230 853 Zurna

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zūrkhānas in Ādharbāydjān and Afghānistān, although their rituals differ somewhat from those found in Iran.

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ZURNA, a woodwind musical instrument, the shawm, with a powerful sound, played in the open. *Zurna* (*zūrnā*) is the later Ottoman and modern Turkish spelling of the Persian and early Ottoman term *surnā* (*surnāy*), *ṣūrnā* or *ṣurnā* (*ṣurnāy*). The name spread throughout the countries of the former Ottoman empire, where it is still used in many places. In Egypt the instrument retained its traditional Arabic name *mizmār* [*q.v.*]; in Libya and Morocco it is called *ghayṭa* [*q.v.*].

The *zurna* is played with a double reed. Since the reed vibrates freely in the mouth cavity of the player, the instrument has a penetrating sound which the player cannot modify. It became the characteristic woodwind instrument of the Islamic world, played at ceremonial, military and festive occasions. In Ottoman times it served two different purposes. First, it was the prominent melody instrument of the *mehter* [*q.v.*] ensemble. Second, it was, and still is, the melody instrument of the popular pair of shawm and drum (*davul-zurna*), played mainly to accompany folk dances at festive occasions in the countryside. The folk *zurna* is characterised by a fork-shaped "spool" (*nezik*) in the head of the instrument. It was recently shown that this "ingenious invention" allows the instrument maker to fit the body of the *zurna*, in the region of the seven fingerholes and the thumbhole, with an easily made cylindrical bore instead of the traditional conical bore. It can be assumed that the fork was invented in the creative atmosphere of the Ottoman capital, from where it spread through the empire. A vivid impression of the guild of *zurna* makers and players, and of the varieties of the instrument known in 17th-century Istanbul is given by Ewliyā Čelebi.

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AL-ZUṬṬ, the form in early Arabic usage for the name of a northwestern Indian people, the Jhāṭs [see DJĀṬ], members of whom were brought into the Persian Gulf region in the first Islamic centuries and possibly earlier.

According to al-Balādhurī, the Sāsānid emperor Bahrām V Gūr (*r.* 420-38) transported Zuṭṭ from India to Khūzistān and the Persian Gulf shores; these subsequently became Muslim and were settled by Abū Mūsā al-Ash'arī [*q.v.*] at Baṣra, being attached to the tribe of Ḥanẓala of Tamīm. At least some of them were caught up in the rebellion of Ibn al-Ash'ath [*q.v.*], and after its suppression, the governor of the East al-Ḥadjdjādj demolished their houses, deprived them of their stipends and deported a certain number. Already in Mu'āwiya's reign, the caliph had moved some of the Zuṭṭ of Baṣra and some of the Sayābidja [*q.v.*], of Malaysian origin, from Lower 'Irāḳ to the 'Amḳ near Antioch and the Cilician plain around al-Maṣṣīṣa (in 49/669 or 50/670) (al-Balādhurī, *Futūḥ*, 162, 373-4, 376-7). At the time of the Arab conquest of Sind (93/711), some of the Zuṭṭ of the Indus valley (probably including indigenous Sindīs as well as Jhāṭs) were transplanted by al-Ḥadjdjādj to the similar riverine environment of Lower 'Irāḳ, the Baṭā'iḥ or marshlands [see AL-BAṬĪḤA]. Both al-Walīd I and Yazīd I further moved groups of Zuṭṭ to northwestern Syria, together with water buffaloes for the hot coastal plains there (*ibid.*, 168, 376), but many Zuṭṭ clearly remained in 'Irāḳ. Whether the grandfather of the Imām Abū Ḥanīfa (d. 150/767 [*q.v.*]) named as Zūṭī in al-Khaṭīb, *Ta'rīkh Baghdād*, xiii, 324-5, came from one of the Zuṭṭ groups of Lower 'Irāḳ (Zūṭī is said to have come "from the people of Kābul" and to have been a *mawlā* of Taym Allāh b. Tha'laba of the Bakr b. Wā'il) is uncertain.

There may have been further migrations of Zuṭṭ from India to the southern provinces of Persia and to Lower 'Irāḳ during early 'Abbāsid times (al-Mas'ūdī, *Tanbīh*, 355, tr. 455). They seem to have become a turbulent element of the population in the latter region, and al-Djāḥiẓ names the *Zuṭṭ al-ādjām* "Zuṭṭ of the thickets [of the lower 'Irāḳ marshlands]" as amongst the outlaws and predatory groups with whom his beggar chief Khālid b. Yazīd had kept company (K. *al-Bukhalā'*, ed. Ḥādjirī, Cairo 1958, 49, tr. Pellat, 70). In 205/820 the caliph al-Ma'mūn had to appoint commanders for the war against the Zuṭṭ of Lower 'Irāḳ. But the troubles continued, and his successor al-Mu'taṣim had to send the veteran commander 'Udjayf b. 'Anbasa against them in 219/834; this required a campaign involving amphibious operations, and after the Zuṭṭ were subdued, 27,000 of them, including 12,000 fighting men, were reportedly in 220/835 deported to Baghdād and thence to Khāniḳīn [*q.v.*] on the road to Djibāl and to 'Ayn Zarba [*q.v.*] on the Byzantine frontier in Cilicia. Zuṭṭ unrest does not seem to have had the same social aspect as the rebellion of the Zandj [*q.v.*] half a century later, but may have expressed general discontent with the centralising policies of the Baghdād government; however, its exact causes and motivations are unclear (al-Ṭabarī, iii, 1044-5, 1069, 1166-70; al-Mas'ūdī, *Tanbīh*, 355-6, tr. 455-6; Ibn al-Athīr, ed. Beirut, vi, 362, 379, 389, 443-4, 446, vii, 80). The Zuṭṭ are mentioned in the late 4th/10th century, when a Būyid prince, Abū Naṣr Shāh-Fīrūz, in 390/1000 disputed control of Fārs with Bahā' al-Dawla, and gathered into his forces local groups there of Daylamīs, Zuṭṭ and Turks (Hilāl al-Ṣābi', in *Eclipse of the 'Abbasid caliphate*, iii, 349; Ibn al-Athīr, ix, 160), but thereafter, mention of the Zuṭṭ