

tonnage of tankers. Suez severely suffered from the wars and military activities from 1948 to 1973. During the Suez Crisis in 1956, Suez was not occupied and only a few bombing attacks hit the town. The Egyptian-Israeli Wars of 1967 and, in particular, of that of 1973, however, devastated Suez, destroying up to 70-80% of it. The town only slowly recovered from the damage. From 1967 to 1975 whilst the Canal was blocked, Suez was almost a dead city. After 1975, there were ambitious plans to reconstruct Suez and it was projected as an urban agglomeration of nearly 1 million inhabitants by the year 2000, although only a few of these plans have since been realised. Refineries have been established, and a production pipeline now links the town with Cairo, and some chemical industries and an aluminium works constitute the present industrial importance of Suez.

Bibliography: Apart from the sources mentioned in EI¹ art. *Suez*, see 'Alī Mubārak, *al-Khiṭaṭ al-tawfiqiyya al-djādida*, Cairo 1886-8, xii, 69-95; R.M. Burton, *Personal narrative of a pilgrimage to Al-Madinah & Meccah*, London 1893, i, 160-85; A. von Kremer, *Aegypten*, Leipzig 1863, ii, 173-206; R. Maunier, *Bibliographie économique, juridique et sociale de l'Égypte moderne (1798-1916)*, New York 1918, 177-212; F. de Lesseps, *Perceement de l'isthme de Suez. Exposé et documents officiels*, 5 vols., Paris 1855-60; *L'Isthme de Suez*, in *Journal de l'union des deux mers*, 1856-69; J. Charles-Roux, *L'isthme et le canal de Suez*, Paris 1901; Hussein Husny, *Le canal de Suez et la politique égyptienne*, Montpellier 1923; Muḥammad Fahmī Luhayta, *Ta'riḫ Miṣr al-iḫṣāḍī fī 'l-ūṣūr al-ḥadītha*, Cairo 1944, 249-59; B. Ch. Boutros-Ghali, *Le Canal de Suez 1854-1957*, Alexandria 1958; D.A. Farnie, *East and west of Suez. The Suez Canal in history 1854-1956*, Oxford 1969; Muḥammad Ḥasanayn Haykal, *Kiṣṣat al-Suways*, Beirut 1977; H. Bonin, *Suez*, Paris 1987; K. Kyele, *Suez*, London 1991. (R. SCHULZE)

SÜYĀB, a settlement in the Semirēcye region of Central Asia [see YETI SU] mentioned in the history of the Early Turks and their connections with the adjacent Islamic lands. It apparently lay slightly to the north of the Ču river valley, hence just north of the modern Kirghizia-Kazakstan border. Minorsky suggested that the name means "canal (*āb*) on the Ču".

At the time of the Arab incursions into Central Asia, the chief *ordu* or encampment of the Türgesh ruler Su-lu was located at Süyāb; it was sacked by the incoming Chinese army in 748, and then in 766 the site was occupied by the Karluk [q.v.] when they migrated southwards and westwards after the fall of the Western Turkish empire. The *Hudūd al-'alām*, tr. Minorsky, 99, mentions 20,000 warriors as coming from it, but Gardīzī, *Ẓayn al-akhbār*, ed. 'Abd al-Ḥayy Ḥabībī, 279, has the more modest figure of 500. The author of the *Hudūd* placed it, in his time (late 4th/10th century), in the country of the Tukhṣī, who may have been remnants of the Türgesh. Thereafter, however, it fades from mention; it does not e.g. appear in *Kāshghārī's Dīwān lughāt al-turk*.

Bibliography: *Hudūd al-'alām*, comm. 287, 289, 299 (map vi), 303; Barthold, *Turkestan down to the Mongol invasion*¹, 195, 301; idem *History of the Semirechye*, in *Four studies on the history of Central Asia*, i, Leiden 1956, 82-5. (C.E. BOSWORTH)

SUYURGHATMISH [see KUTLUGH-KHĀNIDS].

SUYŪṬĪ [see ASYŪṬĪ].

AL-SUYŪṬĪ, ABU 'L-FADL 'ABD AL-RAḤMĀN B. ABĪ BAKR b. Muḥammad Djalāl al-Dīn al-Khūdayrī, famous Egyptian scholar, at present recog-

nised as the most prolific author in the whole of Islamic literature.

1. Life.

Through his father, al-Suyūṭī was of Persian origin. He himself states that his ancestors lived at al-Khūdayriyya, one of the quarters of Baghdād (hence his second *nisba*). In the Mamlūk period his family settled in Asyūṭ [q.v.], where its members were engaged in important religious and administrative duties. Al-Suyūṭī was born on 1 Raddjab 849/3 October 1445 in Cairo, where his father taught Shāfi'ī law and acted as substitute *qādī*. An anecdote prefigures Djalāl al-Dīn's fertile career: his mother, a Circassian slave, is said to have borne him while she found herself in the family library. To this, al-Suyūṭī owes the surname "son of books" (*ibn al-kutub*) (A. al-Aydarūsī, *Ta'riḫ al-nūr al-sāfir 'an akhbār al-kam al-āshir*, Baghdād 1934, 51). His father died prematurely in 855/1451, and so the son had several teachers. At the age of fourteen, he deepened his education in the various religious sciences (*tafsīr*, *ḥadīth*, Shāfi'ī law, etc.) as well as in Arabic. Among his numerous teachers were 'Alam al-Dīn al-Bulḳīnī, Sharaf al-Dīn al-Munāwī and Muḥyī al-Dīn al-Kafyādī. Al-Suyūṭī includes among them Ibn Ḥadjar al-'Askalānī [q.v.], but he attended only once his courses, and that at the age of three (*Ta'riḫ al-nūr al-sāfir*, 54). He studied *ḥadīth* under the aegis of a dozen women specialising in this discipline (M. al-Shak'a, *Djalāl al-Dīn al-Suyūṭī, masīratuhu al-'ilmiyya wa-mabāḥithuhu al-lughawiyya*, Cairo 1981, 35-40). In 867/1463, hardly eighteen years old, he inherited his father's position, taught Shāfi'ī law in the mosque of Shaykhū and gave juridical consultations in which he handled various sciences in a brilliant way (an example of a complex *fatwā* given at that early age is reported by S. Abū Djīb in *Ḥayāt Djalāl al-Dīn al-Suyūṭī ma' al-'ilm min al-mahd ilā 'l-lahd*, Damascus 1993, 189-93). In 872/1467 al-Suyūṭī took up again the tradition of dictating (*imlā*) *ḥadīth* in the mosque of Ibn Ṭulūn, where his father had been a preacher. This method had been interrupted twenty years earlier at the death of Ibn Ḥadjar. As a result, al-Suyūṭī obtained in 877/1472 the post of teacher of *ḥadīth* at the Shaykhūniyya. Though nominated by his teacher al-Kafyādī, it seems that he obtained this post because of the support of a Mamlūk *amir*. From 891/1486 he was also in charge of the Baybarsiyya *khānkāh* [q.v.]. These obligations left him time to write his works and to see to their spread outside Egypt. Before he had reached thirty years of age, his works were sought after in the entire Near East, and later circulated from India to Takrūr in Sahelian Africa, where he, from Cairo, played the role of counsellor in matters of Islamisation (see the *As'ila wārīda min al-Takrūr*, in the *Hāwī* presented below, i, 377-85).

In fact, his career developed much more smoothly abroad than in Egypt. Here he found himself in the middle of numerous polemics: the intransigence and arrogance he displayed certainly contained elements which irritated his colleagues and stirred up their jealousy. These controversies touched upon questions of theology and law as well as mysticism, and the *Hāwī li 'l-fatāwā* (new ed. Beirut, n.d.), through the titles of the *fatwās* and chapters which the work brings together, attests that al-Suyūṭī must have refuted (*al-radd 'alā...*) many times the views of his adversaries. His main detractor was Muḥammad al-Sakhāwī (d. 902/1497 [q.v.]), a traditionist who took offence at the fame of his colleague (as is admitted by al-Shawkānī in *al-Badr al-tālī 'bi-maḥāsīn man bād' al-kam al-sābi'*, Cairo 1348/1929-30, i, 328-35). Al-Sakhāwī's acrimony

appears in the pages which he reserves for al-Suyūṭī in *al-Daw' al-lāmi' fi a'yān al-ḥam al-tāsi'* (Beirut n.d., iv, 65-70). The tension came to a head when al-Suyūṭī, probably in 888/1483, pretended to have reached the degree of *muḍṭahid muṣṭak muntasib*, that is to say that he exercised *iqṭihād* [q.v.] by following the method of one of the four *imāms*, in this case that of *imām al-Shāfi'*. He thus does not present himself as an "independent" *muḍṭahid* (*mustakill*). In *al-Radd 'alā man aḥḥlada ilā 'l-ard* (Algiers 1907), he reminds the reader that *iqṭihād* is a collective duty (*fard kifāya*), underlined not only by the masters of the *Shāfi'* school but also by Ibn Taymiyya. He also affirms that his *iqṭihād* is not at all limited to the *Shāfi'a* but also applies to the disciplines of the *ḥadīth* and of the Arabic language. Al-Suyūṭī's allegations aroused a real *fiṭna* (this term is used by Muhammad Abu 'l-Ḥasan al-Bakrī; cf. *al-Sha'rānī, al-Ṭabaḳāt al-sughrā*, Cairo 1970, 78), and so it becomes understandable that al-Sha'rānī devoted the greater part of his entry on al-Suyūṭī, whom he venerated, to the justification of the latter's points of view with regard to *iqṭihād* (*op. cit.*, 17-36). In consistency with his pretensions to *iqṭihād*, al-Suyūṭī, two or three years before the year 900/1494, announces himself as the renewer of Islam (*muḍṭaddid*) [q.v.] for the 9th century of the *Hijra* (see his epistle on this subject in the *Hāwī*, ii, 248 ff. and his autobiography with the title *al-Taḥadduth bi ni'mat Allāh*, ed. E.M. Sartain, Cambridge 1975, 215-27).

From 891/1486, at the age of about forty, al-Suyūṭī decided to retire from public life. Progressively he resigned his functions and stopped delivering *fatwās*. Apart from the resentment of his colleagues towards him, the reasons he put forward were corruption in the milieu of the *'ulamā'* and their ignorance. Indeed, the decline of the cultural level at the end of the Mamlūk period was manifest. At the same time, al-Suyūṭī's relations with sultan Kā'it Bāy [q.v.] became more acrimonious. He refused to pay a visit to the sultan at the beginning of each month: frequenting the wordly rulers, he profounded, was condemned by the first Muslims (cf. his epistle *Mā rawāhu al-aṣāfin fi 'adam al-maḍīr ilā 'l-salāfin*, Tanṭa 1991). On several occasions, he clashed with Kā'it Bāy (see his *fatwā* in the *Hāwī*, ii, 154-79) and declined the offer made later by sultan al-Ḡhawrī [q.v.] to assume direction of his *madrasa*. Al-Suyūṭī always rejected peremptorily the *de facto* power of the Mamlūks whom he, following the example of al-Izz Ibn 'Abd al-Salām (d. 660/1261), considered as "slaves" (*mamlūk*). He never missed the opportunity to point this out in one or the other of his *fatwās* (*Hāwī*, i, 206-10). He reproached sultan Baybars [q.v.] for having weakened the *Shāfi'* rite—and, beyond that, Islam—by designating a grand *kāḍī* for each of the three other rites. Conversely, the 'Abbāsīd caliphs were for him the incarnation of legitimacy, for they were the best guarantors of the revealed Law and of the prophetic *Sunna* (see J.Cl. Garcin, *Histoire, opposition politique et piétisme traditionnel dans le Ḥusn al-muḥādara de Suyūṭī*, in *AI*, vii [1967], 33-88; see also *Le sultan et le Pharaon*, in *Hommage à François Daumas*, Montpellier 1986, 261-72). The indestructible support al-Suyūṭī gave to the caliphate is also explained by the bonds which his father wove with the caliphs residing in Cairo, and from which he himself profited: in 902/1496, he succeeded in having himself nominated "supreme *kāḍī*" by al-Mutawakkil, but the latter had to retract when faced with the hostility of the *'ulamā'*.

Al-Suyūṭī's complete retreat into his house on Rawḍa island took place in 906/1501, following the

conflict which opposed him to the residents of the Baybarsiyya. For him, who venerated the masters of *taṣawwuf*, the residents of that *khānḳāh* were only pseudo-Sūfis. Forced to reduce their salaries, he was obliged to hide in order to escape the persecution of sultan Tūman Bāy, who supported his adversaries. He was then dismissed from his functions, but, as E.M. Sartain has shown in her *Jalāl al-Dīn al-Suyūṭī, biography and background*, Cambridge 1975, 101, this certainly did not happen because of mismanagement of the finances of the establishment. In his house on Rawḍa, he concentrated on the editing and revision of his works. He died there on 19 Djumādā I 911/18 October 1505. His reputation as a scholar and the aura of godliness which were already his during his lifetime, then reached their zenith; his clothes were bought as if they were relics (Ibn Iyās, *Badā'i al-zuhūr fi waḳā'i' al-duḥūr*, Istanbul 1934, iv, 83).

2. Al-Suyūṭī as a scholar, and his works. The self-confidence of al-Suyūṭī was based on his being aware of his own gifts. He had a prodigious memory (he knew by heart all the *ḥadīths* which had come to his knowledge, namely 200,000) and his remarkable synthetic mind enabled him to edit or to dictate several works at the same time. He certainly did not lack ambition (at the age of twenty, during the Pilgrimage, he asked God to grant him more knowledge in *fiḥh* and in *ḥadīth* than the two great scholars of his time had in these disciplines; cf. *al-Nūr al-sāfir*, 55), and this prompted him to write on the most divers subjects. He did not want to remain ignorant in any field of knowledge (see Goldziher's judgement on this matter, in J.O. Hunwick, *Ignaz Goldziher on al-Suyūṭī*, in *MW*, lviii (1978), 94, 96). He asserted, however, that it was not a question of pride on his side, but of concern for bearing witness to the blessings with which God had favoured him (*al-taḥadduth bi-ni'mat Allāh*; cf. also *Hāwī*, ii, 562). Moreover, we know that he led a rather frugal life. He was convinced that he had been invested with a mission which prevailed over every other consideration, in particular, over the opinion others had of him. This mission consisted in assembling and transmitting to coming generations the Islamic cultural patrimony before it might disappear as a result of the carelessness of his contemporaries. In fact, he quotes in his works numerous ancient texts which are now lost, in particular in the field of the Arabic language. Al-Suyūṭī represents the apex of mediaeval science (among others, David King makes this point with respect to al-Suyūṭī's treatise on cosmology (*al-Hay'a al-saniyya fi 'l-hay'a al-sunniyya*) in his review of A. Heinen, *Islamic cosmology*, Beirut-Wiesbaden 1982; cf. *JAOS*, cix/1 [1989], 125, and *Djām'al-djāwāmi'*, Cairo 1984, 9 vols., al-Suyūṭī's great—unfinished—compilation of the prophetic tradition). At the same time, he prefigures the modern period by certain aspects, such as being partly an autodidact, presenting to a public, which he wanted to be widened, manuals which were centred around precise themes (this is, e.g., the case with his *Ikān fi 'ulūm al-Ḳur'ān* (many editions), which remains a work of reference wherever *Ḳur'ānic* sciences are taken up. Moreover, his epistles and *fatwās* are often the fruits of a request from the public, Egyptian or foreign. In the same spirit of vulgarisation, he epitomised the works of others, as well as his own (e.g. *al-Djāmi' al-saḡhīr*, a summary of the *Djām' al-djāwāmi'* quoted above). For all that, al-Suyūṭī cannot be considered as a mere compiler. He indeed takes up themes which were usually neglected in Islamic literature. He is the first to have introduced Muslim mystics into

the field of the *fatwā* (in this, he was to be followed by other Shāfi'ī scholars of the 10th/16th century, such as Najīm al-Dīn al-Ḡhayṭī and, above all, Ibn Ḥaǧǧar al-Haytamī [q.v.]). As for the form, al-Suyūṭī's procedure is scientific in so far as he quotes his sources with precision and presents them in a critical way. In the introduction to a work, he often defines the method which he is going to follow. His works benefit from a clear structure, and he often broke new ground by expounding his material according to its alphabetical order.

Regarding the number of his works, Arab and Western authors have brought forward different figures, and these go up parallel to our knowledge. A study of 1983 mentions up to 981 works (A. al-Khāzindār and M.I. al-Shaybānī, *Daṭīl makhtūṭāt al-Suyūṭī wa-amākin wuǧūdiha*, Cairo), whereas al-Suyūṭī lived only for sixty solar years. In our days, his manuscripts are published with great success, and from this point of view, he has won the battle which laid him open to his detractors. Al-Suyūṭī's versatility is the illustration of the Islamic ideal, according to which there is no really profane science. He explored geography as well as lexicography, pharmacopeia, dietetics and erotica. Certain works of his are studied with the most anecdotal details, which in his eyes are all worthy of interest (cf. *al-Kanz al-maǧfūn wa 'l-fulk al-mašhūn*, Cairo 1991—if this indeed is his—or "The hundred questions" to which he answers in his *Hawī*, ii, 527-67). More profoundly, his approach of a subject is often multidisciplinary. The purpose of his small treatise *al-Aḥādīth al-hisān fī faḍl al-taylasān* is to prove to sultan Kā'it Bāy that wearing the *taylasān* is a *sunna*, but he does not deprive himself of introducing philological expositions. Moreover, he asserts that, at the elaboration of his *al-Khaṣā'is al-kubrā*, on the specific virtues of the Prophet (Beirut 1985, 2 vols.), he made use of the sciences of *tafsīr*, *ḥadīth*, law and its foundations (*uṣūl*), of Ṣūfism, etc. (S. Abū Dǧīb, *op. cit.*, 52).

However, a well-defined main line of al-Suyūṭī's attachment to the Prophet and his *Sunna* stands out from this versatility. In his field of vision he includes the most scattered sciences as long as they do not contradict the Revelation which has come down upon Muḥammad. That is why he condemns in several texts Hellenistic logic (*al-manṭiq*) (cf. in particular *Ṣawn al-manṭiq wa 'l-kalām 'an fann al-manṭiq wa 'l-kalām*, Cairo 1947). He is a man of Tradition, and for him every speculation is submitted to it. From this comes al-Suyūṭī's *salafī* aspect, which explains why he often walks in the footsteps of Ibn Taymiyya, although he dissociates himself from him in certain points (cf. E. Geoffroy, *Le soufisme en Égypte et en Syrie*, IFÉAD, Damascus 1995, 448-9). Among the disciplines which he says he controls (*Ḥusn al-muḥādara fī akhbār Miṣr wa 'l-Kāhira*, Cairo 1968, i, 238-9; *al-Taḥadduth*, 204), that of the *ḥadīth* prevails, for its impregnates the greater part of his works. The various sciences which are related to the Arabic language perhaps represent his favourite subject (this is what he asserts in *al-Ashbāh wa 'l-naẓā'ir fī 'l-luġha*, Haydarābād 1940, i, 3-4), but the influence of *ʿilm al-ḥadīth* is quite distinctly to be noticed in his major work on the language, *al-Muḥṣir fī ʿulūm al-luġha wa-anwāʾihā* (see e.g. B. Weiss, *Language and tradition in medieval Islam: the question of al-Ṭarīq ilā Ma'rīfat al-Luġha*, in *Isl.*, lxi [1984], 98-9), and al-Suyūṭī himself acknowledged this in the prologue of his *Muḥṣir* (Beirut 1986, i, 1). In the same way as he did for the *ḥadīth*, al-Suyūṭī reintroduced the "dictation of the language" (*imlāʾ al-luġha*) after

this had been interrupted for almost five hundred years (Hunwick, *op. cit.*, 92). It is worthwhile to note that, in his other works on language, al-Suyūṭī follows the method of the religious sciences, that of the *uṣūl al-fikh*, in *al-Iktirāḥ fī ʿilm uṣūl al-luġha*, and that of *fikh* in *al-Ashbāh wa 'l-naẓā'ir fī 'l-luġha*, which he puts side-to-side with *al-Ashbāh wa 'l-naẓā'ir fī fikh al-imām al-Shāfi'ī* (Cairo 1959). Though claiming that he innovated the science of the "foundations of the Arabic language" (*uṣūl al-luġha*), he worked as a philologist rather than as a linguist. Another pole of al-Suyūṭī's work are the Qur'anic sciences (about twenty works), and if the above-mentioned *Ikān* gives a generous share to language and rhetoric, al-Suyūṭī's main commentary, *al-Durr al-manṭhūr fī 'l-tafsīr bi 'l-maṭhūr* (Beirut 1990, 8 vols.) is exclusively supplied with *ḥadīth* and the sayings of the first Muslims. In this field should also be mentioned the very practical *Tafsīr al-Djalālayn* (many editions), the commentary begun by Djalāl al-Dīn al-Maḥallī (d. 864/1459 [q.v.]), one of al-Suyūṭī's teachers, and perfected by the latter. Brockelmann wrongly identified this work with the *Lubāb al-mukūl fī asbāb al-nuzūl*, which deals with the "circumstances of the revelation" (Cairo n.d.; see *El'* art. *al-Suyūṭī*, at IV, 573b).

If in al-Suyūṭī's eyes the discipline of the *ḥadīth* represents "the noblest of sciences" (*Husn al-muḥādara*, i, 155), this is because it is related to the prophetic model, which for him is the only way leading to God. In this field, al-Suyūṭī completes Ibn Ḥaǧǧar's contribution by establishing the chain of guarantors and the degree of reliability of certain traditions introduced by his precursor. Here al-Suyūṭī's key work is perhaps *Tadrib al-rāwī fī šarḥ takrīb al-Nawawī* (Beirut 1979), which deals with the terminology of *ḥadīth* (see e.g. the extensive use made of it by Š. Šālīh in his *ʿUlūm al-ḥadīth wa-muṣṭalahuhu*, Beirut 1982), but many others could be quoted. The prophetic model evoked previously cannot be transmitted exclusively by bookish science; it must be vitalised from inside. Al-Suyūṭī, who claimed to have seen the Prophet more than seventy times while awake (*al-Sha'rānī*, *op. cit.*, 29; al-Suyūṭī justifies this faculty in a long *fatwā* in *Hawī*, ii, 473-92), assures people that, during a vision, one may be entertained directly by the Prophet about the validity of a *ḥadīth* (*Taḥdhīr al-khawwāṣ min akādhīb al-kuṣṣās*, Beirut n.d., 50). He attached importance to the complementarity between the esoteric and exoteric aspects of the Prophet in a work with the explicit title *al-Bāhir fī ḥukm al-nabī (Š) bi 'l-bāṭin wa 'l-zāhir* (Cairo 1987). As a Šūfī, al-Suyūṭī found in the *Shādhiliyya* [q.v.] a just equilibrium between the Law and the Way (cf. his *Ta'yīd al-ḥakīka al-ʿaliyya wa-taṣṭayīd al-ṭarīka al-shādhiliyya*, Cairo 1934). As master, he had a *shaykh* of this order, Muḥammad al-Maghribī (d. 910/1504), and his principal disciple, who served him for forty years, was called ʿAbd al-Kādir al-Shādhilī. In accordance with this personal engagement, al-Suyūṭī profited from his fame as *ʿālim* and jurisconsult to spearhead a clear-sighted apology for Ṣūfism and its masters. He saw the highest form of adoration in the *dhikr*, showed that one must interpret the sayings of the Šūfis and not stop at their first appearance, maintained that the saints had the gift of ubiquity, put the initiatory hierarchy of the saints back into a Sunnī perspective, defended the orthodoxy of Ibn al-Fāriǧ and Ibn al-ʿArabī, etc. (the relationship between al-Suyūṭī and Ṣūfism is treated in detail in the above-mentioned *Le soufisme en Égypte et en Syrie*). Among the supernatural favours attributed to al-Suyūṭī we may cite his predictions on the first Ottoman period (Ibn

Iyās, *op. cit.*, v, 218; al-Sha'rānī, *op. cit.*, 30-2). Moreover, the eschatological dimension is very much present in his work (see the many *fatwās* in his *Hawāʾī*, e.g. ii, 213-56, 358-66, etc.; see also *Buṣṣrā al-ka'tib bi-lḥakā' al-habīb*, Cairo 1969).

Finally, it should not be forgotten that al-Suyūṭī also was a historian and biographer. In this field, he took up theory (e.g. *al-Shamārikh fī 'ilm al-tārīkh*, but above all he wrote on several concrete subjects, such as a history of the caliphs (*Tārīkh al-khulafā'*, Cairo 1964), a history of Egypt (*Husn al-muhādara*, quoted above), and a great number of biographical collections, chosen according to specialities (*ṭabaḳāt* of commentators, traditionists, grammarians, poets, etc.). He did not neglect literature, but this was hardly ever an end in itself. He took it up, in particular, under its historical angle (*al-Mustazraf min akhbār al-ḡawārī*, Beirut 1963) or under its erotic one (his *Rashf al-zulāl min al-sihr al-halāl* has been translated by René Khawam under the title *Nuits de noces*, Paris 1988), and his poetry is dedicated to the praise of the Prophet.

Bibliography: Add to the sources quoted in the article, al-Suyūṭī's biography, written by his disciple 'Abd al-Qādir al-Shādhilī, *Bahḍat al-'ābidīn bi-tarḡamat Ḍjālāl al-Dīn* (mss. in London, Dublin, Kuwait), as well as Shams al-Dīn al-Dāwūdī, *Tarḡamat al-Suyūṭī* (ms. Tübingen); Naḍīm al-Dīn al-Ḡhazzī, *al-Kawākib al-sā'ira bi-ayān al-mī'a al-'āshira*, Beirut 1945, i, 226-31. E.M. Sertain, *Jalāl al-Dīn al-Suyūṭī*, remains the most complete study in a Western language; see also eadem, *Jalāl al-Dīn al-Suyūṭī's relations with the people of Takrūr*, in *JSS*, xvi (1971), 193-8. In his bibliography, S. Abū Ḍjīb mentions several studies in Arabic (*op. cit.*, 331-2). In his *Muhammad's birthday festival* (Leiden 1993, 45-70), N.J. Kaptein presents and translates al-Suyūṭī's *fatwā* which validates the practice of the *mawlid nabawī*. (E. GEOFFROY)

SŪZ, SAYYID MUḤAMMAD MĪR (1133-1213/1720-98), Urdu poet, was born in Dihli. His father was descended from a Guḍjarātī saint, but the family originally hailed from Bukhārā. The poet had the broad education and training typical of the noble classes. He was an excellent archer and horseman, and generally skilled in the martial arts and noted for his physical strength. He was an expert calligrapher, and excelled in all the seven different types of ornamental writing. After a licentious youth, he became a dervish. As a writer, whilst a number of *tadhkira* authors refer to him and quote from his verse, there is a lack of firm detailed information. Mīr Ḥasan [q.v.] asserts in his *Tadhkira* that Sūz wrote prose as well as poetry; but none of this has survived; not even, regrettably, his book on archery.

His skill as a poet is recognised, but while the salient points of his poetry are well-known, we lack an authoritative *diwān*. He was known for his emotional recitation, which contrasted with the more common *taht al-lafz* method, which perhaps placed phonology before feeling. His Urdu poetry is dominated by *ghazal*, but also includes *mathnawī*, *rubā'ī* and *mukhammas*. He at first used the *takhallus* Mīr, but, to avoid confusion with Mīr Takī Mīr [q.v.], changed it to Sūz (= "passion, burning"). He was the first Urdu poet to achieve fame for *rekhtī* verse, that is, using women's language, in which Rangīn later became better-known. Spontaneity, simplicity, avoidance of high-flowing similes and obscure allusions, all these, according to Saksena (*op. cit.* in *Bibl.*, 60), are among his characteristics. He does not make excessive use of Persian expressions: and, unlike his contemporary, Sawdā [q.v.],

he has no penchant for virtuosity in prosody, such as rich and difficult rhymes. It is all very tantalising, and from what we know of his life and works, one is tempted to ask, "Is this a genius *manqué*?" Though essentially a Dihli poet, he was, like others, driven by Marāṭhā and Afghān incursions to leave the city, and after a stay in Muṣṣidābād, seat of the Nawwābs of Bengal, he became mentor of the Nawwāb Aṣaf al-Dawla in Lucknow in 1797, but died the following year. A pleasant, witty and courteous gentleman, he did not take easily to patronage, but won a niche for himself as a "prince of amorous style" (Saksena, 60). It must be admitted, however, that it contains more pathos than passion.

Bibliography: Kudrat 'Alī Shawk, *Ṭabaḳāt al-shu'arā'*, ed. Niḡhār Ahmad Fārūqī, Lahore 1968, 231-40, contains a short account and useful examples of Sūz's poetry. This should be taken together with Abu 'l-Layth Ṣiddīqī, *Lakḥnaw kā dabistān-i shā'irī*, Lahore 1955, 135-8. Ram Babu Saksena, *A history of Urdu literature*, Allahabad 1926, 59-60, is helpful. In addition to Kudrat 'Alī Shawk's work mentioned above, the *tadhkiras* of the following authors merit reference: Muṣṣafī [q.v.]; Nassākh, *Sukhan-i shu'arā'*; and Mīr Ḥasan [q.v.].

(J.A. HAYWOOD)

SŪZANĪ (better Sōzanī), Muḥammad b. 'Alī (or Mas'ūd?) al-Samarḳandī, Persian satirical poet of the 6th/12th century. A native of Nasaf (Nakhshab), he eulogised several of the Karakhanid rulers of Samarḳand, from Arslān Shāh Muḥammad II (495-ca. 523/1102-ca. 1129) up to Kilič Tamghāč Khān Mas'ūd II (ca. 556-74/ca. 1161-78), but also several of the Burhānid *sadr*s of Bukhārā [see *šADR.* I], the Salḍjūkid Sandjar [q.v.] and others. Dawlatshāh, who appears to have seen Sūzanī's grave in Samarḳand, says that he died in 569/1173-4, and adds that before his death he repented his many sins and turned his hand to devotional poetry.

However this may be, Sūzanī is now remembered mainly as the author of vehemently abusive invectives and of pornographic (mostly homoerotic) facetiae. For modern scholars (as already for the mediaeval Persian lexicographers) their interest resides largely in the fact that they contain many examples of the Samarḳand dialect and of unusual slang expressions. The poems were collected, together with a good number of scurrilous anecdotes, by the Ṣafawid antiquarian Takī Kāshī [q.v.] in his *Khulāṣat al-aṣṣṣar*, from which virtually all of the manuscripts purporting to contain Sūzanī's *diwān* are apparently derived, and a selection of these mediocre manuscripts forms the basis of the published edition by N. Shāh-Ḥusaynī, Tehran 1338 *Sh.*/1959. However a fair number of Sūzanī's poems are contained in a textually superior form also in anthologies of the 7th-8th/13th-14th centuries.

Bibliography: 'Awfī, *Lubāb* ii, 191-8; Mustawfī, *Tārīkh-i guzīda*, ed. Nawā'ī, Tehran 1339 *Sh.*/1960, 733-4; Dawlatshāh, *Tadhkira*, 100-3; Takī Kāshī, *Khulāṣat al-aṣṣṣar*, B.L. ms. Or. 3506, fols. 361a-396a; Browne, *LHP*, ii, 342-3; de Blois, *Persian literature*, v, 546-50 (with further references); R. Zipoli, *I Carmina Praepae di Sūzanī*, in *Annali di Ca' Foscari*, xxxiv/3 (Venice 1995), 205-56.

(F.C. DE BLOIS)

SŪZĪ ĆELEBĪ, Meḥmed b. Maḥmūd b. 'Abd Allāh, Ottoman poet who lived in the second half of the 9th/15th century and the first decades of the following one, d. 931/1524.

Born at Prizren [q.v.] near Üsküb [q.v.] (Skopje), he became secretary to Mikhāl-Oghlu [q.v.] 'Alī Beg,