

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كتاب المناقب

Book of the virtues of the Companions

بَاب مَنَاقِبِ الْحَسَنِ وَالْحُسَيْنِ رَضِيَ اللَّهُ عَنْهُمَا

Chapter: The merits of Al-Hasan and Al-Husain رضي الله عنهما

قَالَ نَافِعُ بْنُ جُبَيْرٍ عَنْ أَبِي هُرَيْرَةَ عَانَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَسَنَ

Nafi' ibn Jubayr said from Abu Hurayra, "The Prophet (s) embraced al-Hasan."

- The Prophet (s)'s love for Husayn: made him sit on his shoulders. This is how the Prophet (s) expressed his love to his grandsons.
- As we discussed earlier, we should show love to children: hug them, kiss them, play with them.
- Show love to them when they are small and also when they have grown older. The Prophet (s) would kiss Fatima on her forehead and make her sit in his place.

REMINDER:

- When I read the Arabic text of the hadith, you must look at the hadith.
- Everyone must use their pen. Place your pen on the words that I read, so you become familiar with the words of the hadith.

حديث: 89

3746 - حَدَّثَنَا صَدَقَةُ حَدَّثَنَا ابْنُ عُيَيْنَةَ حَدَّثَنَا أَبُو مُوسَى عَنْ الْحَسَنِ سَمِعَ أَبَا بَكْرَةَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ وَالْحَسَنُ إِلَى جَنْبِهِ يَنْظُرُ إِلَى النَّاسِ مَرَّةً وَإِلَيْهِ مَرَّةً وَيَقُولُ ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ

Narrated Abu Bakra: I heard the Prophet (ﷺ) talking at the pulpit while Al-Hasan was sitting beside him, and he (i.e. the Prophet) was once looking at the people and at another time Al-Hasan, and saying, "This son of mine is a Saiyid (i.e. chief) and perhaps Allah will bring about an agreement between two sects of the Muslims through him."

- -- :This is Imam Bukhairs teacher from whom he narrates this hadith. صَدَقَةُ بْنُ الْفَضْلِ أَبُو الْفَضْلِ الْمُرُوزِيُّ
- Abu Bakrah, this is another companion, not Abu Bakr
- The minbar was in the masjid, the masjid was a public place - meaning this happened before everyone
- He would look at HAsan and then the people
- Two groups of muslims: between whom will be discord.
- The Prophet (s)'s prediction was true.
- Further explanation of this is found in Bukhari:

عَنْ أَبِي مُوسَى قَالَ سَمِعْتُ الْحَسَنَ يَقُولُ اسْتَقْبَلَ وَاللَّهِ الْحَسَنُ بْنُ عَلِيٍّ مُعَاوِيَةَ بِكَتَائِبِ أَمْثَالِ الْجِبَالِ فَقَالَ عَمْرُو بْنُ الْعَاصِ إِنِّي لَأَرَى كِتَابًا لَا تُؤْوِي حَتَّى تَقْتُلَ أَقْرَانَهَا فَقَالَ لَهُ مُعَاوِيَةُ وَكَانَ وَاللَّهِ خَيْرَ الرَّجُلَيْنِ أَيُّ عَمْرُو إِنْ قَتَلَ هَؤُلَاءِ هَؤُلَاءِ وَهَؤُلَاءِ هَؤُلَاءِ مَنْ لِي بِأُمُورِ النَّاسِ مَنْ لِي بِنِسَائِهِمْ مَنْ لِي بِضَيْعَتِهِمْ فَبَعَثَ إِلَيْهِ رَجُلَيْنِ مِنْ قُرَيْشٍ مِنْ بَنِي عَبْدِ شَمْسٍ عَبْدَ الرَّحْمَنِ بْنِ سَمُرَةَ وَعَبْدَ اللَّهِ بْنَ عَامِرٍ بْنِ كُرَيْزٍ فَقَالَ اذْهَبَا إِلَى هَذَا الرَّجُلِ فَأَعْرِضَا عَلَيْهِ وَقُولَا لَهُ واطْلُبَا إِلَيْهِ فَأَتِيَاهُ فَدَخَلَا عَلَيْهِ فَتَكَلَّمَا وَقَالَ لَهُ فَطَلَبَا إِلَيْهِ فَقَالَ لَهُمَا الْحَسَنُ بْنُ عَلِيٍّ إِنَّا بَنُو عَبْدِ الْمُطَّلِبِ قَدْ أَصَبْنَا مِنْ هَذَا الْمَالِ وَإِنَّ هَذِهِ الْأُمَّةَ قَدْ عَاثَتْ فِي دِمَائِهَا قَالَا فَإِنَّهُ يَعْزُضُ عَلَيْكَ كَذَا وَكَذَا وَيَطْلُبُ إِلَيْكَ وَيَسْأَلُكَ قَالَ فَمَنْ لِي بِهِدَا قَالَا نَحْنُ لَكَ بِهِ فَمَا سَأَلَهُمَا شَيْئًا إِلَّا قَالَا نَحْنُ لَكَ بِهِ فَصَالَحَهُ فَقَالَ الْحَسَنُ وَلَقَدْ سَمِعْتُ أَبَا بَكْرَةَ يَقُولُ رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى الْمُنْبَرِ وَالْحَسَنُ بْنُ عَلِيٍّ إِلَى جَنْبِهِ وَهُوَ يُقْبَلُ عَلَى النَّاسِ مَرَّةً وَعَلَيْهِ أُخْرَى وَيَقُولُ إِنَّ ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ أَنْ يُصَلِّحَ بِهِ بَيْنَ فِتْنَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ [صحيح البخارى: 2704]

Abu Musa (Isareel bin Musa) narrates that I heard Hasan Al-Basri, he said: By Allah! Hasan bin `Ali led large battalions like mountains against Muawiya. `Amr bin `Aas said (to Muawiya): "I surely see battalions which will not turn back before killing their opponents." Muawiya who was really the best of the two men said to him, "O `Amr! If these killed those and those killed these [meaning muslims kill each other], who would be left with me for the jobs of the public affairs, who would be left with me (to take care) for their women, who would be left with me (to protect) for their children?" Then Muawiya sent two Quraishi men from the tribe of `Abd-i-Shams (named) `Abdur Rahman bin Sumura and `Abdullah bin `Amir bin Kuraiz to Hasan saying to them: "Go to this man (i.e. Hasan) and negotiate (peace) with him and talk and appeal to him." So, they both went to Hasan and talked and appealed to him for peace. Hasan bin `Ali said to them, "We, the offspring of `Abdul Muttalib, have got wealth (due to Khilafah) and these people have indulged in killing and corruption (and money only will appease them)."

- After the death of the Prophet (S), the Ummah faced a great deal of discord. The companions had been taught and trained by the Prophet (s), but now there were many people who had never met the Prophet (s), and in their ignorance they caused much confusion and discord.
- A battle was at the verge of breaking out, so here it was said that these people are eager to fight but if a fight breaks out, it would result in many problems for the muslims.

They said: "(Muawiya) offers you so and so, and appeals to you and entreats you (to accept peace)." Hasan said to them: "But who will be responsible for what you have said?" They said, "We will be responsible for it." So, whatever Hasan asked they said, "We will be responsible for it for you." So, Hasan concluded a peace treaty with Muawiya. Hasan (Al-Basri) said: I heard Abu Bakr saying: "I saw Allah's Messenger (ﷺ) on the pulpit while Hasan bin `Ali was by his side. The Prophet (ﷺ) was looking once at the people and once at him saying, 'This son of mine is a Saiyid (i.e. a noble) and may Allah make peace between two big groups of Muslims through him.'"

- Hasan (r) gave up his khilafah in order to save the blood of the muslims.
- This is not something small: a person is given such a position and he gives it up for greater good.

حديث:90

3747 - حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا الْمُعْتَمِرُ قَالَ سَمِعْتُ أَبِي قَالَ حَدَّثَنَا أَبُو عَثْمَانَ عَنْ أَسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَأْخُذُهُ وَالْحَسَنَ وَيَقُولُ اللَّهُمَّ إِنِّي أَحِبُّهُمَا فَأَحِبَّهُمَا أَوْ كَمَا قَالَ

Narrated Usama bin Zaid: That the Prophet (ﷺ) used to take him and Al-Hasan, and used to say, "O Allah! I love them, so please love them," or said something similar.

- *مُسَدَّدٌ بْنُ مُسْرَهَدٍ بْنِ مُسْرَبِلِ الْأَسَدِيِّ*: He is the teacher of Imam Bukhari from whom he narrates this hadith.
- Usama was the son of Umm Ayman and he was very dark-skinned, and Hasan was the exact opposite in his complexion. He (s) would make them sit in his lap and make dua for them.
- One child was the son of his daughter, and the other of his freed slave.
- In another narration he said: O Allah love Hasan, and whoever loves Hasan then You love him also. So if we love Hasan (r) then for us is also this dua of the Prophet (s).

حديث:91

3748 - حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ قَالَ حَدَّثَنِي حُسَيْنُ بْنُ مُحَمَّدٍ حَدَّثَنَا جَرِيرٌ عَنْ مُحَمَّدٍ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَيْ عَبِيدُ اللَّهِ بْنِ زِيَادٍ بِرَأْسِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ فَجَعَلَ فِي طُسْتٍ فَجَعَلَ يَنْكُتُ وَقَالَ فِي حُسْنِهِ شَيْئًا فَقَالَ أَنَسٌ كَانَ أَشْبَهُهُمْ بِرَسُولِ اللَّهِ ﷺ وَكَانَ مَخْضُوبًا بِالْوَسْمَةِ

Narrated Muhammad: Anas bin Malik said, "The head of Al-Husain was brought to 'Ubaidullah bin Ziyad and was put in a tray, and then Ibn Ziyad started playing with a stick at the nose and mouth of Al-Husain's head and saying something about his handsome features." Anas then said (to him), "Al-Husain resembled the Prophet more than the others did." Anas added, "His (i.e. Al-Husain's) hair was dyed with Wasma (i.e. a kind of plant used as a dye).

- This happened after he was wrongfully killed at Karbala.
- Ubaydullah b. Ziyad was the one because of whom this incident happened.
- Hasan and Husayn both resembled the Prophet (s) a lot. One of them resembled him in his upper body and the other in his lower body
- The part where the Prophet (s) would kiss his grandson, this man poked him with his stick on it.
- Husain (r)s hair was dyed: he used to take care of his appearance even in this age.

حديث:92

3749 - حَدَّثَنَا حَجَّاجُ بْنُ الْمِنْهَالِ حَدَّثَنَا شُعْبَةُ قَالَ أَخْبَرَنِي عَدِيٌّ قَالَ سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْحَسَنُ بْنُ عَلِيٍّ عَلَى عَاتِقِهِ يَقُولُ اللَّهُمَّ إِنِّي أَحِبُّهُ فَأَحِبَّهُ

Narrated Al-Bara: I saw the Prophet (ﷺ) carrying Al-Hasan on his shoulder and saying, "O Allah! I love him, so please love him."

- *حَجَّاجُ بْنُ مِنْهَالٍ أَبُو مُحَمَّدٍ الْبَصْرِيُّ* : We will briefly talk about the teachers of Imam Bukhari
- *Hasan was sitting on his one shoulder: one leg in front of him and the other behind*
- *When the Prophet (s) picked him up and held him he made dua for him.*
- *Making dua for others has nothing to do with old age. We think its only the elderly who should make dua for others. The best gift one can give another is a good dua. If the dua is accepted, then he will benefit but you will also benefit, because when you make dua for someone, an angel makes the same dua for you.*
- *Begin by making dua for people at home.*
- *Parents have a right upon us and deserve that we make dua for them regularly. In your mushaf write the dua for them: رَبِّ ارْحَمُهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا , so you do not forget to make it. If your parents have passed away then again make dua for their forgiveness.*
- *Make dua for your children.*
- *So on a big post-it note, write duas for your close family members:*
 - *For parents: رَبِّ ارْحَمُهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا*
 - *For spouse and children: رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا*
 - *For children: The dua that is similar to the one of Sulayman (a), especially if your children are causing you trouble: رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ*
- *These duas should be your daily habit. And check yourself, how long does it really take to make these duas? You can make them after Salah, or after your recitation of the Quran... whenever easy, but remember your loved ones in dua, and then all the muslims also.*
- *The Prophet (s)'s sunnah of making dua for others is something we need to bring in our lives.*

حديث: 93

3750 - حَدَّثَنَا عَبْدَانُ أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ أَخْبَرَنِي عُمَرُ بْنُ سَعِيدِ بْنِ أَبِي حُسَيْنٍ عَنْ ابْنِ أَبِي مَلِيكَةَ عَنْ عُقْبَةَ بْنِ الْحَارِثِ قَالَ رَأَيْتُ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَحَمَلَ الْحَسَنَ وَهُوَ يَقُولُ
بِأبي شَيْبَةَ بِالنَّبِيِّ لَيْسَ شَبِيهُهُ بِعَلِيٍّ وَعَلِيٌّ يَضْحَكُ

Narrated `Uqba bin Al-Harith: I saw Abu Bakr carrying Al-Hasan and saying, "Let my father be sacrificed for you; you resemble the Prophet and not `Ali," while `Ali was laughing at this.

- *عَبْدَانُ بْنُ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ جَبَلَةَ الْأَزْدِيُّ*
- *Abdullah bin Mubarak, the teacher of Abdan*
- *Uqbah b. Harith said I saw AbuBakr....*
- *AbuBakr was carrying Hasan*
- *'You resemble the Prophet (s) so much!'*
- *Ali r was watching and listening and laughing at what AbuBakr was saying*

- The Sahabah were friendly with one another. There is much misunderstanding amongst muslims regarding the companions that they hated each other, etc. but these narrations show how much they loved each other.
- If someone says your child does not resemble you and instead resembles the grandmother or grandfather, etc. then this is not something to become offended with.

اهل بيت

Who are the AhluBayt

1- بنو هاشم و بنو مطلب

- فأهل بيت النبي صلى الله عليه وسلم هم بنو هاشم ، وبنو المطلب. [فتوى اسلام ويب]

The people of the household of the Prophet (s) are the Banu Hashim and Banu Muttalib.

The usage of the term 'Ahl Al-Bayt' by Prophet Muhammad ﷺ refers to (the tribes of) Banu Hashim and Banu Muttalib (Including '**Ali** and his offspring, '**Abbas** and his offspring, '**Ja'far** and his offspring, '**Aqil** and his offspring and '**Haris** bin Abdul Muttalib and his offspring).

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا بَنُو الْمُطَّلِبِ وَبَنُو هَاشِمٍ شَيْءٌ وَاحِدٌ [صحيح البخارى:3140]

The Messenger of Allah (ﷺ) said: "Banu Al-Muttalib and Banu Hashim are one and the same."

- Their offspring are Ahl Bayt

2- ازواج

ويدخل في أهل البيت أزواج النبي صلى الله عليه وسلم لقوله تعالى (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ) (الأحزاب:33)

قال ابن كثير رحمه الله وهذا نص في دخول أزواج النبي صلى الله عليه وسلم من أهل البيت ههنا، لأنهن سبب نزول هذه الآية [فتوى اسلام ويب]

And the Prophet's ﷺ wives are included in the Ahl Al-Bait. The evidence is in Allah's verse from the Quran: "Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household."

Ibn Katheer رحمه الله said: "And this (verse) is the evidence that the Prophet's ﷺ wives are included in Ahl Al-Bayt because the revelation of this verse was for them (the wives of the Prophet ﷺ).

- So if someone were to ask you, who are the AhluBayt, what answer would you give?
- Answer: BanuMuttalib and Banu Hashim that include the families of Ali, Abbas, Ja'far, Aqeel and Haris, and the wives of the Prophet (s)

Holding fast to Ahl Al-Bayt in order to be saved from going astray

عن جابر بن عبد الله قال رأيت رسول الله صلى الله عليه وسلم في حجته يوم عرفة وهو على ناقته القصواء يخطب فسمعتة يقول يا أيها الناس إني تركت فيكم من ما إن أخذتم به لن تضلوا كتاب الله وعترتي أهل بيتي . [سنن الترمذي:2978]

Narrated Jabir bin 'Abdullah: "I saw the Messenger of Allah during his Hajj, on the Day of 'Arafah. He was upon his camel Qaswa, giving a Khutbah, so he said: 'O people! Indeed, I have left among you, that which if you hold fast to it, you shall not go astray: The Book of Allah and my family, the people of my house. "

- Besides the Quran we should adopt the ways of the people who followed the Quran. What was their lifestyle? manners?
- We must learnt the seerah of the AhluBayt, and the wives of the Prophet (s) - to see how much do our ways resemble theirs?

The Prophet (s)s instruction regarding the Ahl al-Bayt

عن زَيْدِ بْنِ أَرْقَمٍ ... قَالَ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَبَيْنَا خَطِيبًا بِمَاءٍ يُدْعَى خُمًّا بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَوَعظَ وَذَكَرَ ثُمَّ قَالَ أَمَا بَعْدُ أَلَا أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأُجِيبُ وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ أَوْلَهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ فَخُذُوا بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ . فَحَثَّ عَلَى كِتَابِ اللَّهِ وَرَغَبَ فِيهِ ثُمَّ قَالَ وَأَهْلُ بَيْتِي أَدْذَرُّكُمْ اللَّهُ فِي أَهْلِ بَيْتِي أَدْذَرُّكُمْ اللَّهُ فِي أَهْلِ بَيْتِي . فَقَالَ لَهُ حُصَيْنٌ وَمَنْ أَهْلُ بَيْتِهِ يَا زَيْدُ أَلَيْسَ نَسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ قَالَ نَسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ وَلَكِنْ أَهْلُ بَيْتِهِ مَنْ حُرِمَ الصَّدَقَةَ بَعْدَهُ . قَالَ وَمَنْ هُمْ قَالَ هُمْ آلُ عَلِيٍّ وَآلُ عَقِيلٍ وَآلُ جَعْفَرٍ وَآلُ عَبَّاسٍ . قَالَ كُلُّ هَؤُلَاءِ حُرِمَ الصَّدَقَةَ قَالَ نَعَمْ . [صحيح مسلم:6378]

Yazid b. Hayyan reported: One day Allah's Messenger (ﷺ) stood up to deliver sermon at a watering place known as Khumm situated between Mecca and Medina. He praised Allah, extolled Him and delivered the sermon and exhorted (us) and said: Now to our purpose! O people be aware! I am a human being. I am about to receive a messenger (the angel of death) from my Lord and I, in response to Allah's call, (would bid good-bye to you), but I am leaving among you two weighty things: the one being the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it. He exhorted (us) (to hold fast) to the Book of Allah and then said: The second are the members of my household, I remind you (of your duties) to the members of my family, I remind you (of your duties) to the members of my family, I remind you (of your duties) to the members of my family (he said this thrice).

- Meaning out of the fear of Allah treat my family well. The Prophet (s) had an idea that people would be unfair to his family, so he reminded the believers.

Husain asked Zaid: O zaid! Who are the members of his household? Aren't his wives the members of his family? Thereupon he said: His wives are the members of his family and all the members of his family are those for whom acceptance of Sadaqa is forbidden. (Husain) asked: Who are they? Thereupon (Zaid) said: 'Ali and the offspring of 'Ali, 'Aqil and the offspring of 'Aqil and the offspring of Ja'far and the offspring of 'Abbas. (Husain) said: These are those for whom the acceptance of Sadaqah is forbidden. (Zaid) said: Yes.

- No zakat for the family of the Prophet (s), because the purpose of zakat is to purify ones wealth.

The Prophet (s)s concern for his family

- -He was not leaving for them any wealth

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ لَهُنَّ إِنَّ أَمْرَكُنَّ لِمِمَّا يَهْمُنِي بَعْدِي وَلَنْ يَصْبِرَ عَلَيْكُنَّ إِلَّا الصَّابِرُونَ . [مسند أحمد: 24485]

Narrated 'Aishah Umm Al Mo'mineen رضى الله عنها that the Messenger of Allah (ﷺ) used to say to them: "Indeed, I am worried about the state of your affairs after me and those who are patient will be able to have patience concerning your matters.

عَنْ أُمِّ بَكْرٍ بِنْتِ الْمِسْوَرِ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ بَاعَ أَرْضًا لَهُ مِنْ عُثْمَانَ بْنِ عَفَّانَ بِأَرْبَعِينَ أَلْفَ دِينَارٍ فَقَسَمَهُ فِي فُقَرَاءِ بَنِي زُهْرَةَ وَفِي الْمُهَاجِرِينَ وَأُمَّهَاتِ الْمُؤْمِنِينَ قَالَ الْمِسْوَرُ فَأَتَيْتُ عَائِشَةَ بِنَصِيبِهَا فَقَالَتْ مَنْ أَرْسَلَ بِهَذَا فَقُلْتُ عَبْدُ الرَّحْمَنِ قَالَتْ أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَقَالَ الْخَزَاعِيُّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَخْنُو عَلَيْكُنَّ بَعْدِي إِلَّا الصَّابِرُونَ سَقَى اللَّهُ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ مِنْ سَلْسَبِيلِ الْجَنَّةِ . [مسند أحمد: 24724]

Umm Bakr bint Al-Miswar narrated that once Abdur Rahman bin Awf sold his land (property) to Uthman for 40,000 Dinars and distributed the entire amount to the poor of Banu Zahra and the Muhajireen and the Mothers of the Believers. Miswar further said that I brought Aisha's share to her and she inquired who sent you? I said: Abdur Rahman. She said: I heard the Messenger of Allah saying: 'None will show kindness to you after me except for the patient' May Allah quench (his thirst) from the Salsabeel of Jannah".

- Dinar is a gold coin
- Uthman (r) came to Madina as a muhajir and look at the price he is able to pay for the land he is purchasing here.
- What a beautiful du'a Aisha gave to AbdurRahman
- Upon receiving a gift she gave dua
- When you are greeted with a greeting, then greet in a better way, or at least in the same way. So when someone gives us a gift, we should do the same.
- When someone does good to us, we should do good to them also.
- This was not the only time that AbdurRahman (r) spent on Aisha (r). He spent on her at different times, took care of her at Hajj also.

حديث:94

3751 - حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ وَصَدَقَةُ قَالَا أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ وَاقدِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ أَبُو بَكْرٍ ارْقُبُوا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَهْلِ بَيْتِهِ

Narrated Ibn `Umar: Abu Bakr used to say, "Please Muhammad (i.e. the Prophet) by doing good to his family."

• معنی ((ارقبوه)) : راعوه واحترموه وأكرموه ،[رياض الصالحين ماهر ياسين]

((ارقبوه)) means, show regard to him, respect him and honour him

- When you love someone, then love those whom they love. IF we love the Prophet (s) we must love his family also.

حديث:95

3752 - حَدَّثَنِي إِبرَاهِيمُ بْنُ مُوسَى أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ وَقَالَ عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ أَخْبَرَنِي أَنَسٌ قَالَ لَمْ يَكُنْ أَحَدٌ أَشْبَهَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْحَسَنِ بْنِ عَلِيٍّ

Narrated Anas: None resembled the Prophet (ﷺ) more than Al-Hasan bin `Ali did.

- (إبراهيم بن موسى الفراء التميمي)
- Earlier we learnt that none resembled the Prophet (s) more than Husayn, and here we learn that Hasan resembled him most. How do you reconcile these narrations? In certain parts Husayn resembled him most and in other parts Hasan resembled him most.

حديث:96

3753 - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا غُنْدَرٌ حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ سَمِعْتُ ابْنَ أَبِي نُعْمٍ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ وَسَأَلَهُ عَنِ الْمُحْرِمِ قَالَ شُعْبَةُ أَحْسَبُهُ يَقْتُلُ الذُّبَابَ فَقَالَ أَهْلُ الْعِرَاقِ يَسْأَلُونَ عَنِ الذُّبَابِ وَقَدْ قَتَلُوا ابْنَ ابْنَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُمَا رِيحَانَتَايَ مِنَ الدُّنْيَا

Narrated Ibn Abi Nu`m: A person asked `Abdullah bin `Umar whether a Muhrim [one in the state of Ihram] could kill flies. I heard him saying (in reply). "The people of Iraq are asking about the killing of flies while they themselves murdered the son of the daughter of Allah's Messenger (ﷺ) . The Prophet (ﷺ) said, They (i.e. Hasan and Husain) are my two sweet basils in this world."

- When you go home, read the arabic text of the hadith at least once.
- - بُنْدَارُ مُحَمَّدُ بْنُ بَشَّارِ بْنِ عُثْمَانَ بْنِ دَاوُدَ بْنِ كَيْسَانَ - Teacher of Imam Bukhari

- After having committed such a great crime, this is what they are concerned about?
- This is the state of many people: While they are committing serious offences they are overly concerned about other matters. They will deal with interest for example but argue about Dhabihah.
- The Prophet (s) described his grandsons as flowers.
- Flowers -what is the purpose of flowers? they bring happiness. Children are like flowers, and should be dealt with as we handle flowers. They are delicate.
- A reminder especially to mothers: I know that children can bother you, they disturb your sleep, dirty their diapers again and again. Don't become upset over these things. Allah has honoured you many times over than the father. If you continue to be upset with them, and punish them, yell at them, they will feel deprived of love.
- Until children are 10 years old, you cant even punish them with regards to Salah. How then can we punish them for anything else before that age?
- The Prophet (s) loved his grandchildren, we must also love him (s), his family, and companions.
- Many women take their frustration out on their children: the child does not even know why the mother is angry
- Many of you who live here do not have extended family. So your children only see you, but if you constantly treat them harshly, who do they have? And if they do not have good feelings for their family, then who will they have tenderness towards?
- Taking your frustrations out on your children is a serious crime. If children grow up with the feeling: I dont have anyone (I dont love my mom, she doesnt love me, etc.)... how will these feelings ever leave them?
- Be patient with your children, your children are an investment, do not waste this great opportunity.
- Allah will reward you for your patience with them.
- The best thing you can do to deal with your children is to make Dua.
- Question: Husayn (r)s hair was dyed. Men can dye their hair? WAsmah is very dark, almost black but not jet black. THis is allowed for men and women. There is no harm.

بلال رضى الله عنه

- He had many great qualities, but the first thing that should come to your mind regarding him is that he was the muaddhin of the Prophet (S).

Name & Lineage

• بلال بن رباح الحبشي

Kunyah

• أبو عبد الله

Brief Introduction

- صحابي من السابقين إلى الإسلام كان مولى أو عبدا لبني جمح من قريش أعلن إسلامه فعذبه سيده أمية بن خلف الجمحي القرشي، فابتاعه أبو بكر الصديق وأعتقه، اشتهر بصبره على التعذيب وقولته الشهيرة تحت التعذيب "أحد أحد." [https://ar.wikipedia.org/wiki]

A Companion of the Prophet (s), and among the first to embrace Islam. A freed slave or slave of the Banu Jumh of Quraysh. When he declared his Islam his slave-master Umaiya bin Khalaf al-Jumhi al-Qurashi began to torture him. Abu Bakr purchased him and set him free. He is known for his patience over the torture he faced and for his famous response during his persecution, "Ahad, Ahad!" [One! One!]

Bearing the torture inflicted by the polytheists of Makkah for the sake of Allah and remaining steadfast

- بلال --- فإنه هانت عليه نفسه في الله حتى ملوه فجعلوا في عنقه حبلًا ثم أمروا صبيانهم أن يشتدوا به بين أخشبي مكة فجعل بلال يقول أحد أحد [طبقات لابن سعد]

Bilal رضي الله عنه . . . sacrificed his own self worth in Allah's way (meaning he did not care how they treated him). This was to the extent that they got fed up (of punishing him) so they (decided to) tie a rope around his neck and then they asked the children to drag him between the two mountains of Mecca but Bilal kept on repeating Ahad, Ahad.

- When the adults got tired of torturing him, they handed him over to children.

باب: 97

بَاب مَنَاقِبِ بِلَالِ بْنِ رَبَاحٍ مَوْلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا

Chapter: The merits of Bilal bin Rabah, the freed slave of Abu Bakr رضي الله عنه

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ

The Prophet said (to Bilal) "I heard the sound of your shoes in Paradise just in front of me."

- This was his status.

دخلت الجنة ليلة أسري بي فسمعت في جانبها وجسا فقلت : يا جبريل ما هذا ؟ قال : هذا بلال المؤمن [صحيح الجامع الصغير: 5684]

The Prophet's ﷺ said: The night I was taken to Mir'aj, that night, I entered Jannah and I heard the sound of someone's footsteps on one side. So I asked: O Jibreel! What is this? He said: This is Bilal, the Mu'adhhdhin.

- What was the reason? Why did he get this status?

The first reason: Offering prayer after Wudu

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لِبِلَالٍ عِنْدَ صَلَاةِ الْفَجْرِ يَا بِلَالُ حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي الْإِسْلَامِ فَإِنِّي سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ قَالَ مَا عَمِلْتُ عَمَلًا أَرْجَى عِنْدِي أَنِّي لَمْ أَتَطَهَّرْ طُهُورًا فِي سَاعَةٍ لَيْلٍ أَوْ نَهَارٍ إِلَّا صَلَّيْتُ بِدَلِكِ الطُّهُورِ مَا كَتَبَ لِي أَنْ أُصَلِّيَ [صحيح البخاري: 1149]

Narrated Abu Huraira رضي الله عنه: At the time of the Fajr prayer the Prophet (ﷺ) asked Bilal, O Bilal! "Tell me of the most hopeful deed you did after embracing Islam, for I heard the sound of your footsteps before me in Paradise." Bilal replied, "I did not do any act for which I hope to get any benefit except that whenever I performed ablution during the day or night, I prayed after that ablution as much as was written for me."

- What is that deed which you perform and you are hopeful that it is very good.
- Meaning, I have never performed wudu except that I prayed
- Performing nawafil.

Second and Third reason: Always performing two rak'ah after making the adhan, and making wudu each time he lost wudu

عن أبي بريدة قال أصبح رسول الله ﷺ فدعا بلالاً فقال يا بلالُ بِمَ سَبَقْتَنِي إِلَى الْجَنَّةِ مَا دَخَلْتُ الْجَنَّةَ قَطُّ إِلَّا سَمِعْتُ خَشْخَشَتَكَ أَمَامِي دَخَلْتُ الْبَارِحَةَ الْجَنَّةَ فَسَمِعْتُ خَشْخَشَتَكَ أَمَامِي فَقَالَ بِلَالٌ يَا رَسُولَ اللَّهِ مَا أَذْنْتُ قَطُّ إِلَّا صَلَّيْتُ رَكَعَتَيْنِ وَمَا أَصَابَنِي حَدٌّ قَطُّ إِلَّا تَوَضَّأْتُ عِنْدَهَا وَرَأَيْتُ أَنَّ لِلَّهِ عَلَيَّ رَكَعَتَيْنِ فَقَالَ رَسُولُ اللَّهِ ﷺ بِهِمَا [سنن ترمذى: 3689]

Narrated Abu Buraidah: "The Messenger of Allah (ﷺ) (awoke in the) morning and called for Bilal, then said: 'O Bilal! By what have you preceded me to Paradise? Whenever I have visited Paradise, I heard your footsteps before me. Even last night when I entered Paradise, I heard your footsteps before me ... So Bilal said: 'O Allah's Messenger! I have never called the Adhan except that I prayed two Rak'ah, and I never lost wudu except that I performed Wudu upon that, and I considered that I owed Allah two Rak'ah.' So the Messenger of Allah (ﷺ) said: 'For those two (Rak'ah / actions (wudu and salah) you got this rank).'"

- We all want to go to paradise, but salah is so heavy on us.
- We pray fard with so much difficulty
- Ask Allah, O Allah give me love for Salah. Make me of those who are clean. Give me ability to remain in wudu. Of the Names of Allah is Ash-Shaafi: The One who heals. So if there is any illness because of which you are not able to perform wudu frequently or remain in it, then ask Allah to heal you.
- No matter how busy and stressed we are, there are those moments when we are by ourselves. So the one who loves salah will run to salah in those times.
- In our society people who pray are mocked at. That there must be some problem in their life because of which they pray so much. Everyone has problems in their lives, and Allah has told us to use prayer and patience to deal with our problems. **You run to prayer and your problems will run away.** Perform wudu, wash up, and relax. In Badr, Allah sent rain to remove the filth of shaytan. The filth of shaytan is his waswasah, the fears and worries he puts in our heart. So wash them away with wudu.
- The biggest lesson we learn from the life of Bilal (r): his steadfastness, his salah.
- He neither had family, nor the money, but look at the honour he got. People name their children Bilal!
- The one who loves Allah, Allah loves him and puts love for him in the hearts of His servants. If you feel unloved, turn to Allah, seek His love, and He will put love for you in the hearts of people.

The virtues of بلال رضى الله عنه

Verses revealed regarding him, and the instruction to the Prophet (s) to remain in his company

عَنْ سَعْدِ قَالَ نَزَلَتْ هَذِهِ الْآيَةُ فِيْنَا سِتَّةٍ فِيَّ وَفِي ابْنِ مَسْعُودٍ وَصُهَيْبٍ وَعَمَّارٍ وَالْمِقْدَادِ وَبِلَالٍ قَالَ قَالَتْ قُرَيْشٌ لِرَسُولِ اللَّهِ ﷺ إِنَّا لَا نَرْضَى أَنْ نَكُونَ أَتْبَاعًا لَهُمْ فَاطْرُدْهُمْ عَنْكَ قَالَ فَدَخَلَ قَلْبَ رَسُولِ اللَّهِ ﷺ مِنْ ذَلِكَ مَا شَاءَ اللَّهُ أَنْ يَدْخُلَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَلَا تَطْرُدُوا الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ الْآيَةُ

[سنن ابن ماجه:4128]

It was narrated that Sa'ad said: "This Verse was revealed concerning us six (poor people): Myself, Ibn Mas'ud, Suhaib, 'Ammar, Miqdad and Bilal رضى الله عنهما. He says: The Quraish said to the Messenger of Allah (ﷺ): 'We do not want to join them, send them away.' Thoughts of that entered the heart of the Messenger of Allah (ﷺ) as much as Allah willed, then Allah Azza wa Jalla revealed: "And turn not away those who invoke their Lord, morning and afternoon seeking His Face...

- They want to meet Allah, see His Face. They come to you out of love for Allah. They come eagerly, so do not send them away.
- On the other hand were the elite of Quraysh, and they had no position near Allah.

Upsetting him is upsetting Allah

عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ عَائِذِ بْنِ عَمْرٍو أَنَّ أَبَا سُفْيَانَ أْتَى عَلَى سَلْمَانَ وَصُهَيْبٍ وَبِلَالٍ فِي نَفَرٍ فَقَالُوا وَاللَّهِ مَا أَخَذَتْ سَيْوْفُ اللَّهِ مِنْ عُنُقِ عَدُوِّ اللَّهِ مَا أَخَذَهَا. قَالَ فَقَالَ أَبُو بَكْرٍ أَنْقُولُونَ هَذَا لَشَيْخِ قُرَيْشٍ وَسَيِّدِهِمْ فَأَتَى النَّبِيَّ -صلى الله عليه وسلم- فَأَخْبَرَهُ فَقَالَ « يَا أَبَا بَكْرٍ لَعَلَّكَ أَعْضَبْتَهُمْ لَئِنْ كُنْتَ أَعْضَبْتَهُمْ لَقَدْ أَعْضَبْتَ رَبَّكَ ». فَأَتَاهُمْ أَبُو بَكْرٍ فَقَالَ يَا إِخْوَتَاهُ أَعْضَبْتُمْكُمْ قَالُوا لَا يَغْفِرُ اللَّهُ لَكَ يَا أُخَيَّ. [صحيح مسلم:6568]

'A'idh b. Amr reported that Abu Sufyan came to Salman, Suhaib and Bilal in the presence of a group of persons. They said: By Allah, the sword of Allah did not reach the neck of the enemy of Allah as it was required to reach. Thereupon Abu Bakr said: Do you say this to the old man of the Quraish and their chief? Then he came to Allah's Apostle (ﷺ) and informed him of this. Thereupon he (ﷺ) said: Abu Bakr, you have perhaps annoyed them (Bilal and Suhaib and Salman) and if you annoyed them you have in fact annoyed your Lord. So Abu Bakr came to them and said: O my brothers, have I annoyed you? They said: No, our brother, may Allah forgive you.

- Because of Iman, look at their status near Allah!
- Whoever wants honour must draw close to Allah

Important roles and responsibilities

1. Making Adhan

His beautiful voice

• كان جميل الصوت يغني في الجاهلية، فعندما ظهر الأذان بعد إسلامه كلفه رسول الله محمد مهمة

[<https://ar.wikipedia.org/wiki>] الأذان

His voice was beautiful; he used to sing songs in the days of Ignorance. After embracing Islam, when the command for Adhan was given, the Messenger of Allah (s) held him responsible for giving the prayer call.

The Mu'addhin of the Messenger of Allah (s)

عَنِ ابْنِ عُمَرَ قَالَ كَانَ لِرَسُولِ اللَّهِ -صلى الله عليه وسلم- مُؤَدِّثَانِ بِلَالٌ وَابْنُ أُمِّ مَكْتُومٍ الْأَعْمَى [صحيح مسلم: 869]

Ibn Umar reported: The Messenger of Allah (ﷺ) had two Mu'adhdhins, Bilal and blind (companion) ibn Umm Maktum رضي الله عنهما.

عَنْ أَبِي عُمَيْرِ بْنِ أَنَسٍ عَنْ عُمُومَةَ لَهَا مِنَ الْأَنْصَارِ قَالَ اهْتَمَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلصَّلَاةِ كَيْفَ يَجْمَعُ النَّاسَ لَهَا ... فَأَنْصَرَفَ عَبْدُ اللَّهِ بْنُ زَيْدِ بْنِ عَبْدِ رَبِّهِ وَهُوَ مُهْتَمٌّ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَرَى الْأَذَانَ فِي مَنَامِهِ قَالَ فَغَدَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ ... فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا بِلَالُ قُمْ فَانظُرْ مَا يَأْمُرُكَ بِهِ عَبْدُ اللَّهِ بْنُ زَيْدٍ فَافْعَلْهُ . قَالَ فَأَذَّنَ بِلَالٌ. [سنن أبي داود: 498]

Abu Umayr reported on the authority of his uncle who was from the Ansar (the helpers of the Prophet): The Prophet (ﷺ) was anxious as to how to gather the people for prayer.... Abdullah bin Zayd bin Abd Rabbih returned anxiously from there because of the anxiety of the Allah's Messenger (ﷺ). He was then taught the call to prayer in his dream. Next day he came to the Messenger of Allah (ﷺ) and informed him about it.... So Allah's Messenger (ﷺ) said: O Bilal! stand up, see what Abdullah ibn Zayd tells you (to do), then do it. Bilal then called them to prayer.

• The Prophet (s) also taught him how to make the adhan.

He was given this responsibility on account of his loud and beautiful voice

عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدٍ عَنْ أَبِيهِ قَالَ لَمَّا أَصْبَحْنَا أَتَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ بِالرُّؤْيَا فَقَالَ إِنَّ هَذِهِ لَرُّؤْيَا حَقٌّ فَقُمْ مَعَ بِلَالٍ فَإِنَّهُ أُنْدَى وَأَمَدٌ صَوْتًا مِنْكَ فَأَلْقِ عَلَيْهِ مَا قِيلَ لَكَ وَلِيُنَادِ بِذَلِكَ قَالَ فَلَمَّا سَمِعَ عُمَرُ بْنُ الْخَطَّابِ نِدَاءَ بِلَالٍ بِالصَّلَاةِ خَرَجَ إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يَجْرُ إِزَارَهُ وَهُوَ يَقُولُ يَا رَسُولَ اللَّهِ وَالَّذِي سَبَعْتُكَ بِالْحَقِّ لَقَدْ رَأَيْتُ مِثْلَ الَّذِي قَالَ فَقَالَ رَسُولُ اللَّهِ ﷺ فَلِلَّهِ الْحَمْدُ فَذَلِكَ أَثْبَتَ [سنن ترمذی: 189]

Muhammad bin Abdullah bin Zaid narrates this saying from his father: "when the morning appeared, we went to Allah's Messenger and informed him of the dream (related to adhan). He said: 'Indeed this dream is true. You stand with Bilal, for he has a beautiful and long (louder) voice than you. And teach him what was said to

you, and he call (the adhan) with loud voice.' "He said: "When Umar bin Khattab heard Bilal calling for the prayer, he came to Allah's Messenger, dragging his Izar, and saying: 'O Allah's Messenger (ﷺ)! By the One Who sent you with the truth! I dreamt the same as what he said.' "So Allah's Messenger (ﷺ) said: 'To Allah is the praise, so that confirms it even more.'"

The Prophet (s)'s instruction to him regarding the Adhan

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِبِلَالٍ يَا بِلَالُ إِذَا أَدَّيْتُمْ فَتَرَسَّلْ فِي أَدَانِكَ وَإِذَا أَقَمْتُمْ فَاحْدُرْ وَاجْعَلْ بَيْنَ أَدَانِكَ وَإِقَامَتِكَ قَدْرَ مَا يَفْرَعُ الْأَكْلُ مِنْ أَكْلِهِ وَالشَّارِبُ مِنْ شَرْبِهِ وَالْمُعْتَصِرُ إِذَا دَخَلَ لِقَضَاءِ حَاجَتِهِ وَلَا تَقُومُوا حَتَّى تَرَوْنِي [سنن ترمذى: 195]

Jabir [bin Abdullah] narrated: "Allah's Messenger ﷺ said to Bilal: "O Bilal! When you call the Adhan then do so deliberately and slowly, and when you call the Iqamah then be quick. Allow enough time between your Adhan and Iqamah for the person eating to finish what he is eating, and the person drinking to finish what he is drinking, and the one who needs time to relieve himself get relieved from it, and do not stand until you see me."

Giving adhan responsibly, never delaying in his duty

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ بِلَالٌ لَا يُؤَخِّرُ الْأَذَانَ عَنِ الْوَقْتِ وَرُبَّمَا أَخَّرَ الْإِقَامَةَ شَيْئًا [سنن ابن ماجه: 713]

It was narrated that Jabir bin Samurah said: "Bilal did not delay the Adhan from its proper time, but he sometimes delayed the Iqamah a little."

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ بِلَالٌ يُؤَدِّنُ إِذَا دَحَضَتْ فَلَا يُقِيمُ حَتَّى يَخْرُجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا خَرَجَ أَقَامَ الصَّلَاةَ حِينَ يَرَاهُ [صحيح مسلم: 1400]

Jabir b. Samura reported: Bilal summoned to prayer as the sun declined but did not pronounce Iqama till the Messenger of Allah (ﷺ) came out and the Iqama was pronounced on seeing him.

Bilal's adhan; a comfort for the Prophet

عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ قَالَ رَجُلٌ - قَالَ مِسْعَرُ أَرَاهُ مِنْ خُرَاعَةَ - لَيْتَنِي صَلَّيْتُ فَاسْتَرَحْتُ فَكَأَنَّهُمْ عَابُوا عَلَيْهِ ذَلِكَ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ « يَا بِلَالُ أَقِمِ الصَّلَاةَ أَرْحَنَا بِهَا » [سنن ابى داود: 4987]

Narrated Salim ibn Abu Ja'd, he said: A man said: Mis'ar said: I think he was from the tribe of Khuza'ah: would that I had prayed, I would have got comfort. The people objected to him for it. Thereupon he said: I heard the Messenger of Allah (ﷺ) as saying: O Bilal, call iqamah for prayer: give us comfort by it.

- He would give the adhan and the Iqamah.

Making Dua before Fajr adhan

عَنْ امْرَأَةٍ مِنْ بَنِي النَّجَّارِ قَالَتْ كَانَ بَيْتِي مِنْ أَطْوَلِ بَيْتِ حَوْلِ الْمَسْجِدِ وَكَانَ بِلَالٌ يُؤَدِّنُ عَلَيَّ الْفَجْرَ فَيَأْتِي بِسَحَرٍ فَيَجْلِسُ عَلَيَّ الْبَيْتِ يَنْظُرُ إِلَى الْفَجْرِ فَإِذَا رَأَهُ تَمَطَّى ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَحْمَدُكَ وَأَسْتَعِينُكَ عَلَى قُرَيْشٍ أَنْ يَقِيمُوا دِينَكَ قَالَتْ ثُمَّ يُؤَدِّنُ قَالَتْ وَاللَّهِ مَا عَلِمْتُهُ كَانَ تَرَكَهَا لَيْلَةً وَاحِدَةً تَعْنِي هَذِهِ الْكَلِمَاتِ [سنن ابى داود:519]

Narrated A woman from Banu Najjar, she said: My house was the loftiest of all the houses around the mosque (of the Prophet at Medina). And Bilal used to make Fajr adhan from it. He would come there before the break of dawn and sit at this house and would see fajr approaching. When he saw it (rising), he would yawn and say: O Allah, I praise you and seek Your assistance for the Quraysh so that they might establish Thine religion. She said: He then would make the call to prayer. And By Allah, I do not know whether he ever left saying these words on any night.

Saying the adhan and the iqamah

عَنْ السَّائِبِ بْنِ يَزِيدَ --- قَالَ لَمْ يَكُنْ لِرَسُولِ اللَّهِ ﷺ إِلَّا مُؤَدِّنٌ وَاحِدٌ فِي الصَّلَوَاتِ كُلِّهَا فِي الْجُمُعَةِ وَغَيْرِهَا يُؤَدِّنُ وَيُؤَدِّنُ قَالَ كَانَ بِلَالٌ يُؤَدِّنُ إِذَا جَلَسَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ وَيُؤَدِّنُ إِذَا نَزَلَ --- [مسند احمد بن حنبل:15716]

Saaib b. Zayd reported that the Prophet (s) had only one muaddhin in all the prayers, Jumuah prayer and all the rest of them. He would give the adhan and the iqamah. Bilal would give the adhan when the Prophet (s) would sit on the minbar on the day of Fridah, and would give the Iqamah when the Prophet (S) descended from the minbar.

Saying the words of the adhan twice and the words of Iqamah once

.... فَأَمَرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَأَنْ يُوتَرَ الْإِقَامَةَ [صحيح البخارى:603]

Bilal was ordered to repeat the wording of the Adhan for prayers twice, and to pronounce (the wording of the) Iqama once.

Giving adhan before Suhoor

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَمْتَعَنَّ أَحَدُكُمْ أَوْ أَحَدًا مِنْكُمْ أَذَانَ بِلَالٍ مِنْ سَحُورِهِ فَإِنَّهُ يُؤَدِّنُ أَوْ يُنَادِي بِلَيْلٍ لِيَرْجِعَ قَائِمَكُمْ وَلِيُنَبِّهَ نَائِمَكُمْ --- [صحيح البخارى:621]

Narrated `Abdullah bin Mas`ud from the Prophet (ﷺ), he said, "The Adhan pronounced by Bilal should not stop you from eating Suhur, for he pronounces the Adhan at night, so that the one offering the late night prayer (Tahajjud) from among you might hurry up and the sleeping from among you might wake up....

Fulfilling his duty in the best way even in the absence of the Prophet (s)

أَنَّ أَنَسًا مِنْ بَنِي عَمْرٍو بَن عَوْفٍ كَانَ بَيْنَهُمْ شَيْءٌ فَخَرَجَ إِلَيْهِمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَنَسٍ مِنْ أَصْحَابِهِ يُصَلِّحُ بَيْنَهُمْ فَحَضَرَتِ الصَّلَاةُ وَلَمْ يَأْتِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ بِلَالٌ فَلَادَنَ بِلَالٌ بِالصَّلَاةِ وَلَمْ يَأْتِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ إِلَى أَبِي بَكْرٍ فَقَالَ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُبِسَ وَقَدْ حَضَرَتِ الصَّلَاةُ فَهَلْ لَكَ أَنْ تَوُمَّ النَّاسَ فَقَالَ نَعَمْ إِنْ شِئْتَ فَأَقَامَ الصَّلَاةَ فَتَقَدَّمَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ [صحيح البخارى:2690]

Some dispute occurred amongst the people of Bani `Amr bin `Auf, so Allah's Messenger (ﷺ) went to them along with some of his companions to affect a reconciliation. And the time for the prayer became due but prophet (ﷺ) did not come. So Bilal came and gave the Adhan, though Prophet (ﷺ) still did not come, thereupon he came to Abu Bakr and said: Prophet (ﷺ) is detained (there) and the time for the prayer is due. Will you lead the people in prayer?" Abu Bakr replied, "Yes, if you wish." So Bilal pronounced the Iqamah and Abu Bakr went forward.

- In the absence of the Prophet (s) he fulfilled his responsibility: gave the adhan on time, and at this occasion, AbuBakr lead the prayer.

His manner of giving the adhan

عن عَوْنِ بْنِ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ بِالْأَبْطَحِ فِي قُبَّةٍ لَهُ حَمْرَاءَ مِنْ أَدَمٍ - قَالَ - فَخَرَجَ بِلَالٌ بِوَضُوءِهِ فَمِنْ نَائِلٍ وَنَاضِحٍ - قَالَ - فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَيْهِ حُلَّةٌ حَمْرَاءُ كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ سَاقَيْهِ - قَالَ - فَتَوَضَّأَ وَأَدَّنَ بِلَالٌ - قَالَ - فَجَعَلْتُ أَتَّبَعُ فَاهُ هَا هُنَا وَهَآ هُنَا يَقُولُ يَمِينًا وَشِمَالًا - يَقُولُ حَى عَلَى الصَّلَاةِ حَى عَلَى الْفَلَاحِ - قَالَ - ثُمَّ رُكِّزَتْ لَهُ عَنزَةٌ فَتَقَدَّمَ فَصَلَّى الظُّهْرَ رُكْعَتَيْنِ يَمْرُ بَيْنَ يَدَيْهِ الْحِمَارُ وَالْكَلْبُ لَا يُمْنَعُ ثُمَّ صَلَّى الْعَصْرَ رُكْعَتَيْنِ ثُمَّ لَمْ يَزَلْ يُصَلِّي رُكْعَتَيْنِ حَتَّى رَجَعَ إِلَى الْمَدِينَةِ [صحيح مسلم:1147]

Awn bin Abu Juhaifah reported it on the authority of his father: I came to Prophet (ﷺ) in Mecca and he was (at that time) at Abtah in a red leather tent. And Bilal stepped out with ablution water for him. Thus, some of them got (the left out of that water) and some sprinkled/ rubbed themselves (with) it. He said: Then Prophet (ﷺ) stepped out with a red mantle on him and I was catching a glimpse of the whiteness of his shanks. The narrator said: He performed the ablution and Bilal called Adhan. He (further) said: and I followed his mouth (as he turned) this side and that as he said on the right and the left saying: " حَى عَلَى الصَّلَاةِ حَى عَلَى الْفَلَاحِ " Come to prayer, come to success." 'A spear was then fixed for him (ﷺ) (on the ground). He stepped forward and said two rak'ahs of Zuhr, while there passed in front of him donkey and dog, and these were not stopped. He then said two rak'ahs of the 'Asr, and he then continued saying two rak'ahs till he came back to Medina.

His last adhan

• وكان آخر الأذان له يوم توفي رسول الله، وعندما فتح عمر بن الخطاب بيت المقدس توسل المسلمون إليه أن يحمل بلالا على أن يؤذن لهم صلاة واحدة، ودعا عمر بن الخطاب بلالاً، وقد حان وقت الصلاة ورجاه أن يؤذن لها، وصعد بلال وأذن فبكى الصحابة الذين كانوا أدركوا الرسول وبلال يؤذن، وبكوا كما لم يبكوا من قبل، وكان عمر أشدهم بكاءً.

And he made the last call to prayer on the day the Prophet (s) passed away. When Umar bin Khattab liberated Bayt-Al-Muqaddas, the muslims requested him to persuade Bilal for the call to prayer and that he should give Adhan for one prayer. Umar bin Khattab sent for Bilal, and it was time for prayer, and he requested him to give adhan for it. Bilal climbed up and gave the Adhan. So those Companions who previously had interaction with the Prophet (during his lifetime) began to cry including Bilal who cried like he had never cried before and Umar cried the most of them all.