

once again accorded to him by al-Ṭabarī, who cites four *ḥadīths* mentioning his death, shows the interest which Khālīd b. Sa'īd seems to have raised; it is probable that his attitude, together with reminiscences of his friendship with Muḥammad, posed a problem of conscience for Abū Bakr.

*Bibliography:* Ibn Hishām, *Sīra*, al-Ṭabarī, index; Ibn Ḥaǧǧār, *Iṣāba*; Ibn 'Abd al-Barr, *Istī'āb*. (H. LOUCEL)

**KHĀLID B. SINĀN B. 'AYTH AL-'ABSĪ** (see his genealogy in Ibn al-Kalbī *Dīamhara*, Tab. 133), one of the personages of the interval [see FATRA] between Christ and Muḥammad who, in Islamic tradition, was considered as a prophet; he was even regarded as the first prophet to arise amongst the descendants of Ismā'īl. He is said to have foretold the coming of Muḥammad, and the latter is said to have greeted Khālīd's daughter, who had come to him, with these words "Here is the daughter of a prophet whom his people has lost"; popular belief even went as far as to attribute to him knowledge of Sūrat al-Ikhlāṣ (*Thimār al-ḥulūb*, 456). He is mentioned in connection with the fire called *nār al-Ḥarratayn* (al-Djāhīz, *Hayawān*, iv, 476; cf. al-Kāḷashandī, *Ṣubḥ*, i 409-10), into which he threw himself and which he extinguished in order to demonstrate the ridiculousness of the cult of fire which had spread amongst the Arabs (*Thimār*, 456), and in connection with the '*anḳā*' [q.v.], whose race God destroyed as the result of a prayer of his (R. Basset, *Mille et un contes*, iii, 203-4). There is already found in al-Djāhīz (*Hayawān*, iv, 477) a tradition according to which Khālīd is said to have instructed his people to disinter him after death so that he could reveal the secrets of the hereafter; this is often repeated later (Ibn Kūṭayba, *Ma'ārif*, 62, al-Mas'ūdī, *Murūǧi*, iv, 21-2 = §§ 1349-50; al-Harawī, *Ziyārāt*, 61/137; etc.).

These legends, together with the prophethood of Khālīd, are rejected by al-Djāhīz (*Hayawān*, iv, 478) in the name of the *mutakallimūn* who say that Khālīd was a Bedouin, but God never raised up a prophet from amongst the Bedouin, hence Khālīd could not have been a prophet (a syllogism taken up, in particular in *Thimār*, 456).

*Bibliography:* In addition to the references given in the text, see Djāhīz, *Tarbi'*, index; Dāmīrī, *Hayāt al-ḥayawān*, s.vv. '*anḳā*' and *si'lāt*; Mas'ūdī, *Murūǧi*, index; Ibn Ḥaǧǧār, *Iṣāba*, No. 2355; Maḳḍisī, *Création*, iii, 7, 130, 178-9.

(CH. PELLAT)

**KHĀLID B. AL-WALID B. AL-MUGHĪRA AL-MAḤZŪMĪ**, Arab commander at the time of the early conquests. Muslim tradition gives his career as follows. He fought against Muḥammad at Uḥud, but was converted in 6/627 or 8/629 and participated in the expedition to Mu'ta and the conquest of Mecca, both in 8 A.H. The Prophet charged him with the destruction of the idol of al-'Uzzā at Naḫla and later sent him to the B. *Djaḥīma*, whom he wrongfully attacked. In 9/630 the Prophet sent him from Tabūk to Dūmat al-Djandal [q.v.] where he captured the ruler al-Ukaydir and sent him to Medina. In 10/631 he was sent to invite the B. al-Hārith of Yemen to Islam. On the outbreak of the *riḍḍa* or "apostasy" after the Prophet's death in 11/632, Abū Bakr sent him against the rebels, on which occasion he committed another two misdeeds, first by killing Muslims (through a misunderstanding) and next by marrying the widow of one of the victims. Abū Bakr, however, forgave him and he commanded the Muslims against Musaylima in

the Yamāma. In 12/633 he was sent either directly from the Yamāma or via Medina to 'Irāk where he conquered al-Ḥīra [q.v.], Dūmat al-Djandal and other places before crossing the desert to Syria to assist the armies there. He stayed in Syria, though his troops returned to 'Irāk (Ṭabarī, i, 2145). On Abū Bakr's death in 13/634, 'Umar b. al-Khaṭṭāb immediately dismissed him from the high command, but he fought in Northern Syria under Abū 'Ubayda and conducted a number of campaigns on the Byzantine border before his death in Ḥimṣ (or Medina) in 21/642. His son 'Abd al-Raḥmān was governor of Ḥimṣ and the *Djazīra* for Mu'āwiya, who is said to have had him killed because he feared his prestige. Khālīd b. 'Abd al-Raḥmān b. Khālīd, who avenged his father, is found as a commander in 48/668-9, but otherwise nothing significant is heard of the family.

There are two points of major interest in Khālīd's career. Firstly, Muslim tradition is extraordinarily eager to discredit him. He is known as *Sayf Allāh*, an epithet he earned in battle against the Romans at Mu'ta (Ṭabarī, i, 1617, differently in 1531), but he is condemned rather than celebrated as such, doubtless because the title belongs in the same context as that which designated the armies of Syria as *djund Allāh*, sent to take revenge from the Romans for their oppression of the Jews (Ṭabarī, i, 2409), or which knew 'Umar b. al-Khaṭṭāb as the redeemer (*fārūk*, see *ibid.*). Later tradition might have reduced Khālīd to *Sayf Rasūl Allāh* (cf. *Khalīfat Allāh*), but instead reduced his contribution, partly by depicting him as selfwilled, as exemplified in his misdeeds, and partly by having 'Umar dismiss him, though, as De Goeje has pointed out, 'Umar must on the contrary have appointed him to the high command in the first place.

Secondly, Muslim tradition has Khālīd initiate the conquests in 'Irāk, a point contradicted by non-Muslim sources. Sebeos (ca. 661 A.D.) has the Arabs divide their armies after their first successes in Syria and send one division to 'Irāk (the returning armies of Muslim tradition), and the *Khūzistānī* chronicle (ca. 680 A.D.) only knows Khālīd as the conqueror of Syria. In fact, Ṭabarī, i, 2018, has Abū Bakr instruct Khālīd to go to Syria. The doctrinal significance of this shift is that it suppresses Syria's status as the promised land for Jews and Arabs alike (for a similar shift, compare Syria in Sebeos, 95-6, with 'Irāk in Ṭabarī, i, 2254, 2285, 2289). The manner in which the shift was effected is clear when we consider the appearance of the Prophet at the head of the first invasions of Syria in non-Muslim sources (*Doctrina Iacobi*, (ca. 634 A.D.), 86-7; *Cont. Byz. Arab.* in *MGH*, xi, 337), which Muslim tradition has reduced to the pointless expedition to Tabūk. It was from Tabūk that the Prophet sent Khālīd to Dūmat al-Djandal, the city which he is supposed to have conquered again on his later campaign in 'Irāk, though this was an unlikely détour from al-Ḥīra. On initiating the conquest of Syria, the Prophet must therefore have sent Khālīd to Dūmat al-Djandal, which was vital for the control of Syria, and it was from here that Khālīd crossed to join the armies in Syria, a more plausible, if less romantic desert crossing than that preserved in Muslim tradition.

*Bibliography:* Ibn Hishām, *passim*; Ṭabarī, index; Balāḏhūrī, *Futūḥ*, index; Wāqidi, *Kitāb al-maghāsi*, ed. M. Jones, Oxford 1966, index; *Doctrina Iacobi nuper baptizati*, ed. N. Bonwetsch in *Abh. G. W. Gott.* n.s. xii (1920); Sebeos, *Histoire d'Heraclius*, tr. F. Macler, Paris 1904, 98;

Nöldeke (tr.) *Die von Guidi herausgegebene syrische Chronik*, in *SBAk Wien*, cxxviii (1893), 33, 45; De Goeje, *Mémoire sur la conquête de Syrie*, Leiden 1900, 10-17, 37-50, 64-70; Wellhausen, *Skizzen und Vorarbeiten*, vi, Berlin 1899, 37-68; Caetani, *Annali*, ii/2, 917-97 (§§ 155-236), iv, 652-67 (§§ 317-32); H. Lammens, *Études sur le règne du calife Omayyade Mo'awiya I*, Paris 1908, 3-14 (on 'Abd al-Rahmān b. Khālid); on the Prophet and the conquests, see P. Crone and M. A. Cook, *Hagarism*, Cambridge 1977. (P. CRONE)

**KHĀLID B. YAZĪD AL-KĀTIB AL-TAMĪMĪ**, ABU 'L-HAYTHAM, a Baghdādī of Khurāsānian origin who was secretary for the army in the vizierate of al-Faḍl b. Marwān (218-21/833-6) [q.v.], retaining his office under the ministry of Ibn al-Zayyāt [q.v.], until his mind gave way, in circumstances which remain obscure (Yāqūt, *Udabā'*, xi, 48). He then wandered, almost naked, through the streets of Baghdād, pursued and stoned by a mob of urchins (*Aghānī*, xx, 244; al-Sābi, *Wuzarā'*, 162-3). He died ca. 269/883.

Khālid was the boon-companion of 'Alī b. Hishām and then of al-Faḍl b. Marwān. He had the entrée to al-Mu'taṣim's company, was close to the poet 'Alī b. al-Djahm [q.v.], and collaborated with the famous player on the *ṭunbūr*, Aḥmad b. Ṣadaqa (*Aghānī*, xxii, 216-17, 517-18). But it is his verses which have saved him from obscurity. He described himself as a poet "who tells of the sorrows of his soul, and is not concerned with panegyric or satire" (al-Shābushṭī, *Diwānāt*, 16-17; *Ta'rikh Baghdād*, viii, 313). In practice, he was the author of short pieces of up to four verses only. When he went so far as to compose long poems in honour of al-Mu'taṣim's victories (the ms. of his *Diwān* contains five eulogies), Di'bil [q.v.] criticised him for tackling something beyond his poetic powers. Khālid's real talent lay in the elegy, in which he describes the lover's torments and the cruelty of his solitude; the memory of the beloved haunts him, and the fatalness of passion tortures him. His verses are addressed to women and also to epehebes, to whom he devoted numerous poems. He also wrote some moving pieces during the period when his reason was tottering. He complained at that time of the loss of his poems: "He said despairingly that people had not learnt them off by heart, and he himself had forgotten them" (*Aghānī*, xx, 244).

The term most often used by anthologists when speaking of his poetry is *riḳka*. We have here a delicate poetic art which expresses, in an elegant language, the various states of a sensitive and sincere mind. The importance of the sound pattern within his verses should also be noted; he often employs twice or three times in a verse the same root, and this mannerism gives shape to a subtle sense of playing with semantic substitutions.

**Bibliography:** Iṣfahānī, *Aghānī*, ed. Beirut, xx, 234-49 and *passim*; Shābushṭī, *Diwānāt*, Baghdād 1966, 15-21, with references to the ms. of the *Diwān*; Kutubi, *Fawā'id*, Cairo 1951, i, 296-7, no. 119; Nuwayrī, *Nihāya*, Cairo 1954, v, 33-4; Ibn al-Mu'tazz, *Ṭabaqāt*, Cairo 1956, 405-6; Khāṭib Baghdādī, *Ta'rikh Baghdād*, Cairo 1931, viii, 308-14; Ibn Khallikān, *Wafayāt*, ed. Beirut 1968-72, ii, 232-7, no. 215; Yāqūt, *Udabā'*, xi, 47-52; Huṣrī, *Zahr al-ādāb*, Cairo 1953, index; see also J. E. Bencheikh, *Les voies d'une création*, unpubl. thesis, Paris 1971, i, 171 ff. (J. E. BENCHEIKH)

**KHĀLID B. YAZĪD B. MU'ĀWIYA**, ABŪ HĀSHIM, was one of the sons of the caliph Yazīd I Encyclopaedia of Islam, IV

and Fākhita bint Abī Hāshim b. 'Uṭba b. Rabī'a. The year of his birth is not recorded, but he was probably born ca. 48/668. When his brother Mu'āwiya II died in 64/683 without having designated his successor, a struggle broke out. Ḥassān b. Mālik b. Baḥdal [q.v.] favoured Khālid, who was however not elected because he was too young. In his place the elderly Marwān b. al-Ḥakam [q.v.] was chosen, on the condition that he would be succeeded first by Khālid b. Yazīd and then by 'Amr b. Sa'īd b. al-'Āṣ al-Ashdaq [q.v.]. Marwān furthermore pledged himself to marry Fākhita; in doing so he won over Khālid's followers.

After his return from Egypt, however, Marwān secured the succession for his son 'Abd al-Malik [q.v.], probably because he considered Khālid politically of no importance. When Khālid reminded him of his promise, Marwān insulted him publicly. In revenge the caliph was killed by Fākhita, as the somewhat legendary story has it (in reality Marwān's death in 65/685 may have been brought about otherwise).

'Abd al-Malik then became caliph without Khālid being mentioned again. Nor did the latter lay claim to his rights. Relations between them even became friendly. Khālid married 'Abd al-Malik's daughter 'Ā'isha (Balādhuri, *Ansāb*, xi, ed. Ahlwardt, 153, ll. 12 ff.), acted as his councillor and joined him in the summer of 71-72/691 in the Ḳarkisiyā' [q.v.] campaign against Zufar b. al-Hārith al-Kilābī. For the rest, Khālid seems to have confined his activities to governing his emirate of Ḥimṣ.

Besides 'Ā'isha bint 'Abd al-Malik b. Marwān, Khālid married Umm Kulthūm bint 'Abd Allāh b. Dja'far b. Abī Ṭālib, Āmina bint Sa'īd b. al-'Āṣ b. Umayya and Ramlā bint al-Zubayr b. al-'Awwām. Romantic stories are current concerning his love for this last. Khālid probably died in 85/704, during the caliphate of 'Abd al-Malik; other sources have 90/709.

In the *Riḍāl* [q.v.] literature Khālid is counted among the *Ḥadīth* scholars, but his rôle as a traditionist was in fact of no importance. Also, as a poet he was no more than an amateur.

Later legend has made Khālid into an alchemist. He is said to have ordered Egyptian scholars to translate Greek and Coptic works on alchemy, medicine and astronomy into Arabic, and to have learned alchemy from a Byzantine monk by the name of Maryānos (the name Stephanos is also mentioned). All this is however not historical. These legends can be traced back to an anecdote according to which Khālid was sneered at because he had been robbed of the caliphate and henceforward was wasting his time by trying to get at something impossible (*ṭalab mā lā yuḳḍaru 'alayhi*, Balādhuri, *Ansāb*, ivb, 71, ll. 5). This wording was later interpreted as meaning alchemy (*ya'ni 'l-kīmiyā'*). When this interpretation had become part of the anecdote (see, e.g., *Aghānī*, xvi, 90, ll. 7 = xvii, 345, ll. 12), Khālid's name became attached to important alchemical works, like the *K. Firdaws al-ḥikma*, a large *diwān* of alchemical didactic poems, and several other treatises such as the Maryānos-legend, his last will to his son etc. In the Latin Middle Ages works attributed to *Calid filius Jazidi* were in circulation.

**Bibliography:** Ibn Sa'īd, v, 28 ff., 168 f., 212; Zubayrī, *Nasab*, 128; Dīlāhīz, *Bayān* (ed. Hārūn), i, 328; Balādhuri, *Ansāb*, ivb, 65-71, 137; v, 128-35, 145, 150, 157 ff.; xi (ed. Ahlwardt), 153, 224 ff.; Abū Ḥanīfa al-Dīnawarī, *Akhbār* (ed. Guirgass), 272, 294, 328; Ya'qūbī,