

Paris III 1984, unpubl., v, 169, and *La mémoire rassemblée*, Paris 1987, 204. Principal sources: *Aghānī*, Beirut 1956-7, xx, 143-50; Marzubānī, *Muʿdjam al-shuʿarāʾ*, 377; Ibn al-Muʿtazz, *Tabakāt*, 395-6; Ibn al-Nadīm, *Fihrist*, 180; *Thaʿālibī*, *Laṭāʾif al-maʿārif*, ed. Abyārī and Ṣayrafi, 50-1, tr. Bosworth, 65; *Khaṭīb Baghdādī*, *Taʾrīkh Baghdād*, iii, 137. See also Ziriklī, *Aʿlām*, vii, 61; Sezgin, *GAS*, ii, 518, ix, 295. (J.E. BENCHEIKH)

MUḤAMMAD B. ʿABD AL-WAHHĀB [see IBN ʿABD AL-WAHHĀB].

MUḤAMMAD B. ABĪ ʿĀMIR [see AL-MANṢŪR B. ABĪ ʿĀMIR].

MUḤAMMAD B. ABĪ BAKR, a son of the first caliph, who was prominent in the opposition against the caliph ʿUthmān [q.v.] and who governed Egypt on behalf of ʿAlī b. Abī Ṭālib [q.v.] for a time during the *fitna*. According to tradition he was born in the year of the *Ḥijjīyat al-Wadāʿ* or “Farewell Pilgrimage” (10/632), and he is further associated with this important event by the report that his mother gave birth to him beneath the tree where the Prophet entered *ihram* on that occasion. He belonged to the *Qurashī* clan of Taym b. Murra, while his mother, Asmāʾ bint ʿUmayy, was of *Khaṭhʿam*. Through her he had a uterine relationship with the descendants of Abū Ṭālib (she was taken in marriage by both *Djāʿfar* and ʿAlī b. Abī Ṭālib), and it is said that he was raised in the care and protection (*hiḍr*) of ʿAlī (presumably after the death of his own father when Muḥammad would have been aged three). He was the father of the *faqīh* al-Kāsim b. Muḥammad and thus had the same *ism* and *kunya* as the Prophet.

He is said to have first voiced his opposition to ʿUthmān in Egypt when he and Muḥammad b. Abī Ḥudhayfa [q.v.] refused to campaign under the governor ʿAbd Allāh b. Saʿd b. Abī Sarh [q.v.] and put forward a list of the caliph’s “crimes”. When the rebels from Egypt came to Medina to attack the caliph in 35/656, Muḥammad b. Abī Bakr supported them (there are variant traditions as to whether he came from Egypt with them or was already in Medina). He was prominent in the opposition to the caliph to the extent that he is sometimes described as the *walī* of the killing, but, although he is shown as having physically maltreated ʿUthmān, he is never accused of having delivered the fatal blows himself. It is not really clear why he opposed ʿUthmān so strongly, unless it was simply a result of his own inclination towards ʿAlī (in some traditions he is associated with the latter during the events of the siege of ʿUthmān’s house). One tradition shows his mother’s sister urging caution upon him while he insists that he cannot forget what the caliph has done to him. Her question asking what he means, however, is left unanswered. Another tradition suggests that he was motivated by anger and jealousy (*al-ghadab wa l-tamaʿ*). Following the murder, Muḥammad supported ʿAlī, by whom he was sent to arouse support in Kūfa. He was with ʿAlī at the battle of the Camel [see AL-DJAMAL] and was entrusted with taking the captive ʿĀʾisha [q.v.], his half-sister by his father, to Baṣra.

The final episode of his career and his life concerns his brief tenure of the governorship of Egypt on behalf of ʿAlī. This falls in the period between the Battle of the Camel and the conquest of the province by Muʿāwiya and ʿAmr b. al-ʿĀṣ (ca. 38/658), but the chronology, causation and associated events are reported in a confused and contradictory manner in different traditions. Wellhausen discussed the material available to him in some detail in his *Das arabische Reich* and this was summarised by Fr. Buhl in his arti-

cle on Muḥammad b. Abī Bakr in *EP*. Among the material not considered by Wellhausen and Buhl, the traditions collected by al-Kindī in his *Wulāt Miṣr* are especially noteworthy. Wellhausen’s conclusion—that it is generally impossible to select one tradition in preference to another and that together they illustrate the unreliability of the information about this early period—seems sensible. Taken together, the traditions portray Muḥammad’s appointment and his policy in Egypt as alienating a group of neutrals, prominent among them Muʿāwiya b. Ḥudaydj al-Sakūnī, who had opposed the rising against ʿUthmān but refused to throw in his lot with Muʿāwiya b. Abī Sufyān and ʿAmr b. al-ʿĀṣ. These neutrals now made common cause with the ruler of Syria, and ʿAmr led an army into Egypt and defeated Muḥammad b. Abī Bakr’s forces at a place called al-Musannāt. He attempted to flee but was caught by Ibn Ḥudaydj and killed, his body being wrapped in an ass’s skin and burned. When ʿĀʾisha learned of his fate, she refused to eat roast meat for the rest of her days.

Bibliography: Tabarī, index; Balādhurī, *Ansāb al-aṣhrāf*, ms. Istanbul Süleymaniye 597-8, ii, 496 (for his biography); v, ed. S.D. Goitein, index (for opposition to ʿUthmān); idem, *apud* G. Levi Della Vida, *Il califfato di ʿAlī secondo il Kitāb Ansāb al-Aṣhrāf di al-Balādhurī*, in *RSO*, vi (1914-16), 427-507, esp. 497 ff. (for governorship of Egypt); idem, *Futūḥ*, 227; Yaʿkūbī, *Taʾrīkh*, ii, 203-4, 226-7; Dinawarī, *al-Akhbār al-tiwāl*, Leiden 1888, 160-1; Maṣʿūdī, *Murūdj*, ed. Ch. Pellat, iii, Beirut 1970, 87-9; Ibn Kutayba, *K. al-Maʿārif*, ed. Ṭharwat ʿUkāsha, ²Cairo 1969, 173, 175, 196; Ibn ʿAbd Rabbihī, *ʿIqd*, Cairo 1940-65, i, 161, iv, 287-332, *passim*; Ibn Saʿd, iii/1, 51, iv/1, 23, 28, v, 38, viii, 206-8; W. Caskel and G. Strenziok, *Gamharat an-nasab. Das genealogische Werk des Hišām b. Muḥammad al-Kalbī*, 2 vols., Leiden 1966, index; Muṣʿab Zubayrī, *Nasab*, 277; Kindī, *K. al-Wulāt wa l-kudāt*, ed. R. Guest, Leiden and London 1912, 21, 26-31; J. Wellhausen, *Das arabische Reich und sein Sturz*, Berlin 1902, 59-62, Eng. tr. *The Arab kingdom and its fall*, Calcutta 1927, 94-8. (G.R. HAWTING)

MUḤAMMAD B. ABĪ BAKR, founder of the Askia dynasty of Songhay [q.v.], generally known as ASKIA al-Ḥādjī Muḥammad and sometimes as Muḥammad Ture (Touré in French writings). His *nishab*, al-Ṭūrī or al-Silankī, indicate that his paternal ancestry was Soninke, though his mother appears to have been Songhay and possibly a sister of his predecessor Sunni ʿAlī. Under the latter (reigned 869/1464-5 to 15 Muḥarram 898/6 November 1492) Muḥammad served as *Tondi-farma* or “Governor of the Rock”, a province stretching across the Hombori-Bandiagara region south of the Middle Niger. On Sunni ʿAlī’s death, while on campaign, his son Bukar or Bāru (Abū Bakr) Dāʿū was proclaimed ruler by the army in the field, but Muḥammad was able to raise sufficient troops in the western provinces of Songhay to challenge him. After an initial defeat, he was able to put his rival to flight following a battle near Gao on 14 Djumādā I 898/3 March 1493. Muḥammad b. Abī Bakr then assumed power with his capital at Gao, using *askia* as his regnal title.

The accession of Askia Muḥammad represented a victory for the more deeply Islamised non-Songhay populations of the western Middle Niger region who had been only recently subjugated and incorporated into the Songhay empire by Sunni ʿAlī. Under the new dispensation, Muslim scholars and holy men found favour at court, and the scholarly élite of Timbuktu, who had often suffered at the hands of Sunni