

the humble”), a manuscript completed in 1216/1801 when Ilhāmī was very ill and believed that he was dying (Sarajevo, Gazi Husrev-Beg Library, MS no. 4509; for a description and translation of selected passages into Bosnian, see Dobrača, 57–69). The verse compositions consist of religious and didactic poems (on the same topics as the Bosnian *alhamijado* ones), of which thirty-eight are recorded in the above mentioned Sarajevo manuscript no. 3056 and forty-six in the Visoko manuscript.

In these various texts, Ilhāmī repeatedly advocates (in a popular and often confused fashion) the absolute necessity of a spiritual and religious awakening and calls for a moral renewal of society. From a historical perspective, his most interesting works are the poems written in *alhamijado*. Indeed, these poems mirror the relations between the local Muslim population and the Ottoman authorities (secular and religious), as well as the everyday relations between the Bosnian Muslim population and the non-Muslims of Bosnia, while also revealing how the Muslims felt about the non-Muslims in the late twelfth/eighteenth and early thirteenth/nineteenth centuries. The study of these often enigmatic texts, however, confronts two major obstacles, the considerable differences among the many copies of Ilhāmī’s poems and the difficulties of deciphering the texts written in *alhamijado*; both obstacles are amplified by the lack of an autograph manuscript.

BIBLIOGRAPHY

Seifuddin Kemura and Vladimir Ćorović, *Serbokroatische Dichtungen bosnischer Moslems aus dem XVII., XVIII. und XIX. Jahrhundert* (Sarajevo 1912), 38–51; Kasim Dobrača, *Tuhfetul-musallin ve zubdetul-hašī’in od Abdul Vehaba Ilhamije*, in *Anali Gazi Husrev-begove biblioteke* (Sarajevo 1974), 2–3: 41–69 (with further references); Džemal Ćehajić, *Derviški redovi u jugoslovenskim zemljama* (Sarajevo

1986), 73–8; Džemal Ćehajić, Socio-political aspects of the Naqshbandī dervish order in Bosnia and Herzegovina and Yugoslavia generally, in Marc Gaborieau, Alexandre Popovic, and Thierry Zarcone (eds.), *Naqshbandis* (Istanbul 1990), 667–8; Abdulvehhab Žepčak Ilhamija, *Pjesme*, Sarajevo 1991.

ALEXANDRE POPOVIC

‘Abdallāh b. ‘Abd al-Muṭṭalib

‘Abdallāh b. ‘Abd al-Muṭṭalib (fl. sixth century C.E.) of the Banū Hāshim clan of the Quraysh was the father of the prophet Muḥammad, who was his only child. ‘Abdallāh’s mother was Fāṭima bt. ‘Amr of the Banū Makhzūm clan of the Quraysh.

According to some reports ‘Abdallāh was born in the twenty-fourth year of the reign of Kisrā Anūshirwān (r. 531–79 C.E.). He married Āmina, and, according to the earliest reports, he died when she was pregnant with Muḥammad. He died in Yathrib (Medina), while he was staying with the relations of his father’s mother after having been taken ill on his way back to Mecca from Gaza with a trading caravan of the Quraysh. According to another report he died in Medina when sent by his father, ‘Abd al-Muṭṭalib, to procure dates there. His grave is said to have been in Dār al-Nābigha, Medina.

The chronology of his biography is inconsistent. He reportedly married Āmina when he was seventeen and died at the age of eighteen, twenty-five, twenty-eight, or thirty. While some reports say that he died before Muḥammad’s birth, others say that he died when Muḥammad was very young—two, seven, nine, twelve, eighteen, or twenty-eight months, in various accounts. These inconsistencies indicate various attempts to give his biography

a fixed chronology. Common to all the reports is Muḥammad’s growing up as an orphan, in accordance with Qur’ān 93:6.

Because ‘Abdallāh was the Prophet’s father, Islamic tradition gives his image a divine touch. His marriage to Āmina is regarded as part of a divine scheme; an old Yemeni scholar, well versed in holy scriptures, reportedly recognised physiognomic signs of prophethood and the kingdom in the nostrils of ‘Abdallāh’s father, ‘Abd al-Muṭṭalib, and the scholar went on to say that one of these qualities—prophethood—would be found in the clan of Zuhra. Accordingly, ‘Abd al-Muṭṭalib married a woman of that clan (Hāla bt. Wuhayb), and took another, Āmina, for his son ‘Abdallāh (Ibn Sa’d, 1:86).

Islamic tradition elaborates on the motif of the “light of Muḥammad” (*nūr Muḥammad*) that was seen blazing on ‘Abdallāh’s forehead, revealing the essence of Muḥammad that was hidden in his loins. It is related that ‘Abdallāh’s divine blaze attracted several women who knew what it meant and hoped by gaining it to become the Prophet’s mother. However, ‘Abdallāh eventually married Āmina and invested the light with her; she consequently conceived Muḥammad, and the light then disappeared from ‘Abdallāh’s forehead.

His name occurs in traditions relating that ‘Abd al-Muṭṭalib, his father, vowed that, as soon as he was blessed with ten sons, he would sacrifice one of them, as a token of gratitude to God. He took this vow when he needed support against Quraysh after the digging of the well of Zamzam which had provoked their opposition against him. ‘Abdallāh’s name was chosen by lot, but his father eventually sacrificed a hundred camels instead. This earned ‘Abdallāh the title *al-dhabīh* (“intended sacrificial victim”)—the other

dhabīh being Ishmael (Ar. Ismā‘īl)—and Muḥammad the title *ibn al-dhabīhayn* (see commentaries on Q 37:107).

Muslim writers had to deal with the fact that Muḥammad’s father, as well as his mother, had died in a state of *jāhiliyya* (pre-Islamic ignorance), before Muḥammad began to act as a prophet. In an attempt to counter this circumstance, some scholars claimed that the Prophet’s parents belonged to the *ahl al-fatra* (“people of the interval”), who lived in a period between two prophets (in their case, Jesus and Muḥammad) and thus had no direct source of guidance. They are therefore given the chance to be tested in the next world, and if they profess belief they are saved from Hell. Another argument proposed was that God brought Muḥammad’s parents back to life and that they expressed their belief in him, or, that they lived as adherents of the *ḥanīfiyya*, the monotheistic religion of Abraham (for the various arguments see al-Suyūṭī, 225–43).

BIBLIOGRAPHY

SOURCES

Ibn Hishām, *al-Sīra al-nabawiyya*, ed. Muṣṭafā al-Saqqā, Ibrāhīm al-Abyārī, and ‘Abd al-Ḥāfīz Shalabī (repr. Beirut 1971), 1:162–7; Ibn Sa’d, *Kitāb al-ṭabaqāt* (Beirut 1960), 1:88–9, 94–100; Ibn Shabba, *Ta’rīkh al-madīna al-munawwara*, ed. Fahīm Muḥammad Shalatūt (Mecca 1979), 1:116–7; al-Kāzarūnī, *al-Muntaqā min siyar al-Nabī al-Muṣṭafā*, ed. Luṭfī Maṣṣūr (Kafīr Qara’ 2001), 2:139–40; al-Suyūṭī, *al-Rasā’il al-tis’*, Beirut 1985; al-Ḥalabī, *al-Sīra al-Ḥalabīyya* (Cairo 1320/1902, repr. Beirut n.d.), 1:31–46, 49–52; al-Zurqānī, *Sharḥ ‘alā l-mawāhib al-laduniyya li-l-Qastallānī* (repr. Beirut 1973), 1:109–10.

STUDIES

Michael Lecker, The death of the prophet Muḥammad’s father. Did Wāqidi invent some of the evidence? *ZDMG* 145 (1995), 9–27 (repr. in *Jews and Arabs in Pre- and Early*

Islamic Arabia, Aldershot, 1998); Uri Rubin, Pre-existence and light. Aspects of the concept of Nūr Muḥammad, *JOS* 5 (1975), 75, 83–6.

URI RUBIN

‘Abdallāh b. Ja‘far b. Abī Ṭālib

‘Abdallāh b. Ja‘far b. Abī Ṭālib (d. between 80/699–700 and 90/708–9) was a son of the famous Ja‘far (d. 8/629), who was the older brother by ten years of ‘Alī b. Abī Ṭālib and a hero in nascent Islam. According to the tradition of the Prophet, ‘Abdallāh’s father was also called Ja‘far “with the two wings” (*dhū l-janāḥayn*) or Ja‘far “the flying” (*al-tayyār*), because, according to a Prophetic *ḥadīth*, in paradise Ja‘far would have two wings in place of his two hands (or arms), which had been severed during the battle of Mu‘ta, in 8/629.

‘Abdallāh purportedly was the eldest of the eight sons of Ja‘far and Asmā’ bt. ‘Umays al-Khath‘amiyya and the half-brother of Muḥammad b. Abī Bakr, son of the first caliph. ‘Abdallāh, who stayed in the background during the events that marked the reigns of the first caliphs—especially those of his uncle ‘Alī (r. 35–40/656–61) and Mu‘āwiya (r. 41–60/661–80)—seems to have played a minor political role. In 36/656–7, it was he who supposedly advised his uncle, the caliph ‘Alī b. Abī Ṭālib, to replace Qays b. Sa‘d, the governor of Egypt, with his (‘Abdallāh’s) own half-brother Muḥammad b. Abī Bakr (d. c.38/658), a decision that apparently plunged Egypt into chaos. After the assassination of ‘Alī and the abdication of al-Ḥasan b. ‘Alī (d. 49/669–70) in favour of Mu‘āwiya, ‘Abdallāh b. Ja‘far was said to be the only Hāshimite to benefit from the wealth of Mu‘āwiya, the

first Umayyad caliph. In fact, he received an annual caliphal grant of one million dirhams, which he spent organising lavish feasts in Medina that were attended by poets, musicians, and singers, no doubt giving rise to his nickname “the Ocean of Generosity” (*baḥr al-jūd*). We might ask why the caliph displayed such liberality toward an ‘Alid whose apoliticism and unpopularity among the Hāshimites were notorious. The cunning caliph no doubt wished ‘Abdallāh (and by extension, the Hāshimites) to be seen as party-loving squanderers. Later, in 60/680, ‘Abdallāh b. Ja‘far reportedly was one of the few ‘Alids who tried to dissuade his cousin al-Ḥusayn b. ‘Alī b. Abī Ṭālib (d. 61/680) from going to Kufa, a journey that was to end in the drama at Karbalā’ and the murder of al-Ḥusayn and his family.

The sources cite several possible dates for ‘Abdallāh’s death, ranging from 80/699–700 to 90/708–709, specifically mentioning the years 84, 85, or 87 of the *hijra*.

BIBLIOGRAPHY

BIBLIOGRAPHY SOURCES

Ibn al-Athīr, *al-Kāmil*, ed. Carl Johan Tornberg (Leiden 1851–76), 3:224f.; Ibn Ḥazm, *Jamharat ansāb al-‘arab* (Beirut 1418/1998), 38; Ibn ‘Inaba, *Umdat al-tālib fī ansāb al-Abī Ṭālib*, ed. Muḥammad Šādiq Āl Baḥr al-‘Ulūm (Najaf n.d., repr. Qum 1417/1996), 35–7; al-‘Umarī al-Nassāba, *al-Majdī fī ansāb al-Ṭālibīyīn*, ed. Aḥmad Mahdavi Dāmghānī (Qum 1422/2001), 508; al-Ṭabarī, *Ta’rīkh al-rusul wa-l-mulūk*, ed. M. J. de Goeje et al. (Leiden 1879–1901), 1:3243f., 2:3f., 3:2339f.

STUDIES

Henri Lammens, *Études sur le règne du Calife Omayyade Mo‘āwiya Ier* (Paris 1908), index; Wilferd Madelung, The Hāshimīyyāt of al-Kumayt and Hāshimī Shi‘ism, *SI* 70 (1989), 5–26, esp. 18–22.

MOHAMMAD ALI AMIR-MOEZZI