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REGULA FORSTER

al-Khazrajī

Muwaffaq al-Dīn Abū l-Ḥasan 'Alī b. al-Ḥasan b. Abī Bakr b. al-Ḥasan b. Wahhās al-Khazrajī al-Zabīdī (732-812/1331-1410) was a historian and a man of letters from Zabīd, in Yemen. He served the Rasūlid dynasty (626-858/1229-1454), especially under al-Malik al-Ashraf Ismā'īl (r. 778-803/1376-1401).

According to al-Khazrajī himself, he was born in the same year as 'Alī b. Ahmad b. Mūsā b. al-Jallād, that is, 732/1331-2, as stated in his *Tuḥf a'lām al-zaman fī ṭabaqāt a'yān al-Yaman* ("The class of prominent people in the generations of Yemeni dignitaries"), also known as *al-Iqd al-fākhīr al-ḥasan fī ṭabaqāt akābir ahl al-Yaman* ("The beautiful and precious necklace on the generations of Yemeni notable people"), which has not yet been edited. His *nisba* al-Khazrajī indicates his affiliation with the famous Yemeni tribe of Khazraj (lit., strong wind or south wind), one of the two main Arab tribes of Medina who migrated there before Islam.

The *imām* Jamāl al-Dīn Muḥammad al-Akbar b. al-Khayyāṭ (d. 811/1408), quoted by 'Abd al-Wahhāb b. 'Abd al-Rahmān

al-Burayhī (d. 864/1460), informs us that, when he was young, al-Khazrajī, who was gifted with beautiful handwriting, worked as a plaster decorator in various royal buildings—his name was recorded, for example, in the Madrasa al-Afdaliyya in Ta'izz—and as a manufacturing assistant in the Dār al-Dibāj (house of brocade) in Tha'bāt. He studied the readings of the Qur'ān (*'ilm al-qir'āt*), becoming a professional reader in the mosque of the village (*qarya*) of al-Mīmlāh (al-Khazrajī, ed. al-Ḥibshī, 1:19), just outside Zabīd (Vallet, 330). He also acquainted himself with literature and poetry. This information helps fill a gap in his biography, concerning which we had few details until recently (Bosworth, 1188b), despite the biographical notices given by al-Maqrīzī in *Durar al-Uqūd al-farīda* ("Pearls of the precious strings") and Ibn Ḥajar al-'Asqalānī in *al-Majma' al-mu'assis* ("The founding assembly") and *Inbā' al-ghumr* ("The announcement of those who are unexperienced").

Al-Khazrajī wrote several works, the most famous of which is the chronicle of the Rasūlid dynasty titled *al-Uqūd al-lu'lu'yya fī ta'rikh al-dawla al-Rasūliyya* ("The pearl strings on the history of the Rasūlid dynasty"). This text (*al-Uqūd al-lu'lu'yya*) was partially included in a larger chronicle entitled *al-Kifāya wa-l-i'lām fī-man waliya al-Yaman wa-sakanahā min al-Islām* ("What is needed (to know) and information on those who administered Yemen and lived there in Islamic times"), which circulated also under the titles *al-'Asjad al-masbūk fī ta'rikh al-Islām wa-ṭabaqāt al-mulūk* ("The melted gold on the history of Islam and the generations of kings") and *Fākihat al-zaman* ("The fruits of time") (al-Khazrajī, *al-'Asjad*); the authorship of the work seems to have