

capauté de Damas 468-549h/1076-1154, Damascus 1997, index at 321. Henceforth led by a *ra'īs*, they contributed towards the maintenance of order within the town and, if necessary, to its defence when it was besieged by a hostile army.

Bibliography: Given in the article; also, information kindly supplied by F. Sanagustin.

(TH. BIANQUIS)

AL-ZUBĀRA, a location on the north-west coast of Ḳaṭar [*q.v.*]. It was the main town on the peninsula until 1878, when it was largely destroyed. It now contains only the 1938 fort, built as a police station, and, 2 km further north, the ruins of a fortified settlement dating back to the 18th century. The surrounding land is flat, saline and barren.

In their late 17th-century migration from central Arabia, the 'Utūb [*q.v.*] clans may have settled briefly around al-Zubāra before continuing towards present-day al-Kuwayt [*q.v.*] in the early 18th century. They included what became the early leading families in al-Kuwayt: the Āl Ṣabāḥ, the Āl Djalāhima and the Āl Khalīfa. In 1766, the Āl Khalīfa left al-Kuwayt again for al-Zubāra, shortly followed by the Āl Djalāhima. The town soon developed into a significant pearling centre and trading port, particularly after Baṣra [*q.v.*] fell to Persia in 1776. Countering a challenge to this new pre-eminence by the *shaykh* of Būshahr, the newcomers captured Baḥrayn [*q.v.*] (until then a Persian dependency) in 1783. Henceforth, the Āl Khalīfa settled on Baḥrayn, while retaining control over al-Zubāra (now increasingly eclipsed). Āl Khalīfa rule was challenged by Raḥma b. Djabīr Āl Djalāhima until his death in 1826. Thereafter, the Āl Thānī family, based in the east of the peninsula, gradually increased its power, challenging the Āl Khalīfa's hold over al-Zubāra and north-western Ḳaṭar. Al-Zubāra at this time was described as a town of 400 houses.

The first treaty between the Āl Thānī and Great Britain in 1868 implied Britain's right to intervene in disputes with the Āl Khalīfa. In 1873, the British Political Agent awarded the latter customary rights and access but not sovereignty over al-Zubāra. In 1878, the Āl Thānī attacked and destroyed the town. Ḳaṭar's recognition in 1916 as a separate British protectorate failed to settle the matter. In 1937, Baḥrayn protested against a survey of the area's port potential; a section of the local Āl Na'im tribe sided with their traditional overlords, the Āl Khalīfa, and were attacked and defeated by the Āl Thānī. The Āl Khalīfa imposed an embargo, which became one of the causes for the sharp decline of northern Ḳaṭar, and indeed of the whole peninsula.

In 1944 the political agent negotiated an agreement granting Baḥrayn customary and grazing rights, although tension persisted. Only in 1950 was the Baḥraynī embargo lifted when the Āl Khalīfa's right to visit was again confirmed. The following year, many of the Āl Na'im who had left for Baḥrayn returned. Yet in 1953 Baḥraynī maps were published claiming sovereignty over al-Zubāra, and the following year, the claim was officially revived. *Shaykh* 'Alī Āl Thānī in response reoccupied the fort and in 1956 added further police. In 1957, the British political agent ruled that Baḥrayn could no longer expect extraterritorial privileges in the area, thus finally establishing full effective Ḳaṭarī (Āl Thānī) control.

During the 1980s and 1990s, the issue of al-Zubāra was raised again by Baḥrayn in the context of the other territorial disputes between the two states. When Ḳaṭar unilaterally referred the Hawar islands dispute to the International Court of Justice in 1991, Baḥrayn

protested. Its 1992 offer to make a new joint submission which would include all outstanding issues—also implying al-Zubāra—was refused by Ḳaṭar.

Bibliography: Extensive mention of al-Zubāra can be found in the following: Sir Charles Belgrave, *The Pirate Coast*, Beirut 1960; A. Abu Hakima, *History of Eastern Arabia 1750-1800*, Beirut 1965; J.B. Kelly, *Britain and the Persian Gulf, 1795-1880*, Oxford 1968; R. Said Zahlan, *The creation of Qatar*, London 1979; J. Crystal, *Oil and politics in the Gulf. Rulers and merchants in Kuwait and Qatar*, new ed. Cambridge 1990; J.C. Wilkinson, *Arabia's frontiers*, London 1991; R. Schofield (ed.), *Territorial foundations of the Gulf states*, London 1994. (G. NONNEMAN)

ZUBAYDA BT. DJA'FAR b. Abī Dja'far al-Manṣūr [*q.v.*], Umm Dja'far (d. 216/831-2), wife of the caliph Hārūn al-Raṣhīd [*q.v.*], mother of his successor Muḥammad al-Amīn [*q.v.*]. Her name was Amat al-'Azīz ("handmaid of the Almighty"), but she is known by her pet name Zubayda ("little butter ball"), given to her by her grandfather al-Manṣūr on account of her plumpness and radiant looks. Her beauty, intelligence, extravagance and generosity made her one of the most admired women in her time. She set the fashion at the caliphal court and added to its splendour by patronising scholars, poets and musicians, but she also spent fabulous sums on public works, especially in Mecca. Like her husband Hārūn al-Raṣhīd, she became a literary figure, appearing in *adab* anecdotes, as also in *Alf laylā wa-laylā*.

According to Ibn al-Athīr (ed. Beirut, v, 572) Zubayda was born in 145/763, whereas earlier sources only state that she was about one year younger than Hārūn, her cousin on the paternal and maternal side, her mother Salsal being Khayzurān's [*q.v.*] sister. Their marriage took place in 165/781-2, a happy union by all accounts, although not untroubled by rivalries and intrigues of the harem (*Aghānī*³, vi, 309, ix, 88, xviii, 65, 307). In 170/787 her only child Muḥammad (al-Amīn) was born. Six months earlier, a Persian concubine had given birth to 'Abd Allāh (al-Ma'mūn), whom Zubayda raised from infancy after his mother's death. She must have soon realised, however, that the highly intelligent, gifted 'Abd Allāh threatened her son's succession to the caliphate. Although Muḥammad was designated caliph as early as 175/792, Hārūn's evident preference for 'Abd Allāh and the growing rivalry between the brothers affected her increasingly in the years to come (cf. N. Abbott, *Two queens of Baghdad*, Chicago 1946, 170 ff.).

The part Zubayda played in the downfall of the Barmakids [*q.v.*] is difficult to assess (cf. Abbott, *op. cit.*, 191-200); her chief political concern remained the issue of succession. She used her Hāshimite alliances and her wealth in support of her son, who succeeded Hārūn in 193/809, but when in 195/811 an army was sent to Khurāsān against al-Ma'mūn, she urged the general 'Alī b. 'Isā to treat her stepson with respect should he fall prisoner (Ṭabarī, iii, 817). During the turbulent events of the civil war, Zubayda suffered personal humiliation, first on the part of Baghdādī rebels in 196/812, later by al-Ṭāhir's [*q.v.*] Khurāsānian troops, who were also responsible for the murder of al-Amīn in 198/813 (Ṭabarī, iii, 846, 934). Her spirit seems to have been unbroken, however. She sent placating messages to al-Ma'mūn, avowing that he was ample compensation for all her losses, and eventually effected a reconciliation (*Ta'rikh Baghdād*, xiv, 433-4, no. 7802). Her quiet later years bear witness of the cordial relationship between them (cf. Abbott, *op. cit.*, 229-35).

Zubayda is commemorated for her philanthropic works, in particular the water supplies of Mecca and the pilgrim road (cf. Ibn D̲j̲ubayr, *Travels*, ed. W. Wright, Leiden 1907, 208). In 193/808 she initiated an extensive system of waterworks centred around the 'Ayn Zubayda on the plane of 'Arafāt, including a subterranean aqueduct cut through the rocks at enormous costs [see MAKKA. 2]. The sources report her personal engagement in the planning and her persistence against the objections of the engineers (Wüstenfeld, *Chroniken der Stadt Mekka*, Leipzig 1858, i, 444-5; Ibn K̲h̲allikān, no. 228, tr. de Slane, i, 532). Zubayda died on 26 D̲j̲umādā I 210/10 July 831 in Bag̲h̲dād. The place of her tomb is a matter of dispute (Abbott, *op. cit.*, 247-50).

Bibliography (in addition to references in the article): Balādhurī, *Futūḥ*, index; Ya'kūbī, Beirut 1379-1960, ii, 428, 433-34; Dīnawarī, Cairo 1960, 396; Ibn 'Abd Rabbih, *al-'Ikāḍ al-farīd*, Cairo 1962, index; Kālī, *Amālī*, Cairo 1344/1926, 191; Marzubānī, *Muwashshah*, Cairo 1965, 538, 567; Ṣafādī, *Wāfi*, xiv, 176-8, no. 242. (RENATE JACOBI)

AL-ZUBAYDĪ, ABŪ BAKR MUḤAMMAD B. AL-ḤASAN (Humaydī, 180) b. 'Abd Allāh b. Madhhidj, a well-known Arabic philologist, *faḳīḥ* and poet, whose great-great-great-grandfather Bishr al-Dākhil (Ibn Ḥazm, 412) had come from Himṣ [q.v.] with the Umayyad army to al-Andalus (his genealogy goes back to the *D̲j̲āhiliyya* in Yemen). Al-Zubaydī was born in Seville ca. 316/928 into a scholarly family. The *ṭalab al-'ilm* brought him to Cordova, the residence of the Umayyad caliphs, where he associated with his teachers, above all with Abū 'Alī al-Kālī [q.v.]. The young scholar attracted the attention of the caliph al-Ḥakam II (350-66/961-76) who, when still a prince, was a great promoter of art and science. He entrusted al-Zubaydī with the education of his son Hishām, the heir to the throne. He urged him to make his knowledge available for everybody in books, similar to the way he had already shown himself as an expert in a complementary work to Sibawayhi's [q.v.] famous grammar, namely, his:

(1) *K. al-Istidrāk 'alā Sibawayh fī K. al-Abniya wa 'l-ziyāda 'alā mā awradahu fīhi muḥadḍḥat*^m, additions and corrections on the structure of nouns, etc. (ed. I. Guidi, Rome 1890, repr. Bag̲h̲dād ca. 1970; cf. *al-Mawrid*, iv/1 (1395/1975), 251-3; new ed. by Ḥannā D̲j̲amīl Ḥaddād, al-Riyāḍ 1407/1987; an excerpt is *Amṭḥilat al-abniya fī Kitāb Sibawayhi, Taṣīr Abī Bakr al-Zubaydī, Sharih Muḥammad K̲h̲alifa al-Dannā'*, Beirut 1996).

Al-Zubaydī then wrote three works, among which his biographies of grammarians and lexicographers from early times to his own days, in which he quotes his *K. al-Istidrāk* on p. 239:

(2) *K. Ṭabaḳāt al-naḥwiyyīn wa 'l-lughawīyyīn*, ed. M. Abu 'l-Faḍl Ibrāhīm, Cairo 1373/1954, ²1973, composed between the years 363/973-4 and 365/975-6. As he points out in the preface, the caliph put his personal material at his disposal, both orally and in writing (see R. Sellheim, in *Oriens*, viii [1955], 345-8). Al-Zubaydī's *Ṭabaḳāt* was used as a source by later biographers, and excerpts were made, one of which has been printed (F. Krenkow, Rome 1919).

To this period also belongs al-Zubaydī's work on "errors in language" (*lahn* [q.v.]; cf. AL-ANDALUS. x) made by common people (cf. G. Krotkoff, in *Bull. of the College of Arts and Sciences, Bag̲h̲dād*, ii [1957], 3-16; Sezgin, *GAS*, viii, 254-5):

(3) *K. Lahn al-'awāmm*, ed. R. 'Abd al-Tawwāb, Cairo 1964. Again, he thanks the caliph emphatically

for his encouragement and assistance. Two hundred years later, Ibn Hishām al-Lakhmī [q.v. in Suppl.] from Seville wrote an answer to this innovative treatise (cf. D. Reig, in *SI*, lxxvii [1993], 183-9). For an excerpt from al-Zubaydī's *Lahn*, see the introduction of the editor, his general study, called *Lahn al-'amma wa 'l-laṭa'wur al-lughawī*, Cairo 1967, and his collected works *Buḥūth wa-makālāt fī 'l-lughā*, Cairo 1403/1982. Without examining the first edition, 'Abd al-'Azīz Maṭar republished the work under the title *Lahn al-'amma*, Cairo 1981.

The third work published by al-Zubaydī at the instigation of the caliph was the highly-praised revised excerpt which he made from the first Arabic dictionary. Al-Zubaydī, too, is of the opinion that the work is only to be ascribed (*mansūb*) in its entirety to al-Khalīl b. Aḥmad [q.v.]. He must have finished it before the death of the caliph on 3 Ṣafar 366/1 October 976, for at the end he wishes him a long life (see further, Humaydī, 47-9!):

(4) *Mukhtaṣar al-'Ayn*, ed. Nūr Ḥamīd al-Shādhilī, 2 vols. Beirut 1417/1996 (cf. J. Kraemer, in *Oriens*, vi [1953], 207-8; Sezgin, *GAS*, viii, 52-6, 254; 'Abd al-'Azīz Ibrāhīm, in *al-Mawrid*, xvii/2 [1408/1988], 196-224, xvii/3, 189-214).

Al-Zubaydī rose to become *ṣāhib al-shurṭa* [q.v.], but he probably succeeded in returning to his native town Seville in the function of *kādī* only after the caliph's death and under the latter's successor, his own pupil Hishām. He died there on 1 D̲j̲umādā II/6 September 989. His son Abu 'l-Walīd Muḥammad, also one of his many pupils, died soon after 440/1048 as *kādī* in Almeria (Humaydī, 36).

(5) *K. al-Wāḍiḥ fī 'ilm al-'arabiyya*, a highly-praised, clearly-arranged grammar, composed after the example of Sibawayhi's *Kitāb*, but shorter than others (ed. Amīn 'Alī al-Sayyid, Cairo 1975; ed. 'A. K̲h̲alifa, 'Ammān 1976; cf. Sezgin, *GAS*, ix, 250). The work seems to have circulated in various versions (*riwāyāt*), perhaps as written notes taken during lectures (*mad̲j̲lis*). Partial versions may have existed before al-Zubaydī came in contact with the court.

Shorter treatises about questions concerning the *K. al-'Ayn* may also be considered as written notes taken during lectures, also indirectly through al-Kālī's *K. al-Bārī* [see MATHAL. iii; AL-YAZĪDĪ], and not as independent works (cf. Kifī, *Muḥammadūn*, 209; Sezgin, *GAS*, viii, 255, ix, 319), namely:

(6) *Istidrāk (?) al-ghalaṭ al-wāḳi' fī K. al-'Ayn* [see LAHN AL-'AMMA];

(7) *Risālat al-intiṣār li 'l-K̲h̲alīl* (cf. Kifī, *Inbāḥ*, iii, 109);

(8) *al-Mustadrak min al-ziyāda fī Kitāb al-Bārī 'alā K. al-'Ayn*;

(9) *K. Baṣṭ al-Bārī* (cf. S.A. Bonebakker, in *Oriens*, xiii-xiv [1961], 174);

(10) *al-Radd 'alā Ibn Masarra*, or *Haṭṭ sūtūr al-mulḥidīn* (cf. Ibn K̲h̲allikān, s.v.) is a treatise against the doctrines of Ibn Masarra.

Al-Zubaydī is said to have composed biographies of later jurists in Cordova:

(11) *Akhbār al-fukaha' al-muta'akhkhirin min ahl Kurṭuba* (cf. Ḥādīdjī K̲h̲alifa, s.v.).

In addition are mentioned a work on metrics:

(12) *al-Ghāya fī 'l-'arūd* (cf. Ḥādīdjī K̲h̲alifa, s.v.);

(13) *al-Taḳrīz* (cf. Ibn Khayr, 351); and an excerpt,

(14) *Ikhṭiṣār*, from al-Bukḥārī's *Ṣaḥīḥ* (ms. in Tunis, see Pons Boigues, 92-3 no. 50).

Bibliography (in addition to works mentioned in the text): 1. Sources. Ibn al-Farādī, *T. 'Ulamā' al-Andalus*, Cairo 1373/1954, ii, 92 (cf. M.L. Ávila