

fennel (*basbās* [q.v. in Suppl.], *Foeniculum vulgare*, L.); like the latter, dill is an ancient plant and is used in kitchen and medicine in the same way as the fennel. The main areas of origin of the cultivated dill are middle and southeastern Europe; wild dill is found in the Mediterranean area and in the Near East. Roots, seed and herb of the dill contain an aromatic, ethereal oil. From old times, the young sprouts have been used as spices for cucumbers and salads.

The main significance of dill, however, was already in ancient Egyptian times in the field of medicine. It was used as a stomachic, carminative, diuretic and vermifuge drug. Its peculiarity consists in the fact that it dispels colic originating from flatulence, heavy gases, and mucus coming from stomach and intestines; it also puts one to sleep. Its seeds, pulverised and cooked in water, cause heavy vomiting and purify the stomach from dyscratic juice (*ruṭbāt*). A hip bath in an extract from dill is good for pains of the womb. Applied as a poultice, dill divides the swellings originating from flatulence. Its ashes are good for soft (*mutarahhil*), heavily festering ulcers, and its decoction for pains of kidneys and bladder, caused by constipations or flatulence. Pulverised and boiled with honey until concentration, and then applied on the backside, dill has a strongly laxative effect. Taken in soup or broth, its seeds strengthen the flowing of milk. The freshly blossoming dill in particular is good for colic, haemorrhoids and sticky vomit from the stomach.

**Bibliography:** The most important sources are Rāzā, *Hawī*, xi, 121-3 (no. 507), Haydarābād 1388/1968; Bīrūnī, *al-Saydāna fī 'l-ṭibb*, Karachi 1973, 391-3, Eng. tr. 348-9, Russian tr. no. 598; Maimonides, *Sharḥ asmā' al-ṭibb*, ed. Meyerhof, Cairo 1940, no. 363; Ibn al-Bayṭār, *Ḍiāmī*, iii, 50 s. (Lecerc no. 1275); *Tuḥfat al-aḥbāb*, ed. Renaud and Colin, no. 453. Further references in A. Dietrich, *Dioscurides triumphans* (Abh. Akad. Wiss. Göttingen, Phil.-Hist. Kl., 3. Folge, 172 and 173), Göttingen 1988, no. 56; idem, *Die Dioscurides-Erklärung des Ibn al-Bayṭār* (Abh. Akad. Wiss. Göttingen, Phil.-Hist. Kl., 3. Folge, no. 191), Göttingen 1991, no. 55.

(A. DIETRICH)

**SHIBL AL-DAWLA** [see MIRDĀS, BAND].

**AL-SHIBLĪ**, ABU BAKR DULAF B. DJAḤDAR, a SUNNĪ mystic. Born in Sāmarrā' or Baghdād (of a family which came from Transoxania) in 247/861, he died there in 334/945. Before his conversion to Šūfism he was an official at the 'Abbāsīd court in Sāmarrā', apparently a chamberlain or *ḥāqīb* of the caliph's brother Abū Aḥmad al-Muwaffaq [q.v.] as well as, or subsequently, a *wālī* or deputy-governor of Damāwand. He was a reputed scholar in Mālikī law and an assiduous student of *ḥadīth*.

At the age of about 40 he converted to the mystical life, under the influence of the Šūfī Khayr al-Nassādj of Sāmarrā' (d. 322/934). Soon after, Khayr sent al-Shiblī on to al-Djunayd [q.v.], in Baghdād, for further spiritual training. He remained a novice of al-Djunayd until the latter's death in 297/910. The intense relationship between master and novice became the object of countless stories based on the twin motif of al-Shiblī being rebuked by al-Djunayd for 1. his restlessness, "drunkenness", theopathic language and pretension (*da'wa*) as well as for 2. his public preaching. For some time, al-Shiblī associated with al-Ḥallādj [q.v.], but he denied him before the vizier and went, it is said, to accuse him at the foot of the scaffold (309/922). Al-Shiblī affected a bizarre mode of life, cultivating "eccentricities" of speech and action which caused his repeated internment in the lunatic asylum

in Baghdād. He was criticised, in particular, by the Hanbalī scholars Ibn 'Aḳīl and Ibn al-Djawzī [q.v.], for the pretentiousness in his speech (some Šūfīs pointed out that he discoursed on "states", and "stations", not on unity, *taḥḥīd*), for his claim of being empowered with universal intercession, for a lack of respect for the data of revelation (angels, hellfire, prophets), for his wastefulness and concomitant neglect of his family, as well as for his painful and humiliating penances.

He has left no works, but his sayings (or "allusions", *iṣḥārāt*) figure in the Šūfī manuals and collections on *ṣaḥā* [q.v.], as do his deliberate eccentricities, ecstatic states and penances. His *iṣḥārāt* were counted by contemporary Šūfīs to be one of the "three miracles of Baghdād/of the world". A considerable number of mystical poems have been recorded from him, many of which are quotations of bacchic poets like Ibn al-Mu'tazz or amatory poets such as Abū Nuwās, Bashshār b. Burd, and most importantly, Ḳays, the *maḍnūn* [see MAḌNŪN LAYLĀ], whose example of excessive love al-Shiblī adopted as a model for loving God.

As a master of novices he trained numerous disciples, often in rough, sometimes violent ways (visitors flee from him; al-Djunayd warns his pupils to speak to al-Shiblī "from behind the throne; for his swords drip with blood"). Al-Shiblī demands of his pupils to see nothing in him but the traces of divine power and instructs them through "eccentric" behaviour: he throws stones at them to teach them about true love; he cuts his beard off to indicate that one should not mourn over the dead but make the Living God one's sole concern; he burns his clothes as they distract from worship. He had servants or *ḥuddām*, attending to his and his family's needs, as well as pupils, who received an initiatory garment, like Naṣrābādhī, Abū 'Amr al-Zaḡdjdādj and Ibn Khaffī al-Šīrāzī [q.v.]. In the classical transmission of the *khirka* [q.v.] al-Shiblī figures as a link in the chain, between al-Djunayd and al-Naṣrābādhī. Ibn Khaffī is said to have received "the white garment of al-Djunayd" (*ḍiāma-yi safīd*) out of al-Shiblī's hands, which was passed thereafter on to al-Kāzarūnī [q.v.]. The anonymous author of the Šūfī manual *Adab al-mulūk*, possibly identical with 'Alī b. Dja'far al-Sīrawānī, a pupil of al-Shiblī based in Mecca, presents him as the most important authority in Šūfism after al-Djunayd. He had disciples in Khurāsān, such as Muḥammad al-Farrā' (d. 370/980-1), a student of the Sunnī *kalām* theologian and Šūfī Abū 'Alī al-Thaḳafī (d. 328/939-40), who was spied upon by order of al-Shiblī; Abū Sahl al-Su'lūkī (d. 369/980), a student of al-Ash'arī; and the governor (*malīk*) of Harāt. Ibn Abī Dhuhl (d. 378/988-9), who "spent a fortune on al-Shiblī". His closest disciple, however, was Abū 'l-Ḥasan al-Ḥuṣrī of Baghdād (d. 371/982), "the true inheritor of al-Shiblī" (Anṣārī). By contrast, everyone else was but a "hearer of his word". Al-Shiblī's claim that the eastern side of the Tigris was safeguarded against the Šīrī Būyids only through his presence, coupled with the fact that shortly after his death the Daylamīs completed their conquest of Baghdād, indicates that al-Shiblī's influence at the end of his life extended even to the highest ranks of government. His tomb in Baghdād was still visibly intact in 1982.

**Bibliography:** *Diwān Abī Bakr al-Shiblī*, ed. K.M. al-Shaybī, Baghdād 1386/1967 (includes valuable introd.); Sarraḍj, *Lumā'*, ed. R.A. Nicholson, London-Leiden 1914, 395-406 and index; Baklī, *Sharḥ-i ṣaḥīyyāt*, ed. H. Corbin, Tehran-Paris 1966, 234-79; *Adab al-mulūk*, ed. B. Radtke, Beirut 1991, index;

Abū Nu'aym, *Hilya*, Beirut 1387/1967, x, 366-75; Sulamī, *Ṭabaḳāt*, ed. Sharība, Cairo 1372/1953, 337-48; Kūshayrī, *Risāla*, Cairo 1359-1940, 27-8, tr. R. Gramlich, Wiesbaden 1989, index; Anṣārī, *Ṭabaḳāt*, ed. Mawla'ī, Tehran 1362/1983, 448 ff. and index; Hudjwīrī, *Kashf*, tr. Nicholson, London 1976, 155-6 and index; *Ta'rikh Baghdād*, xiv, 389-97; Ibn al-Djāwzī, *Talbīs Iblīs*, Beirut 1409/1989, 486-9 and index; 'Aṭṭār, *Tadhkirā*, ed. Nicholson, London-Leiden 1905-7, ii, 160-82; Maḥmūd b. 'Uṭh-mān, *Firdaws*, ed. F. Meier, Leipzig 1948, 112; Dhahabī, *Siyar*, Beirut 1401-5/1981-5, xv, 367 ff.; Ibn al-Mulāḳḳin, *Ṭabaḳāt*, Cairo 1393/1973, 204-17, 499, 506, 509; *Djāmī, Nafahāt*, ed. Tawhīdīpūr, Tehran 1336/1957, 180-83; L. Massignon, *La passion d'al-Hallāj*, Paris 1975, 123-9 and index; E. Dermenghem, *Aboū Bakr Chibī*, in *AIEO*, viii (1949-50), 235-69. (F. SOBIEŖOJ)

AL-SHIBLĪ, ABŪ ḤAFṢ 'UMAR b. IṢḤĀK b. Aḥmad al-Ghaznawī al-Dawlatābādī al-Hindī al-Hanafī Sirādj al-Dīn, celebrated *faqīh*, more commonly known by the *nisba* al-Hindī.

Born in India ca. 704/1304-5, he studied *fiqh* in Dihli with Waḍjīh al-Dīn al-Dihlawī al-Rāzī, Shams al-Dīn al-Dūlī al-Khaṭīb, Sirādj al-Dīn al-Thakafī al-Dihlawī, Rukn al-Dīn al-Badā'ūnī, pupils of Abu 'l-Kāsim al-Tanūkhī (d. 670/1271-2), and *ḥadīth* in Cairo with Aḥmad b. Maṣṣūr al-Djāwarī and others. Having made the pilgrimage to Mecca, where he also studied, he came to Egypt in ca. 740/1339-40 where he continued his studies, related traditions and held several religious posts. He cultivated relations with both *'ulamā'* and *umamā'* and gained favour with Sultan al-Nāṣir b. Ḳalāwūn (748-52/1347-51, 755-62/1354-61). With the help of the *amir* Ṣarghitimish, Sirādj al-Dīn obtained the office of *kādī 'l-askar* in 758/1357. Previously, the Hanafī chief judge (*kādī 'l-quḍāt*) of Egypt *Djāmāl al-Dīn* Ibn al-Turkumānī had appointed him as his deputy. Upon the death of the latter in Sha'bān 769/March-April 1368, al-Shiblī replaced him as Hanafī *kādī 'l-quḍāt* and held that office until his death on 7 Rajab 773/14 January 1372. As Hanafī *kādī 'l-quḍāt*, he used his influence with the Mamlūk élite to promote the status of the Hanafī judgeship, seeking privileges previously attached only to the Shāfi'ī chief judgeship. Despite good relations with members of this élite, al-Shiblī did not hesitate to oppose their attempts to abase religious functionaries, as, for example, when he berated Alḍjāy al-Yūsufī, *nāẓir al-awḳāf* at the Ibn Ṭūlūn mosque, who begrudged them an increase in their salaries. He had also Ṣūfī tendencies; in Mecca he associated with the *shaykh* Khidr, and was later a follower of Ibn al-Fārīd [q.v.] (cf. below), associating with those Ṣūfīs inclined toward ideas of monism (*al-yūfīyya al-itihādīyya*).

His best known works are: 1. *al-Tawṣhīh*, a commentary on the *Hidāya* of al-Marghīnānī (cf. Brockelmann, I<sup>2</sup>, 466, no. 24); 2. a second commentary on the *Hidāya* in syllogistic form; 3. *al-Shāmil fī 'l-fīkh*, dealing with *fiwā'*; 4. *Zubdat al-aḥkām fī 'khiṭāf al-a'imma al-a'lām*; 5. a commentary on the *Badī' al-nizām fī uṣūl al-fīkh* of al-Sā'atī (cf. Brockelmann, I<sup>2</sup>, 477, no. 49, 2); 6. a commentary on *al-Mughnī fī 'l-uṣūl* of al-Khabbāzī (cf. Brockelmann, I<sup>2</sup>, 476-7, no. 48); 7. *al-Ghurra al-munīfa fī tarḡīḥ madhhab Abī Hanīfa*; 8. *Kutāb fī fīkh al-khiṭāf*; 9. a commentary on *al-Ziyādāt* of al-Shaybānī (cf. Brockelmann, I<sup>2</sup>, 178, no. II); 10. an unfinished commentary on *al-Djāmī' al-kabīr* (identical with the *Mukhtaṣar al-talakhṭis*, *ibid.*, no. III, preserved in his autograph; the work is said to have originally included also *al-Djāmī' al-saghīr*); 11. a commentary

on *al-Tā'iyya* of Ibn al-Fārīd (cf. Brockelmann, I<sup>2</sup>, 305-6); 12. a work on *taṣawwuf*; 13. a commentary on *al-Manār fī 'l-uṣūl* of al-Nasafī (cf. Brockelmann, II<sup>2</sup>, 250, no. I, 1); 14. a commentary on *al-Mukhtār fī 'l-fatāwā* of al-Buldadjī (cf. Brockelmann, I<sup>2</sup>, 476, no. 47, 1); 15. *Lawā'ih al-anwār fī 'l-radd 'alā man ankara 'alā 'l-ariḥīn laṭā'if al-asrār*; 16. *Uddat al-nāsik fī 'l-manāsik*; 17. a commentary on the *ʿAkida* of al-Taḥāwī (cf. Brockelmann, I<sup>2</sup>, 181, no. 7, 7; where a ms. is quoted); 18. *al-Lawāmi' fī sharḥ Djām' al-djāwāmi'* (of al-Subkī; cf. Brockelmann, II<sup>2</sup>, 109, no. 1); 19. Brockelmann finally gives a collection of his *fatāwā*. On manuscripts of the surviving works cf. Brockelmann, II<sup>2</sup>, 96, no. 9.

*Bibliography*: Brockelmann, *loc. cit.*, where further references are given; Laknawī, *al-Fawā'id al-bahiyya fī tarāḍīm al-ḥanafīyya*, 1324, 148-9; Ibn Ḥajar al-ʿAskalānī, *Inbā' al-ghumr bi-anbā' al-ʿumr*, Cairo 1969, i, 29-30, and *al-Durar al-kāmina fī a'yān al-mī'a al-thāmina*, Cairo, iii, 230; J.H. Escovitz, *The office of qādī al-quḍāt in Cairo under the Bahri Mamlūks*, Berlin 1984, *passim*. On other individuals called al-Shiblī, including the famous mystic [q.v.], cf. Sam-ʿānī, *Anṣab*, facs. ed. 329a, 9 ff.; Yāqūt, *Mu'djam*, iii, 256; Brockelmann, I<sup>2</sup>, 216, no. 6; Massignon, *al-Hallāj*, *passim*; *Isl.*, xv, 121.

(J. SCHACHT-[LINDA S. NORTHRUP])

SHIBLĪ NU'MĀNĪ (1857-1914), leading Urdu writer of the 'Alīgarh Movement, was born into a well-to-do family at Bindūl, in the A'zamgarh [q.v.] District of the then United Provinces.

Early in life he became preoccupied with the Hanafī law school, and acquired expertise in the languages and literatures of Arabic, Persian and Urdu. Islamic history and biography, and literary criticism in Persian and in general, became his *métiers*, and he composed poetry in both Persian and Urdu, but though superficially he seems to challenge comparison with that other 'Alīgarh polygraph, Alṭāf Husayn Hālī [q.v.], he does not equal him as a poet. The turning point in his career came in 1882 when he first visited 'Alīgarh, where his brother was a student. The two influences there were Sir Sayyid Aḥmad Khān [q.v.] and his liberalism, and secondly Dr. Thomas Arnold, Professor of Philosophy, who introduced him to Western literary criticism. Sir Sayyid appointed him lecturer in Persian and Arabic. After the latter's death in 1898, Shiblī broke his relationship with 'Alīgarh, having founded a rival National English School in A'zamgarh. He became a sort of free-lance scholar and author, spending his time in various places, such as Kashmīr and Ḥaydarābād, and wrote an account of his travels in Egypt and Turkey, *Safar-nāma-i Miṣr-ō-Rūm-ō-Shām*; his Urdu prose style is simple and clear, and not overladen with English vocabulary, as that of Sir Sayyid and Hālī. He died in A'zamgarh.

Shiblī is described by Saksena (287) as "one of the most striking personalities of his age, a versatile genius with a remarkable career", listing a dozen aspects of his activities. Elsewhere (292), he names about two dozen of his literary works in a rather confused manner, both incomplete and inaccurate. Shiblī was ambitious, and felt an urge to produce large-scale works; thus Muhammad Sadiq tells us (275) that he planned an encyclopaedia of Islamic history, combining Western and Oriental methods, but had to restrict himself to a number of monographs, including *al-Fārūk* (1899), a study of the second caliph 'Umar; *al-Ghazālī* (1902); *Sawāmiḥ-i Rūmī*; and *Sirat al-Nabī* (published posthumously, completed by Sulaymān Nadwī, 1916). His second major project, which he almost, but not quite, completed, was his critical history of Persian poetry,