

٤٥٣. وَقَالَ (عليه السلام): مَا زَالَ الزُّبَيْرُ رَجُلًا مِّنْ أَهْلِ الْبَيْتِ حَتَّى نَشَأَ ابْنَهُ الْمَشُورُومُ عَبْدُ اللَّهِ.

453. Amīr al-mu'minīn, peace be upon him, said: az-Zubayr remained a man from our house till his wretched son 'Abdullāh came forth. [1]

Footnote :

[1] 'Abdullāh ibn az-Zubayr ibn al-'Awwām (1/622-73/692), whose mother was Asmā', sister of 'Ā'ishah (daughter of Abū Bakr), had grown in his dislike of the Banū Hāshim especially towards Amīr al-mu'minīn to such a stage that he was able to change the opinion of his father, az-Zubayr, against Amīr al-mu'minīn although the latter was the son of his father's aunt. That is why Amīr al-mu'minīn said: az-Zubayr had always been from us the Ahlu'l-bayt (our household), until his ill-owned son 'Abdullāh grew up. (al-Istī'āb, vol. 3, p. 906; Usd al-ghābah, vol. 3, pp. 162-163; Ibn 'Asākir, vol. 7, p. 363; Ibn Abi'l-Ḥadīd, vol. 2, p. 167; vol. 4, p. 79; vol. 20, p. 104)

'Abdullāh was one of the instigators of the battle of Jamal. His aunt 'Ā'ishah, his father, az-Zubayr, and the son of his mother's uncle Ṭalḥah, had fought against Amīr al-mu'minīn.

Thus, Ibn Abi'l-Ḥadīd writes :

It was 'Abdullāh who urged az-Zubayr to fight (in the battle of Jamal), and made the march to Baṣrah seem attractive to 'Ā'ishah. (Sharḥ Nahj al-balāghah, vol. 4 p. 79)

'Ā'ishah loved her nephew 'Abdullāh very much. To her he was like the only child of a mother, and none in those days was more beloved to her than him. (al-Aghānī, Abu'l-Faraj, vol. 9, p. 142, Ibn Abi'l-Ḥadīd, vol. 20, p. 120; Ibn Kathīr, vol. 8, p. 336).

Hishām ibn 'Urwah relates :

I have not heard her ('Ā'ishah) praying for anyone as she used to pray for him ('Abdullāh). She gave ten thousand Dirhams (as a gift) to the one who informed her of 'Abdullāh's safety from getting killed (by al-Ashtar in the fight of the battle of Jamal), and prostrated to Allāh in thanks-giving for his safety. (Ibn 'Asākir, vol. 7, pp. 400,402; Ibn Abi'l-Ḥadīd, vol. 20, p. 111)

This was the reason of 'Abdullāh's authority over her and his complete command over her affairs. He was the one who directed and guided her in the direction he wished.

However, ‘Abdullāh’s hatred against the Banū Hāshim had reached such a stage that according to the narrations of a group of historians :

During his (‘Abdullāh’s) Caliphate (in Mecca) he did not send blessings on the Holy Prophet in his Friday prayer speech (khuṭbah) for forty Fridays. He used to say: “Nothing prevents me from mentioning the Prophet’s name except that there are a certain men (i.e. Banū Hāshim) who become proud (when his name is mentioned).”

In another interpretation :

“Nothing prevents . . . except that the Prophet has a bad household who will shake their heads on the mention of his name.” (Maqātil aṭ-Ṭālibiyyīn, p. 474; Murūj adh-dhahab, vol. 3, p. 79; at-Tārīkh, al-Ya‘qūbī, vol. 2, p. 261; al-‘Iqd al-farīd, vol. 4, p. 413; Ibn Abī’l-Ḥadīd, vol. 4, p. 62; vol. 19, pp. 91-92; vol. 20, pp. 127-129)

‘Abdullāh ibn az-Zubayr said to ‘Abdullāh ibn al-‘Abbās:

I have been concealing my hatred toward you, the people of this house (i.e. the Household of the Prophet) for the last forty years. (al-Mas‘ūdī, vol. 3, p. 80; Ibn Abī’l-Ḥadīd, vol. 4, p. 62; vol. 20, p. 148)

He also used to hate Amīr al-mu‘minīn in particular, defame his honour, abuse and curse him. (al-Ya‘qūbī, vol. 2, pp. 261—262; al-Mas‘ūdī, vol. 3, p. 80; Ibn Abī’l-Ḥadīd, vol. 4, pp. 61, 62—63, 79)

He gathered Muḥammad ibn al-Ḥanafiyyah (the son of Amīr al-mu‘minīn) and ‘Abdullāh ibn al-‘Abbās with seventeen men from the Banū Hāshim including al-Ḥasan ibn al-Ḥasan ibn ‘Alī ibn Abī Ṭālib and imprisoned them in the shi‘b (a small mountain valley) of ‘Ārim. He intended to burn them with fire, so he placed plenty of wood at the entrance of the shi‘b. Meanwhile, al-Mukhtār ibn Abī ‘Ubayd ath-Thaqafī dispatched four thousand soldiers to Mecca. On their arrival, they attacked ‘Abdullāh ibn az-Zubayr unexpectedly and rescued the Banū Hāshim. ‘Urwah ibn az-Zubayr made an excuse for his brother’s (‘Abdullāh) deed saying that this action of his brother’s was a result of the Banū Hāshim’s refusal to swear allegiance to him (‘Abdullāh), like the action of ‘Umar ibn al-Khaṭṭāb towards the Banū Hāshim when they gathered in the house of Fāṭimah and refused to swear allegiance to Abū Bakr. So, ‘Umar brought wood and intended to burn the house on them. (Maqātil aṭ-Ṭālibiyyīn, p. 474; al-Mas‘ūdī, vol. 3, pp. 76—77; al-Ya‘qūbī, vol. 2, p. 261; Ibn Abī’l-Ḥadīd, vol. 19, p. 91; vol. 20, pp. 123—126, 146—148; Ibn ‘Asākir, vol. 7, p. 408; al-‘Iqd al-farīd, vol. 4, p. 413; Ibn Sa‘d, vol. 5, pp. 73—81; aṭ-Ṭabarī, vol. 2, pp. 693—695; Ibn al-Athīr, vol. 4, pp. 249—254; Ibn Khaldūn, vol. 3, pp. 26—28)

In this connection, Abu'l-Faraj al-Iṣfahānī writes:

‘Abdullāh ibn az-Zubayr always instigated others against the Banū Hāshim and persued them (in his aim) by every worst method; he inspired against them and spoke against them on the pulpits; and remonstrated against them. Sometime Ibn ‘Abbās or someone else from them (Banū Hāshim) raised an objection against him. But afterwards, he changed his way and imprisoned Ibn al-Ḥanafiyyah in a prison at the shi‘b ‘Ārim. Then, he gathered Ibn al-Ḥanafiyyah along with other members of the Banū Hāshim who were present (in Mecca) in a prison and collected wood to set fire to it. This was because of the news that had reached him that Abū ‘Abdillāh al-Jadalī and other followers of Ibn al-Ḥanafiyyah had arrived (in Mecca) to support Ibn al-Ḥanafiyyah and fight ‘Abdullāh ibn az-Zubayr. Therefore, he hastened to do away with the prisoners. But when this news reached Abū ‘Abdillāh al-Jadalī, he came there at the time when the fire was already set on them, then he put out the fire and rescued them. (al-Aghānī, p. 15)

So, all these prove the word of Amīr al-mu‘minīn about him.