

of Zuhra with presents of captured camels [see AL-MU'ALLAFA KULŪBUHUM].

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AL-ZUHRĪ, HĀRŪN B. 'ABD ALLĀH, judge in Egypt, considered the greatest Mālikī scholar there, d. 232/846.

A native of Mecca, he came to Baghdād, but nothing is known of his activities there until al-Ma'mūn nominated him *kādī* of Egypt on 14 Ramaḍān 217/13 October 832 (al-Kindī) or a few days later (Ibn 'Abd al-Ḥakam), where he remained in post till 13 Šafar 226/12 December 840. As a judge, his career was marked by innovations. He moved his seat as judge, and sat in front of the mosque in winter and in the middle of it in summer, whilst keeping a distance between himself and the faithful at prayer, as also from his own scribes and his enemies. Regarding the judicial system, on his arrival in Egypt he took personal charge of all contentious cases, visiting the scenes in question with the parties involved, e.g. in the case of *hubus* or pious endowments, keeping track of the income from them, and paid close attention to other things, such as the financial situation and care of orphans, etc.

Al-Zuhrī, with his strong personality, seems to have enjoyed the favour and confidence of the caliph; he would allow no-one to sit next to him, but left a place there for the caliph only. His relations with al-Ma'mūn are documented concerning the episode of the *miḥna* [q.v.], in 218/833, the instructions regarding which were brought by Abū Ishāq b. Hārūn to the governor of Egypt at the time, Kaydur Naṣr b. 'Abd Allāh. The latter summoned al-Zuhrī, who bowed to the caliph's orders, apparently without hesitation, followed by the majority of the *fukahā'*. From that time onwards, al-Zuhrī would accept attestations by witnesses only if they recognised the createdness of the Qur'ān, and this remained the practice in Egypt until al-Mutawakkil's accession in 232/847. He does not seem to have been ferocious against non-compliant *fukahā'*, since al-Mu'taṣim is said to have sent him a letter demanding that he act more rigorously, and when he refused to act thus, the Chief Judge Aḥmad b. Abī Duwād [q.v.] had the caliph remove him from office in 226/840.

Al-Zuhrī left behind in Egypt an impression of honesty, acquiring only a house for himself which he sold at the end of his period of office. Al-Marzubānī attributes some poetry to him.

Bibliography: Ibn 'Abd al-Ḥakam, *Futūḥ Miṣr*, ed. Torrey, 246-7; Kindī, *Wulāt*, ed. Guest, 443-49; Ibn Ḥaǧǧar, *Lisān al-mizān*, vi, 179-80; Marzubānī, *Muǧāma al-shu'arā'*, Cairo 1379/1960, 463; Suyūṭī, *Ḥusn al-muḥāḍara*, Cairo 1387/1967, 447; Yāfī'ī, *Mi'āt al-djānān*, ii, 107; Ibn Makhlūf al-Tūnisī, *Šaǧǧarat al-nūr al-zakiyya fī ṭabaqāt al-mālikiyya*, Cairo 1349/1930, 57; Ziriklī, *A'lām*, ix, 41; R.G. Khoury, *Zur Ernennung von Richtern im Islam...*, in *Studien zur Geschichte und Kultur des Vorderen Orients. Festschrift B. Spuler*, Leiden 1981, 197-209; idem, *'Abd Allāh b. Lahī'a, juge et grand maître de l'école égyptienne*, Wiesbaden 1986. (R.G. KHOURY)

AL-ZUHRĪ, IBN ŠIHĀB, i.e. Abū Bakr Muḥammad b. Muslim b. 'Ubayd Allāh b. 'Abd Allāh b. Šihāb, d. 124/742, one of the founders of Islamic tradition in the widest sense of the word. The source

material about him includes both biographical data and instructive anecdotes; the latter reflect both admiration for his achievement and criticism of his links with the Umayyads and of some laxity on his part regarding the transmission of *ḥadīth*.

Al-Zuhrī's first tutor (*mu'addib*) was probably the *maulā* [q.v.] Šāliḥ b. Kaysān al-Madanī. From 'Abd Allāh b. Tha'laba b. Šu'ayr al-Uḍḥrī [see 'UDḤRA] (d. 87/706 or 89/708) al-Zuhrī learned the genealogy of his own clan, the Banū Zuhra. But when al-Zuhrī wanted to study *fiqh* [q.v.], 'Abd Allāh had to refer him to Sa'id b. al-Musayyab. Later, al-Zuhrī was a student of 'Urwa b. al-Zubayr and many others. A contemporary of his remarked that the assertive young al-Zuhrī did not outstrip his peers in knowledge; but at an assembly he would step forward from among them and present his questions, while they were held back by their youth.

Al-Zuhrī boasted of his excellent memory, but he doubtless kept records of the *ḥadīths* transmitted to him. His colleague, Abu 'l-Zinād, a *maulā* of the Umayyads and their official, reported that al-Zuhrī used to carry with him writing tablets and written pieces of skins (*al-awṭāḥ wa 'l-suhuf*). "We used to mock him," Abu 'l-Zinād added, as if regretting the fact that he himself had not followed the same practice. This colleague was believed to have said: "We used to write down only legal matters (*al-ḥalāl wa 'l-ḥarām*), while Ibn Šihāb wrote down everything he heard." Al-Zuhrī is supposed to have widened the concept of *sunna* common to his time. One colleague of his reported that, in their quest for *sunan*, both he and al-Zuhrī recorded everything traced back to the Prophet. But al-Zuhrī went on to write down *ḥadīth* transmitted on the authority of the Prophet's Companions, while his colleague argued that such *ḥadīth* did not form *sunna*. "He succeeded," the colleague concluded, "and I failed." According to al-Zuhrī, the caliph 'Umar II ordered him, among others, to collect the *sunan*, which were later written down in booklets [see DAFTAR] sent each to another province.

For several decades, from the days of 'Abd al-Malik b. Marwān [q.v.] to those of Hishām, al-Zuhrī maintained a close relationship with the ruling house. He officiated at different periods as *kādī*, tax collector and *shurta* [q.v.] chief. Al-Dhahabī [q.v.] reported that al-Zuhrī had the rank of *amīr*; elsewhere al-Dhahabī said that "he had many dependants and servants, was a man of eminence, was dressed in the outfit of the *adīnād* and enjoyed high rank in the state of the Banū Umayya."

Encouraged by the ruling family, al-Zuhrī started "*ḥadīth* dictation sessions" attended by state officials. According to his own apologetic statement, he gave in to pressure from the rulers and immediately decided to hold similar sessions for scholars not affiliated with the state apparatus. One of the stimuli for the recording of *ḥadīth* is supposed to have been anti-Umayyad propaganda. Al-Zuhrī reportedly complained about 'Irākī tampering with his *ḥadīth*: "We issue the *ḥadīth* [short as] a span and it returns (i.e. from 'Irāk) [long as] a cubit." Al-Zuhrī is also believed to have said, "Had it not been for *ḥadīths* which we do not know pouring upon us from the East (*al-mashrik*), I would not have written down, nor allowed the writing, of one single *ḥadīth*."

The dictation sessions were attended, among others, by Shu'ayb b. Dīnār or b. Abī Hamza al-Ḥimṣī (d. 162/778-9), a *maulā* of the Umayyads and a scribe of Hishām [q.v.] who was in charge of the caliph's *nafaqāt* [cf. DĪWĀN, at Vol. II, 323b-324a]; no wonder

that Shu'ayb's "books" were said to resemble the records of the state register (*tushbiḥu kutuba 'l-dīwān*). Shu'ayb reportedly held about 1,700 of al-Zuhri's *ḥadīths*, and the figure gives one an idea of the amount of material processed in al-Zuhri's sessions over the years.

In addition to *ḥadīth* and *fikh*, al-Zuhri was also well versed in other fields of knowledge. An admiring student said about him that when he talked about eschatology (*fi 'l-targhīb* "arousing desire for Paradise"), he gave one the impression that he was only proficient in this topic, but the same happened when he talked about the prophets and the "People of the Book", or the Qur'an and the *sunna*, or the Bedouin and their genealogies.

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(M. LECKER)

AL-ZUHRI, MUḤAMMAD B. ABĪ BAKR (thus according to Ḥusayn Mu'nis; according to the author of *al-Hulal al-mawṣiyya*, Abū 'Abd Allāh Muḥammad b. Yahyā), the author of a geographical work, the *K. al-Djughrāfiya*.

This work has in the past been used by scholars who, knowing nothing about the author, have called him the "Anonymous of Almería". Al-Zuhri appears in no biographical work, but the few personal details that can be gleaned from his book show him to have been an Andalusī of the 6th/12th century, a contemporary of al-Idrīsī, alive in 545/1150-1 and very knowledgeable about al-Andalus. His work is known under several other titles, including *K. al-Ṣafwa*, *K. al-Ṣafa* and also *K. al-Sufa*, this last seeming most appropriate ("Book of food for the traveller"). It has been edited by M. Hadj-Sadok in *BEO*, xxi (1968), 1-346, as *Kutāb al-Djā'irāfiyya. Mappemonde du calife al-Ma'mūn reproduite par Fazārī (III/IX^e s.), rééditée et commentée par Zuhri (VI/XII^e s.)*; Hadj-Sadok used numerous mss., which have important divergences, and other copies exist, including six in Rabat libraries. The book thus seems to have enjoyed a wide diffusion, leading Mu'nis to view it as a popular guide for merchants and travellers, put together by someone without wide culture and in a fairly relaxed style. Al-Zuhri used the word *djughrāfiya* in the sense of *mappa mundi*, and the extant text is merely the commentary on maps ignored by the copyists at the expense of the anecdotal and miraculous element [see 'ADJĀ'IR]. The *K. al-Djughrāfiya* was used by several Arabic authors; thus the anonymous *al-Hulal al-mawṣiyya* cites a passage on the Almoravids absent from the edited text.

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(HALIMA FERHAT)

ZUHRI AHMED EFENDI [see NEWROKOP].

ZUHURI TURSHIZI, Nūr al-Dīn Muḥammad, Persian poet, d. 1025/1616. He was born ca. 944/

1537 and raised in Khurāsān; although most sources identify his birthplace as a village in the district of Turshiz [q.v.], the poet himself states that he was born in Kā'in. He began his career in Yazd at the court of Ghiyāth al-Dīn Mīr-i Mirān, where he was acquainted with the poet Wahshī [q.v.]. After spending several years in Shīrāz, he migrated to India in 988/1580. Settling in the Deccan, he entered the service of the Nizām Shāhīs [q.v.] in Aḥmadnagar. After a brief period in the retinue of Mīrzā 'Abd al-Raḥīm Khān-i Khānān [q.v.], Zuhuri moved to Bidjapur ca. 1004/1596. He lived in this city until his death, working under the patronage of the 'Adil Shāh [q.v.] Ibrāhīm II and his minister Shāh Nawāz Khān. Zuhuri was in contact with many of the major poets of the period, including Nazīrī and Fayḍī. He was especially close to Malik-i Kummī [q.v.], marrying his daughter and co-writing several works with him.

During his lifetime, Zuhuri was perhaps best known for his panegyric *qaṣidas*, which were sometimes compared to the work of the ancient masters of the form. Though these poems were written for a wide range of patrons, including Shāh 'Abbās and the Khān-i Khānān, the majority were dedicated to Burhān Nizām Shāh II and Ibrāhīm 'Adil Shāh II. Modern critics, however, tend to prefer Zuhuri's *ghazals*, which constitute the largest section of his *dīwān*. His *dīwān* also includes stanzaic poems and a substantial body of *nubās*. Dedicated to Burhān II, Zuhuri's *sāktī-nāma* in rhymed couplets is the longest and perhaps greatest representative of this quintessentially Ṣafawid-Mughal genre. However, it was Zuhuri's prose, in particular the collection known as *Sī nāthir*, that exercised the greatest influence on later writers. This work consists of three introductions dedicated to Ibrāhīm II: *Dibāča-i Nawras* prefaced a collection of song lyrics written by Ibrāhīm himself in a Deccani vernacular; *Dibāča-i Gulzār-i Ibrāhīm* and *Dibāča-i Khān-i Khātīl* both preceded collections of panegyric verse that were the joint efforts of Zuhuri and Malik-i Kummī. These introductions were long regarded as models of rhymed, ornate prose. Several formal letters, including one addressed to Fayḍī, are also found in Zuhuri's collected works. Two other prose works often attributed to Zuhuri—*Panḍī ruk'a* (a collection of love letters) and *Minā bāzār* (a description of the Bidjapur market)—are likely the work of Irādāt Khān Wāḍih, who died in 1128/1716 (see Ahmad, 337-52).

Bibliography: For brief biographies and a list of *tadhkira* sources, see Storey, iii, 280-1, and Dh. Ṣafā, *Tārikh-i adabiyāt dar Irān*, Tehran 1364 sh./1985, v/2, 977-88. The most important of these sources are collected and quoted at length in A. Gulčīn-i Ma'ānī, *Kāwān-i Hind*, Mashhad 1369 sh./1990, ii, 823-38. See also Fakhr al-Zamānī Kazwīnī, *Tadhkira-i maykhāna*, ed. Gulčīn-i Ma'ānī, Tehran 1340 sh./1961, 363-412. Among the secondary sources, see M. 'Abdu'l Ghani, *A history of Persian language and literature at the Mughal court*, Allahabad 1929-30, iii, 181-219; and Nazir Ahmad, *Zuhuri. Life and works*, Allahabad 1953, by far the most detailed and scholarly study of the poet currently available. Nazir Ahmad has also edited Ibrāhīm 'Adil Shāh's *Kutāb-i Nawras*, Lucknow 1955. For a listing of the manuscripts of Zuhuri's poetic works, see A. Munzawī, *Fihrist-i muskhahā-yi khaṭṭī-yi fārsī*, iii, 1880 (*kulliyāt*), 2419-21 (*dīwān*); and iv, 2875-77 (*sāktī-nāma*). His *dīwān* and *sāktī-nāma* have been lithographed in India; see *Fihrist-i kitābhā-yi āpī-yi fārsī*, i, cols. 1554, 1571, and ii, col. 1900. For a listing of the many manuscripts and litho-