

2. Studies. Farajj al-Sayyid, *Shawkī wa 'l-Mutanabbī, Naẓarāt fi 'l-ġundiyya wa 'l-harb*, Cairo 1969; 'Abbās Ḥasan, *al-Mutanabbī wa-Shawkī, Dirāsa wa-naḥd wa-muwāzana*, Cairo 1964; Ṭaha Ḥusayn, *Hāfiẓ wa-Shawkī* = collection of articles published in the following reviews: *al-Siyāsa, al-Djādīd, al-Mukataf, al-Hilāl*; Ḥasan Sandūbī, *al-Shu'arā' al-thalātha: Shawkī, Muṭrān, Hāfiẓ*, Cairo 1922; Ḥasan Kāmil al-Ṣayrafī, *Shawkī wa-Hāfiẓ wa-Muṭrān*, in *al-Hilāl*, xi (Nov. 1968), 88-102; idem, *Hāfiẓ wa-Shawkī*, Cairo 1948; Aḥmad 'Ubayd, *Dhikrā al-shā'irayn, Shā'ir al-Nīl wa-Amīr al-shu'arā'*, 2 vols., Damascus 1932.

On account of its extent, an exhaustive bibliography of the work of Shawkī cannot be accommodated here. For fuller information two doctoral theses may be consulted: A. Boudot-Lamotte, *Aḥmad Shawkī, l'homme et l'œuvre*, Damascus 1977; and Muḥammad al-Hādī al-Ṭarābulusī, *Khaṣā'is al-uslūb fi 'l-Shawkīyyā*, Tunis 1981, plus, more recently, 'Irfān Shāhid, *al-'Awda ilā Shawkī aw ba'd kḥamsin 'am^m*, Beirut 1986; P. Cachia, *An overview of modern Arabic literature*, Edinburgh 1990, 110-11, 181-2, 204-5; *The Cambridge hist. of Arabic literature. Modern Arabic literature*, ed. M.M. Badawi, Cambridge 1992, 47-8, 67-71, 358-60. (A. BOUDOT-LAMOTTE)

SHAWKĪ EFFENDI RABBĀNĪ, conventional form SHOGHI EFFENDI (b. 1 March 1897, d. 4 November 1957), head or Guardian of the Bahā'ī religion 1921-57.

The great-grandson of Mīrzā Ḥusayn 'Alī Nūrī Bahā' Allāh [q.v.], the sect's founder, Shoghi was born in Haifa, Palestine, for some time the home of his grandfather, 'Abbās Efendi 'Abd al-Bahā' [q.v.] and later the international centre for the movement. Shoghi was educated in Haifa and at the Syrian Protestant College in Beirut, after which he spent about a year at Balliol College, Oxford. In November 1921, he was recalled to Palestine on the death of 'Abbās Efendi.

In his will, 'Abbās had appointed his grandson first in a projected line of "Guardians of the Cause of God" (*walī-yi amr Allāh*), modelled on the Shī'ī Imāms, whose role was to interpret Bahā'ī scripture and provide infallible guidance on religious matters. Shoghi used his Western-type education and his organisational skills to create a complex international organisation for the Bahā'ī movement. He also had a marked ability to systematise, and, through the medium of several books and innumerable encyclical letters, he fashioned a coherent, schematised picture of Bahā'ī history and doctrine which has subsequently come to be the authoritative version as understood by all modern adherents. His writings, most of which are in English, include an important history of the first Bahā'ī century, *God passes by* (1944), a translation of an early Bahā'ī chronicle of the Bābī movement, *Nabil's narrative* (1932), and interpretative translations of several important works of Bahā' Allāh (including the *Kitāb-i Īkān*). He also supervised several volumes of the yearbook, *The Bahā'ī world*, in which a normative presentation of the faith's history, doctrines, and administrative system was developed. He remained in Haifa, creating there the nucleus of the Bahā'ī World Centre, involving extensive buildings and landscaping work.

According to official accounts, on his death in London in 1957, he left no will or verbal instructions as to the future direction of the movement. Being childless, he was expected, according to the terms of 'Abd al-Bahā's will, to have appointed another male member of the Bahā'ī sacred lineage to succeed him; but he had by then excommunicated all his living relatives. The line of guardians thus ended with him, and

in current Bahā'ī estimation he is now "the Guardian of the Cause" *par excellence*. Overall religious authority within the movement now rests with a nine-man council, the *Bayt al-'Adl al-A'zam* (Universal House of Justice), elected every five years. An attempt to continue the guardianship was made by the former president of Shoghi's International Bahā'ī Council, Charles Mason Remey (1874-1974), whose followers form the Orthodox Bahā'ī Faith and its sub-groups, each with its own line of guardians. Given the overwhelming influence of the Universal House of Justice, however, it seems most unlikely that a *wilāyat* system will reappear in mainstream Bahā'ism.

Bibliography: Ruhīyyih Rabbani, *The priceless pearl*, London 1969 (hagiography by Shoghi's Canadian widow); Ugo Giachery, *Shoghi Effendi: recollections*, Oxford 1973 (jejeune); 'Abd al-Ḥamid Isbrāk Khāwarī *Sukḥanwānī-yi Djanāb-i Isbrāk Khāwarī*, [Tehran] 1973-74 (uninformative); Dhikr Allāh Khādīm, *Bi-yād-i mahbūb*, [Tehran] 1974-5; Shoghi Effendi, *God passes by*, Wilmette, Ill. 1944, idem, *The advent of divine justice*, New York 1939; idem, *The dispensation of Bahā'u'llāh*, New York 1934; idem, *The Promised Day is come*, Wilmette 1941; idem (tr. and ed.), Nabil-i-A'zam, *The dawn-breakers: Nabil's narrative of the early days of the Bahā'ī revelation*, New York 1932. For a full bibliography of Shoghi Effendi's English writings, see W.P. Collins, *Bibliography of English-language works on the Bābī and Bahā'ī faiths 1844-1985*, Oxford 1990, section V. Several volumes of Persian letters have been published. (D. MACÉON)

SHAWWĀL, the name of the tenth month of the Muslim lunar year. In the Qur'ān (sūra X, 2), four months are mentioned during which, in the year 9/630-1, the Arabs could move in their country without exposing themselves to attacks (cf. "the sacred months" in v. 5). These four months were, according to the commentaries, Shawwāl, Dhū 'l-Kā'da, Dhū 'l-Hijja and Muḥarram. In *Hadīth*, Shawwāl is therefore among "the months of pilgrimage mentioned in Allāh's Book" (al-Bukhārī, *Ḥadīth*, *bāb* 33, 37).

In pre-Islamic times, Shawwāl was considered ill-omened for the conclusion of marriages (*Lisān al-'Arab*, s.v.). In order to prove this opinion baseless, 'A'isha emphasised the fact that Muḥammad had married her in this month (al-Tirmidhī, *Nikāh*, *bāb* 10). In the modern Muslim world, there is difference of opinion concerning this point. Among the Muslim Tigré tribes of Ethiopia and Eritrea, Shawwāl is one of the months suitable for celebrating marriages; in 'Umān, on the other hand, it is considered ill-omened in this respect.

The law recommends fasting during six days following the 'id al-fitr ([q.v.]; cf. al-Tirmidhī, *ṣawm*, *bāb* 52, "Whosoever fasts the month of Ramaḍān as well as six days of Shawwāl, has reached the *ṣawm al-dahr*"; cf. also Muslim, *Siyām*, trad. 203). Nevertheless, these days usually partake of the solemn character of the "lesser festival". For the same reason Shawwāl bears not only the epithet of *al-mukarram* ("the venerated"), but also such names as *faṭer kaḍām* (Tigré), *bayram* (Turkey), *faṭrī 'l-awli* ('Umān), *wōdē rāya* (Acheh).

Bibliography: E. Littmann, *Die Ehrennamen und Neubenenennungen der islamischen Monate*, in *Isl.*, viii, 228 ff.; Snouck Hurgronje, *Mekka*, ii, 97 ff.; idem, *The Achehnese*, i, 237. (A.J. WENSINCK)

SHĀY [see ŠAY].

SHĀY' (A.) "thing, entity".

The philosophical term *shāy'* first of all has a generally accepted meaning: it designates that which is perceived concretely by the senses (*mudrak*) and at which a finger may be pointed (*al-mushārāq ilayhi*), although it