



Türkiye İlahiyat Araştırmaları Dergisi
Turkey Journal of Theological Studies
[Tiad-2017]

[Tiad], 2021, 5 (1): 59-76

Bilâl ibn Rabah al-Habashî and His Place in Hadith Literature
-Specific to Kutub al-Sitta-

Bilâl-i Habeşî ve Hadîs Literatüründeki Yeri - Kütüb-i Sitte Özelinde-

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Bu alan yayın kararı sonrasında yazılacaktır. / This field will be written after the publication decision.

Makale Bilgisi / Article Information

Makale Türü / Article Types : Araştırma Makalesi / Research Article
Geliş Tarihi / Received : 03.05.2021
Kabul Tarihi / Accepted : 29.05.2021
Yayın Tarihi / Published : 29.05.2021
Yayın Sezonu : Haziran
Pub Date Season : June

Atıf/Cite as: Yerkazan, Hasan. "Bilâl ibn Rabah al-Habashî and His Place in Hadith Literature - Specific to Kutub al-Sitta-". Türkiye İlahiyat Araştırmaları Dergisi 5 / 1 (Haziran 2021): 59-76.

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Bilâl Ibn Rabah al-Habashî and His Place in Hadith Literature - Specific to Kutub al-Sitta-

Abstract

Bilâl b. Rabah al-Habashî is among the first people who convert to Islam. After becoming a Muslim, he never left the Messenger of Allah until his death. As he was the first person who recites adhan, he had an exceptional place in the history of Islam. He witnessed almost the entire period of prophethood of Muhammad, which lasted for twenty-three years. Although he was always with the Prophet, very few hadiths were reported from him. In this study, after briefly giving information about the life of Bilâl, who is accepted as the leader of the muazzins, his position in the hadith sources in particular *Kutub al-Sitta* was tried to be examined and evaluated. Finally, information was given about the work named *Musnedu Bilâl al-Habashî*, in which the hadiths reported from him were brought together. In the hadith sources, a special title about Bilâl was opened and his virtue or narrations about him were included. It has been observed that the narrations reported focus on the subjects such as his being a Muslim, reading the call to prayer, being one of the first people in order to migrate to Madinah, and serving as the spokesperson and helper of the Prophet.

Keywords: Hadith, Narration, Bilâl al-Habashî, Companions, Adhan.

Bilâl-i Habeşî ve Hadîs Literatüründeki Yeri - Kütüb-i Sitte Özellinde-

Öz

Bilâl-i Habeşî, İslâm'a ilk giren kimseler arasında yer almaktadır. Müslüman olduktan sonra Hz. Peygamber vefat edinceye kadar onun yanından hiç ayrılmamıştır. İlk ezan okuyan kişi olması hasebiyle İslâm tarihinde müstesna bir yere de sahip olmuştur. Rasûlullah'ın yirmi üç yıl süren nübüvvet döneminin neredeyse tamamına şahit olmuştur. Hz. Peygamber'in sürekli yanında olmasına rağmen ondan çok az sayıda hadis nakledilmiştir. Bu çalışmada, müezzinlerin pîrî kabul edilen Hz. Bilâl'in hayatı hakkında kısaca bilgi verildikten sonra *Kütüb-i Sitte* özelinde, hadis kaynaklarındaki konumu tetkik edilmeye ve değerlendirilmeye çalışılmıştır. En son olarak da ondan nakledilen hadislerin bir araya getirildiği *Müsned-i Bilâl-i Habeşî* isimli eser hakkında bilgi verilmiştir. Hadis kaynaklarında Hz. Bilâl ile ilgili özel bâb başlığı açılmış ve onun fazileti veya onunla ilgili rivâyetlere yer verilmiştir. Nakledilen rivâyetlerin, onun Müslüman olması, ezan okuması, Medîne'ye ilk hicret eden kimselerden olması, Rasûlullah'ın sözcüsü ve yâveri olarak görev alması gibi konularda yoğunlaştığı görülmüştür.

Anahtar Kelimeler: Hadis, Rivâyet, Bilâl-i Habeşî, Sahâbe, Ezân.

Introduction



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Turkey Journal of Theological Studies
[Tiad]

ISSN: 2602-3067

Bilâl Ibn Rabah al-Habashî is one of the most mentioned companions in the history of Islam. He became a Muslim in the first days of the invitation to Islam and paid the price for this by subjected to very severe tortures. The conversion of a slave who does not have freedom to Islam greatly angered the polytheists, and they committed all kinds of cruelty imaginable to him. With the encouragement of the Prophet (pbuh), Abû Bakr bought and provided him freedom. Bilâl has been in an effort to live and keep Islam alive at every moment of his life from the time he reached his freedom until his death. Bilâl always stood by the Prophet until his death and assumed important duties. He witnessed every split second of his period of prophethood, which lasted for twenty-three years and lived with him. However, what does make him the most prominent. He is the first person to read the adhan in the history of Islam. So much so that he was identified with the adhan (call to prayer) itself, so when the adhan was called Bilâl himself was coming to mind, when Bilâl was called the adhan. Since he was the first person who recite adhan, he was accepted as the master of muazzins. Because of this attribution, in many mosques since the Ottoman period, his name is also mentioned in the Gülbank, which was held after the first sunnah of the Friday prayer before the second adhan was recited.¹ In such a prayer tradition, the mention of his name is a sign of love, respect, and gratitude for him.

In this study, after providing short information about Bilâl's life, his place in hadith literature will be examined. The position of Bilâl al-Habashî in hadith literature in the specific to Kutub al-Sitta will be examined under headings and some controversial issues will be mentioned. Finally, the study will be terminated by information about the Musnad and its properties attributed to him.

1. The Life of Bilâl al-Habashî

Bilâl b. Rabâh al-Habashî al-Qurashî (Allah be pleased with him) (d. 20/641) was born in the tribe of Banu Juma in Mecca or Serât. He is of Abyssinian origin. Although there is no exact information about the date of birth, there is an information in the sources that he was born 33 to 50 years before the prophethood or at the time of the Elephant incident. It is also mentioned that he was agemate with Abû Bakr. His mother is Hamâme and his father is Rabah. He was the slave of Umayya b. Halaf before he was bought and freed by Abû

¹ The prayer (gülbank) that the muazzins read after the first sunnah of the Friday Prayer "Hazreti Rasül-i Ekrem ve Nebiyyi Muhterem sallallahü teâla aleyhi ve sellem Efendimiz Hazretlerinin azîz, pak, münevver, mutahhar ruh-i şeriflerine salâvat-ı şerife getirenlerin âhir ve akibetleri hayrola. Âl-i ezvâc-ı tâhirat evlâd-ı Rasül ashâb-ı güzîn Efendilerimizin sair enbiya-i 'izâm ve Rasül-i Kirâm hazeratının ervâh-ı şeriflerine, pirimiz Bilâl-i Habeşî radiyallahü anh Efendimizin ve ale'l husûs bu caminin bânisi ve bugüne kadar içerisinden gelmiş geçmiş, imâm-hatip, müezzin-kayyim, cemaatinin ve kâffe-i ehl-i imânın ervâhı için, Allah rızası için el-Fatiha."



Bakr. There are also narrations that he was a slave of Abdullah b. Cüd'ân. There is not enough information about his parents except that they were slaves. However, there are also narrations that they came to Mecca from Yemen with Abraha as workers and then stayed here. It is said that he had two brothers named Khalid and Kuhayl (Tuhayl, Tahbal) and a sister named Gufre (Gufeyra).²

It is narrated that Bilâl met the Prophet (pbuh) in the cave of Hira while he was grazing a herd on Mount Jabal Nour and became a Muslim there. He was subjected to many tortures after he became a Muslim. With the encouragement of the Prophet, Abû Bakr bought him or exchanged it with a non-Muslim slave to gain his freedom.³ After gaining his freedom, he became prophet's shadow until his death and devoted his life to Islam.⁴

It is said that he was a person with black skin, weak, tall, hunched, dense hair, a sparse white beard and a loud voice.⁵ Bilâl has been known as an obedient and confident person throughout his life. Thus, Umayya b. Halaf sent him along with the trade caravans from Mecca to Shâm/Damascus.⁶ Bilâl, who was honored with the honor of reciting the first call to prayer and lived in a true, honest, free from lies, faithful to his religion,⁷ went to Damascus after the death of the Prophet and lived there until the end of his life. His grave was located in Babu's-Sagir, known as the cemetery of Ahl-i Bayt in Damascus.⁸

2. Bilâl b. Rabah al-Habashî in Kutub al-Sitta

Although Bilâl was a very active person in the history of Islam, very few hadiths were reported through him. As far as it can be determined in Kutub al-Sitta, 18 hadiths on 12 subjects were narrated from him. The subjects of the hadiths reported from him are as follows:

- Searching for the Night of Power (laylat al-qadr) in the last ten days of

2 Abû Abdillâh Muhammed b. Sa'd b. Menî' Ibn Sa'd al-Bagdâd, *et-Tabakâtü'l-kubrâ*, ed. Ihsan Abbâs (Beirut: Dâru Sadr, 1968), 3/232-234; Abû Nuaym Ahmed b. Abdillâh b. Ahmed al-Esbehânî, *Ma'rifetü's-sahâbe*, ed. Âdil b. Yûsuf al-Azâzî (Riyâd: Dâru'l-Vatan, 1998), 1/373; Abu'l-Fadl Ahmed b. Ali b. Muhammed Ibn Hacer al-Askalânî, *al-Îsâbe fi temyîzi's-sahâbe*, ed. Âdil Ahmed Abdulmevcûd – Ali Muhammad Muavvid (Beirut: Dâru'l-Kütübi'l-İlmiyye, 1410), 1/455; Ahmed b. Hüseyin al-Ubeydân, *Bilâl b. Rabâh al-Habashî al-muazzinu'l-evvel fi'l-İslâm* (Kum: Dâru'l-Kerâme, 2016), 15-51.

3 Ubeydân, *Bilâl b. Rabâh al-Habashî*, 47-57.

4 Ubeydân, *Bilâl b. Rabâh al-Habashî*, 74-77.

5 Ibn Sa'd, *et-Tabakâtü'l-kubrâ*, 3/239; Ubeydân, *Bilâl b. Rabâh al-Habashî*, 81-85.

6 Ubeydân, *Bilâl b. Rabâh al-Habashî*, 88.

7 Ubeydân, *Bilâl b. Rabâh al-Habashî*, 92.

8 Ibn Sa'd, *et-Tabakâtü'l-kubrâ*, 3/238; Abû Nuaym, *Ma'rifetü's-sahâbe*, 3/374.



Ramadan.⁹

- The Messenger of Allah (pbuh) wiping on the footwears and turban.¹⁰
- Not neglecting the night prayer, which is the custom of the righteous, a means of closeness to Allah, protection from sins, atonement for mischief and protecting the body from disease.¹¹
- Failure to utter the word "taswîb", that is, "prayer is better than sleep" apart from the adhan of the morning prayer.¹²
- The Prophet (pbuh) received in prayer by pointing to salute.¹³
- The Prophet (phuh) prayed in the Kaaba.¹⁴
- The last sentence of the adhan is "Allahu Akbar Allahu Akbar, La ilâha illallah".¹⁵
- The request of the Prophet (pbuh) not to exceed him in saying Amin after prayer.¹⁶
- Notifying the Prophet (phuh) that the time for prayer has come.¹⁷
- Before he addressed the Prophet (pbuh) to the people in Muzdalifa, he asked Bilâl to silence people and make them listen.¹⁸
- He brought water to the Prophet (pbuh) to take an ablution.¹⁹

9 Abû Abdillâh Muhammed b. İsmâîl al-Bukhârî, *al-Câmi' u's-şahîh*, ed. Muhammed Züheyr b. Nâsır (Damaskus: Dâru Tavkî'n-Necât, 2002), "Megazi", 90 (No. 4470).

10 Abu'l-Husayn Müslim b. al-Haccâc b. Müslim al-Kuşeyrî, *al-Câmi' u's-şahîh*, ed. Muhammed Fuâd Abdalbâkî (Beirut: Dâru'l-ihyâ't-turâsi'l-arabî, 1991), "Tahâra", 84 (No. 275); Abû Abdirrahmân Ahmed b. Shuayb b. Alî an-Nasâî, *Sunan an-Nasâî*, ed. Abdulfettâh Abû Gudde (Halep: Mektebetü'l-Makbû'âtî'l-İslâmiyye, 1986), "Tahâra", 86 (No. 104); Abû İsa Muhammed b. İsa b. Sevre et-Tirmidhî, *Sunan at-Tirmidhî*, ed. Beşşâr Avvâd Ma'rûf (Beirut: Dâru'l-Garbi'l-İslâmî, 1998), "Tahâra", 75 (No. 101); Abû Abdillâh Muhammed b. Yezîd Ibn Mâjah al-Kazvînî, *Sünenü Ibn Mâjah*, ed. Shuayb Arnâvût, Âdil Mürşid, Muhammad Kâmil Karabelli, Abdullatif Hırzullah (Beirut: Dâru'r-Risâleti'l-Âlemiyye, 2009), "Tahâre", 89 (No. 561).

11 Tirmidhî, "Daawât", 102 (No. 3549).

12 Tirmidhî, "Salât", 145 (No. 198); Ibn Mâjah, "Adhân", 3 (No. 715); Ibn Mâjah, "Adhân", 3 (No. 716).

13 Tirmidhî, "Salât", 271 (No. 368); Abû Dâwûd Süleymân b. al-Ash'as b. Ishâk es-Sicistânî al-Ezdî, *Sunanu Abî Dâwûd*, Critical ed. Shuayb Arnâvût, Muhammed Kâmil Karabellî (Beirut: Dâru'r-Risâleti'l-Âlemiyye, 2009), "Salât", 165-166 (No. 927).

14 Tirmidhî, "Hâc", 46 (No. 874).

15 Nasâî, "Adhân", 16 (No. 644).

16 Abû Dâwûd, "Salât", 166-167 (No. 937).

17 Abû Dâwûd, "Newâfil", 3 (No. 1257).

18 Ibn Mâjah, "Hac", 62 (No. 3024).

19 Abû Dâwûd, "Tahâra", 60 (No. 153).



- The value of the prayer he performs after each ablution.²⁰

Although few hadiths have been transmitted from Bilâl, many narrations with his name are included in hadith sources. The name of Bilâl is mentioned in 88 narrations in Sahîh al-Bukhârî, 57 in Sahîh Muslim, 25 in Sunan at-Tirmidhi, 59 in Sunan an-Nasâî, 54 in Sunan Abi Dâwud and 34 in Sunan Ibn Mâjah. In the following section, these narrations have been classified according to their subjects and evaluated.

2.1. Being Together with the Prophet in Shâm/Damascus Journey

After Muhammad's father and mother died, he first came under the custody of his grandfather Abdulmuttalib (d. 577) and then his uncle Abû Tâlib (d. 619). Abû Tâlib took very close care of his nephew. According to the information contained in Islamic historical sources, Abû Tâlib took and kept him under constant surveillance even when he went out of the city to do business.

When the Prophet (pbuh) was still at a young age, he and his uncle Abû Tâlib set out for Shâm/Damascus with their trade caravans. When they came to the city of Busra during a journey, a priest named Bahira realizes that the Prophet who was a child will be a prophet in the future and gives some advice to Abû Tâlib so that this child is not endangered, and as a result, returns Abû Talip sent him to Mecca to ensure the life safety of his nephew.²¹ This event, which has been discussed extensively in Islamic historical sources, is included only in the Sunan of Tirmidhî (d. 279/892) in *Kutub al-Sitte* as far as it can be determined.

As for the relation of the journey to Damascus with Bilâl, according to a report in Tirmidhi, Abû Tâlib sent Muhammad/the Prophet to Mecca with Abû Bakr and Bilâl.²² Tirmidhî made an assessment of the authenticity of this narration as *hasen-garib*. Although Tirmidhî made the *Hasen-Gharib* assessment about the validity of this hadith, this narration was subjected to criticism by making a connection with Bilâl by some researchers, and it was reported that the hadith was not sound. Based on the knowledge that the Prophet was on this journey when he was 12-13 years old, Bilâl "was born at that time?" the question was posed, some information about his death and date of birth was shared, and as a result, it was stated that it was very difficult for Bilâl to take this journey. Apart from that, even though he was on this journey, it was stated that it was

20 Bukhârî, "Tevhîd", 48 (Bâb)

21 For details and controversial aspects of the event see. Abû Abdillâh Shemsüddîn Muhammad b. Ahmed b. Osmân az-Zehebî, *Târîhu'l-Islâm ve vefayâtu'l-meşâhir ve'l-a'lâm*. Critical ed. Ömer Abdusselâm at-Tedmürî (Beirut: Dâru'l-Kitâbi'l-Arabî, 1993), 1/55; Mehmet Apaydın, *Siyer Kronolojisi* (İstanbul: Kuramer, 2018), 236-251.

22 Tirmidhî, "Menâkıb", 3 (No. 3620).



not possible for children who were too young to be sent to Mecca alone - stating that Abû Bakr was also at a child age. Finally, the text was criticized stating that it is not possible to have such a journey, which is reported to have happened years ago and that Bilâl was freed by Abû Bakr after he became Muslim.²³

The criticisms made about this narration through Bilâl does not seem completely convincing. For example, there is information about the age of Bilâl that he was born in the year of the year of Elephant, like the Prophet. In this case, it is possible for Bilâl, who is a peer with the Prophet and Abû Bakr, to be on this journey. On the other hand, there is also information about Bilâl's journey in trade caravans. In the context of the criticism, it has been stated that people at the age of children cannot travel alone from Busrâ to Mecca. This criticism seems appropriate within the framework of the information took place in the narration. Because, according to today's calculations, it seems quite difficult for three people of child age to go alone, which is about two thousand kilometers. However, it is not exactly stated in the narration that three people set out on a single journey. In other words, they may have returned from the area of Damascus to Mecca in another caravan. Because, in the conditions of that day, travels are made through trade caravans. In other words, Abû Tâlib might have sent the Prophet with another caravan with his friends. Of course, this assessment is also open to criticism. From another aspect, a question may arise why would Abû Tâlib send his nephew who is in the life threatening situation back with someone else, wouldn't he have taken care of him in person? However, it is not an easy thing for a person who does not have very good financial means to return without making his shopping after traveling for months in a trade caravan.

As a result, this narration, which includes the name of Bilâl, has been evaluated and discussed from different aspects. When it is appreciated that the information in the narration is sound, it is possible to say that the Prophet and Bilâl knew each other very well from childhood. Bilâl was in the life of the Prophet even before the prophethood. It can be said that this acquaintance had an effect on him being one of the first Muslims.

2.2. Being one of the first Muslims

The Prophet (pbuh) made the first message to those around him after the revelation came to him. According to a narration reported in Sahîhu Muslim, Amr b. Abasa al-Sulamî (d. ?) heard the invitation to a new religion by the Prophet himself and came to Mecca and met him. Amr asked the Prophet who he was, what prophethood meant and who was with him, and the Prophet answered all his questions saying that he had a free man and a slave with him.

²³ Enbiya Yıldırım, *Hadis Problemleri* (İstanbul: Umran Yayınları, 1996), 224-225.



Of these two people, Abû Bakr and Bilâl were meant. According to this narration, Bilâl al-Habashî was one of the first people to enter Islam.²⁴

Bilâl; Abû Bakr (d. 13/634), along with Ammâr (d. 37/657), Sumeyye (d. 615), Suhayb (d. 38/659) and Mikdâd (d. 33/563), was among the first people to explain that he was a Muslim.²⁵ Since he was a Muslim, he was subjected to various kinds of torture and torment in the scorching heat of Mecca and showed great resistance to the people of Makkah who tortured him. The polytheists who tortured new Muslims did not want to accept the Prophet's invitation,²⁶ stating that they did not want to be together with people like Bilâl who had the status of slaves.²⁷

2.3. Being one of the first to migrate to Madinah

Abû Bakr bought Bilâl, saved him from the polytheists, and set him free. The Prophet prayed to Abû Bakr for giving Bilâl his freedom.²⁸ When the pressure of the Meccans on the Muslims increased, the Prophet began his journey to Medina. According to what is reported from Berâ b. Âzib (d. 71/690), after Mus'ab b. Umayr (d. 3/625) and Ibn Ummi Mektum (d. 15/636), Ammâr, Bilâl and Sa'd b. Abi Vakkâs (d. 55/675) also migrated to Madinah.²⁹

Bilâl, one of the first to migrate to Madinah, was not fully used to the weather here and fell ill with malaria. He always longed for Mecca in him. When he got rid of malaria, he expressed his longing for Mecca with the following couplets:

30

أَلَا لَيْتَ شِعْرِي هَلْ أَيْبَنَ لَيْلَةً ... بِوَادٍ وَحَوْلِي إِذْ حُرَّ وَجَلِيلُ

وَهَلْ أَرْدُنْ يَوْمًا مِيَاهَ مَجَنَّةٍ ... وَهَلْ يَبْدُونَ لِي شَامَةَ وَطَفِيلِ

"Oh I wish I could! In the valley of Mecca, although I am surrounded by ızhir and celîl grasses, will I be night or night? Will I come one day and arrive at the Mecenne waters in Ukâz? Will the Shame and Tafil mountains of Mecca be visible to me once again?"

Bilâl, who expressed his interest in Mecca, cursed Shayba b. Rabia (d. 2/624),

24 Müslim, "Salâtu'l-misâfirîn", 294 (No. 832).

25 Ibn Mâjah, "Mukaddime", 11 (No. 150).

26 Müslim, "Fedâilu's-sahabe", 46 (No. 2413); Ibn Mâjah, "Zühhd", 7 (No. 4127).

27 Bukhârî, "Buyu", 100 (Bâb).

28 Tirmidhî, "Menâküb", 20 (No. 3714).

29 Bukhârî, "Menâkibu'l-ensâr", 45 (No. 3924); Bukhârî, "Menâkibu'l-ensâr", 45 (No. 3925);

Bukhârî, Tefsir, 341 (No. 4941).

30 Bukhârî, "Menâkibu'l-ensâr", 45 (No. 3926); Bukhârî, "Temenni", 4 (No. 723); Bukhârî, "Marda ve't-tabb", 8 (No. 5654); Bukhârî, "Marda ve't-tabb", 22 (No. 5677); Müslim, Hac, 480 (No. 1376).



Utba b. Rabia (d. 2/624) and Umayya b. Halaf (d. 2/624), who forced them to migrate to Madinah, which he described as plague land. The Prophet (pbuh) who heard these words said, *“O Allah! Make you love Madinah even more than you made us love Mecca. My God! Make our sâ’ and müdd blessed for us! My God! Make the air of Medina free from diseases for us! Transport its fever to Cuhfe!”*³¹ he made a prayer from Allah Almighty for Madinah to have material and spiritual fertility for them.

With the migration, Madinah became a new home for Muslims. However, the Makkan polytheists did not want to leave Muslims at peace here, too. As the war became inevitable, the armies of the two sides met in Badr, resulted with the victory of Muslims. Like many Companions, Bilâl was involved in this war and became one of the Ahl al-Badr.³² Badr had a special importance for him. Because he saw Umayya, who tortured him in all sorts of ways, during the war and had killed him with the help of Ansar.³³

2.4. Reciting of Adhan

After the migration to Madinah, Muslims started to worship publicly. Arrival of the Prophet in Madinah, a mosque was built, and prayers were performed here. In the early days, there was an uncertainty and difficulty in calling Muslims to pray. The Prophet consulted this situation with his companions. The Prophet did not find the proposals made in the form of opening a flag, ringing a bell, blowing a pipe during prayer times. Abdullah b. Zayd (d. 32/653) informed the Prophet that he heard the words of the adhan in his dream. The prophet told Abdullah that his dream was constant and faithful, so to teach the words of the adhan to Bilâl. It has not been a coincidence that Bilâl was chosen. Because he had a very sonorous voice and from that day on, he served as the chief muazzin in Madinah until the death of the Prophet.

The majority of the narrations about Bilâl in Kutub al-Sitte are related to the adhan. In these narrations, the Messenger of Allah ordered him to recite the adhan, reciting it two at a time,³⁴ the words of the kâmet one at a time,³⁵ that his adhan was the call to wake up from sleep,³⁶ after Bilâl’s adhan, it was possible to eat and drink at sahur till Umm Maktom was reciting the adhan.³⁷ It

31 Bukhârî, “Fedâilu Madinah”, 13 (No. 1889).

32 Bukhârî, “Megazi”, 13 (Bâb)

33 Bukhârî, “Vekâle”, 2 (No. 2301); Bukhârî, “Megazi”, 8 (No. 3971).

34 Bukhârî, “Adhân”, 1 (No. 604).

35 Bukhârî, “Adhân”, 1 (No. 603), Bukhârî, “Adhân”, 3 (No. 605), Bukhârî, “Adhân”, 2 (No. 606), Bukhârî, “Adhân”, 3 (No. 607), Bukhârî, “Enbiyâ”, 52 (No. 3457).

36 Bukhârî, “Adhân”, 11 (No. 617), Bukhârî, “Adhân”, 13 (No. 621).

37 Bukhârî “Adhân”, 12 (No. 620), Bukhârî, “Adhân”, 13 (No. 622), Bukhârî, “Savm” (No. 1918), Bukhârî, “Shehâdet”, 11 (No. 2656).



is reported that he put two fingers in both ears while reading the adhan³⁸ and turned right and left to announce the Adhan to the people³⁹ Bilâl had the opportunity to be always with the Prophet through adhan.⁴⁰

Even on trips outside the city, Bilâl recited adhan and invited Muslims to prayer. During a journey (the war of Khaybar-7/628), the Messenger of Allah stayed in a suitable place due to the tiredness of the people at night and the people went to rest. However, Bilâl said to the Prophet, who was worried about falling asleep due to being wearied by traveling and possibility of missing the morning prayer, that he could keep watch and awaken those who were asleep. But that night Bilâl fell asleep and woke up with the others after sunrise. Although the time for prayer had passed, the Prophet told him to recite the adhan and they performed the missed morning prayer.⁴¹ Here, it is seen that Bilâl assumed the duty of reciting the call to prayer even on expeditions. After the death of the Prophet, although Abû Bakr asked, he did not want to be a muazzin.⁴² Because it was very difficult for him to live in Madinah without the Prophet, he left Madinah and went to Damascus.

2.5. Being a Spokesperson

In addition to reciting the call to prayer, Bilâl was also assigned when any information wanted to be delivered to people. According to what is reported from Ibn Abbas, a Bedouin said to the Prophet that he saw the crescent, and after hearing his testimony that the person who gave this information was a Muslim, he said to Bilâl, "Get up, declare people, they should fast tomorrow."⁴³

38 Bukhârî, "Adhân", 19. (Bâb)

39 Bukhârî, "Adhân", 19 (No. 634).

40 For other narrations about adhan, see. Bukhârî, "Tefsir", 69 (No. 4569), Bukhârî, "Talâk", 23 (No. 5298), Bukhârî, "Daavât", 9 (No. 6316), Bukhârî, "Ahbâru'l-ahâdî", 1 (No. 7247), Bukhârî, "Ahbâru'l-ahâdî", 3 (No. 7248), Bukhârî, "Tevhid", 27 (No. 7452), Bukhârî, "Adhân", 68 (No. 712), Bukhârî, "Adhân", 68 (No. 713); Müslim, "Salât", 1 (No. 377), Müslim, "Salât", 2 (No. 378), Müslim, "Salât", 7 (No. 380), Müslim, "Mesâcid", 160 (No. 606), Müslim, "Mesâcid", 176 (No. 613), Müslim, "Mesâcid", 177 (No. 613), Müslim, "Salâtu'l-müsâfirîn", 186 (No. 763), Müslim, "Zekât", 69 (No. 1017), Müslim, "Savm", 36 (No. 1092), Müslim, "Savm", 37 (No. 1092), Müslim, "Savm", 38 (No. 1092), Müslim, "Savm", 39 (No. 1093), Müslim, "Savm", 41 (No. 1094), Müslim, "Savm", 42 (No. 1094), Müslim, "Mesâcid", 160 (No. 606).

41 Bukhârî, "Mevâkitu's-salât", 36 (No. 595); Müslim, "Mesâcid", 309, (No. 680), Müslim, "Mesâcid," 311 (No. 681); Tirmidhî, "Tefsir", 21 (No. 3163); Nesâî, "Îmâmet", 47 (No. 837); Abû Dâwûd, "Salât", 11 (No. 435); Abû Dâwûd, "Salât", 11 (No. 447); Ibn Mâjah, "Salât", 10 (No. 697).

42 Bukhârî, "Ashâbu'n-nebî", 25 (No. 3755).

43 Nasâî, "Siyâm", 8 (No. 2086); Tirmidhî, "Savm", 7 (No. 691); Abû Dâwûd, "Savm", 14 (No. 2340).



Likewise, the Prophet (pbuh) said, "This man is from the people of Hell" about a person who fought with Muslims during the Battle of Khaybar. The Companions were surprised that such an assessment was made about a person who fought a great struggle. This man died there during the war, and when the Prophet was informed about this, he said, "He is one of the people of fire." Later, it was learned that this man could not bear the pain of a wound he received on the battlefield and killed himself. After this information came, the Prophet ordered Bilâl to wander among people and make the following announcement: "It is certain that only the Muslim soul will enter the Paradise, and if Allah wills, he will confirm and strengthen this religion with a devious person."⁴⁴

Bilâl also undertook the task of conveying the words of the people to the Prophet and the statements of the Messenger of Allah to the people. For example, during the preparation for the battle of Tabuk (9/630), Abû Mûsâ al-Ash'arî (d. 42/622-3) asked the Prophet for the mounts and pack animals he needed to join the war with the Ash'ari. However, the Prophet did not give a positive answer to Abû Mûsâ first. Later, he sent Bilâl to Abû Mûsâ and summoned them, and the required mounts were given to them.⁴⁵

In another narration, when the Prophet (pbuh) turned away from his wives and retreated from outside the houses, he did not even first meet with Umar, who came to obtain information about this situation. Then he sent Bilâl and summoned him to his side. Umar asked the Prophet "Did you divorce your women?" He answered, "No, but I swore to stand away for a month from them."⁴⁶ As can be seen from these two examples, Bilâl was employed as a spokesperson.

Bilâl conveyed some of the questions of the people to the Prophet and conveyed the answers he received to the relevant people. When the Prophet (pbuh) told women to give alms, even if it was their own, a companion named Zaynab went to the Prophet to ask whether she could donate to her husband and the children under his protection. When she came to ask the question, she encountered another woman like her who came to inquire about the same subject. Both of them informed Bilâl about what they wanted to learn, and he asked the Prophet and conveyed the answers to these lady companions.⁴⁷

44 Bukhârî, "Cihâd", 181 (No. 3062), Bukhârî, "Kader", 4 (No. 6606); According to the narration reported in Muslim, this incident took place during the Battle of Hunayn. Müslim, "İmân", 111 (No. 178).

45 Bukhârî, "Megazi", 80 (No. 4415), Bukhârî, "Eymân", 18 (No. 6678); Müslim, "Eymân", 8 (No. 1649).

46 Bukhârî, "Nikâh", 93, (No. 5203); Nasâî, "Talâk", 32 (No. 3401).

47 Bukhârî, "Zekât", 49 (No. 1466); Müslim, "Zekât", 45 (No. 1000); Nasâî, "Zekât", 82 (No. 2536).



2.6. Being the aide of the Prophet

After Bilâl was freed, he followed the Prophet almost step by step. To speak, he was next to the Prophet like an aide and consisted of those who followed all of his works firsthand. He tried to express the duties given to him by the Prophet. Here, information will be tried to be given about the scenes in which Bilâl was in the life of the Prophet;

One day, the Prophet received the information that there was a fight between the sons of Amr b. Avf. The Messenger of Allah went to intervene in the event and to ensure peace and tranquillity among the Muslims. The Prophet's return took a long time and the time of the afternoon (asr) prayer has entered. Bilâl went to Abû Bakr and informed him about this situation and told him to lead people to pray acting as an imam. Thereupon, Abû Bakr led the people who came to the mosque to pray.⁴⁸ In this case, it is seen that Bilâl took precautions for the regular prayers to be performed in the mosque when the Prophet was not in Medina.

The Prophet (pbuh) went to the place where the women were taking the Bilâl with him after he gave a sermon in a prayer for the Eid Fitr or al-Adha. He preached and advised them not to associate anything with Allah, not to commit adultery, steal, kill their children, or slander. Finally, when the Prophet advised women to give alms to women, they donated their earrings, bracelets, necklaces and rings right next to them.⁴⁹

When the Prophet (pbuh) entered the Kaaba during the conquest of Mecca (8/630), Bilâl was with him. The Prophet entered the Kaaba with Usama b. Zayd (d. 54/674), Othman b. Talha (d. 42/662), and Bilâl then closed the door. Bilâl said that the Prophet prayed inside and outside the Kaaba; he reported that

48 Bukhârî, "Sehv", 9 (No. 1201), Bukhârî, "Sehv", 9 (No. 1218), Bukhârî, "Sehv", (No. 1234); Bukhârî, "Sulh", 1 (No. 2690), Bukhârî, Ahkâm, 36 (No. 7190); Nasâî, "Îmâmet", 7 (No. 776), Nasâî, "Âdâbu'l-kudât", 24 (No. 5318), Nasâî, "Îmâmet", 15 (No. 785), Nasâî, "Îmâmet", 40 (No. 824); Abû Dâwûd, "Salât", 168-169 (No. 941); Ibn Mâjah, "Îkametü'salât", 142 (No. 1232); Ibn Mâjah, "Salât", 142 (No. 1235).

49 Bukhârî, "İlim", 33 (No. 98); Bukhârî, "Sîfâtü's-salât", 80 (No. 863), Bukhârî, "Îdeyn", 18 (No. 961), "Îdeyn", 7 (No. 964); Bukhârî, "Îdeyn", 8 (No. 977), Bukhârî "Îdeyn", 8 (No. 978), Bukhârî, "Îdeyn", 19 (No. 979), Bukhârî, "Zekât", 22 (No. 1431), Bukhârî, "Zekât", 34 (No. 1449), Bukhârî, "Tefsir," 309 (No. 4895), Bukhârî, "Nikâh", 125 (No. 5249), Bukhârî, "Libâs", 56 (No. 5880), Bukhârî, "Libâs", 57 (No. 5883), Bukhârî, "Libâs", 59 (No. 5880), Bukhârî, "İtisâm", 16 (No. 7325), Müslim, "Salâtü'l-îdeyn", 1 (No. 884), Müslim, "Salâtü'l-îdeyn", 2 (No. 884), Müslim, "Salâtü'l-îdeyn", 3, (No. 885); "Salâtü'l-îdeyn", 4, (No. 885); "Salâtü'l-îdeyn", 13, 884; Nasâî, "Îdeyn", 18 (No. 1557) Nasâî, "Îdeyn", 27 (No. 1568); Abû Dâwûd, "Salât", 239 (No. 1141), Abû Dâwûd, "Salât", 239 (No. 1142), Abû Dâwûd, "Salât", 247 (No. 1159); Ibn Mâjah, "Salât", 155 (No. 1273); Buhari, "Îdeyn", 26 (No. 989).



while he was inside the Kaaba, he approached the walls up to two meters and prayed.⁵⁰

During the Farewell Hajj or the conquest of Mecca, the Prophet performed an ablution in his tent and Bilâl took the ablution water out. People also tried to touch this water with the purpose of tabarruk. After that, Bilâl took a large staff (harbe) that resembled a spear and hit it outside the dome and the Prophet prayed in front of him.⁵¹

According to what is reported from Jabir b. Abdillah (d. 78/697), the Prophet caught up to him while he was traveling with a bad and slow-moving camel and offered Jabir to sell his camel to him. Jabir wanted to donate the camel, but the Prophet did not accept it. He stated that he bought the camel pronouncing some money and Jabir could use the camel until Madinah. When they arrived in Madinah, he took the camel to the Prophet and the Prophet said, "O Bilâl! Give him the price of his camel." Subsequently, the Prophet ordered Jabir to keep both the money and the camel. Thus, the Prophet wanted to support Jabir financially.⁵² What concerns Bilâl is that the Prophet told him to pay the camel fee. According to this narration, it is understood that Bilâl followed the financial affairs of the Prophet. Again, in the context of pursuing financial affairs, one day, when Bilâl brought a good grade date (berni) to the Prophet, he asked where it came from, Bilâl answered, "I bought a scale from it for two scales of bad dates". Thereupon, the Prophet said to him, "Such a thing is the interest itself. Do not come close to this kind of shopping!"⁵³

Hâris b. Yazid al-Bakrî reported that when he came to Madinah and entered the mosque, the mosque was full of people and black flags waved, Bilâl was standing next to the Prophet with his sword.⁵⁴ Abû Kâhil al-Ahmesî reported that he saw Bilâl holding the rope of his camel while the prophet was giving a

50 Bukhârî, "Salât", 30 (No. 398), Bukhârî, "Salât", 96 (No. 468), Bukhârî, "Zekât", 56 (No. 1483), Bukhârî, "Salât", 97 (No. 506), Bukhârî "Salât", 81 (No. 505), Bukhârî, "Hâc", 51 (No. 1598), Bukhârî, "Hâc", 52 (No. 1599), Bukhârî, Cihâd, 126 (No. 2988), Bukhârî, "Megazi", 51 (No. 4289), Bukhârî, "Megazi", 79 (No. 4400); Bukhârî, "Teheccüd", 25 (No. 1171); Müslim, "Hac", 388, (No. 1329), Müslim, 391, (No. 1329); Nasâî, "Mesâcid", 5, (No. 685), Nasâî, "Kible", 6 (No. 741), Nasâî, "Hac", 126, (No. 2856), Nasâî, "Hac", 126 (No. 2857), Nasâî, "Hac", 127 (No. 2858), Nasâî, "Hac", 127 (No. 2858), Nesâî, "Kiyâmu'l-leyl", 18 (No. 1633), Nasâî, "Kiyâmu'l-leyl" 25, (No. 1647), Abû Dâwûd, "Hâc", 92 (No. 2023); Abû Dâwûd, "Hâc", 92 (No. 2025); Ibn Mâjah, "Hâc", 79 (No. 3063).
51 Bukhârî, "Salât", 17 (No. 376), Bukhârî, "Adhân", 18 (No. 633), Bukhârî, "Menâkib", 23 (No. 3566), Bukhârî, "Libâs", 42 (No. 5786), Bukhârî, "Libâs", 42 (No. 5859); Müslim, "Salât", 249 (No. 503), Müslim, "Salât", 250 (No. 503), Müslim, "Salât", 251 (No. 503); Nasâî, "Tahâra", 104 (No. 137).

52 Bukhârî, "Buyu", 34 (No. 2097), Bukhârî, "Vekâle", 8 (No. 2309); Müslim, "Musakât", 111 (No. 715), Müslim, "Nikah", 57 (No. 715); Nasâî, "Buyu", 77 (No. 4560), Nasâî, "Buyu", 77 (No. 4561); Ibn Mâjah, "Ticârât", 29 (No. 2205).

53 Bukhârî, "Vekale", 11 (No. 2312); Nasâî, "Buyu", 41, (No. 4481).

54 Tirmidhî, "Tefsir", 52 (No. 3274).



sermon on the camelback on a feast day.⁵⁵

Usama b. Zayd saw the Prophet (pbuh) and Bilâl in a street, and then the Prophet left. Usama asked to Bilâl where the Prophet was going. He answered that he went away for the toilet.⁵⁶ Bilâl accompanied him even while he was going to pray.⁵⁷ He came during prayer times and awakened the Prophet.⁵⁸ Even while the Prophet was eating, Bilâl was with him.⁵⁹

Bilâl was so close to the Prophet that according to a narration reported from Ali, the Prophet said: "Seven friends or safeguards were given to Prophet (pbuh) and fourteen were given to me." We asked: "Who are these people?" He said: "I, my two sons Hasan and Huseyin, Ja'fer, Hamza, Abû Bakr, Omar, Mus'ab b. Umayr, Bilâl, Salman, Mikdâd, Abû Zerr, Ammâr, and Abdullah b. Mesud."⁶⁰ According to this narration, Bilâl was accepted as one of the closest people to the Prophet.

During the farewell pilgrimage, Bilâl was always with the Prophet with Usama. While one of them was interested in the camel of the Prophet, the other one shaded Rasûlullah with his dress to protect him from the sun.⁶¹

He was with the Prophet in the Battle of Huneyn (8/630). They had to rest together during the journey. While the sun was getting ready to go to the west and set off again, the Messenger of Allah told Bilâl to prepare his horse. He said, "I am at your command, I will sacrifice myself to you", and immediately tied the saddle of the horse and set off.⁶²

In an expedition during Ramadan, the Messenger of Allah told Bilâl to prepare sevîk (roasted flour) and he got up and prepared this meal.⁶³ The Prophet, who married Safiyya on the return of Khaybar, ordered Bilâl to prepare the wedding dinner.⁶⁴ On his return to Hudaybiya, he slaughtered a camel and roasted its hump and liver for the Prophet.⁶⁵ During the days when the Prophet was subjected to various kinds of torment and food shortage in Mecca, Bilâl offered

55 Nasâî, "Îdeyn", 16, (No. 1555); Nasâî, "Hâc", 220, (No. 3010).

56 Nasâî, "Tahâra", 96 (No. 120).

57 Nasâî, "Tahâra", 124, (No. 182); Abû Dâwûd, "Tahâra", 74 (No. 188); Abû Dâwûd, "Tahâra", 74 (No. 193).

58 Nasâî, "Tatbîk", 63 (No. 1109); Abû Dâwûd, "Newâfil", 26 (No. 1352).

59 Ibn Mâjah, "Savm", 46, (No. 1749).

60 Tirmidhî, "Menâkib", 31, (No. 3785).

61 Müslim, "Hâc", 311 (No. 1298); Abû Dâwûd, "Hâc", 34 (No. 1834).

62 Abû Dâwûd, "Edeb", 154-155, (No. 5233).

63 Bukhârî, "Savm", 33 (No. 1941); Abû Dâwûd, "Savm", 19 (No. 2352).

64 Bukhârî, "Megazi", 40 (No. 4213).

65 Müslim, "Cihâd", 132 (No. 1807).



him a very little food that he held under his arm.⁶⁶

In addition to following the private affairs of the Prophet, Bilâl also took part in the implementation of the hudud penalties. It was reported that a woman did not return the jewelery that she borrowed. When this situation was informed to the Prophet, he asked that woman to return the trusts she had taken to their owners. However, when the woman did not want to return it, the Prophet said, "O Bilâl, get up and cut off this woman's hand."⁶⁷ According to this narration, it is seen that Bilâl was employed in different positions.

2.7. The Virtue of Bilâl

Because Bilâl was one of the first Muslims, he was one of the pioneers of many beneficial services in terms of religious life and survival. In this context, many narrations expressing his virtue are reported in hadith sources. Some of them will be included here:

The Prophet asked him that he heard the footsteps of him in paradise and which deeds were contributed to this. Bilâl stated that he performed two rak'ah prayers after every adhan and ablution, and that he was hopeful of these deeds.

⁶⁸

Sa'd b. Abî Vakkâs said this verse: "Do not expel those who plead to Him morning and evening, seeking the consent of their Lord!"⁶⁹ was sent down about him, Ibn Masud, Suhayb, Ammar, Mikdâd and Bilâl.⁷⁰ That is, Bilâl is one of the people about whom a verse was sent down.

Among the Companions, Bilâl was valued. When a poet said "the best Bilâl is Bilâl b. Abdillah", the son of Umar objected, saying "no, you did not tell right" and said "the best Bilâl is the Prophet's Bilâl".⁷¹ Umar also used the term our sayyid, that is, our master, about him.⁷²

Bilâl also attained the good news of the Messenger of Allah. According to what is reported from Abû Mûsâ al-Ash'arî, on his way back to the Prophet (pbuh) in the expedition of Taif, a Bedouin came to the region of Jurana and said, "Will you still not fulfill your promise to me?". When the Prophet said to him "good news", the Bedouin replied, "You said your glad tidings a lot." Upon this, the Prophet was angry and turned to Abû Mûsâ and Bilâl, who was next to him,

⁶⁶ Tirmidhî, "Kiyâmet", 34 (No. 2472); Ibn Mâjah, "Mukaddime", 1, (No. 151).

⁶⁷ Nasâî, "Katu's-sârik", 5 (No. 4806).

⁶⁸ Bukhârî, "Teheccüd", 17 (No. 1149), Bukhârî, "Ashâbu'n-nebî", 6 (No. 3679), Müslim, "Fedâilu's-sahâbe", 106 (No. 2457), Müslim, "Fedâilu's-sahâbe", 108 (No. 2458); Tirmidhî, "Menâkib", 18 (No. 3689).

⁶⁹ En'âm, 6/52.

⁷⁰ Ibn Mâjah, "Zühd", 7 (No. 4128).

⁷¹ Ibn Mâjah, "Mukaddime", 11 (No. 152).

⁷² Bukhârî, "Ashâbu'n-nebî", 23 (No. 3754).



and said, "This man did not accept the good news I gave you, you should accept it!" He commanded. Abû Mûsâ and Bilâl said, "We accepted". Thus, the Prophet asked for a small bowl, washed his hands and face in it, and sprayed some water into it. Then he commanded "Drink this, sprinkle it on your face, chest. Good news for you!". Ummu Salama, who was there, said, "Serve your mother with water, too!" she called out⁷³ As it can be understood from this narration, Bilâl also got the honour of having the good news of the Prophet.

Special chapters are also mentioned in the hadith sources about Bilâl. For example, Bukhârî opened a subtitle as "باب مناقب بلال بن رباح، مولى أبي بكر، رضي الله عنهما" - The Legends of Bilâl b. Rabâh under the patronage of Abû Bakr.⁷⁴ Under this title, he has included some of the narrations about his virtue. While creating the titles of Muslims, a title was opened as "باب من فضائل أم سليم أم أنس بن مالك وبلال - رضي الله عنهما" Bâb about the virtues of Bilâl" (ra).

3. Musnedu Bilâl Al-Habashî

Apart from Kutub al-Sitta, there are narrations in which Bilâl is included in other hadith sources. In addition, a musnad in which the hadiths reported from him were brought together has survived to this day. This musnad was reported by Abû Ali al-Hasen b. Mohammed b. Sabâh al-Bagdâdî al-Za'ferânî (d. 260/874).⁷⁵ In this work consisting of four chapters, a total of fourteen hadiths are reported. One in the adhân chapter, one in the iftar of the person who makes cupping and who has made, six in the chapter wiping on the footwears, and six hadiths in the chapter of the Prophet praying in Kaaba are reported.

Conclusion

Bilâl b. Rabah al-Habashî is one of the most known Companions in Islamic history. He is a person who devoted his entire life to the service of Islam after becoming a Muslim. Although there are many hadiths about him in the sources of narration, very few hadiths were reported from him. In Bilâl's few Hadith transmission, the fact that he did not live long after the death of the Prophet was influential. For, those who narrate many hadiths were generally young in the time of the Prophet and remained for a long time after his death.

In this study, Bilâl's position in the hadith literature in the context of the narrations in Kutub al-Sitta was evaluated rather than the hadiths reported

73 Bukhârî, "Megazi", 58 (No. 4328); Müslim, "Fedâilu's-sahâbe", 164 (No. 2497).

74 Bukhârî, "Ashâbu'n-nebî", 25 (No. 3754).

75 Abû Alî al-Hasen b. Muhammed b. Sabâh al-Bagdâdî az-Za'ferânî, *Musnedu Bilâl b. Rabâh*, Critical ed. Abû Abdurrahman Muhammed b. Umer az-Zâhirî (Riyad: Dâru Ibn Hazm, 1416).



from him. After Bilâl entered Islam, he was always with the Prophet and witnessed many important events. Some of them were evaluated in the context of related narrations in this study.

It has been determined that the narrations about the position of Bilâl focus on seven main subjects. First of all, it has been seen in the narration that only exists in Tirmidhî that his close relationship with the Prophet dates back to childhood. It is understood in the narration that the Prophet's journey to Shâm/Damascus with his uncle Abû Tâlib when he was a child, it is understood that Bilâl was together with them at that time. This narration was evaluated as weak (da'îf) by some researchers criticizing the text. However, it has been observed that the claims made are insufficient or not satisfactory enough.

It was determined that the most narrations were about the adhan. It has been seen that there are narrations about his first adhan recitation and method in almost all sources. It has been determined that the other narrations focus on the subjects of being one of the first Muslims, being among the first migrants from Mecca to Madinah, that the atmosphere of this place was not good for him when he arrived in Medina. He assumed important duties as the prophet's spokesperson and aide. In addition, it has been observed that special chapters were opened in his name in hadith sources to express his virtue.

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