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Descriptions of the Body in Biographies and Their Social Meanings. Al-Ṣafadī’s Use of “Handsome Figure” in Describing his Contemporaries

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Descriptions of the Body in Biographies and Their Social Meanings

Al-Ṣafadī’s Use of “Handsome Figure” in Describing his Contemporaries

† ABSTRACT

Pre-modern authors of biographies use descriptions of bodily features in order to portray a person. These descriptions have not been analysed in a systematic way. As an exemplary start to such an enquiry, I concentrate on the biographies of contemporaries by the Mamluk author al-Ṣafadī. Focusing on his use of the qualification “handsome figure” for males, I try to understand its meaning in the context of the individual biography. I argue against the interpretation that bodily features were meant by al-Ṣafadī to reflect the person’s moral character. I show that the handsome figure was perceived as a positive value in its own right. Highlighting the body in this way indicates the importance of the body in pre-modern Arabic culture for the appreciation of individuals.

Keywords: body – biographical literature – al-Ṣafadī – beauty – aesthetic value

† RÉSUMÉ

Les biographes prémodernes utilisent la description de traits corporels pour faire le portrait d’une personne. Ces descriptions n’ont jusqu’ici pas été analysées de manière systématique. L’auteur propose, à titre d’exemple, de concentrer l’analyse sur les biographies que l’historiographe d’époque mamelouke al-Ṣafadī a consacrées à ses contemporains, et plus particulièrement sur son usage de l’expression « au beau visage » pour les hommes. L’auteur essaie
PRE-MODERN Arabic literature provides us with a huge corpus of biographical lexicons. Authors of biographical entries use descriptions of bodily features in order to portray their subjects. Highlighting the body in this way indicates the importance of physique in pre-modern Arabic culture for judging and appraising individuals. It would be interesting to understand the social meanings behind the different body features that are described. However, such descriptions of the body have never been analyzed in a systematic way in order to better understand the cultural meanings and how they may have changed over time and space. One obstacle lies in the prevalent prejudice claiming that descriptions of the body in Arabic literature are not substantial at all, especially in contrast to a pictorial portrait tradition in Europe.

In this contribution I present a very first step as a model for future study focusing on a single work: the biographical lexicon by the Mamluk author al-Ṣafadī (696-764/1297-1363) with the title Aʿyān al-ʿaṣr wa-aʿwān al-naṣr. Al-Ṣafadī presents in this book some two thousand biographies of individuals who lived during his own lifetime. In these biographies al-Ṣafadī summarizes his contemporaries’ education and career. He informs about the individual’s intellectual and/or financial achievements. Al-Ṣafadī takes pains to acknowledge a subject’s literary skills quoting poems and letters as examples, and provides his literary criticism. He reports—where relevant—on habits or tastes or incidents that illuminate the person’s character. In many cases he mentions in what way he himself was associated with his contemporary. Most importantly for this survey, al-Ṣafadī provides in most of his biographies a sort of résumé, which consists of a general evaluation of the individual. Most of his body descriptions appear in the context of his general assessment of his contemporaries.

Based on my own rough estimate, about 10% of al-Ṣafadī’s biographical sketches contain a description of his subjects’ appearance. As said, in most cases this description is integrated in the passage in which al-Ṣafadī gives his general assessment of the individual. When mentioning the body, al-Ṣafadī often emphasizes the favorable or pleasing appearance of a person. In order to express this he uses the terms šakl (figure), šūra (image), hay’a (form), qāma (stature), qawām (straightness), bizza (attire), ḥalq (build), kawn (being), ruwā’ (look), and others. Usually these

1. For a discussion of the state of the art regarding studies on the body in Middle Eastern history, please refer to von Hees, “Mamlukology as Historical Anthropology,” where I discuss the body and its study as an example.
terms are accompanied by an adjective conveying a positive significance. The frequently used term *sakl* (figure) for example, is connected with such adjectives as *ḥasan* (handsome), *malīḥ* (nice), *tāmm* (perfect), *ġamil* (comely), *anīq* (charming), *laṭīf* (delicate), *ẓarīf* (elegant), *ṭawīl* (long), or *ḍaḫm* (corpulent).

A person’s image may be *munawwara* (illuminated) or his stature may be *madīd* (tall). Or else, a person may simply be characterized as *samīn* (fat), *badīn* (stout), *ḡasīm* (corpulent) or as *daqīq* (slender). Often also the general comeliness (*ġamil*, *ġamāl*) of a person is emphasized. Furthermore the movements and gestures of a person may be described in more detail using an adjective.

Besides characterizing the general appearance of a person, al-Ṣafadī often describes the face, the eyes, the skin and the hair in more detail, usually mentioning complexion or color. These more detailed descriptions need a study on their own.\(^2\) Also the general age indicators such as *ḥabb* (young man), *kahl* (mature man) and *šayḫ* (old man) serve to define the physical constitution.

The fact that al-Ṣafadī goes to the trouble of portraying the physical appearance in about one in ten of his biographical sketches raises the question, what significance this had for him and for his contemporaries. Up to now the question of cultural significance of physical characteristics in pre-modern Arabic biographical texts has not been systematically addressed.

One example is the essay by Michael Cooperson who investigates the question of how people were portrayed in classical Arabic biographies in the framework of a thematic volume on *Seeing Things: Textuality and Visuality in the Islamic World*.\(^3\) First of all he stresses that authors of biographies saw it as their task to portray the life of deceased individuals. He remarks that they aim to convey to their readers/listeners the feeling of having known the person themselves, the feeling of having seen him or her with their own eyes. For this matter he refers also to al-Ṣafadī quoting the introduction to al-Ṣafadī’s voluminous biographical lexicon *al-Wāfī bi-l-wafayāt* on persons who died since the time of the prophet Muḥammad. There al-Ṣafadī states that the reader of his work

>  “feels that he has known such men in their own time. He seems to join them on their pillowed thrones and lean companionably with them on their cushioned couches. He gazes at their faces—some framed in hoods, others lambent under helmets—seeing in the evil ones the demonic spark, and in the good ones that virtue which places them in company of angels.”\(^4\)

Cooperson interprets this statement on the one hand as saying that al-Ṣafadī in his biographical texts indeed intends to create an image of the person, but that on the other hand, the purpose of this visualization is to enable the reader through this gaze to comprehend that person’s character. Consequently, al-Ṣafadī would aim to describe an individual in the way

\(^2\) See for example the article in this volume on blue and green eyes in the Islamicate Middle Ages by Kristina Richardson.

\(^3\) Cooperson, “Images Without Illustrations.”

the reader will find him or her in the hereafter. Thus, the physical aspect is intended to reflect the good or evil character of the person concerned, without necessarily being related to the actual appearance on earth. Cooperson then claims that, regardless of his intention, al-Ṣafadî does not go into more detail than any other pre-modern Arabic author when describing bodily features and consequently in his following discussion he does not provide a single example from a biographical text authored by al-Ṣafadî. Once again the prejudice that such bodily descriptions are not really worth to be studied because of their meagerness compared to European images is at work.

In this contribution, on the contrary, I want to suggest that it is worthwhile to investigate in detail those physical descriptions that are provided by al-Ṣafadî in order to better understand their function and meanings for someone like al-Ṣafadî and his contemporaries. We could catalogue the bodily features mentioned and study them in their respective context trying to interpret when and how al-Ṣafadî points out to them. In order to give an example how we could investigate these body descriptions in a systematic fashion I chose to start with those biographies in which the widely used term šakl (figure) is employed. There are 70 odd biographies where al-Ṣafadî uses this term and out of these I chose a random subset consisting of 45 entries I examined in detail. This term is used exclusively in connection to men.

If we study the physical descriptions given by al-Ṣafadî in the context of their respective biography we will be able to understand their importance to him as a special, mainly positive feature of a person through which an individual man distinguished himself from others. It will also become evident that this kind of depiction was not intended to imply a judgment on the moral character of the individual. Indeed, I will argue that beauty of the male body in the biographical presentation of an individual stood for itself as an aesthetic value on its own. This corresponds to the findings by Doris Behrens-Abouseif in her book on beauty in Arabic culture where she argues that beauty in poetry and the visual arts had an aesthetic value not connected to moral or religious criteria. In order to check and understand this it is important to contextualize the given body feature.

Among those individuals who according to al-Ṣafadî had a handsome figure, there are some that can also be characterized as pious. I have already mentioned that the descriptions of physical characteristics in al-Ṣafadî’s biographies are usually found in a passage where he gives a general evaluation of the person concerned. One such passage about Šams al-Dīn Abū ʿAbdallāh al-Ḫilāṭī al-Dimašqī, who held the preacher’s office at the Umayyad mosque in Damascus for one year before he died at the age of 62 in the year 706/1307, reads as follows:

“He was religious, good and dignified (kāna dayyin ḫayyir waqūr), of handsome figure and had a pleasant voice beyond measure (ḥasan al-šakl, ṭayyib al-ṣawt ilā al-ġāya), with excellent knowledge of the different koranic readings and law (gayyid al-mušāraka fī al-qirā’ā wa-fiqh), and he had a nice handwriting (malīḥ al-kitāba).”

5. Behrens-Abouseif, Schönheit in der arabischen Kultur, p. 16.
In this passage the characterization of the person as being pious is followed immediately by the description of his physical appearance. This supports the notion of Cooperson and suggests a direct connection between the comely figure of an individual and his or her religious character. However, the preacher al-Ḫilāṭī was not only pious and handsome, but he had—in addition to his knowledge of the different koranic readings and law—above all an especially beautiful voice and nice handwriting. If we accept the theses put forward by Cooperson, this portrayal can be interpreted as merely a reflection of this person's good character. Apart from the fact that the majority of persons that are characterized by al-Ṣafadī as religious and pious, are not all at the same time depicted as of handsome figure, it seems to me very plausible that the preacher al-Ḫilāṭī must have been good-looking during his life and that in Damascus he was able to captivate people on account of his handsome figure and his wonderful voice.

In the following we will be able to show that the feature “of handsome figure” can be understood as an additional, particular, positive qualification that is mentioned of an individual who first of all distinguishes himself through the pleasant impression he made on his contemporaries. In only a few cases al-Ṣafadī mentions the handsome figure of a person without providing further details about his character. Apart from this, we may differentiate between the following groups: persons of “handsome figure” can be presented moreover as especially pious, or else as not so pious; they can be particularly knowledgeable or especially gallant, particularly young, or especially rich while enjoying life, and finally also fat.

**Handsome Figure and Especially Pious**

To be sure, in many cases the reference to a handsome figure comes—as in the first example given—in conjunction with the characterization of the individual as being especially pious. The judge Nāṣir al-Dīn al-Taġlabī al-Zuraʿī who died in 728/1328 was according to the evaluation given by al-Ṣafadī

“a good man, generous (kāna raǧulan ḡayyidan, karīm al-nafs), of handsome build and perfect figure (ḥasan al-ḥalq, tāmm al-ṣakl), of praiseworthy conduct, free of passion and chaste (maskūr al-sīra, nazīḥ ‘afīf).”

In this case al-Ṣafadī clearly highlights the especially pious way of life of this good-looking judge. About the imam Šaraf al-Dīn al-Arzūnī, who died as an old man in the year of al-Ṣafadī’s birth, 696/1296, al-Ṣafadī does not tell us anything else apart from his general evaluation of this person:

“He was an old man, known for his righteousness (kāna šayḫan mašhūran bi-l-ṣalāḥ), of perfect figure, tanned complexion (tāmm al-ṣakl, asmar), imposing and glorious (mahīban ǧalīlan), with sparse

7. For example al-Ṣafadī, Aʿyān al-ʿaṣr, no. 9, vol. 1, p. 54; no. 29, vol. 1, p. 82; no. 1897, vol. 5, p. 485.
white hair, with great ardor and a (nice) way to wind the turban and (nice) white hair and (nice) attire (qalīl al-sayb māliḥ al-bimma wa-l-sayba wa-l-sayba wa-l-bizza), he knew how to act, had right guidance and dignity (sāḥib samt wa-hudā wa-waqār).\textsuperscript{9}

This imam is not only pious and of perfect figure, he is also old and has white hair—sparse but handsome—his tanned complexion seems to be remarkable for al-Ṣafadī. To understand the latter attribute it would be necessary to analyze all those biographies where this feature is mentioned. However, it does not seem to be a characteristic of especially pious people.

Ibn al-Našw was a merchant and scholar of hadith. He died in 720/1320 at the age of 79. According to al-Ṣafadī he was

“of handsome figure (kāna ḥasan al-šakl), and was trustworthy and knowledgeable (fīhi amāna wa-maʿrifa). He travelled as a merchant to Bagdad and Egypt and had property.”\textsuperscript{10}

The teacher Sayf al-Dīn Abū al-Rūḥ al-Baġdādī died 705/1305 and had reached the age of 90 years according to his own claim, which al-Ṣafadī doubts. He says:

“He was very humble, frugal and tolerant (wa-kāna katīr al-tawāḍuʿ muqtāṣidan samḥan), of delicate figure and pleasant company (latīf al-šakl ḥasan al-muǧālasa). Sheikh Šams al-Dīn b. al-Akfānī told me strange and odd stories (bikāyāt ‘aǧība muḍḥika) about him that indicate that he was elegant, ([but] abandoned?) (ẓarīf muṭṭaraḥ), peaceful in the inside (salīm al-bāṭin).”\textsuperscript{11}

The figure of this pious teacher was latīf (delicate). However, the doctor and pharmacist al-Akfānī narrates to his friend al-Ṣafadī stories that make them laugh about the appearance of this fine gentleman. This kind of formulation makes it evident that here the description of the body cannot be a matter of portraying the deceased in the hereafter by emphasizing his pious character. On the contrary, al-Ṣafadī apparently deems it necessary to amend the image of a delicate, but somehow ludicrous figure, by stressing the moral integrity of al-Baġdādī.

The examples given so far all deal with religious scholars who reached a relatively old age. However, in al-Ṣafadī’s biographies the combination of a handsome figure and pious character is not specific to aged scholars of religion. For example, about the Mongol sovereign Mūsā, who succeeded Abū Saʿīd in 736/1335 and was only in power for one year before he met a violent end, al-Ṣafadī tells us that he was

“of handsome figure and excellent mind (wa-kāna Mūsā ḥasan al-šakl ḡayyid al-ʿaql), a true Muslim (ṣaḥīḥ al-islām).”\textsuperscript{12}

\textsuperscript{9} Al-Ṣafadī, Aʿyān al-ʿaṣr, no. 1640, vol. 4, p. 550.  
\textsuperscript{10} Al-Ṣafadī, Aʿyān al-ʿaṣr, no. 1618, vol. 4, p. 511.  
\textsuperscript{11} Al-Ṣafadī, Aʿyān al-ʿaṣr, no. 1309, vol. 3, p. 715.  
\textsuperscript{12} Al-Ṣafadī, Aʿyān al-ʿaṣr, no. 1896, vol. 5, p. 484.
The emir Muḥtār, known as al-Bilbaysī, who was a treasurer and who died in 716/1316 in the Damascus citadel,

“was of handsome figure and good character (kāna ḥasan al-ṣakl, ḥasan al-aḫlāq), had dignity and calmness (fīhi waqār wa-sukūn), and he knew the Koran by heart and recited it with a pleasant voice (wa-ḥafiẓa al-qur’ān, wa-kāna yatlūhu bi-ṣawt ḥasan).”

These two military men might not have had a very profound religious knowledge, but still they are portrayed by al-Ṣafadī as combining a good look with pious behavior.

The merchant Šams al-Dīn al-Sallāmī is not only described as having

“a nice figure (malīḥ al-ṣakl), being imposing, with comely clothing and good disposition (mahīb ḍamīl al-lībās ḥasan al-bišr),” “experienced with merchandise (ḥabīr bi-l-anti’a),”

but acted also in a pious manner:

“He was continuously offering and spending charity (dā‘īm al-baḏl wa-l-ṣadaqa),” and “he had a manuscript of koranic passages for private devotion and spend the night in prayer (dā ḫaṭṭ min awrād wa-tabāğaḏ),” had gallantry (wa-muruḏa), and was knowledgeable in the art of recitation of God’s book (muǧawwid li-kitāb Allāh). The merchants submitted to him and gave him full right of disposal, trusting in his knowledge and his fear of God (wa-kāna al-tuẓḏūḏ wa-l-amti’a).”

Of Handsome Figure, but not Especially Pious

Even though al-Ṣafadī describes quite a few of his contemporaries as combining comeliness and piety, he also portrays some of them as having handsome figures but at the same time not leading a particularly religious life. He writes, for example, about the hanbalite judge and talented calligrapher Burḥān al-Dīn al-Zarʿī, who was an outstanding legal scholar holding the position of substitute of the hanbalite chief judge in Damascus until he died at the age of 53 in 741/1341:

“He was of handsome figure and (had a nice) way of winding the turban (kāna ḥasan al-ṣakl wa-l-ʿimma), with a great mind and immense ardor (wāfir al-ʿaql ʿāli al-ḥimma).”

Next to detailed information about his career, al-Ṣafadī reports, how he himself saw Burhān al-Dīn one Friday going to the market of slave girls, while on another Friday frequenting the book market. He is portrayed as having been inclined towards Turks as concubines and that he associated with them closely, even learning Turkish from his slave girls. Al-Ṣafadī knew this judge Burhān al-Dīn personally. He presents him as a good-looking man, a scholar well-versed in law, without claiming that he led an especially pious life.

Naǧm al-Dīn was treasurer at Damascus and was renowned for his knowledge of the biographies of his contemporaries—an interesting aspect to al-Ṣafadī. He died in 742/1342. Al-Ṣafadī depicts this man as follows:

"He had a handsome figure and a perfect build (ḥasan al-šakl, tāmm al-ḥalq), he knew how to charm, to win other people and to flatter (labu tawaddud wa-mulqā wa-maliq)."\(^{16}\)

This good-looking and sweet-talking man was according to al-Ṣafadī in hard times before he married the daughter of a judge. Through this relationship he was able to get a good position. There is no mention about him being especially pious.

The judge Muḥyī al-Dīn al-Ḥalabī grew up as a poor orphan, studied law and finally received a position as judge in Tripoli. He died in 740/1340 at the age of 74. Al-Ṣafadī disagrees with the claim of al-Ḏahabī that this judge was not reputable, stating that he was capable of writing documents and giving verdicts. He describes him as follows: “with nice attire and a nice figure (maliḥ al-bizza, maliḥ al-šakl).” His “white hair was especially pure (naqī bayāḍ al-šayb).” He was also blessed with dignity (waqār) and honor (ʿizza). However, al-Ṣafadī emphasizes the avarice of the man: “He was stingy with what he had in his hand and pocket (mumsik li-mā fī yadihi wa-l-ğayb).”

Al-Ṣafadī claims that

"he collected possessions and he tried to have the world at his feet."\(^{17}\)

With this formulation al-Ṣafadī seems to suggest that this judge, even though he knew his field fairly well and was handsome and rich, forfeited the hereafter because of his avarice.

These examples make it clear that a nice figure and good looks are not by themselves a reflection of a pious character. Evidently, when al-Ṣafadī tells us “someone had a handsome figure” he simply means that that person’s appearance was pleasing to others. He does not imply a correlation with pious behavior.

\(^{16}\) Al-Ṣafadī, Aʿyān al-ʿaṣr, no. 1699, vol. 4, p. 685.

\(^{17}\) Al-Ṣafadī, Aʿyān al-ʿaṣr, no. 277, vol. 1, p. 531.
Handsome Figure and Knowledgeable

In many cases al-Ṣafadī praises both the handsome figure of one of his personages and his extraordinary knowledge. He writes for example as his general evaluation of Diyā’ al-Dīn Abū al-Fāḍl al-Turkmānī, who was a judge at Šawbak where he died in the year of al-Ṣafadī’s birth 696/1297 at the age of 79:

“He was a distinguished old man (kāna šayban mutamayyizan), occupied a dignified place (sakana min al-waqār ḥayyizan); his figure was perfect (šakluhu tāmm), and he was renowned for his universal knowledge (wa-faḍluhu fī al-ʿilm ʿāmm).”

The preacher Muḥyī al-Dīn, who worked at Baalbek and died at the age of 85 in 743/1343, is described by al-Ṣafadī: “with a nice figure and intelligent (wa-kāna malīḥ al-šakl ʿāqilan).” We do not learn much more about him.

Ǧamāl al-Dīn Ibn al-Ḥusām al-Buḫārī lived in a village near Šafad where al-Ṣafadī met him when he himself was 26 years old. He portrays this man saying that

“he had a handsome figure (wa-kāna šakluhu ḥasan-an), was clever and eloquent (wa-dā manṭiq lasin).”

Ibn Ḥaššāš was an eminent preacher and he was over 80 years old when he died in 711/1312. Besides telling us about the stages in his career and the books he wrote on various subjects, al-Ṣafadī narrates an anecdote illustrating his diligence. Al-Ṣafadī says: “He was good-looking, had a nice figure, and a charming expression (wa-kāna ḥasan al-ṣāra malīḥ al-ṣakl, ḥulw al-ʿibāra)” and he praises his immense knowledge of law, grammar, logic, literature, geometry and other mathematical sciences. Al-Ṣafadī also notes his gallantry and nobility of character (wa-kāna fihi muruwwa wa-karam ablāq).” In this case an outstanding scholar is introduced, who had in addition to his knowledge a handsome figure. If we try to understand why al-Ṣafadī tells us about this fact, we get the impression that the gift of being handsome is seen by him at least in this case as an extra plus, an additional quality that may enhance the status of the individual in question.

Aside from these scholars that combine comeliness and knowledge, al-Ṣafadī evaluates also one of the noble emirs from the important Bedouin clan Āl Faḍl, Muḥammad b. ʿĪsā b. Muhānā in this manner: “He had a handsome figure and possessed knowledge and courage (wa-kāna ḥasan al-ṣakl, labu maʿrīfā wa-durbā).”

Handsome Figure and Gallant

Not only the Bedouin emir Muḥammad b. Ḥāsā b. Muḥannā is described as good-looking, knowledgeable and courageous, but also the previously mentioned preacher Ibn Ḥaššāš was handsome, extremely knowledgeable and moreover gallant. This quality is mentioned by al-Ṣafāḍī in connection with several other individuals he describes as having a handsome figure. Ibn Mankalī Ṣarāfā was appointed judge at Šawbak and died in the year 731/1331. Al-Ṣafāḍī describes him as follows:

“He had a handsome figure and a nice form (wa-kāna ḥasan al-šakl, malīḥ al-hay’a), and possessed generosity and gallantry (fihi karam wa-muruwwa).”

ʿIzz al-Dīn al-Tanūḥī, the wealthy supervisor of the Umayyad mosque and the market inspector of Damascus died in the year 746/1345 at the age of 58. Al-Ṣafāḍī depicts him thus:

“He had a handsome figure, a (nice) way to wind his turban (kāna ḥasan al-šakl wa-l-ʿimma), and a nice face like a full moon (malīḥ al-wağh yaḥkī al-badr wa-tammahū).”

Next to his extraordinarily handsome appearance,

“he possessed noble qualities, good deeds and merits such as one finds only seldom altogether in a human being (fihi makārim wa-iḥsān wa-maḥāsin qallāmā taǧtamiʿu fī insān).”

Among these, al-Ṣafāḍī mentions explicitly that he had “great gallantry and chivalry (ḡazīr al-muruwwa, kaṯīr al-futuwwa).” Furthermore, this wealthy man was known for his clear and lively mind. He financed the renewal of marble paneling and gold plating at the Umayyad mosque.

Among those cited by al-Ṣafāḍī as combining a handsome figure with gallantry is the emir Mankalī Buğā. He became the chief of the sultan’s guard and attained reputation and riches at Cairo. He died in 753/1352. Al-Ṣafāḍī depicts him as follows:

“He had a handsome figure, always a smile on his face (wa-kāna ḥasan al-šakl bassāman), was benevolent, gallant and kind to those who served him (fihi ḥyar wa-muruwwa wa-taʾāṣṣub li-man yaḥḍamubū).”

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Handsome Figure and Young

Not surprisingly many of the personages described by al-Ṣafadī as good-looking are young men. The foremost characteristic of these youths is their handsome figure. Some of them may have owed their career to their appearance.

The emir ʿAlāʾ al-Dīn Qaṭlīǧā was in service at Damascus. He died in his forties in the year 720/1320. Al-Ṣafadī depicts in detail his outstanding comeliness:

“He had a fair, light-skinned complexion, a handsome figure, a perfect disposition (kāna abyaḍ azhar al-lawn, ḥasan al-šakl tämm al-kawn), elegant movements and sweet tranquility (ẓarīf al-ḥarakāt, laṭīf al-sakanāt). On his face he had a touch of beauty (ʿalā waǧhihi masḥat ǧamāl). He possessed the beauty of the full moon (wa-fīhi min al-badr ḥusnuhu laylat al-kamāl), and never did one see a blue iris more beautiful than in his eye, and there was nothing more devastating than his eyelashes in all his attacks (wa-lā aftak min ǧufūnihi fī kull ḥamlihi).”

He caught the attention of several of his superiors. Al-Ṣafadī reports that the high-ranking officer al-ʿAfram was quite enthralled with him, being aware of his perfect comeliness; and the emir Sayf al-Dīn Qaṭlūbak al-Kabīr was also inclined towards him. When Qaṭlūbak became governor at Ṣafad he brought the handsome ʿAlāʾ al-Dīn Qaṭlīǧā with him. Aside from his comeliness, Qaṭlīǧā stood out as an excellent polo player and horse trader. Aṣ-Ṣafadī, who was 24 years old when Qaṭlīǧā died, noticed how he took care of himself and was impressed:

“I saw him—may God have mercy with him—how he vomited frequently and then gargled with vinegar and rose-water. He did this all the time. He used to drink much almond-oil, little glass bottle after little glass bottle.”

The emir ʿIzz al-Dīn Mahdī was especially handsome:

“He had a handsome figure, a nice chin beard and (nice) eyebrows, black hair, a sweet expression, he was popular (wa-kāna ḥasan al-šakl malīḥ al-ḥawāǧib, aswad aš-šaʿr, ḥulw alʿibāra, ʿalayhi qubūl).”

Al-Ṣafadī gives no dates for his life. This handsome man first worked as a craftsman making flax fibers and selling them to the cotton spinners, before he rose to become governor and supervisor of the fiscal administration in Aleppo. Even though al-Ṣafadī does not say so explicitly, we can assume that this remarkable career was possible at least to a certain degree due to his striking appearance.

According to al-Ṣafadī, the emir Bahādir al-Nāṣirī had “an elegant figure (kāna šakluhu ṣarīfan).”\textsuperscript{28} Al-Ṣafadī reports that “the sultan saw him and liked him (fa-raʿāhu al-sulṭān fa-aḥabbahu).” He took him in, made him a member of the inner circle and promoted him. Even though the influential emir Sayf al-Dīn Baktumur al-Sāqī criticized the sultan for his infatuation, Bahādir was finally raised to the highest emir’s rank, espoused one of the sultan’s daughters, and was one of four men who lodged each night with the sultan.

Al-Ṣafadī portrays the mighty king Mansa Mūsā of Mali—he refers to him as Mūsā, king of al-Takrūr—who passed through Cairo in 724/1324 on his legendary pilgrimage to Mekka. He was young and handsome and impressed people with his large entourage and abundant gold presents:

“At the time of his pilgrimage he was a young man with a nice figure and handsome face (wa-kāna šābban maliḥ al-ṣūra, ḥasan al-waḡḥ).”\textsuperscript{29}

In this case it is clear that the young sovereign had not gained his position because of his comeliness, but al-Ṣafadī praises his handsome figure most probably because he considers it to be an additional advantage that contributed to the great impression made on the people of Cairo.

Not only emirs and kings are portrayed as combining youth and comeliness. Taqī al-Dīn Ibn Hilāl for example, who died at the young age of 25 from a fever and heavy blood loss in the year 748/1347, was according to al-Ṣafadī

“a young man, tall, with a handsome appearance and a nice figure, whose movements were always elegant and delicate (wa-kāna šābban ṭawīlan ḥasan al-ṣūra, maliḥ al-ṣūra, ḥarakātuhu ‘alā al-ẓurf wa-l-luṭf maqṣūra). His cheek had been already marked by the basil’s pen and it smiled from his front teeth as if they were grapes on vines.”\textsuperscript{30}

This young man, whose father and grandfather had been judges, tried once and again to get a lucrative post in the administration. One time he got support for his endeavor from the sultan’s wives. Even though it turned out to be unsuccessful, we can assume that this kind of support had something to do with his good looks. However, he was granted an important position in the fiscal administration after he “spent a large sum”. When he was made supervisor of the treasury in Syria, the people complained saying: “This one is too young for this position (ḥāḍā ṣaġīr ‘alā ḥādibī al-waẓīfa)” as al-Ṣafadī reports. Good looks and riches were no qualification enough in this case. Taqī al-Dīn was dismissed and al-Ṣafadī tells us how he reacted emphasizing once again his moon-like handsomeness:

\textsuperscript{29} Al-Ṣafadī, Aʿyān al-ʿaṣr, no. 1890, vol. 5, p. 477.
\textsuperscript{30} Al-Ṣafadī, Aʿyān al-ʿaṣr, no. 107, vol. 1, p. 218.
“After this he did not leave his house anymore and stayed at home like the moon in his house (fa-lāzama dārāhu wa-aqāma makānahu ka-l-qamar fi dārīhi).”

The category of outstandingly fine-looking young men dispels all doubt that the physical descriptions by al-Ṣafadī may aim at a portrayal of the deceased person in the hereafter and reflect character. These handsome young men had such a captivating effect on their contemporaries that they could draw capital out of it for their career even though they may have lacked other qualities. In any case they were not especially pious.

**Handsome Figure and Rich, Pleasure in Clothing and Eating**

Another large and interesting category consists of the biographies of those contemporaries that are both handsome and rich and known for their taste for fine clothes and good food.

Ibrāhīm b. Ḥabāsa, a Christian, was supervisor of finances at Damascus and Aleppo, before he converted to Islam and got a similar position at Ṣafad. He died in 728/1327 when al-Ṣafadī who knew him personally was 32 years old. Al-Ṣafadī recounts that he had a nice figure (kāna malīḥ al-šakāla), was skilled in writing (sadīd al-maqāla) and was experienced in office work (ṣanāʿat al-dīwān).

In the following biographical portrait, al-Ṣafadī writes mainly about how this man was able to make a profit during his career. At Aleppo he found “udders to milk”, and at Damascus he continued accumulate riches. Al-Ṣafadī says “his endless streak of luck does not need to be recounted in all detail”. Al-Ṣafadī tells us what he heard from Ibrāhīm b. Ḥabāsa himself who bragged about how much money he made while constructing a new khan. This man may have been good-looking and good at his job, but most importantly for al-Ṣafadī, he was rich.

Ibn al-Waḥīd al-Zurʿī was renowned for his exceptionally beautiful handwriting and he made a lot of money selling it. He died in 711/1311 at the age of 64. Al-Ṣafadī depicts him as follows:

“He had a perfect figure and enjoyed clothes and food (kāna tāmm al-šakl, muta‘anniqan fi al-labs wa-l-akl), he had a handsome attire and graceful movements (ḥasan al-bizza ladn al-muhazza). He was known for his courage, sound expression and skillfulness (mawṣūf bi-šuǧāʿihi, wa-bi-l-ʿibāra al-sādda wa-l-barāʿa).”

This clearly is a portrait of a man who was not only comely, but also paid attention to his wardrobe and enjoyed eating. Ibn al-Waḥīd had enough money to afford this.

Likewise, al-Ṣafadī says about ‘Alāʾ al-Dīn Našwān, a high-ranking secretary who died in 717/1317 at the age of 41:

“The judge ʿAlāʾ al-Dīn had a handsome figure, an elegant way of winding his turban, he dressed tidily and was of exceptional comeliness and pleasant scent (va-kāna al-qāḍī ʿAlāʾ al-Dīn ḥasan al-šakl ẓarīf al-ʿimāma naẓīf al-malbūs zābir al-wasāma ʿayyīb al-rāʾiḥa).”

This good-looking man evidently cared for his outward appearance. Beside this portrait al-Ṣafadī reports that ʿAlāʾ al-Dīn was very generous and cared for those around him.

Another contemporary of al-Ṣafadī who “enjoyed food and clothes (yataʾamānu fī al-maʾkul wa-l-malābis)” was ʿAlam al-Dīn b. Quṭb al-Dīn. During his career he held several important positions in administration, among them the post of superintendent of Damascus, where he amassed riches. Al-Ṣafadī tells us: “In his life he received extraordinary blessings.” Al-Ṣafadī had a correspondence with this secretary who died in 760/1359 after a long illness. He describes his appearance and behavior:

“He had a comely appearance, a charming figure (wa-kāna ḥasan al-ṣūra, anīq al-šakl), was of lofty stature and handsome form (madīd al-qāma, ḥasan al-bizza). He dressed tidily and used aromatic perfumes (naẓīf al-libās, āṭir al-raʾiḥa), he adorned himself with clothes and delighted in good food (yataḥammālu fī al-malābis wa-yataʾamānu fī al-mā’kul), he was generous with himself in foods and drinks (yatawassāʾū fī al-maṭāʿim wa-l-mašārib), and in the course of the day enjoyed having diverse dishes. He spent a lot of money for his companions (wa-yunfīqu ʿalā muḥāliṭīhi al-māl muğānan).”

Here, al-Ṣafadī stresses in the first place the overall handsome appearance of this individual, then goes on to dwell in detail on his somewhat extravagant love for food and clothing. The mention of love of food immediately follows the comments on appearance in the text. However, it is not warranted to try to establish a direct connection between a handsome figure and the enjoyment of life, just as it is not justified to establish such a connection between comeliness and leading a pious life.

The astronomer Ibn Abī Ṭarṭūr was one of al-Ṣafadī’s good friends. This scientist was also an outstanding man of letters. He died in 761/1360 at the age of 76 (al-Ṣafadī was 65 years old). Al-Ṣafadī reports that after his death, a lot of riches were found in his house. He sketches the following portrait of his friend:

“I met him frequently at Cairo, Damascus, Ṣafad and Ḥamā. He was humorous, a good entertainer (wa-kāna ḥafṣīn ʿalā al-qulūb, ḥasan al-ʿišra), full of jokes and sweet lamentations (kaṭir al-nādira, ḥulw al-tandīb), the days in the company of people and in intelligent social gatherings had sharpened him (qad barathu al-ayyām fī ṣuḥbat al-nās wa-muḫālaṭat al-akyās). He was of handsome figure and elegant dress, enjoying his food and drink (wa-kāna ḥasan al-šakl ẓarīf al-malbūs yataʾamāqu fī maʾkalībi wa-mašāribībi). However, he used to sit in his house surrounded by a lot of useless plates.

and vessels. He had his meals cooked in front of him and for that reason there was so much stuff around (wa-lākinnahu mā kāna yaǧlisu fī baytihi illā wa-ḥawlahu ʿufāš kaṯīr min al-zabādī wa-l-awānī, wa-kāna yuṭbaḫu quddāmahū, fa-li-hāḍā kāna kaṯīr al-ʿufāš)."

Clearly Ibn Abī Ṭarṭūr appreciated both clothes and food. He himself was good-looking and witty.

From the examples given above it is evident that handsome appearance is not a characteristic of pious persons. Thus, a comely body is a quality worthy of mention in its own right.

Handsome Figure and Fat

How should we imagine a person who is described by al-Ṣafadī as of “handsome figure”? Up till now I have used the word “handsome” as a translation for ḥasan, the adjective employed by al-Ṣafadī in most cases in order to describe a comely body. Besides ḥasan he often uses other adjectives that imply a similar positive qualification, e.g. charming, elegant, fine etc. Apart from these terms he describes the handsome figure of someone in singular cases as lofty and tall. The group of individuals that are characterized as being especially tall need to be studied separately in order to better understand the meaning of “tall”. However, it seems plausible that a tall figure was perceived in al-Ṣafadī’s time as being charming.

In the following I will discuss the category of people that are described as having a handsome figure and at the same time as being corpulent. This group of biographies suggests that our own esthetic feeling may differ in important ways from that of al-Ṣafadī and his contemporaries.

The chief judge of Damascus, Imām al-Dīn Abū al-Maʿānī al-Qazwīnī who died aged 46 in 699/1300, was according to al-Ṣafadī

“of perfect figure, stout, with a comely face, clearly graceful (kāna al-maḏkūr tāmm al-šakl samīnan, ḡamīl al-waḡb wasiman mubayyānan). His character was delicate and his movements were elegant (ablāquhu latīfa wa-barakātuḥu ẓarīfa). He behaved with humility towards everyone he met and was conciliatory (yatawāḍaʿu li-man yalqāhu wa-yatanāzalu), even though he was of the highest rank (wa-buwa fi aʿlā marqāt). His mind was excellent beyond measure (ʿaqluhu ǧayyid ilā al-ġāya).”

Here then, a man is depicted whose corpulence is presented as part and parcel of his perfect comeliness. Moreover, he was virtuous and knowledgeable. All in all, the description conveys a positive image.

The same can be said about the hanbalite chief judge ʿĪzz al-Dīn Abū Ḥafṣ al-Maqdisī, who died at the age of 65 in the year 696/1296. Al-Ṣafadī portrays him as:

36. Compare the following discussion of fat men as presented in al-Ṣafadī’s biographies with the study by Marion Holmes Katz in this volume on the practice of women to fatten up.
“stout, of perfect figure and perfect mind (ṣamin, tāmm al-ṣakl, kāmil al-ʿaql).”

This handsome fat man is moreover portrayed as deliberate in issuing his sentences and exceptionally knowledgeable. In both of these examples, the overall evaluation is positive. The quite controversial mystic al-Muršidī entertained his own religious center in a village in the Egyptian province. He impressed his visitors with opulent meals. He died in 737/1337 when he was nearly 60 years old. Al-Ṣafadī describes him thus:

“The Sheikh—may God have mercy on him—was of tanned complexion, corpulent, of medium height, a handsome figure, illuminated image, of comely form and good character (wa-kāna al-ṣayḥ... asmār mubaddan rabʿa min al-riḡāl, ḥasan al-ṣakl, munawwar al-ṣūra, ǧamīl al-hayʿa, ḥasan al-ablāq).”

In this case as well, the corpulent and compact body is seen as handsome and comely. Not only in the case of scholars of religion is corpulence considered attractive. Al-Ṣafadī writes about the emir Bahāʾ al-Dīn al-Manṣūrī, who died in 698/1299:

“He had a nice figure, was of perfect build, stout and courageous (kāna maliḥ al-ṣūra, tāmm al-ḥalq, ṣaminan, šuḡāʾan).”

Al-Ṣafadī does not give us much information on this military man. Another emir, Sayf al-Dīn b. Ašbuġā, was one of the middle ranking emirs at Damascus. He died in 749/1348 in Beirut and is described as being “of perfect figure, corpulent (ṣakl tāmm ḍaḥm)”. Concerning his character aṣ-Ṣafadī states that “he was peaceful by nature (salīm al-bāṭin wa-l-ṭibāʿ).”

Fat Figure

Supplementing these examples I wish to mention three more cases in which al-Ṣafadī does not describe a comely person as being fat, but mentions only the overweight figure of a person presenting this person in an overall positive light. The treasurer and market supervisor ʿIzz al-Dīn al-ʿAqīlī died 736/1335 at the age of 63. Al-Ṣafadī emphasizes that “he possessed religiosity, abstinence and was safeguarding (kānat lahu diyāna wa-fīhi muska wa-ṣiyāna).” His appearance and behavior is depicted by al-Ṣafadī as follows:

“He had a corpulent figure (kāna šaklubu ḍaḥman), honor and dignity (ʿalayhi maḥāba wa-waqār), and talked while bowing his head and lowering his eyes (out of humility) (yataḥaddatu wa-huwa muṯriq).”

When he punished one of the market vendors it was never more than ten light blows. Consequently they held him in great honor.”42

Another person is Faḥr al-Dīn b. al-Ḥarīrī who held a high office in the fiscal administration and whom al-Ṣafadī knew personally having met him several times at Damascus and Cairo. He died in 751/1350 in Tripoli and was according to al-Ṣafadī

“of fair complexion, with carroty hair, and stout (wa-kāna abyāḍ, ašqar, samīnan), he possessed cheerfulness, refinement and elegance (fīhi bašāša wa-kays wa-luṭf), a mild character and cleverness (damāṭat aḥlāq wa-dahā’). For a while he walked with a simple headgear and a simple honey-colored garment (not wearing a turban).”43

This fat administrator is depicted as being at the same time refined and elegant and of good character even sometimes dressing in an extreme modest way.

Also the emir Sayf al-Dīn Țurnā, who died in 734/1333, was according to al-Ṣafadī

“fat, of pale complexion, fleshy, and his face was like a glowing ember (wa-kāna ǧalīman abyāḍ ǧaśīman ka’amma waḥbabu ǧamr awmaḍa).”44

This fat emir used to lead the music band during their processions around the tent hitting his stick in the ground so heavily “that sand and pebbles were stirred up” in order to beat time. Al-Ṣafadī comments:

“His corpulence when he turned (playing with the musicians) was pleasant (wa-li-daḥāmatihi idā dāra ḥalāwa).”

In this case then, al-Ṣafadī explicitly notes that the corpulent figure was good-looking.

All these examples make it very clear that corpulence was not considered to be the opposite of comeliness. On the contrary, we can assume that a stout body was perceived as contributing to the attractiveness of a person, enhancing his good appearance. However, the following examples of fat individuals show that we should be wary of generalizations.

**Fat but Generous**

Indeed, some descriptions by al-Ṣafadī point to the fact that corpulence by itself was not simply equated by him and his contemporaries with comeliness. He portrays, for example, the high-ranking emir Sayf al-Dīn Ḥimmaṣ Aḥḍar in the following way:

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42. Al-Ṣafadī, A’yān al-ʿaṣr, no. 1464, vol. 4, p. 256.
“He had a corpulent figure (kāna šaklu hu ḍaḥman) and his face was fleshy (wa-ḥabu muntali’ laḥm).”

Al-Ṣafadī states at a later point in the biography that

“when he first came to power he had a nice and handsome figure (wa-kāna fī awwal amrihi malīhan ḥasan al-ṣūra).”

It seems then that a corpulent figure was not always considered as attractive by al-Ṣafadī. This chubby emir, who was killed in 743/1342, had hoarded a lot of money, but was also charitable to the poor as al-Ṣafadī emphasizes.

Ibrāhīm b. Šābir was chief of state and highly respected by the sultan. He died in 744/1343 and al-Ṣafadī notes that “he was corpulent and tall (wa-kāna ḍaḥman ṭawīlan).” Al-Ṣafadī recounts in his biography that he resorted to violence to steal from people by way of confiscation and in so doing succeeded in amassing riches for himself. He was granted special privileges by the sultan, being allowed to have his own entourage. In connection with his death, al-Ṣafadī then declares that

“in spite of his corpulence and tallness (illā annahu maʿa ḍaḥāmatihi wa-ṭūlihi), he was not rude and harsh (lam yakun faẓẓan ġalīẓ al-qalb), but he was merciful and kind to the weak.”

Through this formulation al-Ṣafadī indirectly equates corpulence with rudeness, and suggests that it is not linked to kindness. He sees Ibrāhīm b. Šābir as an exception to this rule.

Whatever idea might be behind this perception, these examples indicate that corpulence was not always seen in a positive light.

**Fat and Debilitated**

Even more evident is the negative perception of corpulence in the following examples, in which al-Ṣafadī depicts some of his contemporaries who were handicapped on account of their obesity. One example is Ġamāl al-Dīn, son of the famous chief judge Ġalāl al-Dīn al-Qazwīnī, who died in 743/1342 and is described as follows:

“He had a corpulent figure (wa-kāna šaklu hu ḍaḥman), an enormous belly (kabīr al-baṭan), and clumsy movements (ṭaqīl al-ḥarakāt). He could walk only with difficulty (yataʿaḏḏaru ʿalayhi illā bi-kulfa).”

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47. Al-Ṣafadī, Aʿyān al-ʿaṣr, no. 22, vol. 1, p. 73.
Moreover al-Ṣafadī reports that this obese man consumed so much meat that the sultan had him transferred from Cairo to Damascus.

A very different personality was the local ruler of Mardin, Ġāzī b. Qarā Arslān al-Malik al-Manṣūr, who reigned for approximately twenty years and died an old man in his seventies in the year 712/1312. Al-Ṣafadī portrays him thus:

“Al-Manṣūr was a fat and stout man (wa-kāna al-Manṣūr raḡulan samīnan badīnan). When he was riding, there was always a litter behind him out of fear that something could happen to him out of fatigue. So the litter was always on standby.”

Even though in this case al-Ṣafadī presents a respected personality, a sovereign in his advanced age, he nonetheless points out that the fear of sudden fatigue might have been not only due to his old age but to his fatness.

The emir Sayf al-Dīn Qalāwuz was accompanying the emir Yalbuğa on his escape when they arrived at Hama, where he broke down. Al-Ṣafadī describes his illness:

“He stayed there for a week and became swollen and blue since these were very hot days (wa-aqāma bibā muđdat ǧum’a wa-warama wa-zraqqa, li’annabā kānat ayyāman šadidat al-ḥarr) and (in addition) he was fat and stout (wa-kāna huwa fi naṣibi samīnan badīnan).”

Sayf al-Dīn Qalāwuz died from this weakness in 748/1347. Judging by the wording of this report, it seems as if al-Ṣafadī wants to point out that the fatness of this emir might have played a role in the fatal outcome of this breakdown.

In the case of the judge Ṣafī al-Dīn, son of the chief judge Šams al-Dīn al-Ḥarīrī, who died in 757/1356, al-Ṣafadī portrays an especially villainous man. He was so notorious for his behavior that the people told stories about him that, according to al-Ṣafadī, are scarcely credible, since they depict him as being extremely brazen and stubborn.

Aṣ-Ṣafadī describes his bodily condition thus:

“This judge Ṣafī al-Dīn had a corpulent figure. He was so excessively fat, that it was beyond comprehension for a reasonable person (kāna hāḍā al-qāḍi Ṣafī al-Dīn šakluhu ḍaḫm mufrīt fi al-siman yuḥti’u al-ʿaqil iḏā ǧā’a fī al-istifḥām ‘anhā).”

In this case al-Ṣafadī clearly condemns the excessive obesity.

Our analysis of those biographies that portray corpulent persons shows that in many cases a corpulent body was perceived by al-Ṣafadī and his contemporaries as handsome, contributing to the general attractiveness of a person. However, al-Ṣafadī also points out cases where the obesity was so excessive that he clearly found it disgusting.

**Conclusion**

Closer examination of one category of the physical descriptions in al-Ṣafadī’s biographical lexicon has clearly shown that the body and personal appearance were important to al-Ṣafadī and his contemporaries. In the 14th century persons with a handsome figure attracted the attention of those around them and this deserved mention in their biographies. Al-Ṣafadī mentions the bodily appearance of people only in approximately one in ten cases. This may quite simply be due to the fact that only a few individuals had an appearance remarkable or unusual enough to attract special attention. Quite a few of the men, whose appearance is not mentioned, were known to al-Ṣafadī personally. Therefore, first-hand experience was not the reason for including descriptive comments in some biographies and not in others. He describes the bodily appearance of as many persons whom he had never met.

The physical descriptions, especially in the category “of handsome figure” are not very detailed. A few of them are and it would be interesting to analyze them separately. The lack of detail in Arabic biographical literature in general has been pointed out by disappointed Western scholars. However, al-Ṣafadī did not aim to provide an exact description that could be translated into a picture of the subject of his biography. His aim was rather to highlight a special feature of a person by which this individual distinguished himself from others. From a Western perspective, which is preoccupied with a search for substitutes for missing images, this seems to be very little information. The comparison with a modern academic Who Is Who is appropriate in this context. In this genre of reference works information on figure and bodily appearance is neither useful nor desirable. On the contrary, reference to the attractive figure of a researcher, whether male or female, in the context of his or her academic achievements is perceived as completely out of place. In this respect al-Ṣafadī’s biographical lexicon differs from its modern counterpart. Apparently his readers wanted to know about the appearance of outstanding personages. A handsome appearance was acknowledged as a qualification in its own right next to other qualifications, be they academic, military, religious or administrative. This shows clearly the important role that physique played for al-Ṣafadī and his contemporaries.

The many examples discussed above make it clear that the physical descriptions given by al-Ṣafadī, even if they consist only of a remark that someone “was of handsome figure”, were not based merely on imagination. For al-Ṣafadī the body was a mundane matter and the basis for a person’s attractiveness in this world. I do not want to entirely dismiss Cooperson’s theses that might be valid in some of those examples he discusses, but as a general interpretation of Arabic biographical literature it is too much concerned with a religious, theological aspect. In the case of al-Ṣafadī’s biographies of his contemporaries it must be revised.
Our examination clearly shows that a handsome figure was esteemed and admired. A fine appearance is mentioned as an independent qualification that distinguishes a person. Comments on comely appearance are included by al-Ṣafadī in resumes, where he gives a general evaluation of the individual in question. In the frame of this passage, the handsome figure is mentioned along with other qualifications such as religiosity or knowledge, gallantry or richness and savoir-vivre. In some cases it is tempting to see a correlation between those other virtues and comeliness. However, there is no real basis for this. The importance of a fine figure is most apparent in the biographies of young men who were known mainly for their comely appearance and, in exceptional cases, owed their career to this single qualification.

Furthermore, we must conclude that a handsome figure in al-Ṣafadī’s time does not necessarily correspond to our perceptions today. Some unusually tall people are described as comely, but this group needs further investigation. The analysis of individuals that are described as corpulent shows that an overweight body could in some cases be perceived as a handsome figure. However, excessive obesity was definitely not considered attractive. Without a doubt, the esthetic effect of the body played an important role and had a high status in al-Ṣafadī’s society.

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