

Life and Works of the Companion Mohammad Ibn Abi Bakr al-Siddīq (d. 38 AH/658 AD): An Analytical Historical Study

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Abstract

This research examines the life of the Companion Mohammad Ibn Abi Bakr al-Siddīq (d. 38 AH/658 CE), one of the most controversial figures in early Islamic history. His life, though short, constituted a unique case within the Muslim community. He was from one of the most distinguished families in Makkah, a family that was among the first to embrace Islam. He was the son of Caliph Abu Bakr al-Siddīq, and his mother was the female Companion of the Prophet Asma' bint Umays (may Allah be pleased with her). Despite all this, Mohammad Ibn Abi Bakr was among those who rebelled against the Caliph of the Muslims, Uthmān Ibn Affān (may Allah be pleased with him). He was accused of murdering him, and at other times of inciting his murder, in addition to other issues raised in historical accounts concerning his life.

This research sheds light on his life, which I wrote after having studied, analyzed, and critiqued the historical accounts and consulted Sunni and Shia Islamic historical sources, striving to come up with the best possible conclusions. The research is made up of an introduction, methodology, several sections, and a conclusion that included the most important findings of the research.

Keywords: Mohammad Ibn Abi Bakr, the Rightly Guided Caliphate, Uthmān Ibn Affān, the Battle of al-Musannāh, peaceful coexistence

1. INTRODUCTION

This research sheds light on the personality of the Companion of the Prophet Mohammad Ibn Abi Bakr Al-Siddīq, one of the most remarkable figures in early Islamic history, whose life, though short, was a unique case in the Islamic society. He was from one of the most distinguished families in Makkah that was among the first to embrace Islam. He was the son of Caliph Abu Bakr al-Siddīq and his mother, the female Companion of the Prophet Asma' bint Umays (may Allah be pleased with her). He grew up in a noble household founded on Islamic educational principles. Later, after the death of his mother's first husband, Caliph Abu Bakr al-Siddīq (may Allah be pleased with him), Mohammad and his mother came under the care of Caliph Ali Ibn Abi Talib. Thus, he was raised in Caliph Ali's household alongside Caliph Ali's sons, Hasan and Husain, the grandsons of the Prophet Mohammad (peace and blessings be upon him). Despite this, Mohammad Ibn Abi Bakr was among those who rebelled against Caliph Uthmān Ibn Affān (may Allah be pleased with him) and incited people against him. He faced numerous accusations due to his stance towards Caliph Uthmān (may Allah be pleased with him), including being accused of murdering him and, at times of inciting his murder.

He was also accused of being one of the reasons behind the killing of Caliph Uthmān Ibn Affān after he incited people against him. Then he moved to the side of Caliph Ali in the Battle of the Camel and the Battle of Siffin. Thereafter he was appointed governor of Egypt and remained governor until he was killed in the year 38 AH. These events together have been difficult for some to understand correctly; so we may ask how could a man be appointed governor of Egypt while he was the one who was accused of killing Uthmān after he rebelled against him? Was Mohammad Ibn Abi Bakr involved in the killing of Uthmān or not? What were his motives for rebelling against Uthmān? What about the disagreement among historians regarding whether Mohammad Ibn Abi Bakr was a Companion of the Prophet or a Tabiʿī (belonging to the generation after the Companions of the Prophet)? These are some of the issues raised in historical accounts concerning the life of the Companion of the Prophet Mohammad Ibn Abi Bakr al-Siddīq and his role in the fitna (civil strife). Therefore, I resolved to write this research in order to shed light and clarify the historical facts after having studied, analyzed, and critiqued the historical accounts and examined Sunni and Shia Islamic historical sources on these complex issues, in an attempt to come up with the best possible conclusions, along with the most important scholarly recommendations proposed through this research.

2. RESEARCH METHODOLOGY

In this research, the researcher adopted a historical research methodology based on the collection of scholarly material from its original sources – Sunni and Shi'a historical sources – and organization, classification, description, analysis, extrapolation, and comparison with other various sources in order to shed light on the personality of the Companion of the Prophet Mohammad Ibn Abi Bakr al-Siddīq. The research is aimed to resolve all ambiguities related to his character and arrive at the best scholarly conclusions based on the principles of analytical historical research.

3. Name and Lineage

He is Mohammad Ibn Abdullah Ibn Abi Quhāfah Ibn Uthmān Ibn Amīr, commonly known as Mohammad Ibn Abi Bakr al-Siddīq al-Qurashi. He was from Makkah in the Arabian Peninsula. His father was Abu Bakr al-Siddīq, the first Caliph after the Prophet Mohammad (peace and blessings be upon him). Abu Bakr al-Siddīq's lineage intersects with that of the Prophet at their sixth great-grandfather. [1]

Mohammad Ibn Abi Bakr al-Siddīq was nicknamed Abu al-Qasim, a nickname given to him by Aisha, his sister and the Mother of the Believers (may Allah be pleased with her). His mother was the female Companion of the Prophet Asma' bint Umays al-Khath'amīyah. [2]

4. Birth and Upbringing

Historical sources and biographical books all agree that Mohammad Ibn Abi Bakr was born in a place called Dhul Hulayfah while the Prophet and his Companions were on their way to perform the Farewell Pilgrimage at the end of Dhul Qi'dah in the tenth Hijri year. [3] This is supported by a sound hadith narrated by Jabir Ibn Abdullah (may Allah be pleased with them both), on the authority of Asma bint Umays, who gave birth at Dhul Hulayfah. The Prophet (peace and blessings be upon him) instructed Abu Bakr (may Allah be pleased with him) to order her to perform ghusl (ritual bath) and enter ihram (state of ritual consecration). [4] Another hadith, narrated by Aisha (may Allah be pleased with her), states: "Asma bint Umays gave birth to Mohammad Ibn Abi Bakr at the tree (Dhul Hulayfah), and the Messenger of Allah (peace and blessings be upon him) told Abu Bakr to order her to perform ghusl and enter ihram". [5]

He remained under the care of his father, Abu Bakr al-Siddīq, until his death when Mohammad was two years and three months old. [6] Not long after his father's death, Ali Ibn Abi Talib (may Allah be pleased with him) married his mother, Asma bint Umayy. Thus, Mohammad was raised in Ali Ibn Abi Talib's household as his own son. He received a great Islamic upbringing instilled with noble character by his father and the Rightly Guided Caliph Ali Ibn Abi Talib (may Allah be pleased with them).[7]

5. Personal Life and Children

It is established through numerous historical sources that Mohammad Ibn Abi Bakr al-Siddīq married two wives. His first wife was Sawda, and his second was Shahrbanu, daughter of the Persian king Yazdegerd III.[8] He had two sons, al-Qasim and Abdullah. Al-Qasim Ibn Mohammad Ibn Abi Bakr was a learned scholar who left Egypt with his mother at the age of seven after the murder of his father, Mohammad. His uncle, Abdul Rahman Ibn Abi Bakr, took him to Medina after their deaths, and he was raised in the Prophet Mohammad's (peace and blessings be upon him) household under the care of his maternal aunt, Aisha bint Abi Bakr (may Allah be pleased with her).[9] This son became one of the greatest scholars and jurists of the *Tabi'īn* (the generation after the Companions of the Prophet) in Medina, and is considered the most learned scholar of his time in terms of knowledge, literature, intellect, and understanding. He died in a place called Qudayd in Hijaz, in what is now the Western Region of Saudi Arabia.[10]

He had two daughters, Qarībah and Umm Kulthum. It is reported that Qarībah narrated hadiths from Aisha, the Mother of the Believers (may Allah be pleased with her).[11]

6. Is Mohammad Ibn Abi Bakr al-Siddīq a Companion or a *Tabi'ī*?

We will discuss this issue and clarify the opinions of scholars and historians in Islamic history, drawing on both Sunni and Shi'a historical sources, and we will present the researcher's preferred view.

It is known that Mohammad Ibn Abi Bakr was three months and a few days old when the Messenger of Allah (peace and blessings be upon him), passed away. He had not seen or heard anything from the Messenger (peace and blessings be upon him), at such an age, and he was unable to discern at that time. However, he lived during the Prophet's era and met him, as he was born in Dhual Hulayfah on the way to Hajj with the Prophet, (peace and blessings be upon him), while he was going to perform the Hajj pilgrimage. Therefore, some scholars affirmed his Companionship and considered him among the younger Companions of the Prophet, (may Allah bless him and grant him peace), while others denied his companionship and affirmed that he was among the senior *Tabi'īn*. Hence disagreement arose as to whether he is considered a Companion or a *Tabi'ī* (follower).

Among the most important scholars who affirmed that Mohammad Ibn Abi Bakr al-Siddīq was a Companion of the Prophet (peace and blessings be upon him) is Imam al-Suyuti in his book titled *Tadrib al-Rawi*, where he stated:

Anyone who saw the Prophet (peace and blessings be upon him) but was not yet of age, such as Mohammad Ibn Abi Bakr al-Siddīq, is considered a Companion of the Prophet.[12] Similarly, al-Manawi al-Qahiri included him in his book titled *Al-Yawāqīt wal-Durar fi Sharh Nukhbat Ibn Hajar*, among the Companions of the Prophet.[13]

Imam al-Sakhāwī included him among the Companions, stating that: “As for the young child who was not yet discerning, such as Abdullah Ibn al-Harith Ibn Nawfal, Abdullah Ibn Abi Talha al-Ansari, and others whom the Prophet (peace and blessings be upon him) performed the *tahnīk* (rubbing the palate of the newborn with a date) and prayed for, and Mohammad Ibn Abi Bakr al-Siddīq, who was born three months and a few days before the Prophet's death, even if the characteristic of “seeing the Prophet” attributed to him is not

authentic, it will be true that the Prophet (peace and blessings be upon him) saw him, and he is considered a Companion in this sense specifically. This is the view adopted by several scholars who compiled works on the Companions.”[14] Imam Ibn Kathīr (may Allah have mercy on him) also has statements that imply he considered Mohammad Ibn Abi Bakr among the Companions of the Prophet when he discussed the fitna (civil strife) and its events, the killing of the Rightly Guided Caliph Uthmān Ibn Affān (may Allah be pleased with him), and the exoneration of the Companions of the Prophet from his blood, including Mohammad Ibn Abi Bakr.[15] There are some scholars who have denied that he was a Companion of the Prophet (peace and blessings be upon him) and considered him to be among the Tabi'īn (the generation after the Companions).

Among these scholars is Sheikh al-Islam Ibn Taymiyyah, who discussed this issue in his refutation of the pleas of the Rafidites (Shiites) in his book titled *Minhaj al-Sunnah al-Nabawiyyah fi Naqd Kalām al-Shi'ah al-Qadariyyah*, in which he said: “Mohammad Ibn Abi Bakr was born in the year of the Farewell Pilgrimage at Dhul Hulayfah. The Prophet, (peace and blessings be upon him), ordered his mother, Asma’ bint ‘Umays, to perform ghusl for the sake of ihram while she was still in her postpartum period, and this became a Sunnah. He only lived for five nights of the Prophet’s life, (peace and blessings be upon him), in Dhul Qi’dah, Dhul Hijjah, Muharram, Safar, and the beginning of Rabi’ al-Awwal, which does not amount to four months. His father, Abu Bakr, (may Allah be pleased with him), died while he was less than three years old and had no close relationship with the Prophet (peace and blessings be upon him), nor was he close to his father, except as was the case for other children at his age.[16] Among the scholars who also considered him a Tabi’ī (successor of the Companions) and not a Companion is Sheikh Tāhir Ibn Sālih, author of *Tawjih al-Nazar ila Usul al-Athar* (Guiding the Eyes to the Foundations of Hadith). He stated that he was one of the Tabi’īn who had lived during the time of the Prophet (peace and blessings be upon him) but did not hear directly from him, and that Mohammad Ibn Abi Bakr al-Siddiq was one of them.[17]

Therefore, we see the scholars differing on whether Mohammad Ibn Abi Bakr al-Siddiq was a Companion or a Tabi’ī. Some considered him a Companion, while others considered him a Tabi’ī. These viewpoints are based on the definition of the term "Companion" for each of them (may Allah have mercy on them all and be pleased with them). The researcher believes he was among the younger Companions because he was born during the time of the Prophet (peace and blessings be upon him) while they were on their way to perform Hajj. Although he was young and no hadiths were narrated from him due to his age, still the Prophet (peace and blessings be upon him) saw him and he was born during his lifetime.

7. Mohammad Ibn Abi Bakr according to the Shia

Throughout their long history, the Shia has been known for denigrating the noble Companions of the Prophet. This practice continues, as their sole aim is to distort the pure history of the Companions of the Prophet. Thousands of books have been written by Shia scholars attempting to claim there has been discord among the Companions based on their own whims and false beliefs regarding the Prophet's family, to whom they falsely and slanderously claim lineage – except for the few of them upon whom Allah has bestowed mercy. They criticize Abu Bakr, Umar, and Uthmān, the best of people of this nation after the Prophet (peace and blessings be upon him). They also slander Aisha, the wife of the Prophet (peace and blessings be upon him), while simultaneously exaggerating their love for his daughter Fatima and her husband Ali Ibn Abi Talib (may Allah be pleased with them all), and exaggerate about their descendants and those who came after them. Through my study of the biography of Mohammad Ibn Abi Bakr in Shia books, I found astonishing things in their false beliefs regarding the Companions and their contemporaries among the Tabi’īn. They do not value a person based on his deeds, knowledge or his struggle in the

way of Allah, rather, their false standard is their devotion to the family of the Prophet, even if that devotion is false, as is the case with most Shiites and those who follow their false doctrine. I will, God willing, briefly explain the status of Mohammad Ibn Abi Bakr al-Siddiq through Shiite books and articles, without delving into the Shiite view of the Companions of the Prophet, as this would take us beyond the scope of this discussion. I will suffice, God willing, with briefly touching upon what the Shiites say about Mohammad Ibn Abi Bakr al-Siddiq and his status in their eyes.

The Shiites venerate Mohammad Ibn Abi Bakr and curse his father, the Caliph Abu Bakr al-Siddiq, (may Allah be pleased with him). It is no secret that the Shiites hate Abu Bakr, as their books are overflowing with insults, curses, and attacks against him, describing him as one of the two idols of Quraysh. Furthermore, they attribute to Ali Ibn al-Husain the declaration that Abu Bakr and those who love him are infidels. In the book titled *Buhār al-Anwār* authored by Al-Majlisi, one of the most authoritative books of the Rafidites, it is narrated on the authority of Abu Ali al-Khorasani, on the authority of a freed slave of Ali Ibn al-Husain, that he said: "I was with him in private and I said to him: 'I have a right upon you to tell me about these two men: Abu Bakr and Umar.' He replied: 'They are infidels, and whoever loves them is an infidel'". [18] Despite this, they venerate Mohammad Ibn Abi Bakr, express their satisfaction with him, praise him, and consider him one of the companions and close associates of Ali Ibn Abi Talib (may Allah be pleased with him), and that he was one of his chosen successors and disciples. Al-Mufid, one of the Shi'a scholars, mentioned in his book titled *Al-Ikhtisās*, on the authority of Abu al-Husain Musa Ibn Ja'far (peace be upon them both), that on the Day of Resurrection, a caller will cry out: "Where are the disciples of Mohammad Ibn Abdullah, the Messenger of Allah (peace and blessings be upon him and his family), and those who did not break their covenant? And they continued as such?

Then Salmān, Al Miqdād, and Abu Dharr will stand up. Then the caller calls out, "Where are the disciples of Ali Ibn Abi Talib, the successor of Mohammad Ibn Abdullah, the Messenger of Allah, (peace and blessings upon him)?" Then Ammar Ibn Al-Hamaq Al-Khuza'i, Mohammad Ibn Abi Bakr, Maytham Ibn Yahya Al-Tammar, freed slave of Bani Asad, Uways Al-Qarni, and others of the misguided will stand up.[19] Sheikh al-Islam Ibn Taymiyyah (may Allah have mercy on him) asserted the misguidance of the Shi'a in preferring Mohammad Ibn Abi Bakr over his father, Abu Bakr al-Siddiq (may Allah be pleased with him). He said: "They do not place Mohammad Ibn Abi Bakr in the same position as his father, but rather they prefer Mohammad, venerate him, and support him because he harmed Uthmān and was one of Ali's close companions and was his foster son. They revile and curse his father, Abu Bakr." [20] Ibn Taymiyyah also says on this same matter that: "The Rafidites exaggerate in their veneration of him, following their false custom of praising the men of sedition who rose up against Uthmān and exaggerate in praising those who fought with Ali, to the point of preferring Mohammad Ibn Abi Bakr over his father. They curse the best of the nation after its Prophet and praise his son, who has no precedence or virtue.

They are inconsistent in their lack of veneration of lineage and attribute to him the declaration of his father, [21] al-Siddiq, as an unbeliever and his acknowledgment that he is among the people of Hellfire." The Shi'a were not content with preferring Mohammad Ibn Abi Bakr over his father (may Allah be pleased with him), but they also attributed to him the declaration of being an unbeliever and even they claim that he pledged allegiance to Ali, and that Ali Ibn Abi Talib, (may Allah be pleased with him), agreed with all this. Sheikh al-Mufid mentioned that Mohammad Ibn Abi Bakr was mentioned in the presence of Abu Abdullah, (peace be upon him), said: "One day, he said to the Commander of the Faithful, (peace be upon him): 'Extend your hand so I may pledge allegiance to you. So he extended

his hand, and then Mohammad Ibn Abi Bakr said: 'I bear witness that you are an Imam whose obedience is obligatory, and that my father is in Hellfire'".[22]

The Shiites attribute to Mohammad Ibn Abi Bakr a disavowal of his father. They mention that Mohammad Ibn Abi Bakr al-Siddiq disavowed his father, Abu Bakr, (may Allah be pleased with him), and that he pledged allegiance to Ali Ibn Abi Talib on that basis. Sheikh al-Mufid mentioned this on the authority of Ahmad Harun al-Falimi, on the authority of Mohammad Ibn al-Hasan al-Saffar, that Mohammad Ibn Abi Bakr pledged allegiance to Ali on the basis of disavowing his father.[23]

8. Mohammad Ibn Abi Bakr as Governor of Egypt

Before his martyrdom, Uthmān (may Allah be pleased with him) appointed Abdullah Ibn Saad Ibn Abi Sarh (may Allah be pleased with him) as governor of Egypt. Ibn Abi Sarh remained governor of Egypt until shortly before Uthmān's martyrdom. Al-Tabari mentioned that Abdullah Ibn Abi Sarh had gone to Uthmān to inform him of the people who pretended to be going on Hajj, but whose true intention was to rebel against Uthmān. When Ibn Abi Sarh wanted to return to Egypt, Mohammad Ibn Abi Hudhayfa prevented him from entering.[24] The latter remained in Egypt, usurping the governorship, and Uthmān did not confirm him. After Uthmān's martyrdom (may Allah be pleased with him), Ali Ibn Abi Talib (may Allah be pleased with him) confirmed him. For a short period, Mu'awiyah Ibn Abi Sufyān dispatched an army to the outskirts of Egypt, where they captured Mohammad Ibn Abi Hudhayfa, and seized and imprisoned him.

It is also said that Ali Ibn Abi Talib, (may Allah be pleased with him), did not confirm Ibn Abi Hudhayfa as governor of Egypt, but rather left him in his position because he was preoccupied with organizing the affairs of the state after the martyrdom of Uthmān. This is the most likely explanation, given that he had usurped the governorship. Therefore, historians do not consider him among the governors of Egypt.[25] When Mohammad Ibn Abi Hudhayfa was killed, Ali Ibn Abi Talib appointed Qays Ibn Sa'idah as governor of Egypt.[26] Regarding the governorship of Mohammad Ibn Abi Bakr al-Siddiq by Ali Ibn Abi Talib, (may Allah be pleased with him), there is disagreement as to whether it followed the governorship of Qays Ibn Sa'idah or the governorship of htar al-Nakha'i.[27] Among those who believe that htar al-Nakha'i's governorship preceded that of Mohammad Ibn Abi Bakr al-Siddiq is the author of *Al-Isti'ab fi Ma'rifat hāb* (Understanding the Knowledge of the Companions),[28] and this view was also held by Taqi al-Dīn al-Maqrīzi in his book *Mawā'iz al-'tibār* (Sermons of Lessons)[29] and Abu Umar al-Kindi, the author of *The Governors of Egypt*. [30] A group of scholars held the view that Mohammad Ibn Abi Bakr al-Siddiq was appointed governor of Egypt before htar al-Nakha'i, which is the opinion of Ibn Kathīr in his history book titled *Al-Bidayah wal-Nihayah* [31] and it is also held by al-Baladhuri in his book titled *Futub al-Buldan*. [32]

Some have reconciled these accounts and resolved the apparent contradiction by stating that Ali Ibn Abi Talib, (may Allah be pleased with him), initially appointed Mohammad Ibn Abi Bakr al-Siddiq as governor of Egypt after Qays Ibn Sa'idah, and when the situation in Egypt deteriorated during Mohammad Ibn Abi Bakr al-Siddiq's governorship, Ali Ibn Abi Talib appointed htar al-Nakha'i in his place. However, htar died by poisoning before entering Egypt. Ali Ibn Abi Talib then reinstated Mohammad Ibn Abi Bakr al-Siddiq. This was mentioned by the Egyptian historian Yūsuf Ibn Taghribirdi in his book titled *Al-Nujūm al-Zābirah* in which he stated that: "Scholars of biography, such as Ibn Ishāq and Ibn Hishām, said that when the situation in Egypt deteriorated under Mohammad Ibn Abi Bakr al-Siddiq, and such news reached the Commander of the Faithful, Ali Ibn Abi Talib, he said: 'No one can control Egypt except one of two men: our companion whom we dismissed from it,' meaning Qays Ibn Sa'idah, or Malik Ibn al-Harith, meaning htar al-Nakha'i." I (Taghribirdi) believe "this indicates" that the governorship of Mohammad Ibn

Abi Bakr al-Siddīq was the first, unless, when the situation in Egypt deteriorated for Mohammad Ibn Abi Bakr, Ali Ibn Abi Talib, (may Allah be pleased with him), dismissed him and appointed htar. Then Mohammad continued for a second time after htar's death, and then resumed his rule as a governor until his assassination.” The date of Mohammad Ibn Abi Bakr's entry as governor of Egypt is recorded by the historian Shams al-Dīn al-Dhahabi in his book titled *Tārīkh al-Islām* (History of Islam), who stated that he entered Egypt during the caliphate of Ali Ibn Abi Talib, (may Allah be pleased with him), in Ramadan of the year 37 AH.[33] Abu Umar al-Kindi, the author of *Wulāt Misr* (Governors of Egypt), mentioned that he entered Egypt specifically in the second half of Ramadan of the year 37 AH.[34]

9. Ali Ibn Abi Talib's Letter to Mohammad Ibn Abi Bakr after his Appointment as Governor of Egypt.

It is established that the Rightly Guided Caliphs, (may Allah be pleased with them), used to send letters to the governors of the provinces upon their appointment. These letters contained the main principles and rules that the governor should follow in his governorship. Ali Ibn Abi Talib, (may Allah be pleased with him), wrote a letter to Mohammad Ibn Abi Bakr al-Siddīq upon his appointment as governor of Egypt consisting of instructions and advice in order to make up a guiding light illuminating his arduous path. This is because the responsibility of governorship is a great one, and whoever wishes to fulfill it properly must do so. The historian Al-Tabari recorded that Ali Ibn Abi Talib's letter to Mohammad Ibn Abi Bakr al-Siddīq read as follows: "In the name of Allah, Most Gracious, Most Merciful, this is what the Commander of the Faithful, Ali Ibn Abi Talib, entrusted to Mohammad Ibn Abi Bakr when he appointed him governor of Egypt. He commanded him to fear Allah Most High and obey Him in private and in public, and fear Allah in the unseen and the seen, and to be gentle with the obeying and stern with the wicked, to be just with the People of the Covenant (Jew and Christians), to be fair to the oppressed and severe with the oppressor, to pardon people, and to do good as much as he can; Allah Most High rewards the righteous and punishes the wicked.” He also commanded him to order those under his authority to abide by obedience and unity, and he gave him many other pieces of advice too numerous to be mentioned here. Among these was also to act justly, not to follow his whims, and not to fear in the way of Allah Most High the blame of others, for indeed, Allah (may His praise be exalted), is with those who fear Him and prioritize obedience to Him above all things.[35]

Through this letter, the policy of Ali Ibn Abi Talib in establishing the state on justice and equality becomes clear to us. This is evident in his call to Mohammad Ibn Abi Bakr al-Siddīq to fear Allah Most High in private and in public, for this is the essence and firm foundation of the state. He also commanded him to be firm with the aggressor disbeliever, to be gentle with the obedient, to be considerate of the People of the Covenant, to do justice to the oppressed, and to take what is rightfully due from the oppressor. He commanded him to call for adherence to the community, for strength and honor lies therein, and in its absence lies division, weakness, and defeat. He warned him against following his whims, for destruction and loss in this world and the Hereafter lies therein.

10. Mohammad Ibn Abi Bakr reads the Caliph's letter to the people of Egypt

When Mohammad Ibn Abi Bakr al-Siddīq arrived in Egypt as a governor, appointed by Caliph Ali Ibn Abi Talib, he stood to deliver a sermon from the pulpit, as was customary. His sermon was brief and concise, as recorded by Al-Tabari and Ibn al-Athīr. It included the following: “Praise is to Allah who guided us to follow this religion, and I warn you concerning the truth about which there is disagreement, and warn you concerning what the ignorant were blind to. However, the Commander of the Faithful has entrusted me with

your affairs and assigned to me what you have heard, and he has instructed me about much of it orally. I will spare no effort in doing good things for you, as much as I can. My success is only aided by Allah Most High; upon whom I rely, and to whom I turn. If what you see of my leadership and my actions is in obedience to Allah and piety, then praise Allah Most High for what has transpired, for He is the Guide. If you see an official acting contrary to the truth and deviating therefrom, then bring him to my attention and admonish me for it, for I will be pleased by doing justice, and you are worthy of it. May Allah Most High, through His mercy, guide us to righteous deeds.” Then he descended from the pulpit.[36]

11. The Battle of Al-Musannāh [37]

Mohammad Ibn Abi Bakr al-Siddiq marched out to the Battle of al-Musannāh after calling upon the people to fight against the army of ‘Amr Ibn al-‘As, which had encamped on the borders of Egypt. Al-Tabari mentions that he marched with two thousand men, and Kinana Ibn Bishr, whom Mohammad Ibn Abi Bakr had appointed by order of Caliph Ali Ibn Abi Talib (may Allah be pleased with him), marched towards the borders with about two thousand men, making a total of four thousand fighters. Historical sources, however, indicate that ‘Amr Ibn al-‘As's army numbered sixteen thousand fighters: six thousand who came with him from the Levant, and ten thousand from Mu’awiyah's followers and supporters from within Egypt.[38] Al-Kindi mentions that ‘Amr Ibn al-‘As came to Egypt with the people of the Levant, led by Yazid Ibn Asad al-Bajali; the people of Palestine, led by a man from the Khath'am tribe; Mu’awiyah Ibn Hudayj, led the Kharijites; and Abu al-A'war al-Sulami, led the people of Jordan. They marched until they reached Egypt and fought in a fierce battle called al-Musannāh.[39] At the beginning, the battle was in favor of Mohammad Ibn Abi Bakr al-Siddiq. Thus Kinānah Ibn Bishr with his two thousand fighters, whom Mohammad had sent forward, started to make every one of the Syrians who meets him go back to ‘Amr Ibn al-‘As, defeated and humiliated. Then ‘Amr Ibn al-‘As sent Mu’awiyah Ibn Hudayj, who came to Mohammad Ibn Abi Bakr from behind, and the Syrians came to him from the front until they surrounded him all around. Then Kinānah dismounted while he was reciting the words of Allah Most High: “And no soul can die except by permission of Allah, a decree determined.” Then he fought until he was killed.[40] When Mohammad's followers learned of the death of their army commander, Kinānah, one of their bravest and strongest, they fled the battlefield. It is said that they entered a fortress, locked its gates, and entrusted their affairs to a man named Qays Ibn Adi al-Lakhmi. ‘Amr Ibn al-‘As was told that these men were determined to fight to death and that he would not reach them until they had killed many of his men. So ‘Amr Ibn al-‘As granted them their demands and a peace treaty was concluded.[41] Thus, Mohammad Ibn Abi Bakr al-Siddiq was left alone, fugitive and weak after his men had deserted him. The Battle of al-Musannāh, as historical sources mention, took place in the month of Safar of the year 38 AH.[42]

12. Description of the Battle of Al-Musannāh, by ‘Amr Ibn al-‘As

The Battle of al-Musannāh was a pivotal battle in the history of Egypt. Its outcome meant that Egypt would shift from the control of Ali Ibn Abi Talib to that of Mu’awiyah Ibn Abi Sufyān. It was a fierce battle in which many were killed on both sides. ‘Amr Ibn al-‘As described it as one of the fiercest battles he had ever witnessed, saying: "I have witnessed twenty four battles, but I have never seen a one like the Battle of al-Musannāh, and I have never seen heroes like those of that day.[43]

13. The Capture and Death of Mohammad Ibn Abi Bakr Al-Siddiq

After examining the accounts existing in the historical sources regarding the capture and death of Mohammad Ibn Abi Bakr, the researcher found nine different narratives

concerning his capture and death in Egypt after the Battle of al-Musannāh. Was Mohammad Ibn Abi Bakr captured and then killed? Or did he fight the Syrian army and their allies until they besieged him, or did he fight till he was killed without surrendering? Was his hiding place betrayed by someone who had concealed him? Did his brother, Abdul Rahman Ibn Abi Bakr, intercede with ‘Amr Ibn al-‘As to spare him? Was Mu’awiyah Ibn Abi Sufyān involved in the killing of Mohammad Ibn Abi Bakr? And other questions related to the events of his death as recorded in history books. When researchers examined these historical and biographical accounts, they found that Mohammad Ibn Abi Bakr's death occurred in Egypt. These nine accounts are as follows:

First account: This account was narrated by the historian al-Wāqidi, and states that after his defeat at the Battle of al-Musannāh, Mohammad Ibn Abi Bakr hid with a man named Jabalah Ibn Masrūq. Jabalah betrayed him to Mu’awiyah Ibn Hudayj, who then besieged him with his army. Mohammad Ibn Abi Bakr went out to meet them and fought until he was killed.[44]

Second account: This account states that after Mohammad Ibn Abi Bakr's men were defeated at the Battle of al-Musannāh, he sought refuge with a woman, who betrayed him to Mu’awiyah Ibn Hudayj, who then seized him and burned him alive.[45]

Third account: This account was mentioned by Ibn Khayyāt in his history, and by the author of *Al-Istī‘āb*. The account says that Mohammad Ibn Abi Bakr entered a ruined building after the Battle of al-Musannāh where he found a dead donkey lying inside; he entered the body of the donkey, and when they found him, they burned him alive inside the donkey.[46]

Fourth account: After Mohammad Ibn Abi Bakr fled to one of the Egyptian villages, Mu’awiya Ibn Hudayj captured him and beheaded him. Then he sent his head to Mu’awiya Ibn Abi Sufyān who paraded it around. It is said that this was the first head to be paraded in Islam. This account was mentioned by the author of *Al-Mihan*. [47]

Fifth account: This account says that ‘Amr Ibn al-‘As, (may Allah be pleased with him), ordered the execution of Mohammad Ibn Abi Bakr after having been brought to him as a prisoner of war. This account was mentioned by Ibn Khayyāt in his history. A similar account appears in the book of *Al-Istī‘āb*, which states: “It is said that Mohammad Ibn Abi Bakr was brought to ‘Amr Ibn al-‘As as a prisoner of war, who asked him saying: ‘Do you have any pledge? Do you have any agreement with anyone?’ He replied, ‘No.’ So he ordered him killed.”[48]

Sixth account: The account says that the one who killed him was ‘Amr Ibn Uthmān, and this was after he has been captured by Mu’awiyah Ibn Hudayj. This was mentioned by both Khalifa Ibn Khayyāt in his history and by the author of *Shadbarāt al-Dhabab*. [49]

Seventh account: The account says that Mohammad Ibn Abi Bakr entered some ruins after being defeated in the battle. He hid from the army of ‘Amr Ibn al-‘As, making Mu’awiyah Ibn Hudayj begin searching for him. He passed by some people on his way and asked them, "Have you seen anyone whose motives you suspect?" They said, "No!" Then one of them said: I saw a man sitting in that ruin. Ibn Hudayj said: By the Lord of the Kaaba it must be him. So they entered the ruin and brought him out of it where they found him about to die of thirst. His brother, Abdul Rahman Ibn Abi Bakr, who had also come to Egypt, was there. He went to ‘Amr Ibn al-‘As and said: Will my brother be killed in cold blood? So ‘Amr Ibn al-‘As sent to Mu’awiyah Ibn Hudayj to bring Mohammad Ibn Abi Bakr to him and not kill him. Mu’awiyah said: No, by Allah, would you kill Kinānah Ibn Bishr and leave Mohammad Ibn Abi Bakr, who is also among those who killed Uthmān, and Uthmān had asked them for water when they refused to give him a drop of water. Mu’awiyah said: May Allah not forgive me if I ever give him a drop of water. You prevented

Uthmān from drinking water and then killed him while he was fasting and in a state of ihram; may Allah reward him with the sealed nectar.[50]

Eighth account: This account says that Mu'awiyah Ibn Hudayj refused 'Amr Ibn al-'As's request to bring Mohammad Ibn Abi Bakr to Fustat and not kill him, saying: "You killed Kinānah Ibn Bishr, and now you want me to spare Mohammad who is the one who killed him? Oh, Never! This was after 'Abdul Rahman Ibn Abi Bakr al-Siddīq interceded with 'Amr Ibn al-'As to prevent the killing of his half-brother, Mohammad Ibn Abi Bakr.[51]

Ninth account: Mohammad Ibn Abi Bakr was killed by Mu'awiyah Ibn Hudayj after falling in his hands. Then he ordered him to be taken to the road at dawn, passing by the house of 'Amr Ibn al-'As, knowing his aversion to his killing. Then he ordered the commander, Bajād al-Tujaybi, to burn him inside a carcass of a donkey. This account is mentioned by al-Kindi in his book *The Governors of Egypt*. [52]

Upon examining the preceding accounts, it becomes clear to the researcher that these accounts, in their entirety, address three main aspects that determine the tragic end of Mohammad Ibn Abi Bakr. The first tells how Mohammad Ibn Abi Bakr was captured after the Battle of al-Musannāh and how he was apprehended; the second tells about the manner in which Mohammad Ibn Abi Bakr was killed; while the third tells about his killer.

It should be noted here that the preceding accounts cannot be entirely free of flaws regarding their chains of transmission or their content. The first account is rejected because it is from al-Wāqidi's narrations, and scholars have pointed out its weakness and rejected it due to the many flaws therein. As for the second, third, seventh, and ninth accounts, they tell that Mohammad Ibn Abi Bakr was burned inside the carcass of a donkey. This contradicts the noble moral values of the Companions of the Prophet (peace and blessings of Allah be upon him), which would prevent them from committing such an awesome act. Furthermore, Islam never allows something as such; rather, Muslims used to treat prisoners of war with the utmost respect and dignity, as Islam encourages. Mu'awiyah Ibn Abi Sufyān (may Allah be pleased with him) gave instructions to 'Amr Ibn al-'As while he was heading to Egypt, emphasizing the importance of treating people kindly and calling for peace before engaging in war.[53] If such advice, mercy, and refinement were given to his commanders, it is inconceivable that his commanders would commit somethings which are contrary to his order acts, which defies reason and logic.

As to the fourth account which says that Mu'awiyah Ibn Hudayj beheaded Mohammad Ibn Abi Bakr and sent his head to Mu'awiyah Ibn Abi Sufyān, who then paraded it in the streets, it is also one of al-Wāqidi's narrations, who is known for his condemnation of the Companions of the Prophet. Hence this account is weak based on its chain of transmission. Furthermore, such actions cannot be done by the noble Companions of the Prophet including Mu'awiyah Ibn Abi Sufyān (may Allah be pleased with them), as they had been disapproved by the Prophet (peace and blessings be upon him).[54]

As for the fifth, sixth, and eighth accounts they also lack logic. We will begin here with the eighth one, which says that Mu'awiyah Ibn Hudayj refused 'Amr Ibn al-'As's request not to kill Mohammad Ibn Abi Bakr and to bring him to Fustat. This account is illogical. How could Mu'awiyah Ibn Hudayj disobey his leader? Moreover, its text contains statements attributed to Mu'awiyah Ibn Hudayj when 'Amr Ibn al-'As told him not to kill Mohammad Ibn Abi Bakr and that he should bring him to Fustat. The narration makes it clear that Mu'awiyah Ibn Hudayj declared Mohammad Ibn Abi Bakr an infidel, and this was not known from the Companions of the Prophet, no matter how much disagreement there was between them, as it never reaches the level of declaring someone as infidel and excommunicating him from the religion, because this is a grave and serious matter.[55]

As for the fifth and sixth accounts, which tell that 'Amr Ibn al-'As and 'Amr Ibn Uthmān Ibn Affān killed Mohammad Ibn Abi Bakr, they contradict what is authentically reported

about Mu'awiyah Ibn Hudayj as the one who killed Mohammad Ibn Abi Bakr, as narrated by Abu Awānah on the authority of Abdul Rahman Ibn Shamāsah, who said: "I entered upon Aisha, the Mother of the Believers, and she asked me, 'Where are you from?' I said, 'From Egypt.' She said, 'How did you find Ibn Hudayj during this battle of yours?'"

I said, "We found him to be the best of leaders. No slave of ours died without he giving us a slave, no camel lost without he giving the loser a camel, and no horse died without he giving his owner a horse." She said, "However, his killing of my brother does not prevent me from relating what I heard from the Messenger of Allah, (peace and blessings of Allah be upon him), when he said, 'O Lord, whoever is entrusted with any of the affairs of my nation and is kind to them, be kind to him, and whoever is harsh with them, be harsh with him.'" [56] In the collection of Imam Muslim, Abdul Rahman Ibn Shamāsa said, "I came to Aisha to ask her about something, and she said, 'Who are you?'" I said, "A man from Egypt." She asked, "How was your companion during this battle?" He replied, "We found no fault with him. If one of our men lost his camel, he would give him a camel; if his slave died, he would give him a slave; if he needed provisions, he would provide him." She said, "What he did to my brother Mohammad Ibn Abi Bakr does not prevent me from telling you what I heard the Messenger of Allah, (peace and blessings be upon him), say in this very house of mine: 'O Allah, whoever is entrusted with any matter concerning my nation and makes things difficult for them, make things difficult for him; and whoever is entrusted with any matter concerning my nation and is kind to them, be kind to him'." [57]

Thus, it becomes clear that all the accounts that tell Mohammad Ibn Abi Bakr was burned alive inside a dead donkey are invalid, and it is well-established that he was killed by Mu'awiyah Ibn Hudayj, as is authentically reported by Aisha, the Mother of the Believers, (may Allah be pleased with her). Furthermore, it is more likely that Mohammad Ibn Abi Bakr was captured by Mu'awiyah Ibn Hudayj before his death. The account that states Mohammad Ibn Abi Bakr fought until he was killed and was not captured is from among the narrations of al-Wāqidi and is far-fetched, and hence is not among other accounts that corroborate one another, as most historians agree that Mohammad Ibn Abi Bakr was arrested before his death.

14. Spreading Inaccurate Ideas about Historical Figures

Raising inaccurate ideas about historical figures in general, and about Islamic history in particular, among the various groups and communities living in today's societies – events that occurred many years ago both good and bad – does not contribute to the development of societies nor envision a greater future. This is especially true if we remember that one of the hallmarks of Islam is the freedom of belief without harming others. Islam urges the rejection of incitement of hatred and the establishment of a culture of love, mercy, and peace stemming from the teachings and principles of the true Islamic faith. This is essential to address the obstacles to peace in our contemporary world, particularly in the current situation facing the entire Middle East region.

Raising the historical events and the mistakes made by fallible human beings – who will ultimately be judged by Allah Most High – is a matter that should be left to Him. However, raising and disseminating these events among the current generations in various ways and forms is unacceptable. This only contributes to sowing hatred, animosity, and negates cooperation in the way of development and welfare of nations. Therefore, it is imperative for peoples, nations, and individuals to strengthen international relations, open avenues for cooperation among nations, and sever the bonds of fanaticism and violence. This is essential to establish a fertile environment for future generations and ensure a sustained pursuit of a brighter future, with everyone attempting to be a partner in this endeavor.

Numerous international conferences have called for this, most recently the World Peace and Humanity Conference held in Amman, Jordan, in October 2025. This conference that focused on peaceful coexistence, emphasizing it as a solution to global crises, was the latest of its kind.

The conference stressed the critical need for peaceful coexistence in contemporary societies, recognizing it as the key to security and the political, cultural, economic, and social development of individuals. This will enable humanity to enjoy greater understanding and solidarity among individuals and nations, reject violence and hatred, refute all causes of strife and war, and support the consolidation of a culture of peace and peaceful coexistence at both the national and global levels, while working towards peace initiatives. This will also support all humanitarian aspects of life, including the democratic process, disseminate peace and humanitarian initiatives, ensure sustainable development, and allow national and international organizations and their specialized humanitarian agencies to cooperate in providing aid and legal, medical, and humanitarian assistance to those affected by disasters and wars.

To achieve this sublime goal for all people to live in peace, prosperity, love, and harmony, we must forget all the painful events of the past, which have bygone long ago and became part of history. We must avoid anything that incites fanaticism, hatred, and animosity among peoples, individuals, and nations. Instead, we must look forward to the future and allow future generations to live in security, peace, harmony, love, progress, development, and convergence to build and cultivate this planet that we inhabit.

15. CONCLUSION

To conclude this research, a set of findings have been made after having studied, analyzed, and critiqued what was mentioned in the Sunni and Shiite Islamic historical sources. The most important of these is that Mohammad Ibn Abi Bakr al-Siddiq was born in the tenth Hijri year in a place called Dhul Hulayfah when Muslims were on their way to perform the farewell Hajj that the Prophet Mohammad, (peace and blessings be upon him), performed. He was first raised in the house of his father, the Rightly Guided First Caliph Abu Bakr al-Siddiq, and then grew up and was raised in the house of the Rightly Guided Caliph Ali Ibn Abi Talib, alongside his two sons, Hassan and Hussein, and thereby received upbringing from the best of mentors and the best of mankind after Abu Bakr, Umar, and Uthman (may Allah be pleased with them all).

Some historical accounts indicate that Mu'awiyah Ibn Hudayj killed Mohammad Ibn Abi Bakr al-Siddiq in revenge for his participation in the killing of the third Rightly Guided Caliph, Uthman Ibn Affan (may Allah be pleased with him), despite the fact that the responsibility of Mohammad Ibn Abi Bakr al-Siddiq is disputed and has never been proven beyond doubt.

Historical texts indicate that Mohammad Ibn Abi Bakr al-Siddiq went to Egypt in 37 AH to fight as a soldier in the army of Abdullah Ibn Saad Ibn Abi Sarh, who fought the Nubians known as the Aswad in which is now a part of Sudan.

When the Messenger of Allah (peace and blessings be upon him) passed away, Mohammad Ibn Abi Bakr was only about three and a half months old. His father, al-Siddiq, then became Caliph, and his caliphate lasted for two years, three months, and twelve nights after the death of the Messenger of Allah (peace and blessings be upon him).

Research has shown that spreading inaccurate ideas about some historical figures does not contribute to growth, prosperity, and peaceful coexistence among peoples. There is no need to address these matters except for the purpose of study and research by specialists, and to avoid stirring up past mistakes in societies. The goal is for generations to live in harmony,

peace, and peaceful coexistence, to build advanced societies, and to avoid anything that incites hatred and animosity among civilized communities.

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