

to have been so much enraptured by the beauty of the anemone that the flower was called *al-nu'mān* after him, while *shakika* is said to have preserved the name of his mother *Shakika*. The *nu'mān* is described as being similar to the poppy (*khashkhāsh*); the difference is said to be recognisable from the fact that the edges of the petals of the *nu'mān* are laciniated (*kathīr al-takīf*), while those of the *khashkhāsh* are only slightly dentated (*kaṭīl al-tashrīf*). The anemone exists in two kinds: a cultivated one, whose petals are red, white or purple and which spreads out on the ground with long stalks, and a wild one, which is bigger and more solid than the cultivated one, has larger petals and longer tops (*ru'ūs*), and is scarlet-coloured. It opens during the day, turns towards the sun and shuts at night. 'Abd Allāh b. Sālih, Ibn al-Baytār's teacher (see Dietrich, *Dioscurides triumphans*, ii, 159), rightly recognised that anemones cannot belong to the species of the poppy plants (Papaveraceae), the nearest related family. On superficial inspection, the petals of some species of the Ranunculaceae show similarity with those of the Papaveraceae.

In medicine, the anemone at present seems hardly to be used any more. In the drug bazaar in Cairo, pulverised petals of the anemone are sold as decoctions against ailments of the eye. According to the Arab authors, the anemone is above all useful against skin diseases, and it dissolves ulcers and supports their ripening. Its juice blackens the pupil, cuts off an incipient cataract, strengthens the eye and sharpens the eyesight. Boiled together with their stalks, anemones further the formation of milk. If a woman inserts the anemone with the help of a woollen tampon (*sūfa*), she increases the flowing of the menstrual blood (i.e. if an abortive effect is aimed at). Ibn Riḍwān (in Ibn al-Baytār, *Djāmi'*, iii, 65, 25-7) is even of the opinion that seeds of anemones, if taken during several consecutive days, would cure leprosy.

On the anemone in Arab poetry, see al-Nuwayrī, *Nihāya*, xi, 281-5, who gives many examples.

Bibliography: Ibn al-Djazzār, *K. al-ʿItmād fi ʿl-ʿadwiya al-mufrada*, 9-10, Frankfurt 1985, Ibn Samādī, *Djāmi' al-ʿadwiya al-mufrada*, Frankfurt, 1992, iv, 240 ff.; Ibn al-Baytār, *Djāmi'*, Būlak 1291/1874-5, iii, 64, ll. 24-65, l. 27 (Leclercq no. 1329); Ibn al-Kuff, *K. al-Umda fi ʿl-djirāha*, Ḥaydarābād 1356/1937-8, i, 244 f.; *Tuhfat al-ahbāb*, ed. Renaud-Colin, Paris 1934, no. 441; M.A.H. Ducros, *Essai sur le droguier populaire arabe*, Cairo 1930, no. 135; A. Dietrich, *Dioscurides triumphans*, Göttingen 1988, ii, 159, iv, 56, with many source references.

(A. DIETRICH)

SHĀKIR, AḤMAD MUḤAMMAD (1892-1958),

well-known Egyptian scholar and editor of classical Arabic texts dealing with poetry, *adab* [q.v.] and especially *ḥadīth* [q.v.]. He received his religious education at al-Azhar [q.v.], whereafter he was appointed *kāfi* in Zagazig. Already during his lifetime Shākir was considered as the foremost *ḥadīth* expert of his generation. He was particularly famous for his alleged expertise in the relationships between transmitters featuring in *isnāds* [q.v.]. He died just before a stormy controversy on the value of Muslim tradition broke out which was to upset religious circles in Egypt first and then, in later years, to cause ripples also in other countries of the Middle East. Already in the period leading up to this event, in the course of which a certain *ḥadīth* scholar, Maḥmūd Abū Rayya, had been airing his intention to publish several most unorthodox ideas on various vital *ḥadīth* issues, Shākir had occasionally made his strictly orthodox point of view on the matter very clear. For an analysis of this con-

trovery, see G.H.A. Juynboll, *The authenticity of Muslim tradition literature. Discussions in modern Egypt*, Leiden 1969, 38-46, and idem, *Muslim tradition etc.*, Cambridge 1983, 190-1, 204-6.

Shākir's main editorial enterprise comprised a new edition of the *Musnad* of Aḥmad b. M. b. Ḥanbal (d. 241/855 [q.v.]), which he did not complete: only some two-fifths of the work were eventually printed, vols. i-xv, Cairo 1946-56, with a posthumously published vol. xix of 1980. For a survey of other texts which Shākir edited, some of them in cooperation with his brother Maḥmūd or with 'Abd al-Salām Muḥammad Hārūn, see *Maḍjallat ma'had al-makḥiūtāt al-ʿarabiyya*, iv/2 (1378/1958), 356-8; al-Ziriklī, *A'lām*, 1979, i, 253. Beside these editions he published a number of assorted monographs on subjects dealing with (often Shāfi'ī) *fiqh* and religio-political issues raised by the Salafiyya reform movement [q.v.] and the doctrines of Muḥammad b. 'Abd al-Wahhāb [q.v.], several of which contained polemical treatises in which he grappled with fellow-scholars, e.g. *al-Shar' wa ʿl-luḡha*, Cairo 1944 (on the undesirability of introducing modern western legislation into Islamic countries and on his disapproval of writing Arabic with the Latin alphabet proposed by 'Abd al-'Azīz Fahmī) and *Baynī wa-bayna al-shaykh Ḥāmid al-Fikī*, Cairo 1955 (on a putative misconception attributed to Ibn Taymiyya [q.v.], the mediaeval scholar who is so revered by the Wahhābiyya). For more polemics between him and al-Sayyid Aḥmad Ṣaqr, see Shākir's edition of Ibn Ḳutayba's *K. al-Shi'r wa ʿl-shu'arā'*, 2Cairo 1966, 5-35. He also seems to have fallen out with another Egyptian *ḥadīth* expert, Muḥammad Fu'ād 'Abd al-Bakī, at whose contacts with western scholars he looked askance. In his newly initiated edition of *al-Djāmi' al-ṣaḥīḥ* of Abū 'Isā al-Tirmidhī (d. 279/892 [q.v.]), Shākir therefore declined to conform with Wensinck's proposed chapter numbering of the canonical collections for the *Concordance et indices de la tradition musulmane*, which was then in the process of being printed, this much to the chagrin of 'Abd al-Bakī, who saw the future utility of that work gravely impaired, cf. vol. iii of al-Tirmidhī, 3-4. For more details on Shākir's life, his criticism of mediaeval and contemporary oriental scholars and westerners, as well as an extensive analysis of his work as a 20th century orthodox Muslim *muhaddīth*, see Juynboll, *Aḥmad Muḥammad Shākir (1892-1958), and his edition of Ibn Ḥanbal's Musnad*, in *Isl.*, xlix (1972), 221-47.

Bibliography: Given in the article.

(G.H.A. JUYNBOLL)

AL-SHĀKIRIYYA (A.), a term denoting private militias fighting under the patronage of princes from the ruling dynasty, or commanders belonging to the class of military nobility, during the reign of the Umayyad and 'Abbāsīd dynasties. Classical Arabic lexicography does not provide a satisfactory explanation for this term, correctly associating it with the Persian term *šākīr*; for a discussion of possible etymologies, see C.E. Bosworth, *The History of al-Tabarī*, xxxiii, 179 and n. 506. The institution of the *shākiriyya*, from the historical standpoint, probably existed in the Iranian lands of Central Asia during the Sāsānid period and into the period after the Islamic conquest. According to Narshakhi, the *Shākiriyya* in Bukhārā were not a field military unit, but rather, a bodyguard at the court of Khātūn, the queen of Bukhārā in the late 7th century A.D. (*Ta'rikh-i Bukhārā*, ed. M. Riḍawī, Tehran n.d. [1939], 46, tr. R.N. Frye, *The history of Bukhara*, 39).

After the Arab invasions of Transoxania, the Arab commanders and governors in the eastern province

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