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AL-ZUBAYR B. AL-‘AWWĀM B. KHUWAYLID, Abū ‘Abd Allāh al-Kurashī al-Asadī, one of the most eminent Companions of Muḡammad, known by the surname *Hawārī* (a Ge‘ez loanword) *Rasūl Allāh* (“the Disciple or Apostle of the Messenger of God”). He is one of the ten Companions to whom Paradise was promised by the Prophet (*al-‘ashara al-mubashshara* [q.v.] or *al-mubashsharin al-djanna*) and a member of the *shūrā* [q.v.] appointed by the dying caliph ‘Umar b. al-Khaṭṭāb to elect his successor. The name al-Zubayr is derived from *al-zabr*, *ṭayy al-bī‘r bi ‘l-hiḡāra*, casing of a well with stones (Ibn Durayd, *al-Ishṡkāk*, 47-8) or a strong man (*LA*, s.v. *z-b-r*).

His mother, Ṣafiyya bt. ‘Abd al-Muṭṭalib b. Ḥaṡim, was the Prophet’s aunt, so that he was a cousin of Muḡammad and a nephew of his wife Khadiḡja bt. Khuwaylid. A report asserts that al-Zubayr, Talha b. ‘Ubayd Allāh, ‘Alī b. Abī Ṭālib and Sa‘d b. Abī Waḡḡas were all born in the same year (al-Dhahabī, *Ta‘rīkh*, 499). Al-‘Awwām died when al-Zubayr was very young and he was taken into the care of his uncle Nawfal b. Khuwaylid.

Al-Zubayr was one of the earliest converts to Islam: some claim that he was the fourth or fifth male who adopted the new religion. Reports disagree concerning his age when he followed Muḡammad. The best known states that he was 16 years old at the time. Ibn Ishāḡ attests that Abū Bakr persuaded him, together with four other future members of the *shūrā*, to embrace Islam; the version of the Zubayrīs has it that he was eight years old when he followed Muḡammad and that, when he was 12, he drew his sword to protect him and became the first person who drew a sword in the way of God; to give more credibility to this version, a report claims that he converted to Islam with ‘Alī (Ibn ‘Asākir, xviii, 344-5; al-Dhahabī, *Siyar*, i, 41, 45). The contradictions between these versions are the result of debates within Muslim society concerning the precedence claimed in adopting the new religion (*sābika*), according superiority to the first converts (cf. I. Hasson, *La conversion de Mu‘awiya ibn Abī Sufyān*, in *JSAI*, xxii [1998], 214-42).

Al-Zubayr took part in the first *ḡiḡra* and returned with the first group to Mecca when rumours spread that the Meccans had become reconciled to Muḡammad since he was ready to recognise the three goddesses, al-Lāt, al-‘Uzzā and Manāt [q.v.]. Later, al-Zubayr, accompanied by his mother, migrated (*ḡāḡara*) from Mecca to Medina.

Within the range of the institution called *al-mu‘ākhāt* (“brothering” [q.v.]), al-Zubayr was paired probably with the Awsī Salama b. Salāma b. Waḡṡh or with the Khazraḡī poet Ka‘b b. Mālik [q.v.]; earlier, in Mecca, he was paired with ‘Abd Allāh b. Mas‘ūd [see IBN MAS‘ŪD].

Al-Zubayr took part in most of the early battles. At Badr (2/624 [q.v.]), there were only two horsemen in the ranks of the Muslims; al-Zubayr was one of them. The Zubayrīs relate that the archangel Djibrīl and the angels who took part in this battle (Ibn Hishām, *Sīra*, ii, 285-6) wore yellow turbans like that of al-Zubayr (Ibn ‘Asākir, xvii, 353-5). At Uhud (3/625 [q.v.]), the Prophet expressed his admiration for Zubayr’s valour. During the Battle of the Trench (al-Khandak [q.v.]) in 5/627, al-Zubayr was sent by the Prophet to spy on the Banū Kurayza. Muḡammad said on this occasion: “Each prophet has his true disciple, and al-Zubayr is mine” (*li-kulli nabiyyⁱⁿ ḡawāriyy^{un} wa-ḡawāriyya al-Zubayr^{un}; al-Wākidī, al-Maghāzī*, ii, 457). Just after the Battle of al-Khandak, al-Zubayr and ‘Alī organised the massacre of Banū Kurayza, carrying out the sentence pronounced by Sa‘d b. Mu‘ādh [q.v.] and approved by Muḡammad (al-Wākidī, *al-Maghāzī*, ii, 513; al-Tabarī, *Ta‘rīkh*, i, 1499). During the Khaybar campaign (7/628), al-Zubayr distinguished himself more than any other warrior except ‘Alī. Throughout the course of the conquest of Mecca, al-Zubayr commanded the left wing of the Muslim army. At Tabūk (9/630 [q.v.]), al-Zubayr held the Prophet’s “greatest banner”, *al-rāya al-‘uzmā* (al-Wākidī, *al-Maghāzī*, iii, 996). After Muḡammad’s death, al-Zubayr took part in the battle of al-Yarmūk (15/636 [q.v.]) and later ‘Umar sent him with 4,000 reinforcements to support ‘Amr b. al-‘Āṡ in the conquest of Egypt.

With such a record, it is not surprising that al-Zubayr was described as “the bravest man of Kuraysh” (*ashdja’ Kuraysh*, al-Ṭabarī, ii, 805) or simply “the bravest man” (*ashdja’ al-nās*, *Aghānī*, xi, 125). But in a *munāfara* (disputation over claims to nobility), Ibn ‘Abbās is said to have charged him with cowardice at the Battle of the Camel: he fled and did not attack, he fought but did not persevere (Ibn Abi ‘l-Ḥadīd, ix, 327). In order to correct this impression, a pro-‘Alid tradition claims that “he fled as a repentant and not out of cowardice”.

A late report affirms that al-Zubayr served for a time as Muḥammad’s secretary in the registration of the income from legal alms (*amwāl al-ṣadaqāt*, al-Kalkashandī, *Ṣubḥ al-aṣḥā*, i, 91, citing al-Ḳuḍā‘ī, *‘Uyūn al-ma‘ārif*).

Al-Zubayr, like many other eminent Companions who opposed ‘Alī b. Abī Ṭālib before, and particularly after his proclamation as caliph, was attacked in *Shī‘ī* literature (E. Kohlberg, *The attitude of the Imāmī-Shī‘īs to the Companions of the Prophet*, see *Bibl.*; idem, *Some Imāmī Shī‘ī views on the Ṣaḥāba*, in *JSAI*, v [1984], 143-75). The eighth volume (in the lithographic edition) of al-Madḡilī’s *Biḥār al-anwār* records many such attacks; these form the main subject-matter of the *Shī‘ī* literature known as *sabb al-ṣaḥāba* (cursing of the Companions). Al-Zubayr and the other leaders of the camp opposing ‘Alī in the Battle of the Camel (36/656) are designated in the *Shī‘ī* tradition by the epithet *al-nākithūn*, i.e. rogues, rascals, “those who broke their compact”. Abū Mikhnaḥ reports that al-Zubayr was the first leader who killed Muslim captives in cold blood, *katalahum ṣabr*^m (Ibn Abī ‘l-Ḥadīd, ix, 321). Nevertheless *Shī‘ī* attacks on al-Zubayr are moderate in comparison with those on Ṭalḥa, ‘Ā’isha, Abū Bakr, ‘Umar and others, and favourable points are mentioned. Thus it is said that, in the events which led to the election of Abū Bakr as the first caliph, al-Zubayr supported ‘Alī, together with the Banū Hāshim and the bulk of al-Anṣār. In addition, the descriptions of the Battle of the Camel assert that al-Zubayr, despite the provocations of his son ‘Abd Allāh, did not take part in the fighting after his meeting with ‘Alī. It seems that the real reason for al-Zubayr’s conduct in this battle derives from his disappointment in dropping behind Ṭalḥa in claims for the caliphate when ‘Ā’isha inclined to appoint Ṭalḥa and al-Zubayr estimated that he did not have any chance to be elected caliph, even if his side won. It was thus best to leave.

The Sunnī reaction in support of al-Zubayr and other *ṣaḥāba* takes many forms. The most prevailing includes the enumeration of their virtues, *manāḳib*, and the harmonisation between Muḥammad’s promise of Paradise to *al-‘ashara al-mubashshara* and the *ḥadīth* assuring Muslims who fought Muslims with Hell (Ibn ‘Asākir, xviii, 382-404; Ibn Ḥaǧǧar al-Haytamī, *al-Ṣawā’ik al-muḥriqa*, 151-74). Al-Zubayr and his partners are considered as *muǧtahiḍūn* (those who strove to interpret what God wanted and what was better for Islam and the Muslims). The leaders of both camps fought *bona fide* and not for worldly gain, therefore, God will reward them in Paradise according to the Prophet’s utterance “Whoever does *idjtiḥād* but errs will be rewarded; whoever does *idjtiḥād* and hits the mark, will be rewarded twice” (Abū Nu‘aym al-Iṣḥānī, *K. al-Imāma wa ‘l-radd ‘alā ‘l-rāfiḍa*, ed. ‘Alī al-Faḳīhī, Medina 1994, 362-81; Ibn Ḥaǧǧar al-Haytamī, *Taḥṣīl al-djānān*, Cairo 1965, 6). In order to point out al-Zubayr’s abstemiousness and piety, it is reported that he had 1,000 slaves who had to pay to him a cer-

tain tribute, *ḍarība* or *ḵharāǧ*; he always gave this tribute to the poor for the sake of God; and he ceased to draw his allowance from the *diwān* after ‘Umar’s murder (Ibn ‘Asākir, xviii, 339, 343, 396-7, 399, 403).

Al-Zubayr, Ṭalḥa and ‘Alī are said to have secretly encouraged the agitation against ‘Uṭhmān, each for his own reasons, but when they felt they had lost control over events, they tried to prevent the caliph’s murder, and sent their children to protect him. After ‘Uṭhmān’s murder and the proclamation of ‘Alī as caliph, al-Zubayr and Ṭalḥa collaborated with ‘Ā’isha against ‘Alī and declared that ‘Uṭhmān had been killed unjustly and that the new caliph was responsible for his death. They arrived in al-Baṣra, recruited an army and forced ‘Alī to fight them. The decisive Battle of the Camel took place near al-Baṣra in *Djūmādā I* 36/November 656. Al-Zubayr was killed and was probably buried in Wādī al-Sibā‘, known now as Baldat al-Zubayr, in the vicinity of al-Baṣra. He is variously reported to have died aged 64, 57 or 54.

After the *hiǧra*, al-Zubayr had become one of the wealthiest Companions. He owned a large number of properties, including some large estates, such as al-Ǧhāba in the vicinity of Medina, al-Salīla in al-Rabadha; *dār al-Zubayr* and *masǧid al-Zubayr* in *sūḵ wardān* of al-Fuṣṭāt; and estates in Alexandria and Kūfa. Some were grants of land in Arabia from the Prophet, others were granted by ‘Uṭhmān b. ‘Affān, especially in ‘Irāk. His estate (*dār*) in the quarter of Banū Sulaym in al-Baṣra was vast and included markets and stores (al-Ya‘ḳūbī, *Mushākalat al-nās li-zamānīhim*, ed. W. Millward, Beirut 1962, 13-4). In order to give an example of his fortune, it was reported that he sold one of his *dūr* for 600,000 dirhams (al-Dhahabī, *Siyar*, i, 57).

One of his wives was Asmā’ [q.v.], the daughter of Abū Bakr and elder half-sister of ‘Ā’isha, who was known by her nickname *Dhāt al-niṭākayn* (“she of the two girdles”).

In the chapters on the virtues (*faḍā’il*) of the Companions, most *ḥadīth* collections dedicate a section to the merits (*manāḳib* and even *faḍā’il*) of al-Zubayr (al-Bukhārī and al-Tirmidhī, *bāb manāḳib al-Zubayr*; Muslim and Ibn Māǧja, *bāb faḍā’il al-Zubayr*). It is said that al-Zubayr and ‘Abd al-Rahmān b. ‘Awf obtained special permission to wear silk since they suffered from lice or scabies (*Musnad Aḥmad*, iii, 122, 127, 180, 192, 255; al-Bukhārī, *Ṣaḥīḥ*, k. *al-djūḥād*, vi, 100-1; Muslim, *Ṣaḥīḥ*, k. *al-libās*, *bāb lubs al-ḥarīr li ‘l-raǧul*).

The *ḥadīth* corpus includes a very small number of traditions attributed to Muḥammad and cited by al-Zubayr. In addition to the “six canonical collections” (*al-kutub al-sitta al-sihān*), traditions of al-Zubayr appear in many other collections, such as the *Musnad* of Aḥmad b. Ḥanbal; Aḥmad b. ‘Amr al-Bazzār, *al-Baḥr al-zakḵḵār*; Abū Ya‘lā al-Mawṣilī, *al-Musnad*; ‘Abd al-Razzāq al-Ṣan‘ānī, *al-Muṣannaf*; ‘Alī b. Abī Bakr al-Haythamī, *Maǧma’ al-zawā’id*; and al-Ṭabarānī, *al-Mu‘ǧam al-kabīr*. The Zubayrī traditionists have an explanation attributed to al-Zubayr himself, who declared that he was afraid to relate something wrong, to ascribe it to the Prophet, and then to be punished in Hell, according to the *ḥadīth*: *man kāla ‘alayya mā lam aḳul yatabawwa’ maḳ’adahū min al-nār* (Ibn ‘Asākir, xviii, 332-5).

Al-Muṣ‘ab al-Zubayrī (d. 236/851), a descendant of al-Zubayr, gives the names of ten of his sons in addition to several daughters. The best known are ‘Abd Allāh [q.v.], the first child born in the Muslim

community in Medina, 'Urwa [q.v.], Ḥamza, and Muṣ'ab [q.v.]. Another descendant, al-Zubayr b. Bakkār (d. 256/870), dedicates the extant part of his *Ḍamharat nasab Kuraysh wa-akhbārīhā* to al-Zubayr's offspring. Al-Zubayr is said to have given his sons the names of martyrs, *shuhadā'*, hoping that they would die in the service of Islam.

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(I. HASSON)

AL-ZUBAYR B. BAKKĀR B. 'ABD ALLĀH B. MUṢ'AB, Abū 'Abd Allāh, author of *akhbār* works which combine belles-lettres and history and belong to the oldest preserved books in this field.

He was born in 172/788-9 at Medina. As a descendant of al-Zubayr b. al-'Awwām [q.v.] he was

a prominent member of the illustrious Zubayrī family. When he died at Mecca in Dhū 'l-Ka'da 256/October 870, he had been *kāḍī* of the Holy City for the previous one and a half decades. His grandfather was a close associate of the caliph al-Mahdī and was appointed governor of Medina by Ḥārūn al-Rashīd, and his father also was for some time governor of Medina; but al-Zubayr chose the life of a scholar. According to an account transmitted only by Ibn al-Aṭhīr, vi, 526, he left his home town because of a quarrel with the 'Alids. In any case, he sojourned several times at Baghdād and Sāmarrā'. When he came to Baghdād for the first time, probably before the death of Ishāk b. Ibrāhīm al-Mawṣilī [q.v.] in 235/849-50, he had already produced a version of his *Ḍamharat nasab Kuraysh wa-akhbārīhā* (cf. the preface of Maḥmūd M. Shākīr). His appointment to the office of *kāḍī* of Mecca by al-Mutawakkil seems have taken place at Sāmarrā' in 242/856-7, and if an anecdotal report is trustworthy (*Ta'rikh Baghdād*, vi, 469), he had become some time before that date tutor to al-Mutawakkil's son al-Muwaffak [q.v.]. The introductory *isnād* of al-Zubayr's *Azwāḍ al-nabī* indicates further that he lectured in the year 246/865 at Sāmarrā', and Ibn al-Nadīm, *Fihrist*, ed. Tajaddud, 123, mentions that he came to Baghdād for the last time in 253/867.

Unlike the more technically-oriented genealogical works (see, for instance, the *K. Nasab Kuraysh* of his uncle Muṣ'ab al-Zubayrī [see MUṢ'AB]), al-Zubayr's *Ḍamhara* is rather a collection of *akhbār* structured in a genealogical order, and it thus develops the old narrative tradition of genealogical writing, as already reflected in the *Ḍamharat al-nasab* of Ibn al-Kalbī (ed. Maḥmūd Firdaws al-'Azam, 3 vols. Damascus n.d. [ca. 1982-6] and ed. Nāḍī Ḥasan, 2 vols. Beirut 1986), into a model which may be regarded a predecessor of al-Balādhuri's *Ansāb al-aṣhrāf*. Al-Zubayr's *Ḍamhara* treats the Banū Asad b. 'Abd al-'Uzzā b. Ḳuṣayy and centres upon the Zubayrids. In contrast to this, his *al-Akhbār al-Muwaffakiyyāt*, of which only a minor part is known, offers an unstructured collection including a wide range of materials current in his time. Most of the *akhbār* deal with caliphs, governors and celebrities, who are depicted in situations of social and political significance or in the context of eloquence and rhetoric art. Many of these accounts are elaborated narratives emphasising the exemplary character of the person's behaviour. Poetry plays an important role in both works. These and other works (cf. Ibn Khayr al-Ishbīlī, *Fahrasa*, 467, 499, 534), were transmitted by firmly established *riwāyāt*, the most important among them being those of al-Ḥaramī b. Abī 'l-'Alā' (*Ta'rikh Baghdād*, iv, 390), Aḥmad b. Sulaymān al-Tūsī (*ibid.*, iv, 177) and Aḥmad b. Sa'īd al-Dimashqī (*ibid.*, iv, 171). According to the anecdotally-transmitted complaints of his wife, al-Zubayr also possessed a library. Many of the titles of al-Zubayr's works listed by Ibn al-Nadīm (123) deal with the work and life of poets; none of them, however, has survived in independent transmission, although more than 600 quotations from al-Zubayr in Abu 'l-Faraj's *Aghānī* have preserved many of these materials. He is also an often-quoted authority in other works of *adab* and history, such as al-Zadīdjādī's *al-Amālī* or al-Balādhuri's *Ansāb*, and is to be considered among the finest representatives of Classical Arabic *akhbār* literature.

Bibliography: Edited works. *Al-Akhbār al-Muwaffakiyyāt*, ed. Sāmī Makkī al-'Anī, Baghdād 1972; *Ḍamharat nasab Kuraysh wa-akhbārīhā*, ed. M.M. Shākīr, i, Cairo 1381; *al-Muntakhab min Kitāb Azwāḍ*