

sons of al-Aʿazz, and married him to his daughter. As a reward for his loyalty Bilāl was appointed vizier of the now unified city, a post which he retained until his death in 546-47/1151-53. Following the accession of Muhammad b. Sabāʾ Bilāl was accorded the honorific titles of *al-Shaykh al-Saʿid al-Muwaffaq al-Sadīd* by the Fātimid caliph al-Ḥāfiẓ. He is reported to have amassed a considerable fortune while in office, all of which reverted to the ruler upon his death. Two sons of Bilāl followed him in the office of vizier until the fall of the dynasty with the Ayyūbid conquest of South Arabia (569/1173).

**Bibliography:** H. C. Kay, *Yaman, its early mediaeval history*, London 1892, index; Abū Makhrama, *Taʾrikh Thaghr ʿAdan* in: O. Löfgren, *Arabische Texte zur Kenntnis der Stadt Aden*, Uppsala 1936-50, ii, 32 and *passim*; al-Djānādī, *al-Sulūk* (MS Paris, Arabe 2127 Add. 767, fols. 185b-186a); al-Khazraǧī, *al-Kifāya* (MS Brit. Mus., Or. 6941, fols. 56a-58b); al-Khazraǧī, *Tirāz* (MS Brit. Mus., Or. 2425, f. 214a); Ibn al-Muǧāwir, *Taʾrikh al-Mustabṣir*, in O. Löfgren, *Descriptio Arabial Meridionalis*, Leiden 1951-54, 123-26. (C. L. GEDDES)

**BILĀL B. RABĀḤ**, sometimes described as Ibn Ḥamāma, after his mother, was a companion of the Prophet and is best known as his *Muʾadhdhin*. Of Ethiopian (African?) stock, he was born in slavery in Mecca among the clan of Jumah, or in the Sarāt. His master is sometimes given as Umayya b. Khalaf [q.v.] but also as an unnamed man or woman of the same clan. He was an early convert—some sources credit him with having been the second adult after Abū Bakr to accept Islam. Owing to his status he suffered heavy punishment and torture, especially, it is stated, at the hands of Umayya b. Khalaf, but he bore it with fortitude and would not recant. Finally, he was rescued and manumitted by Abū Bakr who bought him, or exchanged for an able-bodied slave of his own who had not accepted Islam. Henceforth, although a freedman of Abū Bakr, Bilāl seems to have been in constant attendance on the Prophet.

He emigrated to Medīna, where at first he suffered from fever along with Abū Bakr and a number of Meccan Muslims. The Prophet established a tie of brotherhood between him and Abū Ruwayḥa of Khathʿam, whom Bilāl later named as his representative for receiving his pension when he himself decided to campaign in Syria. As a result of this tie of brotherhood, ʿUmar attached the list of African pensioners to that of the tribe of Khathʿam, and Ibn Ishāq records that that was the case in Syria in his own days.

Bilāl became "official" *muʾadhdhin* when the call to prayer was first instituted in the first year of the *Hidjra*. He accompanied the Prophet on all military expeditions. At Badr he caused the deaths of Umayya b. Khalaf and his son, both of whom had already surrendered, but their captor was completely powerless to defend them against the determined attack led by Bilāl.

Although best known as his *muʾadhdhin*, Bilāl was also the Prophet's "mace-bearer" (see *ʿAnaza*), his steward (*Khāzin*), his personal servant, and on occasions, his "adjutant". The climax of his career as a *muʾadhdhin* came when Mecca fell to the Muslims and Bilāl called the faithful to prayer for the first time from the roof of the Kaʿba.

After the death of the Prophet, Bilāl agreed to act as *muʾadhdhin* to Abū Bakr but refused a similar

request from ʿUmar, and joined the campaigns in Syria, where he spent the rest of his life. Some sources say that he refused to act in that capacity after the Prophet's death and called publicly to prayer on only two occasions afterwards—when ʿUmar visited al-Djābiya, and when Bilāl himself paid a return visit to Medina and was requested to call the *adhān* by al-Hasan and al-Ḥusayn. Both were moving occasions.

Bilāl seemed to have attained high prestige during his lifetime. An Arab tribe accepted his brother as a suitor in spite of his bad character, and (according to Ṭabarī, i, 2527) when ʿUmar sent a representative to Syria to investigate the source of certain donations made by Khālīd b. al-Walīd, Bilāl lent support to both the diffident commander Abū ʿUbayda and the Caliph's representative, by himself removing Khālīd's turban and demanding an answer. When a satisfactory explanation was given, Bilāl restored Khālīd's turban with full respect and honour.

He is described as being tall and thin with a stoop, of dark complexion, with a thin face and thick hair strongly tinged with grey. The date of his death is given variously as 17, 18, 20, or 21 (638, 639, 641, or 642) and his place of burial is stated as Aleppo or, more probably, Damascus or Darayyā.

**Bibliography:** Ibn Hishām, index; Ibn Saʿd, iii, 1, 165 ff.; Ṭabarī, index; Balādhuri, ii, 455; Ibn al-Athīr, *al-Kāmil*, index; Yāqūbī, ii, 27, 43, 51, 62, 158, 168; Masʿūdi, *Murūǧī*, i, 146-7, iv, 137, 155; Ibn Ḥaǧǧar, i, 336 f.; *Usd al-Ghāba*, i, 206; Nawawī, 176-8. (W. ʿARAFAT)

**BILAWHAR WA-YŪDĀSAF**, heroes of the *Kitāb Bilawhar wa-Yūdāsaḥ (Būdhāsaḥ)*, an Arabic work deriving ultimately from the traditional biography of Gautama Buddha, and subsequently providing the prototype for the Christian legend of Barlaam and Josaphat.

Contents of story. To the long childless king Janaysar, a pagan ruler of Sūlābat (i.e., Kapilavastu) in India, a son is born by miraculous means. The king names him Yūdāsaḥ (better: Būdhāsaḥ = Bodhisattva). An astrologer predicts that the prince's greatness will not be of this world; the king therefore confines the child in a city set apart, to keep him from knowledge of human misery. Growing up, Yūdāsaḥ frets at his confinement and insists on being allowed out. Riding forth, he sees two infirm men and later, a decrepit old man, and learns of human frailty and death. The holy hermit Bilawhar of Sarandīb (Ceylon) then appears in disguise and preaches to Yūdāsaḥ in parables, convincing him of the vanity of human existence and the superiority of the ascetic way. Bilawhar spurns renown and riches, indulgence in food and drink, sexual pleasure and all fleshly delights; a vague theism coupled with belief in immortality is preached, but no specifically Islamic dogma advanced.

King Janaysar is hostile to Bilawhar and opposes Yūdāsaḥ's conversion. In spite of the efforts of the astrologer Rākis and the pagan ascetic al-Bahwan, Janaysar is overcome in a mock debate on the faith and is himself won over. Yūdāsaḥ renounces his royal estate and embarks on missionary journeys: after various adventures, he reaches Kaṣhmīr (i.e., Kusinārā), where he entrusts the future of his religion to his disciple Abābid (i.e., Ānanda) and dies.

The accompanying table shows the occurrence of the principal parables and fables in the three surviving Arabic versions and in the Georgian and Greek Christian recensions stemming therefrom.