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DUSTUR, DJAM'IYYA, DJARIDA, HIZB and HUKŪMA. (ABDUL-HADĪ HAIRI)

'AZAFĪ, BANU'L-, family of notables prominent in the annals of medieval Ceuta (Sabta [q.v.]) and descended from a Ceutan *fakih* by the name of Abu 'l-'Abbās Ahmad b. al-ḡadī Abī 'Abd Allāh Muḥammad b. Ahmad al-Lakhmī, whose ancestor Muḥammad al-Lakhmī was known as Ibn Abī 'Azafa, whence "Azafi". There is no reason to suppose that the 'Azafids were descended from Maḡikasa Berbers, as some 8th/14th-century Ceutans alleged. A gratuitous (but not wholly unreasonable) assumption of more recent date is that the family was of Andalusian origin.

Abu 'l-'Abbās was born on 17 Ramaḍān 557/30 August 1162 and died on 7 Ramaḍān 633/16 May 1236. From all accounts he was a man of profound piety, and, throughout his adult life, he taught *ḥadīth* and *fiqh* in the Great Mosque of Ceuta. It was on his initiative that the festival of the Prophet's nativity (*mawlid*; vulgar *mūlūd*, *milūd*) was introduced into the Maghrib, and it was undoubtedly his example that in after times inspired his son Abu 'l-Ḳāsim to adopt the custom of celebrating the *mawlid* as a public festival on a grand scale. At the time of his death, Abu 'l-'Abbās was writing and had possibly almost completed his *K. al-Durr al-munazzam fi mawlid al-Nabī 'l-mu'azzam*, the purpose of which was to promote his idea of celebrating the *mawlid* and putting an end to the celebration of non-Islamic festivals. The *Durr*, which is extant and has been carefully studied by F. de la Granja (see *Al-Andalus*, xxxiv (1969), 1-53) is ascribed by some to Abu 'l-Ḳāsim, who actually seems only to have put the finishing touches to a largely completed work. Abu 'l-'Abbās was also the author of a work entitled *Di'amat al-yakīn fi za'amat al-muttaḡin*. By the time of his death in 1236 both he and his family must already have achieved a position of eminence in Ceuta, for not long before the loss of Seville to Ferdinand III (end of 1248) one of that city's most notable families, the Banū Khaldūn, anticipated the disaster by emigrating to Ceuta where they contracted matrimonial alliances with the sons and daughters of "al-'Azafi".

The First *Dawla*. For thirteen years after the death of Abu 'l-'Abbās, the history of the 'Azafid family is shrouded in obscurity. Not so the troubled history of their native Ceuta. The period was one of Almohad decline, Ḥafsid intervention in the Muslim West and spectacular Christian triumphs in Spain which cost Islam both Cordova and Seville, to say nothing of Valencia, Murcia, Jaén and Játiva. In 1243 the governor of Ceuta, a certain Abū 'Alī b. Khālās, withdrew his allegiance to the Almohad caliph and shortly afterwards acknowledged the sovereignty of the Ḥafsid Abū Zakariyyā'. After the death of Ibn Khālās, which more or less coincided with the fall of Seville, the Ceutans were in no mood to tolerate his successor, Ibn Shāhid, an ineffectual cousin of Abū Zakariyyā'. The Sevillian disaster loomed large in their preoccupations: their ships had fought on the Guadalquivir, and their harbours had witnessed a sizeable influx of Sevillian refugees—among them Shakkāf, the hated *ḡadī* who had actually surrendered the keys of Seville to Ferdinand. There was, too, one aspect of Ḥafsid administration which this mercantile people deeply resented—the exactions of its customs officer, Ibn Abī Khālid. Such was the position when news of Abū Zakariyyā's death reached Ceuta (29 Raḡjab 647/7 November 1249 or, more probably, 27 Ramaḍān 647/3 January 1250).

FI, Supp.

AZEFĪ (Beni Azok)

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