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Supplementary Notes:

SAYYIDUNĀ JĀBIR IBN ‘ABD ALLĀH

رَضِيَ اللهُ عَنْهُمَا



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SAYYIDUNĀ JĀBIR IBN ‘ABD ALLĀH رَضِيَ اللَّهُ عَنْهُمَا

His father: ‘Abd Allāh ibn ‘Amr ibn Ḥarām

‘Abd Allāh ibn ‘Amr ibn Ḥarām ibn Tha‘labah al-Khazrajī al-Anṣārī. He embraced Islam before Bay‘at al-‘Aqabah. He was one of those who attended this pledge and his tribe selected him as a *naqīb* (chief) over them in this meeting. He participated in Badr and Uḥud. He was martyred in the Battle of Uḥud and his body was mutilated by the polytheists, who cut off his nose and ears.

Allah communicated with ‘Abd Allāh ibn ‘Amr ibn Ḥarām directly in Jannah

Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا narrates: Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Jābir رَضِيَ اللَّهُ عَنْهُ, “O Jābir, should I not give you good news?” Jābir رَضِيَ اللَّهُ عَنْهُ replied, “Indeed, give me good news; may Allah grant you glad tidings of goodness.” Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Do you know that Allah سُبْحَانَهُ وَتَعَالَى gave life to your father and then seated him before Himself and stated, ‘O My servant, desire whatever you want from Me, I will provide you with it.’ He (‘Abd Allāh ibn ‘Amr) said, ‘O my Rabb! I have not worshipped You as You ought to have been worshipped. I desire that You return me to the world so that I may be martyred a second time with your Nabī.’ Upon that Allah explained, ‘I have determined beforehand that you will not return to the world.’”¹

When Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ desired to run the spring of Uḥud, Sayyidunā Mu‘ādh رَضِيَ اللَّهُ عَنْهُ made an announcement that whoever’s deceased is buried there should attend. Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ continues, “We thus exhumed their bodies. I found my father in his grave as if he was asleep like normal. We found his neighbour and friend ‘Amr ibn al-Jamūḥ with his hand on his wound. It was taken off and blood began to ooze out.” He says that the scent similar to musk was coming out of their graves. This was 46 years after they were buried.²

Blessings in the estate of Sayyidunā Jābir’s رَضِيَ اللَّهُ عَنْهُ father

Sayyidunā Jābir ibn ‘Abd Allāh رَضِيَ اللَّهُ عَنْهُ narrates that his father was martyred on the Day of Uḥud and was in debt leaving six (orphan) daughters behind. Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ added: When the season of plucking the dates came, I went to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, “You know that my father was martyred on the day of Uḥud, and he was heavily in debt, and I would like that the creditors see you.” Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Go and pile every kind of dates apart.” I did so and called him (i.e. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

When the creditors saw him, they started claiming their debts from me in such a harsh manner (as they had never done before). When he saw their attitude, he went round the biggest heap of dates thrice, and then sat over it and said, “O Jābir, call your creditors.” He kept on measuring (and giving) to the creditors (their due) till Allah paid all the debts of my father.

I would have been satisfied to retain nothing of those dates for my sisters after Allah had paid the debts of my father. But Allah saved all the heaps (of dates), so that when I looked at the heap where Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had been sitting, it seemed as if not a single date had been taken away thereof.”³

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the Messenger of Allah سُبْحَانَهُ وَتَعَالَى

Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ narrates: My father was martyred on the day of Uḥud and his creditors demanded the debt back

1 Al-Mustadrak, 4911; Jāmi’ al-Tirmidhī, 3010; Sunan Ibn Mājah, 190.

2 Al-Bidāyah wa al-Nihāyah, 4/43.

3 Ṣaḥīḥ al-Bukhārī, 59/383.

in a harsh manner. So I went to Rasūlullāh ﷺ and informed him of that, he asked them to accept the fruits of my garden and excuse my father, but they refused. So, Rasūlullāh ﷺ did not give them the fruits, nor did he cut them and distribute them among them, but said, “I will come to you tomorrow morning.” So, he came to us the next morning and walked about in between the date-palms and invoked Allah to bless their fruits. I plucked the fruits and gave back all the rights of the creditors in full, and a lot of fruits were left for us. Then I went to Rasūlullāh ﷺ, who was sitting, and informed him about what happened. Rasūlullāh ﷺ told ‘Umar, who was sitting there, to listen to the story. ‘Umar said, “Don’t we know that you are the Messenger of Allah! By Allah! You are the Messenger of Allah ﷺ!”¹

Battles

One version: Rasūlullāh ﷺ participated in 27 battles. Jābir participated in 26 of these. The first being Ḥamrā’ al-Asad.²

Another version, which is the more correct opinion: Sayyidunā Jābir رضي الله عنه participated in 19 battles alongside Rasūlullāh ﷺ.³ He did not participate in Badr and Uḥud, however, for his father had left him behind to look after his sisters, who were seven in number and they had no guardian besides him. After his father was martyred at Uḥud, he never missed a single expedition Rasūlullāh ﷺ participated in.⁴

The first battle of Sayyidunā Jābir رضي الله عنه: Ḥamrā’ al-Asad

Sayyidunā Jābir ibn ‘Abd Allāh رضي الله عنه did not participate in Badr and Uḥud. Although he was desirous to participate in Uḥud, his father prevented him and commanded him to look after his sisters, who were seven in number. His father was martyred in this historic battle. After the defeat at Uḥud, the next day an announcement was made to the Muslims to prepare themselves to march to Ḥamrā’ al-Asad to face the disbelievers and show them the might of the Muslims. The announcement was clear that only those who fought in Uḥud were allowed to come to Ḥamrā’ al-Asad. Sayyidunā Jābir رضي الله عنه resorted to the presence of Rasūlullāh ﷺ and sought permission to participate, despite the fact that he did not participate in Uḥud, explaining the reason why he stayed behind. Rasūlullāh ﷺ allowed him to participate. Thus, he is the only Ṣaḥābī to participate in Ḥamrā’ al-Asad who did not participate in Uḥud. Ḥamrā’ al-Asad was at a distance of 8 miles from Madīnah Munawwarah. The polytheists were overtaken by fear of the Muslims and did not return to attack them. Thus, this was an open victory from the Muslims. Allah سبحانه وتعالى praises the Muslims duly in the Qur’ān:

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ فَانقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسْسَهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ

Those [believers] who responded to Allah and the Messenger after injury had struck them. For those who did good among them and feared Allah is a great reward - Those to whom hypocrites said, “Indeed, the people have gathered against you, so fear them.” But it [merely] increased them in faith, and they said, “Sufficient for us is Allah, and [He is] the best Disposer of affairs.” So they returned with favour from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah, and Allah is the possessor of great bounty.⁵

How many battles he fought in

Sayyidunā Jābir رضي الله عنه states: “I fought in the company of the Messenger of Allah ﷺ nineteen battles.” Jābir رضي الله عنه

1 Ṣaḥīḥ al-Bukhārī, 47/773.

2 Ṭabaqāt Ibn Sa’d, vol. 4 pg. 382, 383; Siyar A’lām al-Nubalā’, vol. 3 pg. 191.

3 Al-Iṣṣabah, vol. 1 pg. 546.

4 Ṣaḥīḥ Muslim, Book 19, Ḥadīth: 4466.

5 Sūrah Āl ‘Imrān: 172 – 174.

said: I did not participate in the Battle of Badr and the Battle of Uḥud. My father prevented me (from participating in these battles as my age was tender). After ‘Abd Allāh (my father) was killed on the Day of Uḥud, I never lagged behind the Messenger of Allah ﷺ and joined every battle (he fought).¹

Blessings in the water of Ḥudaybiyyah

Sayyidunā Jābir ibn ‘Abd Allāh رَضِيَ اللهُ عَنْهُ reports that the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ suffered a shortage of water during their stay at Ḥudaybiyyah and only Rasūlullāh ﷺ had a leather bag of water with him from which he made wuḍū’. The Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ were close to tears when they came to Rasūlullāh ﷺ because of which he asked, “What is the matter?” They replied, “We have no water with which to make wuḍū’ or to drink. All the water there is, is that which is before you.” Rasūlullāh ﷺ then placed his hand in the bag and water started to flow from between his fingers like a spring. The Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ then had enough water to make wuḍū’ with and to drink. When someone asked Sayyidunā Jābir رَضِيَ اللهُ عَنْهُ how many they were, he replied, “It would have been sufficient even if we were a hundred thousand. We were fifteen hundred, however.”²

Jābir feeds the entire army of Khandaq

Sayyidunā Jābir رَضِيَ اللهُ عَنْهُ narrates, “As we were busy digging the trench for the Battle of Khandaq, an extremely hard and huge boulder became an obstacle. When the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ reported to Rasūlullāh ﷺ that the boulder posed an obstacle in the digging, he said that he will be coming down there. Rasūlullāh ﷺ then stood up with a stone tied to his belly (to suppress his hunger) after we had already gone three days without tasting any food. Rasūlullāh ﷺ then took a pickaxe and with one strike, reduced it to a heap of dust. [Other narrations mention 3 blows.] I then asked permission from Rasūlullāh ﷺ to go home and (when I reached home) I said to my wife, ‘I have seen such hunger on Rasūlullāh ﷺ that I am unable to bear. Do you have anything?’ She replied, ‘I have some barley and a kid goat.’ I slaughtered the kid and she ground the barley. We placed the meat in a pot to cook and when I went to call Rasūlullāh ﷺ, the dough had already risen and the pot was on the fire with the food almost cooked. I said, ‘O Rasūlullāh! I have a little food, so why don’t you and one or two persons come?’ When Rasūlullāh ﷺ asked me how much food there was, I informed him. He said, ‘That is plenty and most excellent. Tell your wife not to take the pot off the fire and not to take the bread out of the oven until I arrive.’ He then told the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ to stand up (to join in the meal) and the Muhājirīn and Anṣār and all with them stood up. Such extreme embarrassment overcame me that Allah ﷻ alone knows. When I returned home, I told my wife, ‘O dear! Rasūlullāh ﷺ has come with the Muhājirīn, the Anṣār and everyone else!’ She asked surprisingly, ‘Did Rasūlullāh ﷺ ask you about this?’ Jābir رَضِيَ اللهُ عَنْهُ confirmed that Rasūlullāh ﷺ did. Upon this she remarked, ‘Then Allah ﷻ and His Rasūl know better!’

When Rasūlullāh ﷺ arrived, she gave him the dough. He mixed some of his blessed saliva in it and made du‘ā’ for blessings. Rasūlullāh ﷺ said to the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, ‘Enter the house but do not crowd it.’ [The Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ entered the house few at a time, ate and left.]

Rasūlullāh ﷺ broke the bread into the food and served the meat. As he did this, he kept covering the bread and the meat. In this manner, he continued serving food to the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ until they all were satiated and both the pot and the oven were as full as they had ever been. Thereafter Rasūlullāh ﷺ said (to the lady), ‘Eat and give others because hunger has afflicted everyone.’ She continued eating and giving others from there the entire day.” A narration states that the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ numbered eight hundred on that occasion.³

1 Ṣaḥīḥ Muslim, 19/4466.

2 Ṣaḥīḥ al-Bukhārī, 56/776.

3 Ṣaḥīḥ al-Bukhārī, 52/304, Ḥayāt al-Ṣaḥābah, 2/220-221.

Sīf al-Baḥr or al-Khabaṭ

Sayyidunā Jābir رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم despatched them—a regiment of 300 men—under the command of Sayyidunā Abū ‘Ubaydah ibn Jarrāḥ رضي الله عنه to intercept a caravan belonging to the Quraysh. They were sent to a coastal area. They were still travelling when their provisions were exhausted. Sayyidunā Abū ‘Ubaydah رضي الله عنه instructed them to gather together all that was left of the provisions and when it was done, it amounted to only two satchels of dates. He rationed it to them little by little until it was almost finished. They then received only a single date each (for the day). When someone asked Sayyidunā Jābir رضي الله عنه how they managed with one date, he replied, “We would suck on it like a child does and then drink water. It would suffice us throughout the day and night. We also used our staffs to knock leaves off the trees which we would wet and eat.” He says in another narration, “When the rations were finished, we missed even that single date.” When they arrived at the sea shore, they saw something resembling a gigantic dune. As they observed closely, they realised that it was actually a fish called al-‘Ambar (whale). Sayyidunā Abū ‘Ubaydah’s رضي الله عنه initial reaction was to say that it was carrion, but he later changed his mind and said, “No. We are the envoys of Rasūlullāh صلى الله عليه وسلم and we are out in the path of Allah سبحانه وتعالى and have reached the point of desperation. You may therefore eat.” Although they numbered three hundred, they lived off the fish for a month until they even started to put on weight. They used large containers to scoop up oil from its eye sockets and would cut off from it chunks of meat as large as bulls. Sayyidunā Abū ‘Ubaydah رضي الله عنه once took 13 men and seated them in the eye socket. He also took one of its ribs, stood it upright and passed beneath it the tallest man, seated on a carriage on the largest camel. They took large chunks of meat with them as provisions for their journey and when they arrived at Madīnah, they reported the incident to Rasūlullāh صلى الله عليه وسلم who observed, “It was your sustenance that Allah سبحانه وتعالى had taken out for you (from the ocean). Do you have any of it with you to give us to eat?” They sent some for Rasūlullāh صلى الله عليه وسلم and he ate.”¹

On one occasion, Mālik ibn ‘Abd Allāh passed by Sayyidunā Jābir رضي الله عنه while moving on an expedition in the Roman lands. Sayyidunā Jābir رضي الله عنه was walking despite having a mule so Mālik said, “Mount your mule, O Jābir, as Allah has given you a conveyance.” Jābir replied, “It is only the words of Rasūlullāh صلى الله عليه وسلم that prevents me from riding: ‘Anyone whose feet are covered with dust in Allah’s Path, shall be saved from the Hell Fire.’” Mālik rode to the front of the caravan and hollered to Jābir to repeat what he had said. Sayyidunā Jābir رضي الله عنه repeated what he had heard from Rasūlullāh صلى الله عليه وسلم at the top of his voice. As soon as the rest of the army heard what Rasūlullāh صلى الله عليه وسلم had said, they all dismounted and also began walking. The narrator says: “No other expedition had so many people walking in the path of Allah as was seen on that day.”²

After the demise of Rasūlullāh صلى الله عليه وسلم, he fought in the path of Allah سبحانه وتعالى and Allah سبحانه وتعالى granted the Conquest of Shām and other areas at his hands. He informs us of his inclusion in the army of Sayyidunā Khālid ibn al-Walīd رضي الله عنه who were sent as reinforcements by Sayyidunā Abū Bakr رضي الله عنه to Sayyidunā Abū ‘Ubaydah ibn al-Jarrāḥ رضي الله عنه in the siege of Damascus. He participated in Qādisiyyah as well, the epic battle against the Persians.

Rasūlullāh’s صلى الله عليه وسلم deal with Sayyidunā Jābir رضي الله عنه

Sayyidunā Jābir رضي الله عنه relates: I participated in an expedition along with Rasūlullāh صلى الله عليه وسلم. Rasūlullāh صلى الله عليه وسلم met me (on the way) while I was riding a camel of ours used for irrigation and it had got so tired that it could hardly walk. Rasūlullāh صلى الله عليه وسلم asked me, “What is wrong with the camel?” I replied, “It has got tired.” So Rasūlullāh صلى الله عليه وسلم came from behind it, prodded it and prayed for it. As a result, it started surpassing the other camels and going ahead of them. Then he asked me, “How do you find your camel (now)?” I replied, “I find it quite well, now as it has received your blessings.” He said, “Will you sell it to me?” I felt shy (to refuse his offer) though it was the only camel for irrigation we had. So, I said, “Yes.” He said, “Sell it to me then.” I sold it to him on the condition that I should keep on riding it till I

1 *Ṣaḥīḥ al-Bukhārī*, 59/648.

2 *Ṣaḥīḥ Ibn Ḥibbān*: 4604.

reached Madīnah. Then I said, “O Messenger of Allah! I am a bridegroom,” and requested him to allow me to go home. He allowed me, and I set out for Madinah before the people till I reached Madinah, where I met my uncle, who asked me about the camel and I informed him all about it and he blamed me for that. When I took the permission of Rasūlullāh ﷺ, he asked me whether I had married a virgin or a matron and I replied that I had married a matron. He said, “Why did you not marry a virgin who would have played with you, and you would have played with her?” I replied, “O Rasūlullāh ﷺ! My father passed away and I have some young sisters, so I felt it not proper that I should marry a young girl like them who would neither teach them manners nor serve them. So, I have married a matron so that she may serve them and teach them manners.” When Rasūlullāh ﷺ arrived in Madīnah, I took the camel to him the next morning and he gave me its price and gave me the camel itself as well.¹

Marriage

He married Suhaymah bint Mas‘ūd ibn Aws ibn Mālik رَضِيَ اللَّهُ عَنْهَا. She bore ‘Abd al-Raḥmān for him. He also married Umm al-Ḥārith bint Muhammad ibn Maslamah and she gave birth to his son Muhammad. ‘Aqīl was another child of his.

Sayyidunā Jābir’s رَضِيَ اللَّهُ عَنْهُ foresight

Sayyidunā Jābir bin ‘Abd Allāh رَضِيَ اللَّهُ عَنْهُ narrates: My father passed away and left seven (daughters). So I married a matron. Rasūlullāh ﷺ said to me, “O Jabir! Have you married?” I said, “Yes.” He said, “A virgin or a matron?” I replied, “A matron.” he said, “Why not a virgin, so that you might play with her and she with you, and you might amuse her and she amuse you.” I said, “‘Abd Allāh (my father) passed away and left girls, and I dislike to marry a girl like them, so I married a lady (matron) so that she may look after them.”

On that Rasūlullāh ﷺ said, “May Allah bless you,” or “That is good.”²

Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ relates: When I was married Rasūlullāh ﷺ asked me if I had cushions. I said: “How can we have cushions (when I am so poor)?” Thereupon Rasūlullāh ﷺ said: “You will soon have.”

Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ adds: (At a later stage of my life) my wife had possessed a cushion, and I told her to remove it away from me, but she reminded me: “Allah’s Messenger ﷺ had said: “You will soon have.”³

Verses

Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ reports: Messenger of Allah ﷺ and Abu Bakr رَضِيَ اللَّهُ عَنْهُ visited me on foot in Banū Salamah, and found me unconscious. Rasūlullāh ﷺ called for water and performed ablution and sprinkled it (the water) over me. I felt relieved. I said: Allah’s Messenger, what should I do with my property? And this verse was revealed: “Allah enjoins you concerning your children: for the male is equal of the portion of two females.”⁴

Interaction with Rasūlullāh ﷺ

Sayyidunā Jābir ibn ‘Abd Allāh رَضِيَ اللَّهُ عَنْهُ once entered the presence of Rasūlullāh ﷺ. Rasūlullāh ﷺ welcomed him with much affection saying, “Welcome to you, O Juwaybir!”⁵ using the diminutive of his name, to display more compassion.

1 Ṣaḥīḥ al-Bukhārī, 52/211.

2 Ṣaḥīḥ al-Bukhārī, 64/280

3 Ṣaḥīḥ Muslim, 24/5189; Jāmi‘ al-Tirmidhī, 43/3001.

4 Ṣaḥīḥ Muslim, 11/3933.

5 Kanz al-‘Ummāl, Ḥadīth: 33236.

His companionship with Rasūlullāh ﷺ began at al-‘aqabah, in Minā, where he along with 70 of the Anṣār ﷺ pledged allegiance to Rasūlullāh ﷺ, to defend him at all costs. This is known as the second Bay‘at al-‘Aqabah. And Sayyidunā Jābir ﷺ was the youngest of those who attended.¹ He had accepted Islam a year before this meeting and is thus one of the first from the residents of Madīnah to enter the faith.²

After Rasūlullāh ﷺ made hijrah to Madīnah Munawwarah, Sayyidunā Jābir ﷺ stayed in his close company. He learnt knowledge, ‘amal (practice), good character, and outstanding qualities from Rasūlullāh ﷺ.

Sayyidunā Jābir ﷺ narrates: I was sitting in the shade of my house when Rasūlullāh ﷺ passed by me. As I saw him, I jumped up and began walking behind him. He told me to come close and I complied. He then caught hold of my hand and we both walked until we reached a house of one of his wives, either Umm Salamah or Zaynab bint Jaḥsh. He entered, then sought permission for me to enter, and then I entered which she donned the ḥijāb. He asked, “You have anything to eat?” They replied in the affirmative. 3 flat loafs of bread were brought and placed on a sheet. He asked, “You have any gravy?” “No,” came the reply, “besides a little vinegar.” He told them to bring it and they complied. He took one loaf and placed him in front of him and one loaf in front of me and then divided the third in half and placed half in front of him and the other in front of me. He then asked if there was any condiment. “No,” came the reply, “besides a little vinegar.” “Bring it,” he said “for vinegar is a wonderful condiment.”³

Sayyidunā Jābir ibn ‘Abd Allāh ﷺ relates: Rasūlullāh ﷺ took hold of my hand one day (and led me) to his residence. There was presented to him some pieces of bread, whereupon he said: “Is there no condiment?” They (the members of his household) said: “No, except some vinegar.” Rasūlullāh ﷺ remarked: “Vinegar is a good condiment.”

Sayyidunā Jābir comments: “I have always loved vinegar since I heard it from Rasūlullāh ﷺ.” Ṭalḥah said: “I have always loved vinegar since I heard about it from Jābir.”⁴

Sayyidunā Jabir ibn ‘Abd Allāh ﷺ reported that Rasūlullāh ﷺ was delivering the sermon on Friday in a standing posture when a caravan from Shām arrived. The people flocked towards it till no one was left (with Rasūlullāh ﷺ) but twelve persons (and one of them was Jābir). It was on this occasion that this verse in regard to Jumū‘ah was revealed.

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا

“And when they see merchandise or sport, they break away to it and leave you standing.”⁵

Rasūlullāh ﷺ supplicated in the war of Khandaq in the Masjid al-Fatḥ for 3 days. Allah سبحانه وتعالى accepted his supplication on the third day, which was Tuesday and happiness was apparent on his face. Sayyidunā Jābir ﷺ says, “Whenever any worrying matter afflicted me, I would set my mind on this time and pray therein and find answer.”⁶

Emulation of Rasūlullāh ﷺ

Sayyidunā Jābir ﷺ emulated Rasūlullāh ﷺ in every aspect. He would wear a headgear and turban, with the end of the turban hanging behind him. His trousers would reach to half his shin. He would trim his moustache off completely and he sometimes dyed his hair.

1 Tadhkirat al-Ḥuffāz, pg. 43; Usd al-Ghābah, pg. 165.

2 Al-Nujūm al-Zāhirah, vol. 1 pg. 198.

3 Ṣaḥīḥ Muslim, 23/5096.

4 Ṣaḥīḥ Muslim, Book 23, Ḥadīth: 5094.

5 Ṣaḥīḥ Muslim, 4/1877

6 Musnad Aḥmad, 14153.

Transmission of Aḥādīth

Sayyidunā Jābir رضي الله عنه acquired an abundance of beneficial knowledge from Rasūlullāh صلى الله عليه وسلم and lived for a long while after his demise to pass on this pure knowledge to the Ummah. He lived with Rasūlullāh صلى الله عليه وسلم for 10 years and then lived another 60 odd years disseminating knowledge. He is one of the six who transmit the most amount of aḥādīth from Rasūlullāh صلى الله عليه وسلم along with Sayyidunā Abū Hurayrah, Sayyidunā Ibn ‘Umar, Sayyidunā Anas, Sayyidunā Ibn ‘Abbās, and Sayyidah ‘Ā’ishah رضي الله عنها.¹

He lived to become one of the eminent muftīs of Madīnah Munawwarah after Rasūlullāh صلى الله عليه وسلم. Ibn Ḥazm regards Jābir رضي الله عنه as the moderate ones among the Muftīs of the Ṣaḥābah, who are 13 in number, including the likes of Mu‘ādh ibn Jabal and ‘Umar ibn al-Khaṭṭāb رضي الله عنه.²

Sayyidunā Jābir رضي الله عنه reports 1540 aḥādīth. Al-Bukhārī and Muslim narrate 60, al-Bukhārī another 26 and Muslim another 126. These aḥādīth are on various subjects.³

Hereunder is a list of Ṣaḥābah رضي الله عنهم Sayyidunā Jābir رضي الله عنه narrates from:

Abū Bakr, ‘Umar, ‘Alī, Abū ‘Ubaydah, Ṭalḥah, Mu‘ādh ibn Jabal, ‘Ammār ibn Yāsir, Khālīd ibn al-Walīd, Abū Burdah ibn Niyār, Abū Qatādah, Abū Hurayrah, Abū Sa‘īd, ‘Abd Allāh ibn Unays, Abū Ḥumayd al-Sā‘idī, Umm Sharīk, Umm Mālik, Umm Mubashar رضي الله عنها.⁴

17 in total.

Sayyidunā Jābir’s رضي الله عنه students:

‘Abd al-Raḥmān, ‘Aqīl, Muhammad-his sons-Sa‘īd ibn al-Musayyab, Maḥmūd ibn Labīd, Abū al-Zubayr, ‘Amr ibn Dīnār, Abū Ja‘far al-Bāqir, Muhammad ibn ‘Amr ibn al-Ḥasan, Muhammad ibn al-Munkadir, Abū Naḍrah al-‘Abdī, Wahb ibn Kaysān, Sa‘īd ibn Mīnā’, Hasan ibn Muhammad ibn al-Ḥanafīyah, Sa‘īd ibn al-Ḥārith, Sālim ibn Abī al-Ja‘d, Ayman al-Ḥabashī, Hasan al-Baṣrī, Abū Ṣāliḥ al-Sammān, Sa‘īd ibn Abī Hilāl, Sulaymān ibn ‘Atīq, ‘Āṣim ibn ‘Umar ibn Qatādah, al-Sha‘bī, ‘Abd Allāh and ‘Abd al-Raḥmān-sons of Ka‘b ibn Mālik, Abū ‘Abd al-Raḥmān al-Ḥubālī, ‘Ubayd Allah ibn Muqsim, ‘Aṭā’ ibn Abī Rabāḥ, ‘Urwah ibn al-Zubayr, Mujāhid, al-Qa‘qā’ ibn Ḥakīm, Zayd al-Faqīr and others.⁵

The amazing aspect with Sayyidunā Jābir رضي الله عنه is that he acquired an abundance of knowledge from the Ṣaḥābah رضي الله عنهم who were senior to him, as well as those who were junior to him. He travelled to Makkah Mukarramah, Egypt, and Shām in search of aḥādīth. On one occasion, he heard that Sayyidunā ‘Abd Allāh ibn Unays رضي الله عنه—someone junior to him—heard a Ḥadīth: directly from Rasūlullāh صلى الله عليه وسلم. So he purchased a camel and travelled for one month all the way to Shām. On reaching there, he enquired from Sayyidunā ‘Abd Allāh ibn Unays رضي الله عنه about the ḥadīth, telling him that he feared that either of them would pass away before he heard the Ḥadīth: directly from him. After the Ḥadīth: was related, he returned to Madīnah.⁶

Maslamah ibn Makhlad says that while I was governor of Egypt, a person came to the doorkeeper. The doorkeeper informed me that a bedouin was at the door and sought permission to enter. Who is it? I asked. “Jābir ibn ‘Abd Allāh

1 *Tahdhīb al-Asmā’ wa al-Lughāt*, vol. 1 pg. 280.

2 *A’lām al-Mūqī’in*, vol. 1 pg. 13.

3 *Tahdhīb al-Asmā’ wa al-Lughāt; al-Bidāyah wa al-Nihāyah*, 9/172.

4 *Tahdhīb al-Tahdhīb*, 2/42.

5 *Tahdhīb al-Tahdhīb*, 2/42.

6 *Al-Adab Al-Mufrad*, 42/6.

al-Anṣārī,” came the reply. I gazed at him from the balcony. “Should I come down to you or will you ascend,” I enquired. “Neither of the two.” “A Ḥadīth: has reached me which apparently you narrate from Rasūlullāh ﷺ regarding concealing the fault of a believer. I have come to hear it. I narrated: I heard Rasūlullāh ﷺ saying, “Whoever conceals the fault of a believer, it is as if he gave life to a girl buried alive.” Hearing this, Jābir ﷺ hit his camel and returned.¹

Among the muḥaddithīn, when the name Jābir is taken, it refers to none besides him. If someone else is intended, his full name is given like Jābir ibn Samurah for example.²

‘Abd Allāh ibn Miqṣam says: Jābir ﷺ came to Makkah al-Mukarramah towards the ending of his life to hear some aḥādīth. He then returned to Madīnah.³

Sayyidunā Jābir ﷺ had a circle of learning in the Masjid al-Nabawī and would impart knowledge to the people.⁴

Ṭalaq ibn Ḥabīb says that he was one of the most vehement in denying intercession until he met Jābir ibn ‘Abd Allāh ﷺ. He recited before Sayyidunā Jābir ﷺ all the verses wherein Allah سبحانه وتعالى mentions eternity of the inmates of Hell.

Sayyidunā Jābir ﷺ said, “Ṭalaq, are you more versed in the Book of Allah than me and more knowledgeable of the Sunnah of Rasūlullāh ﷺ.” Ṭalaq replied in the negative. He then explained that the verses he recited were regarding the mushrikīn. However, people who committed sins and were punished will be taken out. He lifted his hands to his ears and said, “May I become deaf, if I had not heard from Rasūlullāh ﷺ saying: They will come out of the Fire. We read what you read.”⁵

Demise

Sayyidunā Jābir ﷺ was blessed with a long life of 94 years, 80 years of which he spent in Islam. He passed away in Madīnah at the age of 94 and is buried there. He passed away in 77 or 78 AH.⁶

He is the last Ṣaḥābī to pass away in Madīnah according to one version.⁷ He was the chief of his people, the Banū Salamah. Passed away at age 94. Abān ibn ‘Uthmān led his Ṣalāt al-Janāzah at the Banū Salamah.⁸

Other

Sayyidunā Jābir ﷺ acted as an ‘arīf (social worker) during the days of Sayyidunā ‘Umar ﷺ. He was involved in social work.⁹

1 Al-Mu‘jam al-Kabīr, 8133].

2 Tahdhīb al-Asmā’ wa al-Lughāt.

3 Siyar A‘lām al-Nubalā’, 3/126.

4 Al-Iṣābah, 1/546.

5 Musnad Aḥmad, 14534.

6 Al-‘Ibar, vol. 1 pg. 89.

7 Al-Iṣābah, vol. 1 pg. 546.

8 Ṭabaqāt Ibn Sa‘d, vol. 4 pg. 391.

9 Siyar A‘lām al-Nubalā’, 3/194; Ṭabaqāt Ibn Sa‘d, 4/386.