

was imprisoned for forty-three days in the aftermath of the uprising of 15 Khurdād 1342/6 June 1963. After his release, he participated actively in the various organisations that sought to maintain the momentum which the uprising had created, most importantly the *Djāmi'a-yi Rūhāniyyat-i Mubārīz* ("Society of Militant Clergy"). He remained in contact with Āyatullāh Khumaynī throughout his fourteen-year exile, visiting him occasionally in Nadjaf and then, in the months leading up to the triumph of the revolution, at Neauphle-le-Château near Paris. He was accordingly named to the *Shawrā-yi Inqilāb-i Islāmī* ("Council of the Islamic Revolution") which administered the country after the overthrow of the Shah in February 1979, in uneasy tandem with the provisional government headed by Mahdī Bāzargān. A few months later, on 1 May 1979, Muṭahharī was assassinated in Tehran by adherents of Furkān, a group which espoused a radically modernistic reinterpretation of Shīrī doctrine and saw in Muṭahharī its most formidable opponent. Muṭahharī was eulogised by Khumaynī as "a part of my flesh" and buried in Kum.

Muṭahharī left behind a large and varied corpus of writing, much of it marked by his training as a theologian and philosopher and his devotion to the works of Mullā Ṣadrā. He was also guided, however, by the desire to present Islam as a coherent worldview (*djāhānbīnī*) in the modern sense, and to clarify questions that had become controversial or a source of misunderstanding (such as the rights of women in Islam).

Bibliography: (a) Life: M. Hoda, *In memory of Martyr Muṭahharī*, Tehran 1982; Muḥammad Wā'iz-zāda Khurāsānī, *Sayrī dar zindagī-yi 'ilmī wa inqilābī-yi Ustād-i Shahīd Murtaḍā Muṭahharī*, in *Yādnāma-yi Ustād-i Shahīd Murtaḍā Muṭahharī*, ed. 'Abd al-Karīm Surūsh, Tehran 1360 sh./1981, 319-80; 'Alī Rabbānī Khalkhālī, *Shuhadā-yi Rūhāniyyat-i Shīrī'a dar yakṣadsāla-yi akhīr*, Kum, 1402/1982, i, 345-52; Mudjtabā Muṭahharī, *Zindagī-yi pidaram*, in *Harakat* (journal of the students at the Tehran Faculty of Theology), no. 1 (n.d.), 5-16. (b) Writings: The following may be counted as Muṭahharī's principal works: *Uṣūl-i falsafa wa rawiṣh-i ri'ālism*, i-iii, v (1332-50 sh./1953-71); *Dāstān-i rāstān*, 2 vols. (1339-40 sh./1960-61); *Nizām-i ḥukūk-i zan dar Islām* (1345 sh./1966); *Khadamāt-i mutaḳābil-i Islām wa Irān* (1346 sh./1967); *'Adl-i ilāhī* (1349 sh./1970); *'Ilal-i girāyish ba maddigarī* (1350 sh./1971); *Muḳaddima bar djāhānbīnī-yi Islāmī*, 3 vols. (1357 sh./1978). For a complete list of his writings, see anon., *Fihrist-i āthār-i ustād-i Shahīd Murtaḍā Muṭahharī*, in *Yādnāma-yi Ustād-i Shahīd Murtaḍā Muṭahharī*, 435-552. Many of Muṭahharī's writings have been translated into a variety of European, Asian and African languages, chiefly under the auspices of the Iranian Ministry of Islamic Guidance; the translations vary widely in quality.

(HAMID ALGAR)

MUTAKALLIM [see KALĀM]

MUTAKĀRIB (A.), the name of the fifteenth metre in Arabic prosody [see 'ARŪḌ]. It comprises, in each hemistich, four feet made up of one short and two longs (*fa'ūlun*). A certain number of licences are possible, in particular, the omission of the fourth foot, the shortening or even the cutting out of the third syllable of a foot, etc.

Bibliography: M. Ben Cheneb, *Tuhfat al-adab*³, Paris 1954, 87-93. (Ed.)

MUTAKĀWIS [see KĀFIYA].

AL-MUTALAMMIS, surname given to an Arab poet who lived in the 6th century A.D., belonged to

the tribe of Ḍubay'a and was called Djārī b. 'Abd al-Masīh; another name, 'Abd al-'Uzzā, given to his father in some sources, appears to signify that this polytheist had been the first of his family to convert to Christianity.

Al-Mutalammis was the maternal uncle of Ṭarafa [*q.v.*], and both figure in a narrative which may contain only an essence of truth but that the philologists and anthologists of the Middle Ages considered to be a trustworthy account of a series of perfectly authentic deeds. According to the tradition, the uncle and nephew had frequented the court of al-Ḥīra [*q.v.*] and gained the favour of 'Amr b. Hind (554-69 A.D. [see LAKHMIDS]), with whom they had become familiar; nevertheless, some satirical verses had irritated the king who, in order to seek vengeance, entrusted to each of them a sealed letter addressed to al-Muḳā'bar, governor of Baḥrayn, giving them to understand that, on the receipt of the letters, the latter would bestow on them valuable presents on his behalf. On their way, but not far from al-Ḥīra, the two poets saw an old man who, all at the same time, answered a call of nature, ate a piece of bread and deloused himself. As al-Mutalammis treated him as insane, the man defended himself by saying: "Why do you find me insane? I expel the bad, introduce the good and kill an enemy", then he added: "More foolish than myself (*aḥmaḳ min-nī*, note the elative) is one who holds in his hand the instrument of his destruction". The poet hesitated to take this statement seriously, when, seized with doubt, he came upon a young 'Ibādī from al-Ḥīra who, questioned as to whether he knew how to read, replied in the affirmative; he then gave the letter, after unsealing it, to the young boy who read the following sentence: "After the customary salutations, when al-Mutalammis reaches you, cut off his hands and feet and bury him alive". Ṭarafa, incredulous, refused to imitate his uncle and rushed to his deadly fate. Al-Mutalammis, however, threw his letter into the nearby river (the Kāfir: see Yāḳūt, iv, 228 ff., where there is once more an account of the whole story) and made for Boṣrā [*q.v.*], where he lived until his death (in 580, according to the reckoning of P. Cheikho). From this legend, the Arabs have derived a proverbial saying, *ṣahīfat al-Mutalammis*, corresponding to the expression "Bellerophon's letter", to designate a letter containing the order to kill (or at least torture) the one who is entrusted with carrying it to its addressee.

The mediaeval philologists who report the narrative make al-Mutalammis ask the young man the following simple question: *yā ḡhulām, a-taḳra?* without troubling to identify the writing used. Now the authors of this popular tale certainly did not think of the problem that it would pose, for they lived in a period when Arabic writing was sufficiently widespread and when it was easy to commit an anachronism. In any case, if one takes as a historical fact the plot of the narrative, it is evident that al-Mutalammis was illiterate, and there appears to be no reason to follow the suggestion of A. F. L. Beeston who [see MUSNAD] proposes considering that he only knew the Bedouin (South Semitic) writing and was not able to read the primitive Arabic writing (that the king or his scribe had supposedly used).

Al-Mutalammis is said to owe his surname, like many other poets, to a verse of his own composition which runs: "Here is the time when, in the wooded valley, are reborn the common flies, wasps and insistent (*mutalammis*) bluebottles". He is described as not very productive (*muḳill*) and placed for this reason in the seventh class of pre-Islamic *fuhūl* by Ibn Saīlim