهَا مَعَ النَّبِيِّ ﷺ» “Az-Zubayr had thirty-some wounds, all of them received alongside the Prophet (saw).”

And Ibn Shihab said, «لَمَّا أَتَى عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ بِسَيْفِ الرَّبِيرِ جَعَلَ يَقْلِبُهُ وَيَقُولُ: سَيِّفٌ طَالَمَا جَلَا الْغَمُّ عَنْ وَجْهِهِ» “When Ali (ra) was brought the sword of az-Zubayr, he began to turn it over in his hand and said: ‘A sword that so often removed distress from the face of the Messenger of Allah (saw).’”

It is also narrated from one of the Tabi'in who said, «صَحِبْتُ الرَّبِيرَ بْنَ الْعَوَّامِ فِي بَعْضِ أَسْفَارِهِ فَأَصَابَتْهُ جَنَابَةٌ بِأَرْضٍ قَفْرٍ، فَقَالَ: اسْتُرْنِي، فَسَتَرْتُهُ فَحَافَتُ مِثْلَ النَّفَّاثَةِ، فَرَأَيْتُهُ مُجَدَّعًا بِالسُّيُوفِ، قُلْتُ: وَاللَّهِ لَقَدْ رَأَيْتُ بِكَ آثَارًا مَا رَأَيْتُهَا بِأَحَدٍ إِلَّا اقْتَضَى، قُلْتُ: وَقَدْ رَأَيْتُهَا؟ قُلْتُ: نَعَمْ، قَالَ: أَمَا وَاللَّهِ مَا مِنْهَا جِرَاحَةٌ إِلَّا مَعَ رَسُولِ اللَّهِ ﷺ وَفِي سَبِيلِ اللَّهِ.» “I accompanied az-Zubayr ibn al-Awwam on one of his journeys, and he became junub (required a major ritual bath) in a barren land. He said: ‘Cover me,’ so I covered him. But a glance escaped me, and I saw him mutilated by swords. I said: ‘By Allah, I have seen on you marks I have never seen on anyone.’ He said: ‘You have seen them?’ I said: ‘Yes.’ He replied: ‘By Allah, not one of these wounds was received except alongside the Messenger of Allah (saw) and in the cause of Allah.’”

It is also narrated that the Prophet (saw) allocated to him four shares from the spoils of war: one share for himself, two shares for his horse, and one share from the shares allocated to the relatives of the Prophet.

He (az-Zubayr) killed Ubaydah ibn Sa'id ibn al-Ash in the Battle of Badr, and he said, «لَقِيتُ يَوْمَ بَدْرٍ عُيَيْدَةَ بْنَ سَعِيدِ بْنِ الْعَاصِ وَهُوَ مُنَجَّجٌ، لَا يُرَى مِنْهُ إِلَّا عَيْنَاهُ، وَهُوَ يُكْنَى أَبُو ذَاتِ الْكَرْشِ، فَقَالَ: أَنَا أَبُو ذَاتِ الْكَرْشِ، فَحَمَلْتُ عَلَيْهِ بِالْعِزَّةِ فَطَعَنْتُهُ فِي عَيْنِهِ فَمَاتَ» “On the Day of Badr, I encountered Ubaydah ibn Sa'id ibn al-Ash. He was fully armored, so that only his eyes could be seen, and he was known as Abu Dhat al-Karish. He said, ‘I am Abu Dhat al-Karish!’ So I charged at him with my spear and struck him in his eye, and he died.”

Hisham said, «قَالَ هِشَامٌ: فَأُحْبِرْتُ أَنَّ الرَّبِيرَ قَالَ: لَقَدْ وَضَعْتُ رِجْلِي عَلَيْهِ، ثُمَّ تَمَطَّأْتُ، فَكَانَ الْجَهْدُ أَنْ نَزَعْتُهَا وَقَدْ انْتَنَى» “I was informed that az-Zubayr said: ‘I placed my foot on him, then leaned my weight, to pull the spear out, and it was only with great effort that I withdrew it, for both ends had bent.’”

Urwah said, «فَسَأَلَهُ إِيَّاهَا رَسُولُ اللَّهِ ﷺ فَأَعْطَاهُ، فَلَمَّا فُيِضَ رَسُولُ اللَّهِ ﷺ أَخَذَهَا، ثُمَّ طَلَبَهَا أَبُو بَكْرٍ فَأَعْطَاهُ، فَلَمَّا فُيِضَ أَبُو بَكْرٍ سَأَلَهَا إِيَّاهُ، فَلَمَّا فُيِضَ عُمَرُ أَخَذَهَا، ثُمَّ طَلَبَهَا عُثْمَانُ مِنْهُ، فَأَعْطَاهُ إِيَّاهُ، فَلَمَّا قَتَلَ عُثْمَانُ وَقَعَتْ عِنْدَ آلِ عَلِيٍّ، فَطَلَبَهَا عَبْدُ اللَّهِ بْنُ الرَّبِيرِ، فَكَانَتْ عِنْدَهُ حَتَّى قُتِلَ» “The Messenger of Allah (saw) asked him for it (the spear), so he gave it to him. When the Messenger of Allah (saw) passed away, az-Zubayr took it back. Then Abu Bakr (ra) requested it, so he gave it to him. When Abu Bakr passed away, Umar (ra) asked for it, so he gave it to him. When Umar passed away, az-Zubayr took it back. Then Uthman (ra) requested it from him, so he gave it to him. When Uthman was killed, it fell into the hands of the family of Ali (ra). Then Abdullah ibn az-Zubayr requested it, and it remained with him until he was killed.”

Az-Zubayr was wounded in the Battle of Badr: It is narrated from Urwah that, «كَانَ فِي الزَّبِيرِ ثَلَاثَ ضَرْبَاتٍ: إِحْدَاهُنَّ فِي عَاتِقِهِ، إِنْ كُنْتَ لِأَدْخُلَ أَصَابِعِي فِيهَا، ضَرْبٌ ثَنَيْنِ يَوْمَ بَدْرٍ، وَوَاحِدَةٌ يَوْمَ الْيَرْمُوكِ» “Az-Zubayr had three wounds: one of them on his shoulder indeed, I could insert my fingers into it. He received two of them on the Day of Badr, and one on the Day of Yarmouk.”

Az-Zubayr wore a yellow turban on the Day of Badr, and the angels descended wearing yellow turbans as well. The Prophet (saw) said, «إِنَّ الْمَلَائِكَةَ نَزَلَتْ عَلَى سِيَمَاءِ الزُّبَيْرِ» “Indeed, the angels descended following the appearance of az-Zubayr.”

In the Battle of Badr, he fought with the courage of heroes and was among the bravest of those who bore the sword.

The Battle of Uhud:

In the Battle of Uhud, az-Zubayr remained firmly with the Prophet (saw) when many people fled.

Az-Zubayr ibn al-Awwam witnessed the Battle of Uhud and was among those whom our prophet Muhammad (saw) appointed to pursue the Quraysh army after the battle ended.

Aishah (ra) narrated: Regarding the verse, **الَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ إِذَا دُعُوا إِلَيْهِمْ يُجِيبُونَ** [TMQ Surah Aali Imran: 172], she said to Urwah, **«يا ابن أختي، كَأَنَّ أَبَاكَ مِنْهُمْ: الزُّبَيْرُ وَأَبُو بَكْرٍ، لَمَّا أَصَابَ رَسُولَ اللَّهِ ﷺ مَا أَصَابَ يَوْمَ أُحُدٍ، وَانصَرَفَ عَنْهُ الْمُشْرِكُونَ، خَافَ أَنْ يَرْجِعُوا، قَالَ: يَذْهَبُ فِي إِيْرِهِمْ. فَانْتَدَبَ مِنْهُمْ سَبْعِينَ رَجُلًا، قَالَ: كَانَ فِيهِمْ أَبُو بَكْرٍ وَالزُّبَيْرُ مِنْهُمْ: az-Zubayr, and also Abu Bakr. When the Messenger of Allah (saw) suffered that he suffered on the Day of Uhud and the polytheists withdrew from him, he feared that they might return. So he said: 'Who will follow after them?' Seventy men volunteered, and among them were Abu Bakr and az-Zubayr.»**

When the Muslims returned to al-Madinah al-Munawwarah after the Battle of Uhud, taking prisoners of war with them, the Messenger of Allah (saw) ordered az-Zubayr to execute Abu Azza al-Jumahi.

«كان رسول الله ﷺ أسره ببدر، ثم مَنَّ عليه (أي بالفداء)، فقال: يا رسول الله، ألقني، فقال رسول الله ﷺ: «The Messenger of Allah (saw) had captured him at Badr, then granted him release (by ransom).»

أما أazza said, ‘O Messenger of Allah, grant me pardon.’ But the Messenger of Allah (saw) said: ‘By Allah, you will not wipe your cheeks in Makkah afterward, saying you deceived Muhammad twice. Strike his neck, O Zubayr. So az-Zubayr struck his neck.’»

The Battle of the Trench:

In the Battle of the Trench (al-Khandaq), the Prophet (saw) sent az-Zubayr to gather intelligence about Banu Qurayzah, and he said to him, «فداك أبي وأمي» **“May my father and mother be ransomed for you.”**

Az-Zubayr witnessed the Battle of the Trench and killed Nawfal ibn Abdullah ibn al-ghirah al-Makhzumi during it. Ibn Ishāq narrates, “He struck him and split him into two, to the point that his sword became notched, and he withdrew saying, *عن النبي، وأحتمي، إني امرؤ أحمي وأحتمي*, “I am a man who defends and protects on behalf of the Chosen Prophet, the Chosen One.”

When rumors spread among the Muslims that Qurayzah had broken their pact with them, the Messenger of Allah (saw) feared that Banu Qurayzah might indeed violate the covenant they had with him, he appointed al-Zubayr ibn al-Awwam to bring him news of them.

«قال رسول الله ﷺ يوم الأحزاب من يأتينا بخبر القوم فقال الزبير: Jabir ibn Abd Allah ibn Haram reported, أنا، ثم قال: من يأتينا بخبر القوم، فقال الزبير: أنا، ثم قال: من يأتينا بخبر القوم، فقال الزبير: أنا، ثم قال: إن لكل نبي حوارياً، وأنا حوارى الزبير.» “The Messenger of Allah (saw) said on the Day of al-Aḥzab, ‘Who will bring news of the enemy?’ Al-Zubayr said: ‘I will.’ Then he again said: ‘Who will bring us news of the enemy?’ Al-Zubayr said: ‘I will.’ Then he again said: ‘Who will bring us news of the enemy?’ Al-Zubayr said: ‘I will.’ Then he said: ‘Every prophet has a ḥawariyyah (devoted, loyal supporter), and my hawari is al-Zubayr.”

So al-Zubayr went, observed them, and returned, saying, «يا رسول الله، رأيتهم يصلحون حصونهم، ويدربون طرقهم، وقد جمعوا ماشيتهم» “O Messenger of Allah (saw), I saw them repairing their fortresses and clearing their pathways, and they have gathered their livestock.” The Prophet (saw) then invoked his parents for al-Zubayr that day, saying to him, «فداك أبي وأمي» **“May my father and mother be ransomed for you.”**

Abd Allah ibn al-Zubayr reported, «لَمَّا كَانَ يَوْمُ الْخَنْدَقِ كُنْتُ أَنَا وَعُمَرُ بْنُ أَبِي سَلَمَةَ فِي الْأُطَمِ الَّذِي فِيهِ نِسَاءُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُطَمَ حَسَّانَ فَكَانَ يَرْفَعُنِي وَأَرْفَعُهُ فَإِذَا رَفَعَنِي عَرَفْتُ أَبِي جِئْتُ إِلَى بَنِي قُرَيْظَةَ وَكَانَ يُقَاتِلُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْخَنْدَقِ فَقَالَ مَنْ يَأْتِي بَنِي قُرَيْظَةَ فَيَقَاتِلُهُمْ فَقُلْتُ لَهُ جِئْتُ رَجَعَ يَا أَبْتَ تَاللَّهِ إِنْ كُنْتُ لَأَعْرِفَكَ جِئْتُ ذَاهِبًا إِلَى بَنِي قُرَيْظَةَ فَقَالَ يَا بُنَيَّ أَمَا وَاللَّهِ إِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَجْمَعُ لِي أَبَوَيْهِ جَمِيعًا يُفَدِّيَنِي بِهِمَا يَقُولُ فِدَاكَ» “On the Day of al-Aḥḏab, I and Umar ibn Abi Salamah were placed among the women. I looked and saw al-Zubayr on his horse going back and forth to Banu Qurayzah two or three times. When he returned, I said: ‘Father, I saw you going back and forth!’ He said: ‘Did you see me, my son?’ I said: ‘Yes.’ He said: ‘The Messenger of Allah (saw) had said: Who will go to Banu Qurayzah and bring me news of them? So I went. When I returned, the Messenger of Allah (saw) invoked both his parents for me and said: May my father and mother be sacrificed for you.’”

The Battle of Khaybar:

Az-Zubayr witnessed the Battle of Khaybar and killed Yasir ibn Abi Zaynab, a Jew and the brother of Marḥab. Ibn Ishaq narrates: «أن أخا مرحب وهو ياسر، خرج بعده وهو يقول: هل من مبارز؟ فزعم هشام بن عروة أن الزبير خرج له، فقالت أمه صفية بنت عبد المطلب: يا رسول الله، فقال: «بل ابنك يقتله إن شاء الله»، «Marḥab’s brother, Yasir, went out calling: ‘Is there anyone to duel me?’ Hisham ibn Urwah claimed that az-Zubayr went out to face him. His mother, Ṣafīyyah bint Abd al-Muṭṭalib, said: ‘O Messenger of Allah (saw), my son will be killed!’ The Prophet (saw) replied: ‘No, your son will kill him, by Allah’s will.’ They met, and az-Zubayr killed him.”

It is also reported that whenever az-Zubayr was told that by Allah your sword had been sharp that day, he would reply, «والله ما كان بصارم، ولكني أكرهته» “By Allah, my sword was not really sharp that day; I simply compelled it to strike him.”

The Conquest of Makkah

In the Conquests of Makkah, Ḥunayn, and Tabuk, he was among the leading commanders in the first rank.

Al-Zubayr ibn al-Awwam was among those whom the Messenger of Allah (saw) sent with Ali ibn Abi Ṭalib to seize the woman who was carrying the letter of Ḥaṭīb ibn Abi Balṭa’ah. So Ali, al-Zubayr, and al-Miqdad went and they captured the woman at Rawḍat Khakh, twelve miles from Madinah. They threatened to search her if she did not produce the letter, so she handed it over to them.

When the Muslims entered Makkah, az-Zubayr carried one of the three banners of the Muhajireen. The Prophet (saw) placed Khalid ibn al-Walid on the right flank, az-Zubayr on the left flank, and Abu Ubaydah at the central front (al-Biyadiqah). The banner of the Anṣar was with Sad ibn ‘Ubadah.

When they passed Abu Sufyan, he said to him: “Today is the Day of Battle, today the sanctity is violated, today Allah has humbled Quraysh.” When the Prophet (saw) reached Abu Sufyan, he asked: “O Messenger of Allah, did you hear what Sa’d said?” The Prophet (saw) replied, «وما قال؟» **“What did he say?”** They repeated it. Then Uthman and Abd al-Rahman ibn Awf said, “O Messenger of Allah, we fear Quraysh might retaliate.” The Prophet (saw) replied, «بل اليوم يوم تعظم فيه الكعبة، اليوم يوم أعز الله فيه قريشاً» **“No, today is the day the Kabah is honored, today Allah has exalted Quraysh.”**

The Prophet (saw) then sent for Sa’d and took the banner from him, giving it to his son Qays ibn Sa’d ibn Ubadah, though some reports say it was given to az-Zubayr.

Az-Zubayr planted the banner of Islam at al-Ḥajjun near Masjid al-Fath, and a dome was erected for him there. He stayed until the Prophet (saw) arrived, and Al-Abbas ibn Abd al-Muṭṭalib said to him, "O Abu Abdullah, did the Messenger of Allah (saw) command you to place the banner here?"

During the Era of the Khulafah ar-Rashidun (Rightly-Guided Caliphs) (ra):

After the passing of the Messenger of Allah (saw), az-Zubayr was among the guards stationed to protect Madinah, because many Arab tribes had apostatized, and numerous Bedouins coveted the city.

Abu Bakr as-Siddiq (ra) established a night watch around the city, which included Ali ibn Abi Ṭalib, az-Zubayr ibn al-Awwam, Ṭalhah ibn Ubaydullah, and Sa'd ibn Abi Waqqas.

Az-Zubayr fought alongside Abu Bakr as-Siddiq in the Wars of Ridda (Apostasy Wars) and later went out to fight in al-Sham.

The Battle of Yarmouk:

Az-Zubayr ibn al-Awwam participated in the Battle of Yarmouk, which took place at the end of Abu Bakr's Khilafah (Caliphate) and the beginning of Umar ibn al-Khaṭṭab's Khilafah (Caliphate).

Ibn Kathir narrates, وقد كان فيمن شهد اليرموك الزبير بن العوام، وهو أفضل من هناك من الصحابة، وكان من فرسان الناس وشجعانهم، فاجتمع إليه جماعة من الأبطال يومئذ فقالوا: ألا تحمل فنحمل معك؟ فقال: إنكم لا تثبتون. فقالوا: بلى، فحمل وحملوا فلما واجهوا صفوف الروم أحجموا وأقدم هو، فاخترق صفوف الروم حتى خرج من الجانب الآخر، وعاد إلى أصحابه Az-Zubayr ibn al-Awwam was among those who witnessed Yarmouk. He was one of the finest and bravest of the Companions, a great horseman. A group of heroes gathered around him that day and said: 'Will you charge so we may charge with you?' He replied: 'You will not hold firm.' They insisted, and he charged. When they faced the ranks of the Romans, they hesitated while he pressed on, breaking through their lines to the other side. He returned to his companions, and then they came to him again; he did the same as before. On that day he received two wounds between his shoulders, according to one narration, one wound."

Urwah said, كان في الزبير ثلاث ضربات: إحداهن في عاتقه، إن كنت لأدخل أصابعي فيها، ضرب ثنتين يوم بدر، واحدة يوم اليرموك "Az-Zubayr had three major wounds in his life: one on his shoulder indeed, I could insert my fingers into it; two at the Battle of Badr, and one at the Battle of Yarmouk."

The Conquest of Egypt:

Az-Zubayr participated in the conquest of Egypt. When Amr ibn al-Aṣ set out to conquer Egypt, he requested reinforcements from Khalifah (Caliph) Umar ibn al-Khaṭṭab (ra).

The Khalifah sent reinforcements under the command of az-Zubayr ibn al-Awwam. Muslim historians report that the reinforcements numbered twelve thousand fighters, though some accounts mention ten thousand. The Muslims were delighted by the arrival of such prominent Companions, including az-Zubayr ibn al-Awwam, Ubadah ibn al-Samit, al-Miqdad ibn al-Aswad, and Muslimah ibn Mukhallad al-Ansari.

Shams ad-Din al-Dḥahabi mentioned that when az-Zubayr set out as a warrior toward Egypt, the governor of Egypt, Amr ibn al-Aṣ, wrote to him, «إن الأرض قد وقع بها الطاعون، فلا تدخلها» "The land is afflicted with plague; do not enter it." Az-Zubayr replied, «إنما خرجت للطعن والطاعون» "I have gone forth for combat and the plague." He entered Egypt, where he received a stab to his forehead, which caused a splitting wound.

Az-Zubayr played a prominent role in the conquest of the fortress of Babylon. He, along with a group of Muslims, climbed the walls and loudly proclaimed Takbir, making the fortress defenders believe that the Muslims had breached the fort. Terrified, they abandoned their positions. Az-Zubayr then descended and opened the gate for the Islamic army to enter.

In another narration, it is mentioned that when az-Zubayr ascended the walls, the garrison realized this and opened the gate for Amr ibn al-As, coming out to negotiate. Az-

Zubayr went down and accompanied them to meet Amr, resulting in the capture of the fortress of Babylon. He also witnessed the treaty that Amr ibn al-As granted to the people of Egypt.

When Umar ibn al-Khattab (ra) was stabbed and nearing his death, he recommended that the leadership after him be determined by consultation among six Companions who had been satisfied with the caliphate during the lifetime of the Prophet (saw). They (ra) were: Uthman ibn Affan, Ali ibn Abi Talib, Talhah ibn Ubaydullah, az-Zubayr ibn al-Awwam, Abd al-Rahman ibn Awf, and Sa'd ibn Abi Waqqas.

His Famous Saying:

Az-Zubayr ibn al-Awwam said, نحن أمة لا تموت إلا قتلى فمالي أرى الفراش قد كثر عليها الأموات "We are an Ummah that does not die except as martyrs. So why do I see so many dead upon their beds?"

His Martyrdom:

Az-Zubayr participated in all the battles during the life of the Prophet (saw). He was the commander of the right flank at the Battle of Badr, carried one of the three banners of the Muhajirin at the Conquest of Makkah, and was among those sent by Umar ibn al-Khattab as reinforcements to Amr ibn al-Aṣ in the conquest of Egypt. He was also named by Umar as one of the six Companions for consultation (shura) regarding the Khilafah saying, «هم الذين توفي بهم الذين توفي» "These are the ones with whom the Messenger of Allah (saw) was satisfied at his death."

After the assassination of Uthman ibn Affan, az-Zubayr went to al-Basrah seeking justice for the killers of Uthman. He was killed by Amr ibn Jurmuz in the Battle of the Camel, in Rajab, 36 AH, at the age of sixty-four years.

He had previously abstained from fighting, remembering the Prophet (saw)'s advice, إنك ستقاتل عليًا وأنت له ظالم "You will fight Ali while you are in the wrong toward him." Yet he was betrayed and martyred.

May Allah have mercy on az-Zubayr, a symbol of the Muslim knight who would not accept humiliation, remained steadfast against falsehood, and never abandoned Islam.