Hadīth of Jābir descriibng the Farewell Hajj

Ja‘far ibn Muhammad reported on the authority of his father: We entered upon Jābir ibn ‘Abdullāh. When we reached him, he asked about the people (who had come to visit him). When my turn came, I said: "I am Muhammad ibn ‘Ali ibn Hussayn." He patted my head with his hand and undid my upper and lower buttons. He then placed his hand between my nipples, and I was a young boy in those days. He then said: "Welcome my nephew, ask what you like." I asked him, and he was blind. The time of prayer came, and he stood wrapped in a mantle. Whenever he placed it on his shoulders, its ends fell due to its shortness. He led us in prayer while his mantle was placed on a rack by his side. I said: "Tell me about the Hajj of the Messenger of Allah (may Allah’s peace and blessings be upon him). He signed with his hand and folded his fingers, indicating nine. He then said: ‘The Messenger of Allah (may Allah’s peace and blessings be upon him) remained nine years (in Madīnah) during which he did not perform Hajj, then there was a public announcement in the tenth year to the effect that the Messenger of Allah (may Allah’s peace and blessings be upon him) was about to (go to) perform Hajj. A large number of people came to Madīnah, everyone desiring to follow him and act like him. The Messenger of Allah (may Allah’s peace and blessings be upon him) went out, as did we alongside him, till we reached Dhu al-Hulayfah. Asmā', the daughter of ‘Umays, gave birth to Muhammad ibn Abu Bakr. She sent message to the Messenger of Allah (may Allah’s peace and blessings be upon him) asking him: 'What should I do?' He replied: 'Take a bath, bandage your private parts with a cloth, and assume Ihrām (ritual state of consecration).' The Messenger of Allah (may Allah’s peace and blessings be upon him) then prayed (in the mosque) and mounted Al-Qaswā' (his she-camel), and his she-camel stood erect with him on its back. I saw (a large number of) people on mounts and on foot in front of him, and a similar number on his right side, and a similar number on his left side, and a similar number behind him. The Messenger of Allah (may Allah’s peace and blessings be upon him) was among us, the Qur’an was being revealed to him, and he knew its interpretation. Whatever he did, we did it. The Messenger of Allah (may Allah’s peace and blessings be upon him) then raised his voice, declaring Allah’s unity and saying: 'Labbayk (I am at thy service), O Allah, Labbayk, Labbayk, You have no partner; praise and grace are Thine and the Dominion. You have no partner.' The people too raised their voices in Talbiyah, which they used to utter. But the Messenger of Allah (may Allah’s peace and blessings be upon him) did not comment on anything. The Messenger of Allah (may Allah’s peace and blessings be upon him) continued his Talbiyah. We did not express our intention of performing anything but Hajj, being unaware of ‘Umrah (at that season), but when we came with him to the House (the Ka‘bah), he touched the corner (and made seven circuits), walking quickly with pride in three of them, and walking ordinarily in four. Then going forward to the station of Ibrahīm, he recited: {And take the station of Abraham as a place of prayer.} [Sūrat al-Baqarah: 125] (While praying two Rak‘ahs, he kept the station between him and the

House. (The narrator said: “My father said that Ibn Nufayl and ‘Uthmān said: ‘I do not know that he (Jābir) narrated it from anyone except the Prophet (may Allah’s peace and blessings be upon him).’” The narrator Sulaymān said: “I do not know, but he (Jābir) said: ‘The Messenger of Allah (may Allah’s peace and blessings be upon him) used to recite in the two Rak‘ahs: {Say: He is Allah, one} [Sūrat al-Ikhlās] and: {Say: O infidels.} [Sūrat al-Kāfirūn].’”) He then returned to the House (the Ka’bah) and touched the corner, after which he went out by the gate to As-Safa. When he reached near As-Safa, he recited: {As-Safa’ and Al-Marwah are among the indications of Allah.} [Sūrat al Baqarah: 158] He added: 'We begin with what Allah began with.' He then began with As-Safa and ascending it till he could see the House, he declared the greatness of Allah and proclaimed his Unity. He then said: 'There is no god but Allah, Who alone has fulfilled His promise, helped His servant and routed the confederates.' He then supplicated in the course of that, saying such words three times. He then descended and walked towards Al-Marwah, and when his feet reached the bottom of the valley, he ran, and when he began to ascend, he walked till he reached Al-Marwah. He did at Al-Marwah as he had done at As-Safa, and when he came to Al-Marwah for the last time, he said: 'If I had known before what I have come to know afterwards regarding this matter of mine, I would not have brought sacrificial animals but made it an ‘Umrah, so if any of you has no sacrificial animals, he may remove his Ihrām and treat it as an ‘Umrah.' All the people then removed their Ihrām and clipped their hair, except the Prophet (may Allah's peace and blessings be upon him) and those who had brought sacrificial animals. Surāqah (ibn Mālik) ibn Ju‘sham then got up and asked the Messenger of Allah (may Allah’s peace and blessings be upon him): 'Does this apply to the present year, or does it apply forever?' The Messenger of Allah (may Allah’s peace and blessings be upon him) intertwined his fingers and said: 'The ‘Umrah has been incorporated in Hajj.' Adding: 'No, but forever and ever.' ‘Ali came from Yemen with the sacrificial animals of the Messenger of Allah (may Allah’s peace and blessings be upon him) and found Fātimah among one of those who had taken off their Ihrām. She said: 'Put on colored clothes;' and stained her eyes with collyrium. ‘Ali disliked (this action of her) and asked: 'Who commanded you to do this?' She said: 'My father.' ‘Ali said in Iraq: 'I went to the Messenger of Allah (may Allah’s peace and blessings be upon him) to complain against Fātimah for what she had done and to ask for his opinion regarding what she had mentioned to me. I informed him that I disliked her action and that thereupon she said to me: 'My father commanded me to do this.' He said: 'She spoke the truth; she spoke the truth. What did you say when you put on Ihrām for Hajj?' ‘Ali said: 'O Allah, I put on Ihrām for the same purpose for which the Messenger of Allah (may Allah’s peace and blessings be upon him) has put it on.' He said: 'I have sacrificial animals with me, so do not take off Ihrām.'' The total of those sacrificial animals brought by ‘Ali from Yemen and of those brought by the Prophet (may Allah's peace and blessings be upon him) from Madīnah was one hundred. Then all the people except the Prophet (may Allah's peace and blessings be upon him) and those who had the sacrificial animals with them took off Ihrām and clipped their hair. When the 8th of Dhu alHijjah came, they went towards Mina having put on Ihrām for Hajj, and the Messenger of Allah (may Allah’s peace and blessings be upon him) rode and prayed the Zhuhr, ‘Asr, Maghrib, ‘Ishā', and Fajr prayers at Mina. After that, he waited a little till the sun rose and gave orders for a tent of hair to be set up at Namirah. The Messenger of Allah (may Allah’s peace and blessings be upon him) then sent out, and the Quraysh did

not doubt that he would halt at Al-Mash‘ar al-Haram at Al-Muzdalifah, as the Quraysh used to do in the pre-Islamic period, but he kept on till he came to ‘Arafah and found that the tent had been setup at Namirah. There he dismounted, and when the sun had passed the meridian, he ordered Al-Qaswā' to be brought, and when it was saddled for him, he went down to the bottom of the valley and addressed the people, saying: 'Your lives and your property are as sacred as this day of yours in this month of yours in this town of yours. Lo! Everything pertaining to the pre-Islamic period has been put under my feet, and claims for blood vengeance belonging to the pre-Islamic period have been abolished. The first of those murdered among us whose blood vengeance I permit is the blood vengeance of ours, that of the son of Rabī‘ah ibn al-Hārith. He was suckled among Banu Sa‘d and then killed by Hudhail. The usury of the pre-Islamic period is abolished, and the first of usury which I abolish is our usury, the usury of ‘Abbās ibn ‘Abd al-Muttalib, for it is all abolished. Fear Allah regarding women, for you have got them under Allah’s security and have the right to intercourse with them by Allah’s word. It is a duty on them not to allow anyone whom you dislike to lie on your beds, so if they do, then beat them, but not severely. You are responsible for providing them with food and clothing in a fitting manner. I have left among you something, if you hold on to it, you will never again go astray, that is Allah’s Book. You will be asked about me, so what will you say?' They replied: 'We testify that you have conveyed and fulfilled the message and given counsel.' Then he raised his forefinger towards the sky, and pointing it at the people, he said: 'O Allah, bear witness; O Allah, bear witness; O Allah, bear witness!' Bilāl then uttered the call to prayer and the Iqāmah, and he prayed the Zhuhr prayer. He then uttered the Iqāmah, and he prayed the ‘Asr prayer, engaging in no prayer between the two. He then mounted Al-Qaswā' and came to the place of standing, making Al-Qaswā' turn its back to the rocks and having the path taken by those who went on foot in front of him, and he faced the Qiblah. He remained standing till sunset and the yellow light had somewhat gone and the disc of the sun had disappeared. He took Usāmah up behind him and severely picked the reins of Al-Qaswā', so much so that its head was touching the front part of the saddle. Pointing with its right hand, he was saying: 'Calmness, O People. Calmness, O people.' Whenever he ascended a mound (of sand), he let its reins a little loose so that it could ascend. He then came to Al-Muzdalifah, where he joined the Maghrib and the ‘Ishā' prayers, with one Adhān and two Iqāmahs. The narrator ‘Uthamān said He did not offer supererogatory prayers between them. The narrators are then agreed upon the version He then lay down till dawn and prayed the Fajr prayer when the morning light was clear. (The narrator, Sulaymān, said: “With one Adhān and one Iqāmah.”) He then mounted Al-Qaswa’ and came to Al-Mash‘ar al-Harām and ascended it. He faced the Qiblah, praised Allah, and declared His greatness, His uniqueness, and His Unity and kept standing till the day was very clear. The Messenger of Allah (may Allah’s peace and blessings be upon him) then quickly went before the sun rose and took Al-Fadl ibn ‘Abbās behind him on his camel. He was a man with beautiful hair, white and handsome. When the Messenger of Allah (may Allah’s peace and blessings be upon him) quickly went, the women in the howdahs also began to quickly pass him. Al-Fadl looked at them. The Messenger of Allah (may Allah’s peace and blessings be upon him) placed his hand on the face of Al-Fadl, but Al-Fadl turned his face towards the other side. The Messenger of Allah (may Allah’s peace and blessings be upon him) also turned away his hand to the other side. Al-Fadl also turned his face to the

other side, looking at them till he reached (the Valley of) Muhassir. He urged the camel a little and following a middle road which leads to Al-Jamrah al-Kubra, he came to the Jamrah (pillar) that is beside the tree and threw seven small pebbles at it, saying 'Allah is Most Great' each time he threw a pebble. He threw them from the bottom of the valley. The Messenger of Allah (may Allah's peace and blessings be upon him) then went to the place of the sacrifice and sacrificed sixty-three camels with his own hand. He then let 'Ali offer the remainder, so he shared his sacrificial animals with him. After that, he ordered that a piece of flesh from each camel should be put in a pot, and when it was cooked, the two of them ate some of it and drank some of its broth. Afterwards, the Messenger of Allah (may Allah's peace and blessings be upon him) quickly went to the House (the Ka'bah) and prayed the Zhuhr prayer in Makkah. He then went to Banu 'Abd al-Muttalib, who were supplying water at Zamzam, and said: 'Draw water, Banu 'Abd al-Muttalib! Were it not that people would take the right to draw water from you, I would draw it along with you.' So they handed him a bucket and he drank from it.'"

[Authentic hadith] [Narrated by Muslim]

This Hadīth clarifies how the Prophet (may Allah's peace and blessings be upon him) performed Hajj. This Hajj took place in the tenth year after the emigration to Madīnah. He combined both Hajj and 'Umrah and brought the sacrificial animals with him. Only a few of the Companions, such as 'Ali ibn Abi Tālib, assumed Ihrām the same way as the Prophet did. Those happened to have brought their sacrificial animals with them as well. Imām An-Nawawi commented in his explanation of Muslim: "The Hadīth of Jābir is a great Hadīth that incorporates numerous benefits and precious important principles. This Hadīth was solely recorded by Imām Muslim, as Imām Bukhāri did not record it. Abu Dawūd recorded it similarly to Imām Muslim." Al-Qadi said: "Some people have elaborated about the Fiqh-related issues contained therein. Ibn al-Mundhir authored a thick volume whose central topic is this Hadīth. He extracted more than 150 Fiqhi benefits out of it. He would have extracted many more, close to the same amount, had he examined it more."

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