

HAJJ OF THE PROPHET MUHAMMAD ﷺ

The *Hadeeth* (narration) of Jaabir رضي الله عنه which draws for us the description of the *Hajj* of the Prophet, ﷺ, is a great *Hadeeth* on this topic and a cornerstone in clarifying the rulings of *Hajj*. This *Hadeeth* was narrated in full by Imaam Muslim in his *Saheeh* and was not narrated by Al-Bukhaari in his *Al-Jaami'* رحمهم الله.

Following is the full text of the *Hadeeth* as narrated by Muslim in his *Saheeh*:

Ja'far bin Muhammad narrated on the authority of his father, saying, 'We went to Jaabir bin 'Abdullaah and he began inquiring about the people (who had gone to see him) until it was my turn. I said "I am Muhammad ibn 'Ali ibn Husayn." He placed his hand upon my head and opened my upper button and then the lower one and then placed his palm on my chest, and I was, during those days, a young boy, and he said, "You are welcome, my nephew. Ask whatever you want to ask." I asked him and he was a blind man.

When the time for prayer came, he stood up covering himself in his mantle. Whenever he placed its ends upon his shoulders they slipped down on account of it being short (in size). His *Ridaa'* (upper garment) was, however, lying on the clothes rack near by. And he led us in the prayer. I said to him, "Tell me about the *Hajj* of the Messenger of Allaah ﷺ."

He motioned with his hand [to indicate the figure] nine, and then stated, "The Messenger of Allaah ﷺ stayed in Al-Madeenah for nine years but did not perform *Hajj*, then a public announcement was made in the tenth year to the effect that the Messenger of Allaah ﷺ was about to perform *Hajj*. A large number of people came to Al-Madeenah and all of them were anxious to follow the Messenger of Allaah ﷺ and do according to his doing.

We set out with him until we reached Thul-Hulayfah. Asmaa' bint 'Umayy gave birth to Muhammad bin Abu Bakr. She sent message to the Messenger of Allaah ﷺ asking him, "What should I do?" He said: "**Take a bath, bandage your private parts and put on Ihraam.**" The Messenger of Allaah, *sallallaahu `alayhi wa sallam*, prayed in the mosque and then mounted his she-camel and it stood erect with him on its back at Al-Baydaa'. And I looked as far as I could see in front of me but riders and pedestrians, and also on his right and on his left and behind him like this. And the Messenger of Allaah ﷺ was among us and the (revelation) of the *Quran* was being sent down upon him. And it is he who knows (its true) interpretation. And whatever he did, we also did that.

He pronounced the Oneness of Allaah (saying): "**Labbayka Allaahumma labbayk, labbayk la shareeka laka labbayk, inna al-hamda wan-ni'mata laka wal-mulk la**

shareeka lak (Here I am at Your service, O Allaah! You have no partner. Here I am at Your service, O Allaah. Verily, all the praise, the grace and the sovereignty belong to You. You have no partner.)" And the people also pronounced the same

Talbiyah but with some additions. The Messenger of Allaah ﷺ did not reject anything of it, but he adhered to his own (wording of) Talbiyah .”

Jaabir رضي الله عنه said, “We did not have any other intention but that of Hajj only, being unaware of the 'Umrah (at that season), but when we came with him to the House, he touched the corner (the Black Stone) and (made seven circuits) walking at a fast pace in three of them and walking at a normal pace in four. He then went to the standing place of Ibraaheem عليه السلام (Abraham), and recited the verse (which means): **{And take, [O believers], from the standing place of Abraham a place of prayer.}** [Quran 2:125] And this standing place was between him and the House.

My father said (and as far as I know he mentioned it only on the authority of the Messenger of Allaah ﷺ) that he recited in the two Rak'ahs: **{Say, "He is Allaah, [who is] One,...}** [Quran 112] and: **{Say: O disbelievers...}** [Quran 109] He then returned to the corner (the Black Stone) and kissed it. He then went out of the gate to As-Safa and as he reached near it he recited: **{Indeed, As-Safa and Al-Marwa are among the symbols of Allaah}** [Quran 2:158] (adding:) I begin with what Allaah the Almighty began with.

He first mounted As-Safa until he saw the House, and facing the Qiblah he declared the Oneness of Allaah and glorified Him, and said: **" Laa ilaaha illallaahu wahdahu la shareeka lahu, la hul mulku wa la hul hamdu, wa huwa 'alaa qulli shay'in Qadeer. Laa ilaaha illallaahu wahdahu, anjaza wa'dahu, wa nasara 'abdahu, wa hazamal ahzaaba wahdahu (None is truly worthy of worship but Allaah Alone, who has no partner. To Him belongs the dominion, to Him belongs all praise, and He has power over everything. He fulfilled His promise, gave victory to His servant, and defeated the confederates Alone.)"**

He then made supplication in the course of that saying such words three times. He then descended and walked towards Al-Marwa, and when his feet came down in the bottom of the valley, he ran, and when he began to ascend he walked until he reached Al-Marwa. There he did as he had done at As-Safa. And when it was his last running at Al-Marwa he said: **"If I had known beforehand what I have come to know afterwards, I would not have brought sacrificial animals with me and would have performed 'Umrah. So, he who among you has not the sacrificial animals with him should put off Ihraam and treat it as a 'Umrah."**

Suraaqah bin Maalik bin Ju'sham got up and said, “O Messenger of Allaah, does it apply to the present year, or does it apply forever?” Thereupon the Messenger of Allaah ﷺ intertwined the fingers (of one hand) into another and said twice: **“The 'Umrah has become incorporated in the Hajj (adding): ‘No, but for ever and ever.’”**

'Ali رضي الله عنه came from Yemen with the sacrificial animals for the Prophet ﷺ and found Faatimah رضي الله عنها to be one among those who had put off Ihraam and had put on dyed clothes and had applied Kohl. He ('Ali) showed disapproval to it, whereupon she said, “My father has commanded me to do this.”

He (the narrator) said that ‘Ali used to say in Iraq: I went to the Messenger of Allaah ﷺ showing annoyance at Faatimah ﷺ for what she had done, and asked the (verdict) of the Messenger of Allaah ﷺ regarding what she had narrated from him, and told him that I was angry with her, whereupon he said: **“She has told the truth, she has told the truth.”** The Prophet ﷺ then asked ‘Ali ﷺ: **“What did you say when you undertook to go for Hajj?”** ‘Ali said, “O Allaah, I am assuming Ihraam for the same purpose as Thy Messenger has assumed it.” He said: **“I have with me the sacrificial animals, so do not put off the Ihraam.”**

He (Jaabir) said, “The total number of those sacrificial animals brought by ‘Ali, ﷺ from Yemen and those brought by the Messenger of Allaah ﷺ was one hundred. Then all the people except the Messenger of Allaah ﷺ and those who had with them sacrificial animals, put off Ihraam, and got their hair shortened. When it was the day of Tarwiyah (8th of Thul-Hijjah) they went to Mina and put on the Ihraam for Hajj and the Messenger of Allaah ﷺ rode and led the Thuhr, ‘Asr, Maghrib, ‘Ishaa’ and Fajr prayers there.

The Prophet ﷺ then waited a little until the sun rose, and commanded that a tent of hair should be pitched at Namirah. The Messenger of Allaah ﷺ then set out and the Quraysh did not doubt that he would halt at Al-Mash‘ar Al-Haraam (the sacred site at Muzdalifah) as the Quraysh used to do in the pre-Islamic period. The Messenger of Allaah ﷺ however, passed on until he came to ‘Arafah and he found that the tent had been pitched for him at Namirah. There he got down until the sun had passed the meridian; he commanded that Al-Qaswaa’ should be brought and saddled for him. Then he came to the bottom of the valley, and addressed the people saying:

“Verily your blood and your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours. Behold! Everything pertaining to Jaahiliyyah (pre-Islamic era) is under my feet completely abolished. Abolished are also the blood-revenges of Jaahiliyyah. The first claim of ours on blood-revenge which I abolish is that of the son of Rabee‘ah bin Al-Haarith, who was nursed among the tribe of Sa‘d and killed by Huthayl. And the usury of pre-Islamic era is abolished, and the first of our usury I abolish is that of ‘Abbaas bin ‘Abdul-Muttalib, for it is all abolished.

Fear Allaah concerning women! Verily you have taken them on the covenant of Allaah, and intercourse with them has been made lawful to you by the words of Allaah. You too have right over them, that they should not allow anyone whom you dislike to enter your home. But if they do that, you can beat them but not severely. Their rights upon you are that you should provide them with food and clothing in a fitting manner. I have left among you the Book of Allaah, and if you hold fast to it, you would never go astray. And you would be asked about me (on the Day of Resurrection), (now tell me) what would you say?”

They (the audience) said, 'We will bear witness that you have conveyed (the message), fulfilled (the mission of Prophethood) and given wise (sincere) counsel.'

He (the Prophet ﷺ) then raised his forefinger towards the sky and pointing it at the people (said): "O Allaah, be witness. O Allaah, be witness," saying it thrice. (Bilaal رضي الله عنه) then pronounced Athaan (call for prayer) and later on Iqaamah (second call for prayer) and he (the Prophet) led the Thuhr (afternoon) prayer. He (Bilaal) then uttered Iqaamah and he (the Prophet) led the `Asr (late afternoon) prayer and he observed no other prayer in between the two. The Messenger of Allaah ﷺ then mounted his camel and came to the place of standing (At `Arafah) making his she-camel Al-Qaswaa' turn towards the side where there were rocks, having the path taken by those who went on foot in front of him, and faced the Qiblah.

He kept standing there until the sun set, and the yellow light had somewhat gone, and the disc of the sun had disappeared. He made Usaamah رضي الله عنه sit behind him, and he pulled the nose string of Al-Qaswaa' so forcefully that its head touched the saddle (in order to keep her under perfect control), and he pointed out to the people with his right hand to be moderate (in speed), and whenever he happened to pass over an elevated tract of sand, he slightly loosened it (the nose-string of his camel) to climb up until he reached Al-Muzdalifah. There he led the Maghrib (sunset) and 'Ishaa' (night) prayers with one Athaan and two Iqaamahs and did not observe voluntary Rak'ahs (units) between Maghrib and 'Ishaa' prayers.

The Messenger of Allaah ﷺ then lay down until dawn and offered the dawn prayer with an Athaan and Iqaamah when the morning light was clear. He again mounted Al-Qaswaa', and when he came to Al-Mash'ar Al-Haraam, he faced the Qiblah, supplicated Allaah, glorified Him, and pronounced His oneness (La ilaaha illa Allaah), and kept standing until the daylight was very clear.

He then went quickly before the sun rose, and seated behind him was al-Fadhl bin 'Abbaas رضي الله عنه and he was a man with beautiful hair, fair complexion and a handsome face. As the Messenger of Allaah ﷺ was moving on, there was also going a group of women (side by side with them). Al-Fadhl began to look at them. The Messenger of Allaah ﷺ placed his hand on the face of Al-Fadhl رضي الله عنه who then turned his face to the other side, and began to look, and the Messenger of Allaah ﷺ turned his hand to the other side and placed it on the face of Al-Fadhl رضي الله عنه. He again turned his face to the other side until he came to the midst of (the valley of) Muhassir.

He urged her (Al-Qaswaa') a little, and, following the middle road, which comes out at Al-Jamrah Al-Kubra, he came to the Jamrah which is near the tree. At this he threw seven small pebbles, saying Allaahu Akbar while throwing every one of them in a manner in which the small pebbles are thrown (with the help of fingers) and this he did in the midst of the valley. He then went to the place of slaughtering the sacrifice, and slaughtered sixty-three (camels) with his own hand.

Then he gave the remaining number to ‘Ali عليه السلام who slaughtered them, and he made him share his sacrifice. He then commanded that a piece of flesh from each animal sacrificed should be put in a pot, and when it was cooked, both of them (the Prophet and ‘Ali) took some meat out of it and drank its soup. The Messenger of Allaah ﷺ again rode and came to the House, and offered the Thuhr prayer at Makkah. He came to the clan of ‘Abd Al-Muttalib, who were supplying water at Zamzam, and said: **“Draw water. O Bani ‘Abd al-Muttalib; were it not that people would usurp this right of supplying water from you, I would have drawn it along with you.”** So they handed him a bucket and he drank from it.

A pause to contemplate this Hadeeth:

Imaam An-Nawawi رحمته الله said, “The Hadeeth of Jaabir رضي الله عنه is a great Hadeeth that includes a bunch of benefits and precious, important rules. Many discussions were made about the Fiqh (Islamic jurisprudence) it includes. Abu Bakr bin Al-Munthir compiled a large book about it. He extracted about one hundred and fifty issues of Fiqh.

Lessons to be learned from the Hadeeth:

This Hadeeth of Jaabir رضي الله عنه included many benefits and rulings. We are going to deal with those benefits and rulings relevant to rulings of Hajj. They are as follow:

It is recommended for the *Imaam* and ruler to notify people about the important matters in order to be ready for them.

It is recommended to do *Ghusl* before *Ihraam* for men and women, even those women who are in the state of menstruation or postpartum bleeding. For the Prophet ﷺ, said to Asmaa’, may Allaah be pleased with her: **“Do *Ghusl* (ritual bath)!”** If the woman who is in a state of postpartum bleeding should do *Ghusl*, then, it is worthier for other women to do so.

Permissibility of raising one’s voice with *Talbiyah* since the beginning of *Ihraam*. It is recommended to adhere to the wordings of *Talbiyah* that were said by the Messenger of Allaah, ﷺ.

Permissibility to specify the ritual in the *Talbiyah*. In case of assuming *Ihraam* to perform *‘Umrah*, one should say, “*Labbayka Allaahumma ‘Umrah*”. In case of assuming *Ihraam* to perform *Hajj*, one should say, “*Labbayka Allaahumma Hajj*”. In case of assuming *Ihraam* to perform *Qiraan Hajj*, one should say, “*Labbayka Allaahumma Hajjan wa ‘Umrah*”.

Once reaching Makkah, the pilgrim should hasten to Al-Masjid Al-Haraam in order to make *Tawaaf* (circumambulation) because *Tawaaf* is the most important goal for the pilgrim performing *Hajj* or *‘Umrah*.

Permissibility to touch the Black Stone at the beginning of *Tawaaf*.

Permissibility to kiss the Black Stone during *Tawaaf* but one should not overcrowd to reach it. It is impermissible to kiss any other inanimate objects and stones such as the standing place of Ibraaheem or the walls of the *Ka’bah*.

According to *Sunnah* (Prophetic tradition), one should observe *Ramal* (brisk walking) during the first three rounds of *Tawaaf*, then walk at his normal pace in the other four rounds. *Ramal* is to speed up one's pace with short steps. *Ramal* is recommended only in the *Tawaaf* of *Hajj* and '*Umrah*. One should not observe *Ramal* in case of making *Tawaaf* for other purposes.

It is an act of *Sunnah* to observe *Idhtibaa'* during a *Tawaaf* where *Ramal* is *Sunnah*. *Idhtibaa'* means wrapping the garment under the right armpit and rolling the two ends over the left shoulder, so that the right shoulder is exposed and the left is covered.

It is an act of *Sunnah* to pray behind the standing place of Ibraaheem after ending *Tawaaf*. If it is not possible to pray these two *Rak'ahs* behind the standing place of Ibraaheem, then, it is permissible to pray them in any other place inside Al-Masjid Al-Haraam.

One should hasten after ending *Tawaaf* to do *Sa'y* (going between As-Safa and Al-Marwa). It is better to do so; however, if there is an excuse that necessitates delaying *Sa'y* then it is permissible to delay it.

According to the majority of scholars, one should start doing *Sa'y* from As-Safa because the Prophet, ﷺ, said: ***"I begin with what Allaah The Almighty began with"***.

It is recommended to ascend As-Safa and Al-Marwah until the *Ka'bah* becomes visible if this is possible. According to *Sunnah*, a pilgrim should stand on As-Safa facing the *Ka'bah* and mention Allaah saying the mentioned *Thikr* (remembrance) in the *Hadeeth* of Jaabir رضي الله عنه. He should supplicate Allaah. *Thikr* and supplication should be repeated thrice.

If the pilgrim has brought the sacrificial animal with him, he should not end his *Ihraam* until he slaughters them, i. e. on the day of An-Nahr, the tenth of Thul-Hijjah. It is invalid for him to end the *Ihraam* for *Hajj* by performing '*Umrah*. On the other hand, it is permissible for the one who has not brought the sacrificial animal with him to end His *Ihraam* for *Hajj* by performing '*Umrah*.

The *Hadeeth* indicates that it is better for the pilgrim who performs *Tamattu' Hajj* to shorten his hair after ending the rituals of '*Umrah* in order to have hair to be shaved after ending the rituals of *Hajj*.

According to *Sunnah*, none should go to Mina before the Day of *Tarwiyah*, the eighth of *Thul-Hijjah*. The pilgrim should pray the five prayers at Mina. Combining prayers at Mina is not an act of *Sunnah*.

According to *Sunnah*, the pilgrim should stay the night of the ninth of *Thul-Hijjah* at Mina, the night that precedes the day of 'Arafah. That overnight stay there is an act of *Sunnah*. According to consensus of scholars, if the pilgrim misses that overnight stay, he does not have to offer any animal to be slaughtered as expiation for this act as determined by consensus.

According to *Sunnah*, the pilgrim should not go to Mina until the sunrise of the day of ‘Arafah, ninth of *Thul-Hijjah* according to the scholars’ consensus.

It is permissible for the one who is in a state of *Ihraam* to stand under the shade of a dome and the like. There is no difference among scholars regarding this ruling.

The land of Namirah is not included in ‘Arafaat. If the pilgrim stays the day of ‘Arafah in it, it would be invalid for him.

Permissibility of facing *Qiblah* during supplication on the day of ‘Arafah, raising hands, supplicating Allaah The Almighty a lot, remembering Him much. The Prophet, ﷺ, said: ***“The best supplication is the supplication of the day of ‘Arafah. The best thing that I and the Prophets before me say is Laa ilaaha illallaahu wahdahu la shareeka lah, laahul mulku wa laahul hamd, wa huwa ‘ala kulli shay’in Qadeer (None is truly worthy of worship but Allaah Alone, who has no partner. To Him belongs the dominion, to Him belongs all praise, and He has power over everything).”*** [At-Tirmithi]

According to *Sunnah*, after leaving ‘Arafaat, the pilgrim should postpone praying *Maghrib* to the time of ‘*Ishaa*’. They should be prayed together at Al-Muzdalifah as deferred combination of prayer.

According to *Sunnah*, when the pilgrim throws the pebbles of *Jamrat Al-‘Aqabah*, he should let Mina, ‘Arafaat and Al-Muzdalifah be on his right side and Makkah on his left side.

It is not ordained to stand to supplicate Allaah after throwing the pebbles of *Jamrat Al-‘Aqabah*.

The *Hadeeth* indicates that it is recommended to hasten slaughtering the sacrificial animal on the day of *Nahr* after throwing the pebbles. It is better not to defer slaughtering to the Days of *At-Tashreeq*. It also indicates the recommendation for the pilgrim to eat from his sacrificial animal.

The *Hadeeth* indicates the permissibility to authorize someone to slaughter on behalf of the pilgrim. ‘Ali ﷺ slaughtered the rest of the sacrificial animals on behalf of the Prophet, ﷺ.

It is an act of *Sunnah* to drink from the water of Zamzam, and to drink of it to one’s fill because the Prophet, ﷺ, did so and because there is blessing in this water. These are the most important benefits and rulings derived from this *Hadeeth*.

However, there are other benefits and rulings in this *Hadeeth* that are irrelevant to our topic of *Hajj*. There is also the explanation of Shaykh Ibn ‘Uthaymeen ربه of this *Hadeeth* (he had compiled a book dedicated to commentary on this *Hadeeth*) in which he mentioned the many benefits and rulings derived from this *Hadeeth*.

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