

of which are still famous to this day, such as *Abūha rāḍi* (“Her father agrees,” Yūnus al-Qāḍī/Zakariyyā Aḥmad, c. 1927), in which a prospective husband blames a judge forbidding him to marry a 14-year-old girl, and *Yikūn fi ‘ilmik* (“Be warned,” c. 1927), the complaint of a man whose first spouse is unwilling to tolerate a co-wife.

Šālīḥ ‘Abd al-Ḥayy had a short-lived career on the stage, appearing with Munīra al-Mahdiyya as Mark Antony. He created his own troupe in 1929. But a better singer than actor, he chose to follow his career with the national radio, which began operations in 1934. Unwilling to renew his repertoire, which came to be viewed as old-fashioned before it was eventually perceived as “classical,” Šālīḥ slowly slid out of favour with the public. In retrospect he appears as a brilliant and lonely defender of the traditional school. Some of his later songs of the 1940s and 1950s regained for him his earlier celebrity, notably *Lāh ya Banafsig* and *Ḥabībi huwwa l-‘āmir in-nāhi*. In the 1950s he recorded for radio much of the learned repertoire that had already been cut on 78 rpm records in the 1920s, but in slower renditions accompanied by an “oriental orchestra,” less vivid but more imposing than the traditional *takht*.

He died 3 May 1962, the last symbol of an era.

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F. LAGRANGE

‘Abd al-Ilāh

‘**Abd al-Ilāh** (1913–58), regent of Iraq from 1939 to 1953, was the son of King ‘Alī of the Ḥijāz and the grandson of

Sharīf Ḥusayn of Mecca. He became regent (*al-wasī*) after his cousin King Ghāzī died unexpectedly in 1939, leaving as heir a four-year-old son, Fayṣal II, who came of age in 1953.

‘Abd al-Ilāh and Nūrī al-Sa‘īd together came to embody many of the shortcomings of the *ancien régime*. He and Nūrī fled to Jordan in April 1941 when the pro-Axis Rashīd ‘Alī al-Gaylānī came to power. ‘Abd al-Ilāh and Nūrī both supported the renegotiation of the Anglo-Iraqī Treaty, signed in Portsmouth in January 1948, but the treaty had to be abandoned because of massive demonstrations in Baghdad. He and Fayṣal were killed in the coup of 14 July 1958, which brought the monarchy to a violent if largely unlamented end.

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‘Abd al-Muṭṭalib b. Hāshim

‘**Abd al-Muṭṭalib b. Hāshim** was father of ‘Abdallāh and grandfather of the Prophet Muḥammad. He is said to have died at the age of 82 or 110 or 120, when Muḥammad was eight years old. ‘Abd al-Muṭṭalib was born in Yathrib (Medina) to Salmā bt. ‘Amr of the Khazraj, who was married to Hāshim b. ‘Abd Manāf of the Quraysh. Reportedly she had married him on the condition that she give birth to his children only among her own relatives. After the birth of his son, Hāshim left him with his mother until he was seven or eight. Eventually Hāshim died in Gaza while on a journey to Syria for trade. It is related that the boy’s mother finally

consented to the child's being taken to his paternal kinsmen in Mecca, and he was brought there by his uncle al-Muṭṭalib. The Meccans mistook him for a slave (*abd*) of al-Muṭṭalib, and hence his name. His birth name was Shayba, or Shaybat al-Ḥamd, because a “whiteness of the hair” (*shayba*) was seen on his head when he was born. Perhaps the idea of the whiteness of his hair gave rise to the tradition that he had been the first to dye his hair. His *kunya* was Abū l-Ḥārith, after his eldest son. Among his other sons, the most notable are Abū Ṭālib, father of ‘Alī, and al-‘Abbās, ancestor of the ‘Abbāsids.

Islamic tradition describes ‘Abd al-Muṭṭalib as the most respected *sayyid* of the Quraysh, a wealthy man, owner of hundreds of camels, and of a well or estate in al-Tā’if called Dhū l-Haram. After the death of al-Muṭṭalib, ‘Abd al-Muṭṭalib was reportedly entrusted with the offices of *riḡāda* and the *siqāya*, i.e., providing the pilgrims coming to Mecca with food and drink, respectively. He is credited with the digging of the well of Zamzam and is said to have established Mecca's commercial relations with Yemen. His fellow tribesmen reportedly called him al-Fayyāḍ, “the Bountiful.” His heroic role in defending the Ka’ba when Abraha attacked Mecca is especially highlighted. On the other hand, it is related that due to tension between him and other factions in the Quraysh, he looked for support outside Mecca and summoned his uterine relatives from Yathrib to come and help him in a dispute with Nawfal b. ‘Abd Manāf. Eventually he concluded an alliance with the tribe of Khuzā’a (Ibn Hishām, 1:144–5, 150–5; Ibn Sa’d, 1:79–95, 117–9; Ibn Ḥabīb, 94–7, 112–3; al-Balādhurī, 1:71–84; al-Mas’ūdī, 2:127–8; Ibn Sayyid al-Nās, 1:39–40; al-Ḥalabī, 1:4).

Islamic tradition elaborates on ‘Abd al-Muṭṭalib's relationship to Muḥammad. He is said to have been the one who circumcised the Prophet and named him Muḥammad (al-Qurṭubī, 2:100, on Q 2:124). He reportedly looked after Muḥammad after the death of Āmina, Muḥammad's mother, thus standing in for her as well as for Muḥammad's father, ‘Abdallāh who had died before the Prophet was born (Ibn Sa’d, 1:117–9). In his will, ‘Abd al-Muṭṭalib reportedly entrusted Muḥammad to Abū Ṭālib (Yūnus b. Bukayr, 69–70).

The traditions extend Muḥammad's own piety and prophetic charisma and apply them to several members of his family, including ‘Abd al-Muṭṭalib. He is said to have been a monotheist (al-Mas’ūdī, 2:127), God-fearing (*kāna yata’allahu*, Ibn Sa’d, 1:85), and first to practice *taḥannuth*. He is also said to have abstained from wine (Ibn ‘Abd al-Barr, 2:819), and in fact from each and every wrongdoing that is prohibited in the Qur’ān (al-Ḥalabī, 1:4). He reportedly vowed to sacrifice one of his sons as a token of gratitude to God, as soon as he was blessed with ten of them. Eventually he sacrificed 100 camels instead, and thus established this number of camels as blood money (Ibn Sa’d, 1:88–9). He reportedly possessed physiognomic signs that indicated the prophethood and the kingdom that were invested in his loins. Persons well versed in the holy scriptures discerned these signs in his nostrils (Ibn Sa’d, 1:86). He himself is said to have had a dream about a tree emerging from his loins, which indicated the glory of his future descendant (al-Khargūshī, 1:338). He is said to have been present at Muḥammad's birth and to have witnessed the great signs of the event that marked the end of paganism and the adoration of the Prophet by the entire

universe (al-Khargūshī, 1:361f.). ‘Abd al-Muṭṭalib is also said to have prayed to God for rain while the young Muḥammad was standing beside him, thus saving the Quraysh from a severe drought (Ibn Sa’d, 1:89–90). In particular, ‘Abd al-Muṭṭalib’s face is described as shining like a full moon and as shedding light that guides one’s way. The light is identified as *nūr Muḥammad* and by its force ‘Abd al-Muṭṭalib was able to defend the Ka’ba against Abraha’s elephant (Rubin, 94–5).

Pro-‘Abbāsīd interests are reflected in traditions stating the superiority of ‘Abd al-Muṭṭalib to Ḥarb b. Umayya (Ibn Sa’d, 1:87; Ibn Ḥabīb, 90f.). Particular Shī’ī interests are reflected in the fact that Shī’ī sources contain traditions admiring his religious integrity and his aversion to idolatry (Rubin, 76, n. 47). Moreover, the light of Muḥammad is said to have passed from him to Muḥammad’s father ‘Abdallāh as well as to Abū Ṭālib, father of ‘Alī, to the exclusion of al-‘Abbās and all the rest of ‘Abd al-Muṭṭalib’s sons (Rubin, 98).

Nevertheless, in some traditions ‘Abd al-Muṭṭalib still appears as a non-Muslim who was doomed to Hell (Ibn Sa’d, 4:24–5), and his religion (*millā*) is regarded as paganism, which his son Abū Ṭālib reportedly refused to abandon (Ibn Bukayr, 238; Ibn Sa’d, 1:122). However, Muslim scholars anxious to absolve the Prophet’s grandfather of the charge of paganism claimed that he had died as a Muslim after having observed the signs indicating the truth of Muḥammad’s prophethood (al-Suhaylī, 2:170–1. See further discussions of ‘Abd al-Muṭṭalib’s status in the next world in Ibn Sayyid al-Nās, 1:131; al-Suyūṭī, 49–54, 102f., 121f.). In Shī’ī sources it is stated that ‘Abd al-Muṭṭalib will be resurrected as a nation (*umma*) on its own, bearing the

signs of prophets and the awe of kings (al-Kulaynī, 1:447).

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‘Abd al-Quddūs, Iḥsān

‘**Abd al-Quddūs, Iḥsān** (1919–90), a prolific Egyptian writer of novels and short stories and columnist for the newspaper *al-Ahrām*, was born to an artistic middle-class family. His father, Muḥammad ‘Abd al-Quddūs, abandoned his profession as an engineer for a career as an actor and writer for the stage and later the cinema. His mother, Fāṭima al-Yūsuf, renowned as Rose