

output of sermons in verse, long and short, painting the horrors of all-levelling Death, and directed especially against the rich and the powerful, not excluding the caliph himself. So profitable was it that when Abū Nuwās also began to produce *zuhdiyyāt* Abū 'l-'Atāhiya warned him not to trespass on the field to which he had established a prescriptive right (*Aḥḥbār Abi Nuwās*, Cairo 1924, 70). Some later critics questioned, not without cause, the sincerity of his conversion, notably the real ascetic Abū 'l-'Alā' al-Ma'arri, who referred to him as "that astute fellow" (Ibn Faḍl Allāh, *Masālik al-Abṣār*, xv, MS Brit. Mus. 575, fol. 136).

A more frequent accusation brought against Abū 'l-'Atāhiya is that of heresy, which was a favourite weapon at the time; and it was suggested by Goldziher that one reason for his imprisonments may be sought in the occasionally unorthodox tone of some of his poems. Having no theological education he seems to have been influenced by the modified legacy of Manichaeism still current in 'Irāq, which accounted for the disorders of this world by the existence of two primary substances, good and evil, though Abū 'l-'Atāhiya held that both were the creation of Allāh. In certain of his verses also, such as "If you would see the noblest of mankind look for a king in the guise of a pauper", there may be suggestions of a concealed attachment to Mūsā al-Kāẓim and the cause of the Shī'ite imāms, still strong in Kūfa.

His astonishing success as a poet was due to the simplicity, spontaneity, and artlessness of his language, which contrasted with the laboured artificiality of some of his contemporaries, and expressed the feelings of the people in verse that they could understand. He was fortunate also, by his friendship with Ibrāhīm al-Mawṣilī, to have many of his poems set to music by the foremost musician of the day. He and his younger contemporary Abān b. 'Abd al-Ḥamīd [q.v.] were the first to use *muzdawijī* (couplet) rhyming verse, and he was the first, according to al-Ma'arri (*al-Fuṣūl wa'l-Ghayāt*, i, 131), to invent the metre *muḍarī'*. He also used a metre consisting of eight long syllables. Owing to his enormous output his entire *diwān* was never collected. The *zuhdiyyāt* were put together by the Spanish scholar Ibn 'Abd al-Barr (d. 463/1071).

Bibliography: Ibn Khallikān, no. 91; *al-Aghānī*², iii, 126-83 (*, iv, 1-112); see also Guidi's *Tables* for other references; *Ta'riḥ Baghdād*, vi, 250-60; Goldziher, *Trans. IX Congress of Orientalists*, 113 ff.; G. Vajda, in *RSO*, 1937, 215 ff., 225 ff.; Brockelmann, I, 76; S I, 119. Partial editions of the *diwān* were published in Bairut 1887, 1909; see also *Maḍimū'a*, ed. F. E. Bustani, Bairut 1927; *Zuhdiyyāt*, trans. O. Rescher, Stuttgart 1928. (A. GUILLAUME)

ABU 'L-'AWAR 'AMR B. SUFYĀN AL-SULAMĪ general in the service of Mu'āwiya. He belonged to the powerful tribe of Sulaym (hence "al-Sulamī"); his mother was a Christian and his father had fought at Uhud in the ranks of the Quraysh. The son, who does not seem to have belonged to the closest circle of the Prophet, went, probably with the army commanded by Yazīd b. Abi Sufyān, to Syria. In the battle of the Yarmūk he was in charge of a detachment, and from that time he followed faithfully the fortunes of the Umayyads. He thus exposed himself to the execration of 'Alī, especially after he had taken part in the battle of Šiffin. He assisted 'Amr b. al-'Āṣī in conquering Egypt for Mu'āwiya and was in command of various military expeditions

by sea. In addition, he showed also diplomatic and administrative abilities. At Šiffin, he took part in the negotiations with 'Alī and prepared the preliminary draft for the conference of Adhruḥ. He was also commissioned to count the *fallāḥs* of Palestine for a new distribution of taxes. Mu'āwiya had in mind to appoint him in Egypt to the post of 'Amr b. al-'Āṣī, who had been guilty of showing a too independent attitude; but this plan came to nothing, and he was appointed to the governorship of the province of al-Urdunn. On the ground of his services the Arabic annalists counted him among the main lieutenants of Mu'āwiya, those who constituted his *shī'a* or *biṭāna*. He disappeared from the political scene before the end of Mu'āwiya's reign.

Bibliography: Ibn Sa'd, iii/2, 106; Ibn Rusta, 213; Tabarī, index; Mas'ūdī, *Murūdj*, iv, 351; Michael the Syrian (Chabot), ii, 442, 445, 450; Bayhaqī, *Maḥāsīn*, 149; Ibn al-ʿAṭhīr, *Usd*, v, 138; Ibn Ḥaǧǧar, *Iṣāba*, iv, 14; H. Lammens, *Études sur le règne de Mo'awia*, 42 ff. (H. LAMMENS *)

ABŪ 'AWN 'ABD AL-MALIK B. YAZĪD AL-KHURĀSĀNĪ, general in the service of the 'Abbāsids. After the outbreak of the rebellion in Khurāsān, 25 Ramaḍān 129/9 June 747, Abū 'Awn several times took part in the war against the Umayyads. At first he accompanied the 'Abbāsīd general Kaḥṭaba b. Šhabīb; then he was sent by the latter to Šahrazūr, where on 20 Dhu'l-Ḥijja 131/10 August 749, in conjunction with Mālik b. Ṭarīf, he defeated 'Uṭmān b. Sufyān. While Abū 'Awn remained in the vicinity of Mosul, the Umayyad caliph Marwān II marched against him. Under the supreme command of 'Abd Allāh b. 'Alī, Abū 'Awn took part in the battle by the Greater Zāb (11 Djumādā II 132/25 January 750), in the pursuit of Marwān, and in the capture of Damascus. When 'Abd Allāh remained behind in Palestine, he sent Šāliḥ b. 'Alī together with Abū 'Awn and a few others to continue the pursuit to Egypt, and it was there that the caliph, after a fresh defeat, was tracked down and killed in the same year. Abū 'Awn remained in Egypt till further orders as governor. In 159/775-6 he was appointed governor of Khurāsān by al-Mahdī, but deposed in the following year.

Bibliography: Ya'qūbī, Tabarī, Mas'ūdī, *Murūdj*, Indexes; Wellhausen, *Das arabische Reich und sein Sturz*, Berlin 1902, 341-3; L. Caetani, *Chronographia Islamica*, Roma 1912, under the relevant years. (K. V. ZETTERSTÉEN *)

ABU 'L-'AYNĀ' MUḤAMMED B. AL-KĀSĪM B. KHALLĀD B. YĀSĪR B. SULAYMĀN AL-HĀSHĪMĪ, an Arabian littérateur and poet. He was born about the year 190/805 in al-Ahwāz (his family came from al-Yamāma) and grew up in Baṣra, where he received instruction from the most famous philologists, Abū 'Ubaida, al-Aṣma'i, Abū Zayd al-Anṣārī and others. He was renowned amongst his contemporaries not only for his linguistic attainments, but also for his quickness at repartee. Ibn Abi Ṭāhir collected anecdotes concerning him in a special work entitled *Aḥḥbār Abi 'l-'Aynā'*, many of which are to be found in the *al-Aghānī*. The book itself as well as the collection of his poems have not been preserved. He became blind at the age of 40, later on he emigrated to Bagdad, but returned to Baṣra again and died there in the year 282 or 283/896.

Bibliography: *Fihrist*, 125; Ibn Khallikān, no. 615. (C. BROCKELMANN)

ABŪ AYYŪB KHĀLID B. ZAYD B. KULAYB AL-NADĪJĀRĪ AL-ANŠĀRĪ, generally known by his *kunya*, companion of the Prophet. It was in the

house of Abū Ayyūb that the Prophet stayed on his emigration to Medina, before his own mosque and house were built. He took part in all the Prophet's expeditions, was present at all the battles of early Islam and served under the command of 'Amr b. al-'Āsī during the conquest of Egypt. Later on he was appointed by 'Alī to the governorship of Medina, but was obliged to rejoin 'Alī in 'Irāk when Busr b. Abī Arţāt approached the town with an army of 3000 men put at his disposal by 'Amr b. al-'Āsī. In 'Irāk Abū Ayyūb al-Anşarī took part in the battles fought there by 'Alī. During the reign of Mu'āwīya, he took part in the invasion of Cyprus and the expedition against Constantinople led by Yazid b. Mu'āwīya. During the siege of the Byzantine capital Abū Ayyūb died of dysentery, in the year 52/672 (the years 50, 51 and 55 are also given as the date of his death). At his own request, he was buried under the walls of Constantinople.

150 *hadīths* are attributed to Abū Ayyūb, but only a small number of them (thirteen altogether) have been admitted as authentic by al-Bukhārī and Muslim.

Bibliography: Dhahabī, *Taʿrīd Asmā' al-Ṣaḥāba*, Ḥaydarābād 1315, i, 161, ii, 161; Balādhuri, *Futūḥ*, 5, 154; Ibn Sa'd, iii/2, 49-50; Ṭabarī, iii, 23-4; Ibn 'Abd al-Ḥakam, *Futūḥ Miṣr* (Torrey), index; Diyārī, *Taʿrīkh al-Khāmīs*, Cairo 1283, ii, 294; Ibn 'Abd al-Barr, *Istī'āb*, Ḥaydarābād 1318, i, 156, ii, 1538; Ibn Ḥadjar, *Tahdhīb*, Ḥaydarābād 1325-7, iii, 90; idem, *Iṣāba*, Cairo 1325, ii, 89; Khazraǧī, *Khulāṣa*, Cairo 1322, 86; Ibn al-Kaysarānī, *Dīam*, Ḥaydarābād 1323, 118; Ibn al-Aṭhīr, *Uṣd al-Ghāba*, ii, 88, v, 143; Ibn Taghribirdī, *Nuǧūm*, Leiden 1855, i, 22, 34, 151, 158-60; Nawawī, *Tahdhīb al-Asmā'* Göttingen 1842-7, 652; Suyūṭī, *Ḥusn al-Muḥādara*, Cairo 1322, i, 112; Abu 'l-'Arab, *Ṭabaḳāt 'Ulamā' Ifrīkiya*, ed. and transl. Ben Cheneb, Algiers 1920; 21/66 and note 2; M. Canard, in *JA*, 192, 67 ff.

(E. LÉVI-PROVENÇAL)

The tomb of Abū Ayyūb is mentioned for the first time by Ibn ʔutayba, *al-Maʿārif*, 140 (ed. Cairo 1934, 119); according to al-Ṭabarī, iii, 2324, Ibn al-Aṭhīr, iii, 381, Ibn al-Dīawzī and al-Kazwīnī, 408, the Byzantines respected it and made pilgrimage to it in time of drought to pray there for rain (*istiskāʾ*). The—probably legendary—discovery of the tomb by Aḳ Shams al-Dīn [q.v.] during the siege of the city by Muḥammad II can be compared to the finding of the Holy Lance by the Crusaders during the siege of Antioch. The Turkish legend is fully reproduced in Leunclavius, *Historiae musulmanae*, Frankfurt 1591, 38 ff. and in the careful monograph by Ḥāǧǧīl 'Abd Allāh, *al-Āthār al-Maǧīdiyya fi 'l-Manāḳib al-Khālidiyya*. See also A. M. Schneider, in *Oriens*, 1951, 113 ff.; P. Wittek, *Aywanasary*, in *Annales de l'hist. de phil. et d'hist. orientales et slaves*, Bruxelles 1951, 505 ff. (esp. 513 ff.).

(J. H. MORDTMANN*)

A mosque was built on the spot by Muḥammad II in 863/1458; it was enlarged by Etmekǧī-zāde Aḥmad Paṣha in 1000/1591; two new minarets, each with two galleries, were added in 1136/1273. It was in this mosque that the sultan Maḥmūd II deposited the relics of the Prophet discovered in the treasury of the Sarāy (the imprint of the foot). The grand-vizier Sinān Paṣha (d. 1133/1729), Māh Fīrūz Khādīǧia (mother of the sultan 'Uṭhmān III), the grand-vizier Semiz 'Alī Paṣha, Gurdǧīl Muḥammad Paṣha, Lala Muṣṭafā Paṣha (the conqueror of

Cyprus) and a number of other important persons are buried in the *turba* or in the immediate vicinity of its court-yard. The mosque is situated outside the Byzantine walls, and an important suburb (Eyyūb [see ISTANBUL]) grew up round it. The mosque was the object of special veneration and it was forbidden for non-Muslims to enter it. According to a rather late custom (cf. *Isl.*, 1931, 184 ff. and MAWLAWIYYA) it was in this mosque that the sultan, on his accession, was girded with the sword of his ancestors by the Čelebi Efendi, the head of the Mawlawī order who came especially from Konya to carry out the ceremony.

Bibliography: Ḥāfīz Ḥusayn b. Ḥāǧǧīl Ismā'īl, *Ḥadīḳat al-Dīawāmi*, Istanbul 1281, i, 243, cf. Hammer-Purgstall, xviii, 57; Cl. Huart, *Konia*, 206; F. W. Hasluck, *Christianity and Islam under the Sultans*, Oxford 1929, ii, 604 ff. (CL. HUART*)

ABŪ BAKR, the first caliph.

i. Name, family, and early life.—Abū Bakr was probably born shortly after 570 as he is said to have been three years younger than Muḥammad. His father was Abū ʔuhāfa ('Uṭhmān) b. 'Āmir of the clan of Taym of the tribe of ʔuraysh, and he is therefore sometimes known as Ibn Abī ʔuhāfa. His mother was Umm al-ʔhayr (Salmā) bint ʔaḳhr of the same clan. The names 'Abd Allāh and 'Atīḳ ('freed slave') are attributed to him as well as Abū Bakr, but the relation of these names to one another and their original significance is not clear. Muḥammad seems to have made a play on the name 'Atīḳ and to have said that he was 'freed from Hell'. He was later known as al-Ṣiddīq, the truthful, the upright, or the one who counts true; the last meaning is supported by the tradition that he alone immediately believed Muḥammad's story of his night-journey (*isrāʾ*, q.v.).

In the course of his life he had four wives. (1) ʔutayla bint 'Abd al-'Uzzā of the Meccan clan of 'Āmir, who bore him 'Abd Allāh and Asmā' (who married al-Zubayr b. al-'Awwām); (2) Umm Rūmān bint 'Āmir of the tribe of ʔīnāna, who bore him 'Abd al-Raḥmān (originally 'Abd al-Ka'ba or 'Abd al-'Uzzā) and 'Ā'isha; (3) Asmā' bint 'Umays of the tribe of Khath'am, who bore him Muḥammad; (4) Ḥabība bint Khārīǧia, of the Medinan clan of al-Ḥārith b. al-Khazraǧī, who bore him Umm Kulṭūm posthumously. The last two marriages were made late in his life and were doubtless political; Asmā' bint 'Umays was the widow of Dīa'far b. Abī Ṭālib (who was killed in 8/629). The first two marriages were probably concurrent, since 'Abd al-Raḥmān was the eldest son, but only Umm Rūmān accompanied Abū Bakr to Medina.

Little is known about Abū Bakr's life before his conversion. He was a merchant (*tāǧīr*) worth 40,000 dirhams, indicating (according to H. Lamens, *La Mecque à la Veille de l'Hégire*, Beirut 1924, 226-8) that his business was comparatively unimportant. He is not mentioned as having travelled to Syria or elsewhere, but he was an expert in the genealogies of the Arab tribes.

ii. From his conversion to the death of Muḥammad.—Abū Bakr was possibly a friend of Muḥammad before the latter's call to be a prophet and his own conversion. According to some traditions he was the first male Muslim after Muḥammad (Ibn Sa'd, iii/1, 121; al-Ṭabarī, i, 1165-7); but this may simply be a reflection of his later preeminence, since the same claim is made for 'Alī and Zayd b. Ḥāritha.