

Kātib, *Ta'riḫ-i djadīd-i Yazd*, ed. I. Afshār, Tehran 1966, 241-2; Abū Bakr-i Tihirānī, *Kitāb-i Diyārbakriyya*, ed. Necati Lugal and Faruk Sümer, Ankara 1962, 285-8; 'Abd al-Razzāk Samarkandī, *Maṭla'-i sa'dayn*, ii, 1946, 862-3; Ḥasan-i Rūmlū, *Aḥsan al-tawāriḫ*, Tehran 1970, 260; Mudarris-i Khayābānī, *Rayḥānat al-adab*, Tehran 1326/1947, i, 412-3; Djalālī-yi Nā'inī, ed., *Tardjuma-yi al-Milal wa 'l-niḫal*, Tehran 1335/1956, 34-57 cf. Iskandar Beg Munshī, *Ālamārā-yi 'Abbāsī*, index.

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AL-ʿAFIFĪ, ʿABD AL-WAḤḤĀB B. ʿABD AL-SALĀM B. AḤMAD B. ḤIDJĀZĪ, an Egyptian mystic belonging to the Shādhiliyya [q.v.] order, after whom one of its branches is named al-ʿAffiyya. He was born in Minyat ʿAffī in the present-day Minūfiyya province in the last quarter of the 17th century. After a period of study at al-Azhar under a number of notable scholars like the Mālikī muftī Salīm b. Aḥmad al-Nafrāwī, and Aḥmad b. Muṣṭafā al-Sikandarānī al-Ṣabbāgh, he taught the *Ṣaḥīḥ* of Muslim at the *madrasa al-ashrafiyya* and confined himself to an ascetic way of life based upon the precepts of the Shādhiliyya order. He had been initiated into this *ṭarīqa* [q.v.] by the son of the founder of the Moroccan Tayyibiyya [q.v.], the Wazzānī *sharīf*, Mawlā Aḥmad al-Tihāmī al-Tawwātī (d. 1715), from whom he had also received the *khilāfa* [q.v.]. In addition he held an *idjāzat khilāfa* of the *Khawlatiyya* order issued to him by Muṣṭafā Kamāl al-Dīn al-Bakrī [q.v.].

His contacts with the Mamlūk *amīrs* who used to come and visit him in his house in Kaṣr al-Shawḫ and the generous way in which he gave away to his *murīdūn* most of what was presented to him as pious donations caused his circle of adepts to increase and to spread into the rural areas.

When he died on 12 Ṣafar 1172/15 October 1758, he was buried close to the mosque of Kāyit Bāy in a grave which was swept away by a torrent in the year 1178/1764-5. After this event his body was reinterred at a much higher site in the same area where a domed shrine was constructed over his tomb, together with a number of adjacent buildings at the expense of Muḥammad Katkhudā Abāza, a Mamlūk *amīr* and onetime *katkhudā* [q.v.] of Muḥammad Bey Abu 'l-Dhahab [q.v.]. As reported by 'Abd al-Raḥmān al-Djābartī, *ʿAdjā'ib al-āthār*, Būlāḫ 1297, i, 220 f., and iv, 163, the yearly *mawlid*, about which he makes highly derogatory remarks, was not celebrated until after this event. At the end of the 19th century it had become one of the larger popular *mawlid*s in Cairo (cf. J. W. McPherson, *The mawlid*s of Egypt, Cairo 1941, 50, 174; Murray's *Handbook of Egypt* 1888, 209), and lasted for eight days (cf. 'Alī Mubārak, *Khiṭāṭ*, v, 50 f., xvi, 73). According to McPherson, 174, the *mawlid* was not celebrated any more by 1940, but in the fifties celebrations were held again (cf. *Madjallat al-Islām wa 'l-Taṣawwuf*, i (Cairo 1958), no. 6, 82).

Al-ʿAffī has left no writings of his own, but his teachings have been summarised by one of his disciples 'Abd al-Raḥmān b. Sulaymān al-Ghuraynī, in *Risālat al-Silsila*, and they mirror Shādhilī teaching as formulated by Aḥmad Zarrūk. The latter's *waṣīfa* [q.v.], known as *Safīnat al-Nadījā* [*li-man ʿilā 'llāh iltadja*] was incorporated into the *ṭarīqa*'s liturgy and was adopted as part of the daily office prescribed for the *ṭarīqa*'s members, to whom two of al-Zarrūk's treatises, *Risālat al-Uṣūl* and *Risālat al-Ummahāt* became standard reading at a later period, towards the end of the 19th century.

Followers of the ʿAffiyya order have been criticised

on various grounds for wearing yellow headgear in imitation of al-Zubayr b. ʿAwwām [q.v.], who, according to one tradition, wore a yellow turban on the day of the battle of Badr. In defence of headgear of this colour, a small treatise was published by the order, written by Ibrāhīm al-Saḍjīnī under the title *al-Aman al-akbar fī ʿayn man ankara lib*s al-*aṣfar*.

Two branches of the al-ʿAffiyya *ṭarīqa* were active in Egypt in 1958 (cf. Muḥammad Maḥmūd ʿAlwān, *al-Taṣawwuf al-islāmī, risālatuhu wa-mabādi'uhu, māḍiyuhu wa-ḥāḍiruhu*, Cairo 1958, 72, 74).

Bibliography: The biographies by 'Alī Mubārak, *Khiṭāṭ*, xvi, 72 f.; al-Ḥasan b. Muḥammad al-Kūhin, *Tabaqāt al-Shādhiliyya al-kubrā*, Cairo 1347/1928-9, 157 f.; and Muḥammad al-Bashīr Zāfir, *al-Yawāqūt al-thamīna fī ʿayn ʿālim ʿAlīm al-Madīna*, Cairo 1324-5/1906-7, are essentially reproduced from 'Abd al-Raḥmān al-Djābartī, *ʿAdjā'ib al-āthār*, i, 220 f. A short biography may be found in Muḥammad Khālīl al-Murādī, *Silk al-durar fī ʿayn al-karn al-thānī ʿashar*, Istanbul/Būlāḫ 1291-1301/1874-83, iii, 143 f., which was utilised by Yūsuf b. Ismāʿīl al-Nabahānī, *Djāmiʿ ḥarāmāt al-awliyāʿ*, Cairo 1329/1911, ii, 139. On the construction of the mosque of al-ʿAffī in the second half of the 19th century, see 'Alī Mubārak, *Khiṭāṭ*, v, 51. Information about descendants of al-ʿAffī and ʿulamāʾ buried in the precincts of the mosque may be found in Abu 'l-Ḥasan Nūr al-Dīn 'Alī b. Aḥmad al-Sakhāwī, *Tuḥfat al-aḥbāb wa-bughyat al-tullāb fī 'l-khiṭāṭ wa 'l-mazarāt wa 'l-tarāḍīm wa 'l-biḫāʿ al-mubārakāt*, Cairo 1937, 54. The treatises by Aḥmad al-Zarrūk, 'Abd al-Raḥmān al-Ghuraynī and Ibrāhīm al-Saḍjīnī, referred to in this article were published by 'Affī al-Waḳkād in a collection under the title *Hidāyat al-sāʿil ilā maḍimūʿ al-rasāʿil*, Cairo 1316. The order's chain of transmission of the *waṣīfa* and the *sanad* [q.v.], which are given in the treatise by 'Abd al-Raḥmān al-Ghuraynī referred to in this article, figure also in 'Abd al-Qādir Zakī, *al-Nafḥa al-ʿaliya fī awrād al-Shādhiliyya*, Cairo 1321, 220 f. (photomechanical reprint: Ṭarābulus (Libya) 1971).

A manual of religious instruction and mystical practice intended for the members of the ʿAffiyya order was written by one of its *khālīfas*, Sayyid 'Abd al-Nabī Muḥammad Khaḍīr, *al-Irshādāt al-dīniyya*, al-Minyā n.d. [1970]. Prayer manuals of al-ʿAffiyya are Fuʿād Ramaḍān, *Maḍimūʿat aḥzāb*, Cairo n.d.; and Aḥmad Ḥasan (ed.), *Maḍimūʿat awrād wa-aḥzāb li 'l-sāda al-Shādhiliyya*, Cairo 1351/1932-3. (F. DE JONG)

AFLİMÜN, FULAYMÜN, IFLİMÜN, the Greek rhetorician and sophist Antonius Polemon (ca. 88-144 A.D.) of Laodicea (near modern Deñizli [q.v.] in western Turkey). He lived most of his life in Smyrna, and was the author of a book on physiognomy, which has been preserved, apart from one single Greek quotation, in an Arabic translation only. The translator is not known. Polemon's book (*K. Aflīmün fī 'l-firāsa*) presents the characteriological physiognomy, in contrast to the branch of physiognomy which aims at medical morphoscopy [see FIRĀSA]. It was believed that characteriological physiognomy provided an insight into someone's character by means of a skillful interpretation of his physical appearance (*al-istidlāl bi 'l-khulūḳ al-zāhir ʿalā 'l-khulūḳ al-bāʿin*). Polemon's book is divided into 70 chapters. Ch. 1 treats the characteristics of the human eye, and ch. 2 the characteristics of animals from which, by analogy, conclusions can be drawn about human nature; these constitute about half of the book. Then

follow chs. 3-30 on the different parts of the body, chs. 31-5 on the different nations of the world, chs. 36-40 on the colour of the parts of the body, chs. 41-8 on the growth of hair on the parts of the body, chs. 49-50 on the movements of the body, chs. 51-66 on several outspoken character types, and chs. 67-70 on several other topics connected with foretelling someone's destiny. The book appears to be authentic, as can be seen from the many Greek examples; thus mention is made of Oedipus (ed. Hoffmann, 111, 7), Cyrene (*ibid.* 119, 14), Lydia and Phrygia (*ibid.* 139, 13), Egypt, Macedonia, Phoenicia, Cilicia and Scythia (*ibid.* 237, 14-239, 2). The eyes of the Roman Emperor, Hadrian of whom Polemon was a favourite, are described (*ibid.* 149, 4). Polemon's opponent, Favorinus, is only too well recognisable in the anonymous and malicious description on p. 161, 8 ff. Allusion to the attempt on the Emperor's life is made on p. 141, 1 ff.

Polemon does not give a theoretical introduction to his method. He used materials from the *Physiognomicon* of Ps. Aristotle and gave his book a lively tone by including anecdotes about contemporaries and avoiding a monotonously scientific treatment of his subject (Stegemann, 1345-7). Polemon's name is mentioned by al-Djāhīz (d. 255/868 [q.v.]) in his *Ḥayawān*, ed. 'A. M. Hārūn, Cairo 1938, iii, 146, 269-75, 284, with extensive quotations on the physiognomy of the dove (*fīrāsāt al-ḥamām*), none of which however can be found in the Arabic physiognomicon as it exists now. Ibn al-Nadīm (d. 377/987 [q.v.]) mentions Polemon's book and, without naming its author, a *Fīrāsāt al-ḥamām* (*Fīhrīst*, ed. Flügel, 314). Mention of Polemon is also made by Ibn Ḥazm (413/1022 [q.v.]) in his *Tawḥīd al-ḥamāma* (ed. D. K. Pétrof, Leiden 1914, 30). The quotation by Ibn Ḥazm is only a faint echo of Polemon, ed. Hoffmann, 169, 1-4. An anecdote about Polemon and Hippocrates (a crude anachronism) in Ps. Aristototele, *Sirr al-asrār* (cf. ed. Foerster, ii, 187-90) found its way into Ibn al-Kīfī (d. 646/1248 [q.v.]), *Ta'wīḥ al-Ḥukamā'*, ed. Lippert, Leipzig 1903, 91 l. 12-92 l. 2 and into Ibn Abī Uṣaybī'a (d. 668/1270 [q.v.]), *'Uyūn al-anbā'*, ed. Müller, Königsberg 1884, i, 27-8.

Polemon's book was widely used and epitomised. An Arabicised short version is the edition of M. R. al-Ṭabbākh, Aleppo 1929. The characteristics of the several nations of the Hellenistic world (ed. Hoffman, 237-9, ed. al-Ṭabbākh, 46) are applied to peoples of the Islamic world. Another short version is MS Gotha 85 (3) (see bibliography), which lacks the specific Greek characteristics but is less adapted to Islamic taste than the Aleppo version. An evaluation of the texts written under the name of Polemon has not been undertaken so far. Polemon's book was probably a primary source of al-Dimashkī (d. 727/1327 [q.v.]), *K. al-Siyāsa fī 'ilm al-fīrāsa* (cf. Brockelmann, S II, 161) and Ibn al-Akfānī (d. 749/1348 [q.v.]), *Asās al-riyāsa fī 'ilm al-fīrāsa* (MS Paris, BN, Arab. 2762). *Fīrāsa* was, and still is, a popular science with its uses both in court life, human relationships and the slave trade. The exact impact, directly or indirectly, of Polemon's work on the numerous tracts on physiognomy of later times, cannot now easily be discerned.

Bibliography: On Polemon in general see the art. *Polemon* (by W. Stegemann) in Pauly-Wissowa, xxi/2, cols. 1320-57, and F. Sezgin, *GAS*, iii, 352-3. On Polemon's position in the Arabic *fīrāsa* tradition, see T. Fahd, *La divination arabe*, Strasbourg 1966, 384-6, and Y. Mourad, *La physiognomie arabe* . . ., Paris 1939, 44-6, with the literature

cited there. Polemon's book was edited by G. Hoffmann, in R. Foerster, *Scriptores physiognomnici Graeci et Latini*, Leipzig 1893, i, 93-294 (= MS Leiden Or. 198 (1)). The only Greek quotation of Polemon preserved is given in *ibid.*, i, p. LXXVI. A Ps-Polemonic treatise is mentioned in *ibid.*, ii, 147-60 (= MS Gotha Arab. 85 (3)). Other MSS. of treatises going under the name of Polemon are mentioned by Fahd, *op. cit.* 384-6; Ullmann, *Medizin*, 96; Foerster, *Script. phys.*, i, p. LXXXVII (identical with Ḥādīdjī Khalīfa, ed. Flügel, vii, 297, and (?) with MS Nuruosmaniye, *Defter*, no. 2388); and M. R. al-Ṭabbākh in his edn., introd. p. 2. The Greek physiognomicon ascribed to Polemon in *Aelian variae Historiae Libri XIII*, Rome 1545, ff. 79-91 is not authentic, as has been demonstrated by R. Foerster, in *De Polemonis Physiognomonicis dissertatio*, Kiel 1886, 10 ff. (J. J. Witkam)

ĀFRĀG (AL-MANṢŪRA), an 8th/14th century Marīnid royal camp-town (whence its name), commanding Ceuta from the heights west of the peninsula on which this old Moroccan (now Spanish) seaport is situated. Its site lies in an area of modern suburban development: in the north-east the line of its west wall stops short of the Ceuta-Punta Blanca coast road (Carretera de la Playa Benitez), and, from south-west to north-east, the trapezoid site is bisected lengthways by the Carretera de Torrones. More than half a kilometer of the west wall, including the remains of one of its three original gates, Bāb Fās, and its towers has survived. Construction techniques suggest Andalusian influence.

Āfrāg owed its existence to that of Ceuta, which, from around 1250, had acquired growing economic and strategic importance and become the great *entrepôt* of the western Mediterranean, boasting an economy thriving on commerce and privateering. Militarily, it was ideally suited to assist Islam in its struggle to maintain its increasingly precarious foothold in Spain: it had ships, harbours and a seafaring population equipped for war by land and sea; in good weather its ships could rapidly cross to Algeiras; its fortifications were formidable and, on its landward side, impregnable. However, because it could easily withstand assault and siege from the mainland, it had long enjoyed a profitable measure of independence and, at times under the 'Azafids [q.v.], escaped Marīnid control altogether. Accordingly, when in 728/1327-8 the total collapse of 'Azafid authority was followed by internal dissension, the Marīnid sultan Abū Sa'īd decided to assert his authority there once and for all. Among measures to achieve this end were decisions to demolish Ceuta's Outer Suburb (*al-rabaḍ al-barrānī*) wall, the most formidable barrier to access from the west, and to impart solidity and permanence to what had doubtless been the site of many an earlier siege camp. Like a similar foundation built by a dynastic predecessor outside Tlemcen, it was given the name al-Manṣūra. Abū Sa'īd is credited with the construction of a palace there with adjacent mosque as well as other buildings. Most of the wall and fortifications, however, seem to have been the work of Abū 'I-Ḥasan (931-52/1331-51). In the 9th/15th century Āfrāg was regarded as a suburb of Ceuta. Much of the place was still standing in the 18th century.

Bibliography: B. Pavón Maldonado, *Arte hispanomusulmán en Ceuta y Tetuán*, in *Cuadernos de la Alhambra*, vi (1970), 72-6; J. D. Latham, *The strategic position and defence of Ceuta in the later Muslim Period*, in *Orientalia Hispanica*, ed. J. M. Barral, i/1, Leiden 1974, 454 and *passim* (also