

4641 SHIRBĪNĪ, Yūsuf b. Muḥammad al-. *Brains
confounded by the ode of Abū Shādūf expounded.
Yūsuf al-Shirbīnī.* Ed. and trans. Humphrey Davies.
New York: New York University Press, 2016.
2 vols., 465; 360 pp. Ed. and English tr. of Yūsuf
al-Shirbīnī's *Ḥazz al-quḥūf fi-sharḥ qaṣīdat Abī
Shādūf.*

Shirbini Yusuf
181952

21 Kasım 2017

Shirbini Yusuf b. M. al.
181352

SHIRBİNİ, Yūsuf b. Muḥammad al-. *Brains
confounded by the ode of Abū Shādūf expounded:
Yūsuf al-Shirbīnī*. Ed. and trans. Humphrey Davies.
New York: New York University Press, 2016.
2 vols., 465; 360 pp. Ed. and English tr. of Yūsuf
al-Shirbīnī's *Hazz al-quḥūf fī-sharḥ qaṣīdat Abī
Shādūf*.

01 Ocak 2019

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

DAVIES, Humphrey. The use of Middle Arabic in
Yūsuf al-Širbīnī's *Hazz al-quḥūf bi-šarḥ qaṣīd 'Abī
Šādūf*. *Moyen arabe et variétés mixtes de l'arabe à
travers l'histoire. Actes du Premier Colloque
International (Louvain-la-Neuve, 10-14 mai 2004)*. Éd.
Jérôme Lentin et Jacques GrandHenry.
Louvain-la-Neuve: Institut Orientaliste de l'Université
Catholique de Louvain, 2008, (Publications de l'Institut
Orientaliste de Louvain, 58), pp.99-111.

Širbīnī, Yūsuf b. Muḥammad (T. 1078)

563. aš-Širbīnī, Yūsuf b. Muḥammad b. 'Abdalġawād
1. *Hazz al-quḥūf fi šarḥ qaṣīd[at] a. Šādūf* (verf. 1078)/Būlāq
1274 *ŠIRBĪNĪ, Yūsuf b. Muḥammad*

ŠIRBĪNĪ YŪSUF B. MUḤAMMAD 87-960315

Abū Fāshā, Tāhir.

(*Hazz al-quḥūf fi šarḥ qaṣīdat Abī
Shādūf*)

هز القحوف في شرح قصيدة أبي
شدوف / عرض وتحليل بقلم طاهر
أبو فاشا . - [Cairo] : الهيئة
المصرية العامة للكتاب ، 1987 .

139 p. ; 20 cm.

Includes bibliographical references.
ISBN 977-01-1220-9 : \$E1.25

1. Širbīnī, Yūsuf ibn Muḥammad, fl.
1665-1687. *Hazz al-quḥūf fi šarḥ
qaṣīdat Abī Shādūf* ; Peasants in Egypt--
Ottoman period.
Egy-Soc.

Širbīnī, Yūsuf

1658 PELED, M. Nodding the necks: a literary study
of Širbīnī's *Hazz al-quḥūf*. *Welt des Islams*, 26
(1986) pp.57-75

E 4 OCAK 1993

Girkin: Yusuf b. Muhammed

* الشرييني (يوسف بن محمد بن عبد الجواد بن خضر) ت ١٠٩٨ هـ /
١١٧٧ م .

١ - هز القحوف في شرح قصيدة أبي شادوف :

○ تصحيح محمد الشريف الأدكاوي ، القاهرة : على نفقة عبد الحميد
بك نافع ، دار الطباعة العامرة ، بيولاق ، ١٢٧٤ هـ / ١٨٥٧ م ،
٢٩٩ ص .

○ تصحيح إبراهيم بن حسن الفيومي ، القاهرة : على نفقة حسين
أفندي شرف الكتبي ، المطبعة العامرة الشرفية ، ١٣٢٢ هـ / ١٩١٣ م ،
٢٥٩ ص .

○ تحقيق محمد قنديل البقلي ، القاهرة : دار النهضة العربية ، دار
الإسناوي للطباعة ، ١٩٦٣ م .
٣٥٠ ص ، م ١٢ ص ، ف ٤ ص : المحتوى .

فكري الجزائر ، مداخل المؤلفين و الأعلام العرب حتى عام ١٢١٥ هـ = ١٨٠٠ ،
الجزء الثاني ١٩٩٢، الرياد . ص . ٧٧٣ . DIA KTP.16760..

- شربيني يوسف ب. محمد

الشربيني

يوسف بن محمد بن عبد الجواد بن خضر، الشربيني:

بعد ١٠٩٨ هـ — ...

بعد ١٦٨٧ م — ...

١- الأعلام ط ٣ في ٩ : ٣٣٣ ، ط ٤ ومابعدها في ٨ : ٢٥٢ .

٢- فهرس مكتبة الأزهر (الأدب) ٥ : ٣٠٠ .

٣- معجم المؤلفين ١٣ : ٣٢٩ .

٤- هدية العارفين ٢ ع ٥٦٧ .

24 OCAK 1995

Shirbīnī Yūsuf b. Muḥ. Abū'ī - Cevād b. Muḥ.

J. A. XI. 565

RONART, Stephan
and Nardy
CEAC S. 492
1959 (AMSTERDAM)

SHIRBĪNĪ al-, YŪSUF ibn-MUHAMMAD, a poet and satirical writer (XVIIth cent.), a sharp and witty critic of the rude manners and crude taste of the Egyptian peasantry as well as of the pseudo-erudition and snobbishness of the urban would-be intelligentsia. He was one of the rare authors of his time who introduced the colloquial idiom into poetry - a literary heresy in the eyes of most of his contemporaries. He left no biographical traces and only one work from his pen is known, the *Hazz al-Quhūf* (The Shaking of the Skull-Caps, meaning the movement of the heads in rural dancing). Using a poem in the Egyptian vernacular, written by him under a fictitious name, and analysing it line by line in an extensive commentary in classical language, al-Shirbīnī produced an ensemble of learned explanations, jocular anecdotes and poetical fragments - a humorous, yet mercilessly censoring picture of his time.

al-shi'r al-mursal see blank verse

**al-Shirbīnī (late eleventh/
seventeenth century)**

Yūsuf ibn Muḥammad al-Shirbīnī was a comic writer of late eleventh/seventeenth century Egypt, famed for his satirical treatise entitled *The Shaking of Peasant Caps in Explanation of the Ode of Abū Shādūf*. Cast in the form of an elaborate parody of pedantic philological commentary, this work gives a detailed line-by-line explanation of a colloquial poem ostensibly composed by a crude peasant ('Abū Shādūf') who laments his sorry state, the whole being prefaced by a general discussion of the Egyptian peasantry. Its broad, often obscene, humour stands in the tradition of **Ibn Sūdūn**, whom the author cites a number of times, but is unique in its concentration on rural life.

Text edition

Hazz al-quḥūf fī sharḥ qaṣīd Abī Shādūf, Būlāq (1274/1857), and later editions.

Further reading

Baer, G., 'Shirbīnī's *Hazz al-Quḥūf* and its significance', in *Fellah and Townsman in Ottoman Egypt*, London (1982), 3–47.

Davies, H.T., *Seventeenth-Century Egyptian Arabic: A Profile of the Colloquial Material in Yūsuf al-Širbīnī's 'Hazz al-Quḥūf fī Šarḥ Qaṣīd Abī Šādūf'*, Ph.D. diss. Berkeley (1981).

Peled, M., 'Nodding the necks: a literary study of Shirbīnī's *Hazz al-Quḥūf*', *WI* 26 (1986), 57–75.

E.K. ROWSON

**Shukrī, 'Abd al-Rahmān
(1886–1958)**

Egyptian poet. Like **al-Māzinī**, Shukrī was a graduate of the Teachers' Training College in **Cairo**, a product of the secular school system which had been established in **Egypt** in the second half of the nineteenth century. He published his first *dīwān* in 1909 before spending three years in England at Sheffield University College. After his return to Egypt in 1912, five further volumes of poetry were published in rapid succession between 1913 and 1918; both in the poetry itself and particularly in the prefaces that he wrote to these

collections, he reveals a deep and wide-ranging knowledge of poetry and criticism in eighteenth- and nineteenth-century England.

Shukrī is the member of the **Dīwān Group** who is remembered primarily for his poetry rather than for the novels, literary criticism or polymathic writing on cultural topics that were characteristic of the work of al-Māzinī or al-'Aqqād. With **Abū Shādī**, he ranks as one of the most important enthusiasts for English romanticism in modern Arabic literature and was able to adapt many of its principles to the new poetry which was beginning to supersede the neo-classical school.

Shukrī's first two collections of poetry (1909 and 1913) are the most traditional in style and theme and contain a number of elegies in honour of famous personalities and poems written for social and political occasions. Between 1915 and 1918 the full extent of his romanticism begins to emerge as he pleads for the overriding importance of the imagination and the passions, the need for simple, everyday language in poetry, and the insistence on the primacy of beauty in all things. He also claims that the poet is marked out by special gifts of vision not shared by the rest of humankind. Many of these ideas are traceable directly to Hazlitt, Keats, Coleridge or Wordsworth. Much of his amatory poetry is obsessed with the ambiguity of the spiritual and the physical nature of love, and it becomes increasingly obvious that he was unable to resolve this tension with any degree of fulfilment. This, combined with his intense concentration on the emotional ebbs and flows of his own psyche, lends his poetry a manic-depressive quality.

Although originally a close colleague of al-Māzinī and al-'Aqqād, by the time that *al-Dīwān* was published in 1921, a bitter quarrel had broken out between Shukrī and the other two, illustrated by the vitriolic attack by al-Māzinī on Shukrī in the pages of *al-Dīwān* itself. Later al-Māzinī was to express regret for this and acknowledge the debt that he owed to him.

Unlike his two erstwhile colleagues, Shukrī shunned the rough and tumble of politics, journalism and public life. He became a teacher in Alexandria in 1912, and remained in education until retirement in 1944. Much of his later life was spent in alienated seclusion. His collected works, *Dīwān 'Abd al-Rahmān Shukrī*, were published in Alexandria in 1960.

here to Ḥanbalī sources. Al-Shīrāzī's theory of *idjithād* is tackled in Chaumont, *La théorie classique ...*, in *SI*, lxxv [1992], 105-39. (E. CHAUMONT)

SHĪRĀZĪ, RAḤĪ AL-DĪN (ca. 947-1030/1540-1620), historian of the 'Ādil Shāhī dynasty of Bīdjāpūr [q.v.]. A native of Shīrāz, he travelled to India as a merchant, and from the age of twenty served Sultan 'Alī 'Ādil Shāh, and later Sultan Ibrāhīm, in various capacities, including as ambassador to Aḥmadnagar [q.v.], the capital of the Nizām Shāhīs [q.v.], governor of the Bīdjāpūr fort, and treasurer. While he wrote abridgements of Mīr Khwānd's *Rawdat al-safā'*, Khwānd Amīr's *Ḥabīb al-siyar*, and a *Farhang-nāma*, he is best known for his *Tadhkirat al-mulūk*, history of the 'Ādil Shāhī dynasty and contemporary Indian and Persian régimes, begun in 1017/1608-9 and completed three years later (for mss., see Storey, i, 743, to which add Sālār Djang, i, 406, no. 362 [Hist. 142] and Aṣafiyya, handlist 5280). The *Tadhkirat al-mulūk* is divided into an introduction and ten *faṣls* (expanded to twelve in some mss.), with a supplement on Indian temples, jewel mines, rivers, and wonders of the region. Raḥī al-Dīn Shīrāzī has been neglected as an historian, partly due to the canonisation of Firīšta [q.v.] by the British, but the *Tadhkirat al-mulūk* remains an important, independent source of Indo-Persian history.

Bibliography: *Tadhkirat al-mulūk*, partial ed. H.S.S. Qādirī, *Tārīkh* [Hyderabad] iii/9, Suppl. (Jan.-Mar. 1931), 2-41, complete ed. A.N.M. Khālīdī, rev. C. Ernst, forthcoming; partial tr. J.S. King, *The history of the Bahmanī Dynasty, founded on the Burhān-i Ma'āsir* [and the *Tadhkirat al-mulūk*], London 1900. See also V.R. Natu, *A history of Bijapur by Rafiuddin Shirazi*, in *JBBRAS*, xxii (1905-8), 17-29; N.B. Roy, *Some interesting anecdotes of Sher Shah from the rare Persian Ms. of Tazkirat-ul-Muluk*, in *JASB, Letters*, xx/2 (1954), 219-26; I.A. Khan, *The Tazkirat al-Muluk by Rafiuddin Ibrahim Shirazi as a source on the history of Akbar's reign*, in *Studies in History*, ii (1980), 41-56. (C. ERNST)

AL-SHĪRĀZĪ, ṢADR AL-DĪN [see MULLĀ ṢADRĀ SHĪRĀZĪ].

AL-SHIRBINĪ, YŪSUF B. MUḤAMMAD B. 'Abd al-Djāwād b. Khidr, an 11th/17th-century Egyptian author best known for a work with the punning title of *Hazz al-kuḥūf bi-sharḥ kaṣid Abī Shādūf*, "The shaking of skull-caps (or: the stirring of yokels) in commenting the poem of Abū Shādūf." It mentions that he went on Pilgrimage in 1075/1664-5, that the work was undertaken at the behest of the Imām Aḥmad b. 'Alī al-Sandūbī, and that among his teachers was Shihāb al-Dīn Aḥmad b. Aḥmad b. Salāma al-Ḳalyūbī (d. 1069/1659).

The work is in two parts. The first abounds in anecdotes, often more scatological than witty, on the grossness of manners and tastes of the peasants (*Jallāhīn*) of the Nile valley and their teachers' misunderstandings of the Law. It also pokes fun at spurious examples of folk poetry and at pretentious poets of the past. It ends with a 193-line *urduza* in literary Arabic in which he summarises the customs and ways of the peasants whom he has just depicted. Part II is devoted almost entirely to a fictitious peasant poet, Abū Shādūf, and his monorhyme poem of 47 lines in colloquial Arabic. It parodies with verve classical commentaries, and is studded with precious social and linguistic information.

Throughout, the peasant is depicted as irredeemably brutish. To read this—as do Shāwḳī Dayf and al-Baklī (see below)—as a disguised condemnation of his oppressors is far-fetched.

There are lithographed editions (Cairo n.d. and Alexandria 1289), and printed ones (Bulāk 1274 and 1308, and Cairo 1322). A bowdlerised version was published by Muḥammad Qandīl al-Baklī (Cairo 1963).

The author mentions another work of his on peasant weddings. Manuscripts attributed to him (Brockelmann, S II, 987) appear to be of a single moralistic text.

Bibliography: K. Vollers, in *ZDMG* (1887), xli, 370 ff.; C.A. Nallino, *L'Arabo parlato in Egitto*, Milan 1913, 482; Brockelmann, S II, 387; Ziriklī, *A'lām*², ix, 333; Kaḥḥāla, *Mu'allifīn*, xiii, 329.

(M. BEN CHENEB-[P. CACHIA])

SHIRE, the Turkish name of the Aegean Greek island of Syros, vernacular Syra, Ar. Shira, an important island of the Cyclades lying south of Andros/Andire and northwest of Para.

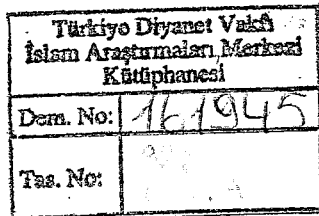
Mentioned by al-Idrīsī (tr. Jaubert, ii, 127) when it was under Byzantine control, it was captured by the Venetians after the Fourth Crusade and became part of the Archipelago Duchy after 1207. Renamed Lasudha (la Souda), it experienced a long Latin period, and over the centuries, the majority of the population became Latin Catholics (see G. Hoffmann, *Vescovadi catolici della Grecia. III. Syros*, Rome 1937; A. Sigalas, *I nomi e cognomi veneto-italiani nell'isola di Sira*, in *Studi Bizant. e Neoellen.*, viii/3 [1921], 194-200). Throughout the Latin and Turkish period, it retained the densest westernised population of the area, the *Frankosyrianoi* or "Frankish Syriots", becoming a bastion of Catholicism in the Aegean.

Sultan Meḥemmed I in 1419 recognised it as a Venetian possession, but in the 16th century, Shire suffered both Ottoman Turkish and Italian corsair raids, including those in 1515 by Kurtoghlu and in 1537 by Khayr al-Dīn Barbarossa [q.v.] (cf. Uzunçarşılı, *Osmanlı tarihi*, ii², 375, 479, iii/2⁴ 101-2). These caused depopulation and famine, and only under Joseph Nasi's rule (1566-79) [see NAKŞHE; PARA] was there relative prosperity. In 1566 the island received a favourable 'ahd-nāme or treaty of dependence from the Ottoman government, renewed in 1580 and 1648, giving the local Greek authorities self-government; these last maintained representatives in Istanbul, the Syriot *kapukaḥyas*, 31 of whose letters are extant, giving valuable information on contemporary administrative and economic issues. On Nasi's death, Shire, with Andros, Nakşhe, Para, Santorin and Melos were leased by the Porte to Süleymān Beg (1579-82) and later, to the Greek Commenus-Choniates (1598-1601). But corsair raids continued, and in 1617 the *kapudan paṣha* 'Alī Čelebi hanged the Latin bishop and abducted 300 captives. After then, the Syriots and Meliots paid *kharaḳ* to Istanbul. Roman Catholicism grew in importance after the 1630s, with the arrival of Jesuit missionaries, and in 1700 the French traveller Tournefort mentions a Latin bishop and forty priests, but only a few Turks with their *kādī*. In the Russo-Turkish War of 1768-74, Shire was occupied by the Russian fleet, but in 1774 sultan 'Abd ul-Ḥamīd I had the local Beg beheaded and granted the island as a *tımār* to Selīm III's sister Shāh Sulṭāna. By the end of the 18th century, the island's population had reached 5,000, with a commerce based on its cotton, figs and wine.

Because of the dominance of Roman Catholicism, neither Shire nor Nakşhe were fervent participators in the 1821-9 Greek War of Independence, but the modern capital of Syros, Ermoupolis, was founded by refugees from Saḳız/Chios and Psara at this time, becoming subsequently a major trading centre. In the Cretan outbreak of 1866-9, Syros sheltered Cretan refugees, and a naval engagement was fought off its

Essays in Arabic Literary Biography 1350–1850

Edited by
Joseph E. Lowry and Devin J. Stewart



2009

Harrassowitz Verlag · Wiesbaden

1957);
R. O. W. Winstedt, *A History of Classical Malay
Literature, Journal of the Malaysian Branch*

of the Royal Asiatic Society 31 (1958), pt. 3
(no. 183), 1-259.

181552
(Terk) Shirbini Yusuf-

Yūsuf al-SHIRBĪNĪ

(fl. ca. 1680s)

HUMPHREY DAVIES
The American University in Cairo

WORKS

Ṭarḥ al-madar li-ḥall al-la'ālī' wa'l-durar (The Casting Aside of the Clods to Permit the Untying of the Pearls, between 1683 and 1687); *Hazz al-quḥūf bi-sharḥ qaṣīd Abī Shādūf* ([approximately:] Brains Confounded by the Ode of Abū Shādūf Expounded, after March 1686).

Non-Extant Works

Riyād al-uns fīmā jarā bayna 'l-zubb wa'l-kuss (The Meadows of Intimate Vim concerning What Transpired 'twixt the Prick and the Quim, before 1686); *Mu'allaf fi 'l-afrah* (A Work on Weddings, before 1686).

Editions

Hazz al-quḥūf fī-sharḥ [sic] *qaṣīd Abī Shādūf* (Būlāq: Dār al-Ṭibā'ah al-'Āmirah, 1858); *Hazz al-quḥūf bi-sharḥ qaṣīd Abī Shādūf*, vol. I: ed. Humphrey Davies, *Orientalia Lovaniensia Analecta* 141 (Leuven: Peeters, 2005).

Translation

Yūsuf al-Shirbīnī's Brains Confounded by the Ode of Abū Shādūf Expounded (*Hazz al-quḥūf bi-sharḥ qaṣīd Abī Shādūf*), vol. II: English translation, introduction and notes by Humphrey Davies, *Orientalia Lovaniensia Analecta* 166 (Leuven: Peeters, 2007).

Yūsuf ibn Muḥammad ibn 'Abd al-Jawād ibn

Khidr al-Shirbīnī wrote during the mid-Ottoman period in Egypt. His primary work, a satirical portrait of Lower Egyptian rural society entitled *Hazz al-quḥūf bi-sharḥ qaṣīd Abī Shādūf* (approximately, Brains Confounded by the Ode of Abū Shādūf Expounded)—hereafter *Hazz al-quḥūf*—thus derives much of its importance from its status as a rare witness to a largely ignored group during an underdocumented and understudied period of Egypt's history. As Gabriel Baer, whose seminal 1972 essay marks the start of recent interest in this aspect of the work, says, "*Hazz al-Quhuf* ... abounds in invaluable anthropological material, such as information on dress, diet, customs, and agricultural work ... [and] makes an important contribution to our knowledge of agrarian relations in Ottoman Egypt ... [as well as of] village institutions ... and the relations between the fellah [or Lower Egyptian peasant]" and various local officials. To this list we may add the information the work provides on popular religion in the countryside, most of which was absent from the editions available to Baer.

At another level, the work, which is constructed around a poem supposedly composed by a peasant but in all probability written by al-Shirbīnī or someone of his milieu, is also a parody of *sharḥ*, or the text-plus-commentary genre. This framework, with its room for wide-ranging digression and authorial showmanship, allows al-Shirbīnī not only to display the cultural and intellectual baggage of an educated Egyptian of

371-376

Shirbīnī, Yūsuf al-Muḥammad

Abdū'l-Jawād b. Khadr

I. WHO WAS YŪSUF AL-SHIRBĪNĪ

Yūsuf b. Muḥammad b. 'Abd al-Jawād b. Khadr al-Shirbīnī's book *Hazz al-quḥūf fi sharḥ qaṣīd Abī-Shādūf* was first published in Cairo in the year A. H. 1274/1857-8 C. E.¹ Since then it has been mentioned in many works on Egyptian colloquial Arabic and on the history of modern Arabic literature.² However, to the best of our knowledge no systematic study has yet been made of Shirbīnī's book. Such a study cannot be the work of a single scholar, since *Hazz al-quḥūf* is capable of yielding a rich harvest in various fields. Notwithstanding Mehren's and Vollers' beginnings, much linguistic material still

1. Būlāq, Dār al-Ṭibā'a al-'Āmira, 229 pp. and again in 1284. It was later printed in Alexandria by al-Maṭba'a al-Sa'diyya by lithography in A. H. 1289/1872 C. E. (304 pp.); by al-Maṭba'a al-Amīriyya in Cairo in A. H. 1308/1890-1 C. E.; by al-Maktaba al-Maḥmūdiyya in Cairo, with no date, based on the 1308 edition, 224 pp. (we have used this edition in our references); and by al-Maktaba al-Sharqiyya in Cairo in A. H. 1322/1904-5 C. E. (259 pp.). An expurgated version, edited by Muḥammad Qindīl al-Baqlī and called *Qaryatunā al-miṣriyya qabla al-thawra* has been published recently by Dār al Nahḍa al-'Arabiyya in Cairo (no date, introduction dated July 1963). I am grateful to Professor Mahmud al-Ghul of the American University of Beirut for having drawn my attention to this edition.
2. A. F. Mehren, *Et par Bidrag til Bedømmelse af den nyere Folkeliteratur i Aegypten*, Copenhagen, 1872; K. Vollers, 'Beiträge zur Kenntnis der lebenden arabischen Sprache in Aegypten', *ZDMG*, vol. 41, 1887; F. Kern, 'Neuere ägyptische Humoristen und Satiriker', *MSOS*, vol. 9, 1906; C. Brockelmann, *GAL*, II 278, S II 387; R. A. Nicholson, *A literary history of the Arabs* (1907), Cambridge, 1941, p. 450; Ben Cheneb, 'al-Shirbīnī', *EL*²; Jurjī Zaydān, *Ta'rikh adāb al-luḡha al-'arabiyya*, Cairo, 1931, vol. 3, pp. 276-7. Short parts of the book have been reprinted in transcription or translated in A. von Kremer, *Aegypten*, Leipzig, 1863, vol. 1, pp. 56 ff.; and in W. Spitta-Bey, *Grammatik des arabischen Vulgärdialectes von Aegypten*, Leipzig, 1880, Texte: Hikājat, no. VIII, pp. 469-72; no. X, pp. 481-5.

GABRIEL BAER is Professor of the History of the Muslim Countries at the Institute of Asian and African Studies, The Hebrew University of Jerusalem. He is editor of *Asian and African Studies* and author of various studies dealing with the social history of the Middle East. His most recent book is *Studies in the social history of modern Egypt*. Part of the work on the present study was done in the spring of 1972 when the author spent some weeks in Princeton as the guest of the Princeton Program in Near Eastern Studies.