

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; Suyūfī, *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 ʿUtayba, *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 'Uṭmān 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 ʿKuhāfa ('Uṭmān) b. 'Āmir of the clan of Taym of the tribe of ʿQuraysh, and he is therefore sometimes known as Ibn Abī ʿKuhāfa. His mother was Umm al-ʿKhayr (Salmā) bint ʿShakhr of the same clan. The names 'Abd Allāh and 'Atīk ('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 'Atīk and to have said that he was 'freed from Hell'. He was later known as al-Ṣiddīk, 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) ʿKutayla 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 Kīnāna, who bore him 'Abd al-Raḥmān (originally 'Abd al-Ka'ba or 'Abd al-'Uzzā) and 'Ā'isha; (3) Asmā' bint 'Umayy 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 'Umayy 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.

Similarly the statement that Abū Bakr was responsible for the conversion of 'Uḥmān b. 'Affān, al-Zubayr, 'Abd al-Raḥmān b. 'Awf, Sa'd b. Abī Waḥḥāṣ and Ṭalḥa b. 'Ubayd Allāh is suspicious because these five and 'Alī constituted the *shūrā* or council to elect a successor to 'Umar. What is certain is that for some time before the Hīdjra, Abū Bakr was the foremost member of the Muslim community after Muḥammad.

He remained in Mecca when many Muslims emigrated to Abyssinia. This is an obscure affair. It has been suggested that the emigrants objected to the policy of the group among the Muslims led by Abū Bakr. The traditional view, however, was that the emigrants went to avoid persecution; and it may be that Abū Bakr's clan of Taym, like others belonging to the group known as Ḥilf al-Fuḍūl, did not persecute its members. It seems, however, that it also lacked the will or the power to defend them, for it allowed Abū Bakr and his fellow clansman Ṭalḥa to be bound together by a man of the Meccan clan of Asad; and at a later date Abū Bakr left Mecca and only returned on receiving the protection (*djīwār*) of Ibn al-Dughunna, the chief of a nomadic group in alliance with Kuraysh. The slaves bought and set free by Abū Bakr, notably 'Amir b. Fuhayra and Bilāl, suffered bodily violence. The purchase of slaves who professed Islam, though showing Abū Bakr's devotion to the cause, does not completely account for the reduction of his wealth to 5,000 dirhams at the Hīdjra, and economic pressure by the leading merchants of Mecca is to be suspected.

Muḥammad chose him to accompany himself on his migration to Medina, an event to which reference is made in Qur'ān ix, 40. His family, that is, presumably Umm Rūmān, 'Ā'ishā, Asmā' and perhaps 'Abd Allāh, followed soon afterwards. Abū Ḳuḥāfa, however, remained in Mecca, and Abū Bakr's son 'Abd al-Raḥmān actually fought against the Muslims at Badr and Uḥud, but was converted to Islam before the conquest of Mecca. In Medina Abū Bakr found a house in the district of al-Sunḥ. His special position in the community was marked by Muḥammad's marriage to his daughter 'Ā'ishā. He was a participant in all the expeditions led by Muḥammad in person, and was constantly at his side, ready to help with advice and information. In critical moments he was steady as a rock and did not lose heart. There seems to have been a remarkable degree of harmony between leader and follower. When others (including 'Umar who was inseparable from Abū Bakr) questioned Muḥammad's decisions to make peace at al-Ḥudaybiya and to abandon the siege of al-Ṭā'if, Abū Bakr gave immediate and whole-hearted support. He was the first to know the true objective of the expedition which conquered Mecca in 8/630. In other words, he was Muḥammad's chief adviser. He did not have any separate military command, except of a small party detached from a larger expedition in 6/627 and of a minor expedition against the tribe of Hawāzin in 7/628. In 8/629 he served with 'Umar under the command of Abū 'Ubaydah, probably in order to smooth over political difficulties. By his being appointed to conduct the pilgrimage of A. H. 9 and to lead public prayers in Medina during Muḥammad's last illness, and by other signs of respect, he was marked as successor.

iii. His caliphate, 11/632-13/634.—The day of Muḥammad's death (13 Rabi' I, 11/8 June, 632) was a critical one for the young Islamic state. The Anṣār set about appointing a leader from their own

number, but were persuaded by 'Umar and others to accept Abū Bakr. He took the title of *Khalīfat Rasūl Allāh*, 'deputy or successor of the messenger of God', and after a short time moved to a house in the centre of Medina.

His caliphate of a little over two years was largely occupied in dealing with the *ridḍa* or 'apostasy'. This phenomenon, as the name given by Arabic historians indicates, was regarded by them as primarily a religious movement; but recent European scholars, especially J. Wellhausen (*Skizzen und Vorarbeiten*, vi, Berlin, 1899, 7-37) and L. Caetani (*Annali*, ii, 549-831) have argued that it was essentially political. More probably it was both. Medina had become the centre of a social and political system, of which religion was an integral part; consequently it was inevitable that any reaction against this system should have a religious aspect. There were six main centres of this reaction. In four of these, the leader had a religious character and is often called a 'false prophet': al-Aswad al-'Anṣī in the Yemen, Musaylima among the tribe of Ḥanīfa in the Yamāma, Ṭulayḥa in the tribes of Asad and Ḡhaṭafān, and the prophetess Saḍiāḥ in the tribe of Tamīm. The form of the *ridḍa* in each centre varied according to local circumstances; it involved the refusal to send taxes to Medina and to obey the agents sent out by Medina. In the Yemen the *ridḍa* began before Muḥammad's death, and when Abū Bakr came to power al-Aswad had been replaced by Kays b. (Hubayra b. 'Abd Yaghūth) al-Makshūḥ. In other places there had presumably existed for some time a movement against the rule of Medina, but it became open revolt only after Muḥammad's death. During the absence of the main Muslim army in Syria under Usāma b. Zayd, some neighbouring tribes tried to surprise Medina, but were eventually defeated at Dhū 'l-Kaṣṣa. After the return of the Syrian expedition, a large army commanded by Khālīd b. al-Walīd was sent against the rebels. First Ṭulayḥa was defeated in a battle at Buzāḳha, and the area restored to its allegiance to Islam. Soon afterwards, Tamīm abandoned Saḍiāḥ and submitted to Abū Bakr. The most important battle of the *ridḍa* was the battle of the Yamāma at 'Akrabā' (about Rabi' I, 12/May 633), known as 'the garden of death' on account of the great slaughter on both sides. Here Musaylima, the most serious opponent of the Muslims, was defeated and killed, and central Arabia brought under their control. Subordinate commanders were entrusted with subsidiary operations in al-Baḥrayn and 'Umān (with Mahra), while Khālīd pacified the Yamāma before moving towards 'Irāq. The *ridḍa* in the Yemen and Ḥaḍramawt was defeated by another commander, al-Muḥajir b. Abī Umayya. In dealing with captured leaders Abū Bakr showed great clemency, and many became active supporters of the cause of Islam. The traditional view was that the *ridḍa* had been quelled before the end of 11 A.H. (March 633); but Caetani has shown that the events require a much longer time, and that it may have continued into 13/634.

The size of Muḥammad's expeditions along the road to Syria shows that he had realized the urgency of expansion if peace was to be maintained among the Arab tribes. Abū Bakr was aware of this strategic principle. In the first days of his caliphate, despite the threats of rebellion in Arabia, he persisted with Muḥammad's plan of sending a large army under Usāma towards Syria. Again, once the danger from Musaylima in central Arabia was removed, no time

was lost in despatching *Khālīd* towards 'Irāk. Thus was set on foot under Abū Bakr's direction the great 'conquest of the lands'. The traditional account of the conquests and their chronology has been radically revised by European scholars' critique of the sources (Wellhausen, op. cit., 37-113; De Goeje, *Mémoire sur la Conquête de la Syrie*², Leiden, 1900; N. A. Miednikoff, *Palestina*, St. Petersburg, 1897-1907 [in Russian]; Caetani, *Annali*, ii, iii). By the time of Abū Bakr's death the position would seem to be as follows. *Khālīd*, joining a force of B. Bakr b. Wā'il under al-Muḥannā b. Hāritha, had advanced plundering into 'Irāk and threatened al-Ḥīra, which paid 60,000 dirhams to be left alone. While al-Muḥannā remained on this sector, *Khālīd* carried out a celebrated march to Damascus and linked up with three Muslim columns which, under Yazīd b. Abī Sufyān, *Shurābbīl* b. Ḥasana and 'Amr b. al-'Ās, had been operating with success in Palestine, but were now retiring before a superior Byzantine army. The united Muslim forces defeated the enemy at al-Adīnādāy (probably a corruption of al-Dīn-nābatayn) between Jerusalem and Gaza at the end of *Djumādā* I (July 634). Thus the expansion into the Persian empire was initiated by Abū Bakr, but he still laid most emphasis on Syria. At what stage the decision was made, not merely to raid these lands, but to conquer them, is not clear.

Abū Bakr died on 22 *Djumādā* II, 13/23 August 634, and was buried beside Muḥammad. The great simplicity of his life, with its rejection of all wealth, pomp and pretension, became in later times a legend, though there is doubtless a kernel of truth. The assertion that he began the 'collection of the *Qur'ān*' is now usually held to be mistaken in view of the general ascription of this to 'Umar.

Bibliography: In addition to works cited in the article: Ibn Hishām, *passim*; Wākidī (tr. J. Wellhausen, Berlin, 1882), *passim*; Ibn Sa'd, iii/1, 119-152, 202; *Tabarī*, i, 1816-2144 (his caliphate); *Balādhuri*, *Futūḥ*, 96, 98, 102, 450; Mas'ūdī, *Murūdī*, iv, 173-90; Ibn Ḥajjar, *Iṣāba*, ii, 828-35, 839; Ibn al-Athīr, *Uṣd al-Ghāba*, iii, 205-24; N. Abbott, *Aishah the beloved of Mohammed*, Chicago, 1942, see index; W. Montgomery Watt, *Muhammad at Mecca*, Oxford, 1953, see index; C. Becker, *The Expansion of the Saracens*, Cambridge Medieval History, (1912), ii, 329-11 (= *Islamstudien*, Leipzig 1924, i, 66-82).

(W. MONTGOMERY WATT)

ABŪ BAKR B. 'ABD ALLĀH [see IBN ABĪ 'L-DUNYĀ].

ABŪ BAKR B. AHMAD [see IBN KĀDĪ SHUHBA].

ABŪ BAKR B. 'ALĪ [see IBN HĪDĪDĪA].

ABŪ BAKR B. SA'D B. ZENGĪ [see SALGHŪRIDS].

ABŪ BAKR AL-BAYṬĀR [see IBN AL-MUNDHIR].

ABŪ BAKR AL-KHALLĀL [see AL-KHALLĀL].

ABŪ BAKR AL-KH'ARIZMĪ [see AL-KH'ARIZMĪ].

ABŪ BAKRA (the man of the pulley), the usual designation of a Companion of the Prophet called Nufay' b. Masrūḥ, an Abyssinian, formerly slave of the *Thakafites* of al-Ṭā'if. During the siege of that town by Muḥammad (8/630) he joined the Muslims by letting himself down by a pulley and was emancipated by the Prophet. He stayed afterwards in Yaman and participated in the foundation of Baṣra where he settled and died in 51 or 52/671-2. Having been whipped by 'Umar because he had testified against al-Mughīra b. *Shu'ba* [q.v.] on a charge of adultery, Abū Bakra played no part in politics and held aloof (*i'tazala*) during the Battle of the Camel. He confined himself to cultivating the

estates given him by 'Umar and transmitting *ḥadīth*, in which he is regarded as trustworthy by the authorities.

His biographers give him as his mother Sumayya, so that he is considered as the brother, on the mother's side, of Ziyād b. Abīhi, with whom, however, he quarreled when Ziyād joined the party of Mu'āwiya. Abū Bakra left numerous descendants, among them seven sons: 'Abd Allāh, 'Ubayd Allāh, 'Abd al-Rahmān, 'Abd al-'Azīz, Muslim, Rawwād, Yazīd and 'Utba, who had a part in the transmission of *ḥadīth*. Enriched by the exploitation of the public baths and favoured by Ziyād, they gained a place among the bourgeoisie, and even the aristocracy, of Baṣra, and forged themselves an Arab genealogy, claiming that Abū Bakra was the son of al-Ḥārith b. Kalada, the "physician of the Arabs". Al-Mahdī, on ascending the throne, did not recognize this genealogy and forced the descendants of Abū Bakra to return to the status of *mawālī* of the Prophet (Ibn al-Ṭiktaka, *al-Fakhri* (Derenbourg), 245; al-Makdisī, *al-Bad'* (Huart), vi, 94-5; I. Goldziher, *Muh. Stud.*, i, 137 ff.). A descendant of the family was the ḥādī Abū Bakra Bakkār b. Kutayba (182-270/798-884; see Ibn Khallikān, no. 115).

Bibliography: Ibn Kutayba, *Ma'ārif*, Cairo 1353, 125-6; Ibn Sa'd, vii/1, 8-9, 138-9; *Balādhuri*, *Futūḥ*, 343 ff.; *Tabarī*, i, 2529 ff., iii, 477 ff.; Ibn al-Fakīh, 188; *Aghānī*¹, ii, 48; vii, 141; xi, 100; xiv, 69; Nawawī, *Tahdhīb*, 378-9, 677-8; Ibn al-Athīr, *Uṣd*, i, 38, 151; ii, 215; Ibn Ḥajjar, *Iṣāba*, no. 8794; Yāqūt, i, 638-644, *passim*. (M. TH. HOUTSMA-[CH. PELLAT])

ABU 'L-BARAKĀT HIBAT ALLĀH B. MALKĀ AL-BAGHDĀDĪ AL-BALADĪ, philosopher and physician, called Awhad al-Zamān, 'unique of his time', was born at Balad, near Moṣul, about 470/1077 at the latest. Jewish by birth, he had for his master Abu'l-Ḥasan Sa'id b. Hibat Allāh, and became a famous physician, serving in this quality the caliphs of Baghdad—where he resided—and the Seljuq sultans. The anecdotes related by the biographers reveal his often difficult relations with his various patrons and their courts. At an advanced age he was converted to Islam. This decision was taken by him, according to the different rumours reported by his biographers, out of wounded pride or out of fear (because of the death of the wife of sultan Maḥmūd who had been attended by him; or because, taken prisoner during a battle in which the army of the caliph al-Mustashid was defeated by sultan Mas'ūd, his life was threatened). Having become blind at the end of his life, he died in Baghdad, it seems after 560/1164-5. Rival of the Christian physician Ibn al-Tilmīdh, he had as his disciple and friend Ishāk, the son of Abraham b. Ezra, who composed on him a panegyric in Hebrew.

The main work of Abu'l-Barakāt is the *Kitāb al-Mu'tabar*, dealing with logic, *naturalia* (including psychology) and metaphysics (published in three volumes by Şerefettin Yaltkaya, Hyderabad 1358/1939). A detailed commentary on Ecclesiastes, composed in Arabic, is of considerable philosophical interest; it is almost entirely unpublished. Among the smaller treatises ascribed to Abu'l-Barakāt is to be noted the *Risāla fī Sabab Zuhūr al-Kawākib Laylā^{an} wa-Khaṣā'ihā Nahār^{an}* (cf. Ibn Abī Uṣaybi'a, i, 280), transl. by E. Wiedemann (in *Eders Jahrbuch für Photographie*, 1909, 49-54). Under a slightly different title: *Ru'ya 'L-Kawākib bi'l-Layl lā bi'l-Nahār*, it passes for a work of Ibn Sīnā (cf. G. C. Anawati, *Essai de Bibliographie avicennienne*, no. 162).