

Kūleyb b. Rebiya ~~L. et Hans~~  
et-Taglibi

Afif Abdurrahman  
Musceni's - Suave,  
299.

368T



297.03  
RON. C  
2092

Kūlayb b. Rabīa (Beni Taghlib in re:si)

RONART, Stephen and  
Nandy CEAC S. 302  
(1953. (AMSTERDAM))

KULAYB ibn-RABI'AH, chieftain of the powerful banu-Taghlib\* in north-eastern Arabia (Vth cent.). At the head of a strong confederation, of tribes he defeated, according to tradition, the Kings of Himyar\* in the Battle of Khazāzā and gained a dominant position in South and Central Arabia. His arrogance and pride became proverbial. The saying: 'Haughtier than Kulayb ibn-Rabi'ah...' is still heard to-day. To his indomitable temper Arabian legend and poetry ascribed the outbreak of the so-called War of Basūs\*, a forty-year feud between the two kindred tribes of the banu-Taghlib and the banu-Bakr\*.

and Tidikelt. In the 17th century, according to al-ʿAyyashī, this evidently prosperous place was ruled, through a governor, by the sultan of Wārglā. Its first contact with Europe was with Duveyrier in 1859. General de Gallifet reached it in 1873, and in 1891 a permanent garrison was installed. The local Shaʿanba provided Laperrine with the first detachments of the famous *méharistes* with whose aid the central Sahara was brought under French control.

*Bibliography*: In addition to references given in EI<sup>1</sup> art. AL-GOLÉA, see J. Despois, *L'Afrique du Nord*, Paris 1964; *idem* and R. Raynal, *Géographie de l'Afrique du Nord-Ouest*, Paris 1967; Algerian Ministry of Information (*Wizārat al-akhbār*), *al-Fann al-mi'māri al-Djazā'iri*, Algiers-Madrid 1970; up-to-date information is always obtainable from the current edition of Hachette's *Guide bleu* on Algeria. On Kulay'at Wällan: Ibn Khaldūn, *Berbères*, ed. de Slane, i, 241; iv, 501.

2. Koléa, a small town of 35,000 inhabitants lying 46 km., by road, west of Algiers. Situated on the landward side of the Sāhil hills at a height of 130 metres, it offers a commanding view of the Mitīdja plain. Dating from the Ottoman period, it is said to have been founded by Ḥasan Pasha, son of the corsair Khayr al-Dīn (Barbarossa) [q.v.], around 1550. What is certain is that it was peopled by Muslim refugees from Castile, Andalusia, and the kingdom of Valencia, for whom the excellent prospects offered by its fertile cultivable land were the main attraction. In the sources it is therefore referred to as "Col de Mudechares" (Mudechares being the Spanish *mudéjares* from Ar. *mudaǧǧjanūn*). In modern times Koléa's attraction has been the tomb and mosque of a holy man, Sidī Mubārak, who lived in the 17th century. One of his descendants, Ibn ʿAllāl b. Mubārak (Ben Allal Ben Embarak), who fell in the cause of the Algerian rebel ʿAbd al-Kādir [q.v.] in 1843, is also buried there.

*Bibliography*: Marmol, *Descr. de Affrica*, Granada 1573, ii, 214; O. Dapper, *Descr. de l'Afrique*, Amsterdam 1686; C. Trumelet, *Les saints de l'Islam... Les saints du Tell*, Paris 1881. (J. D. LATHAM)

**KULAYB b. RABĪ'Ā**, a chief of the Banu Taghlib of the Islamic period, whose murder by his brother-in-law Djassās b. Murra al-Shaybānī was the cause of a long and bloody war between the two sister-tribes Taghlib and Bakr [q.v.] which was known as "the war of Basūs" [q.v.]. His genealogy was: Kulayb b. Rabī'ā b. al-Ḥārith b. Murra b. Zuhayr b. Djuṣham (Wüstenfeld, *Geneal. Tabellen*, c. 22; Ibn al-Kalbī-Caskel, *Tab.* 164, where Murra is not mentioned). Kulayb's real name is said to have been Wāḥil, and the name of Kulayb ("little dog") to have given to him because of his habit of taking a small dog with him and making it bark by beating it in all the places which he wished to reserve as his own private property; the people who heard the barking of the dog refrained from using the place. This story, the point of which, however, eludes us, is evidently a later invention: the name Kulayb is frequently met with in Arab nomenclature and does not look like a surname.

Kulayb is represented as having all the characteristic traits of the tyrant, of which the independent and critical spirit of the Bedouins has always had a profound horror; he is said to have been proclaimed "king" (on the use of this title cf. Lammens, *Le berceau de l'Islam*, Rome 1914, 210) after the brilliant victory won at Khazāzā over the united Yemeni tribes and to have ruled not only over Taghlib but

also over the Banū Shayban, the most important section of Bakr. After a short time, he is said to have abused his power and to have usurped the rights of hunting and of pasturage at the expense of his subjects (the usurpation of the *himā* is the regular grievance of the Bedouins against "tyrants"; the same reproach was made against the caliph ʿUthmān). Indeed, it was because the she-camel Sarāb, belonging to a Tamīmī woman al-Basūs or to one of her clients of the tribe of Banū Djarm, trespassed upon the private property of Kulayb, that the latter put her to death (or killed its young one and injured the mother), and this act of violence was the cause of his murder by Djassās, whose mother was the sister of al-Basūs.

The details of the story are given in our sources with some variations, most of which are found as early as the work of Abū ʿUbayda who is, as is well known, the source of almost all our information on the *ayyām al-ʿArab* [q.v.]. Certain features, especially in the *K. al-Aghānī*, have been borrowed from Ibn al-Kalbī, and the account of al-Mufaḍḍal al-Dabbī has also been preserved. It is evident that we are no longer able to ascertain if the history of Kulayb (and in general that of the war against Taghlib and Bakr) contains a nucleus of historical truth along with a mass of features undoubtedly legendary. This is a problem which can only be solved in connection with the general question of the historical value of the whole of the traditions of the pre-Islamic period. Considered by itself, the episode of Kulayb has nothing improbable about it. We might be tempted to recognise in it a fairly clear memory of an attempt to form a political organisation among Taghlib and Bakr of a kind superior to the ordinary Bedouin tribes; the attempts, similar to that which gave the royal crown to the chiefs of the tribe of Kinda, must have been suggested by the example of the kingdom of the Lakhmids of al-Hīra, not far from which Taghlib and Bakr have their houses. The story of the tyranny and the death of Kulayb must have taken form at a very remote period; this is evident from the verses of ʿAbbās b. Mirdās and of al-Nābigha al-Dī'ādī (both contemporary with the beginning of Islam) given in our sources; in that of al-Nābigha in particular, the history of the killing of the camel is already told in detail. An allusion to the power of Kulayb is found as early as the *mu'allaka* of the Taghlibī ʿAmr b. Kulthūm (v. 65). We have, moreover, contemporary documentary evidence of the accounts relating to the fate of Kulayb in the numerous allusions contained in the elegies on his death, which were attributed to his brother Muḥalhil (one of the earliest Arab poets; cf. Ibn Kutayba, *Shi'r*, ed. De Goeje, 164-6; Ibn Sallām, *Ṭabaqāt al-shu'arā'*, ed. Hell, 13 lines 11-16 etc.), but naturally their authenticity is more than doubtful.

The story of the murder of Kulayb is developed in a quite arbitrary fashion in the romance cycle of the Banū Hilāl (cf. Mittwoch, *Proelia arabum paganorum*, Berlin 1899, 11).

*Bibliography*: In addition to the references in the article AL-BASŪS, see *Naḳā'id*, ed. Bevan, 905-7; al-Mufaḍḍal b. Salama, *Fākhīr*, ed. Storey, 76-8; al-Mufaḍḍal al-Dabbī, *Amthāl*, Istanbul 1300, 55-6; al-Maydānī, *Madīma' al-amthāl*, 1310, i, 254-5; Yāḳūt, *Buldān*, ed. Wüstenfeld, i, 150-1.

(G. LEVI DELLA VIDA)

**AL-KULAYNĪ** (OR AL-KULĪNĪ), **ABŪ DJA'FAR MUḤAMMAD** b. YA'ḲŪB b. IṢḤĀḲ AL-RĀZĪ, Imāmī traditionist. He originated from a village located 38 km. southwest of Rayy in the district of

- ٥٣٢ -

### كِلْدَةَ بن عَبْدَةَ الأَسَدِيِّ

هو كِلْدَةَ بن عَبْدَةَ بن مَرارة بن سَوَاءة بن الحارث بن سعد بن مالك بن سعد بن ثعلبة بن دودان بن أسد. شاعر جاهلي.

المصادر والمراجع:

Küleyb b. Rebîa

\* معجم الشعراء ٢٥٠.

- ٥٣٣ -

### كَلَيْبُ بن رَبِيعَةَ التغلبي

(... - ٤٩٠ م)

واسمه وائل، كان سيد قومه، وسودته بكر وتغلب معاً. ولكنه استبد، وقد بلغ من السلطة والقوة حداً أنه كان يحمي مواقع المطر: إذا نزل المطر بأرض فسال عيناً أو نبت عشياً جاء وائل فألقى كليياً (جرو كلب) حيث نزل المطر، فيمنعه، فلا يستطيع أحد أن يستقي من مكان يسمع فيه عواء ذلك الكلب أو يرمى غنمه فيه إلا بإذنه. ولهذا عرف بكليب وائل واختصر إلى كليب. وقد قتله شقيق زوجته جساس بن مرة الشيباني. وثارت بين الحين حرب عرفت بحرب البسوس انتهت حوالي سنة ٥٣٤ م.

المصادر والمراجع:

- \* معجم الشعراء ٢٤٨ \* طبقات ابن سلام ٣٥، ٣٦، ٣٩، ١٨٠، ١٨٥، ٤٧٤، ٤٧٥، ٥٧٥، ٧٦٥ \* النقااض ٩٠٥ \* شرح الحماسة للمرزوقي ٩٢٨، ٩٢٩ \* الوحشيات ١٢٨ \* نوادر المخطوطات (الثانية) ١٣١ \* الأغاني ٤/١٤٢ - ١٥١، ٣٤/٥ وما بعدها \* البيان والتبيين ٣/١٢١ \* الشعر والشعراء ١١٥، ٢٣٤، ٢٣٦، ٢٩٧، ٢٩٨ \* الكامل للمبرد ١/٣١٧، ٢/٢٣١ \* الاشتقاق ٩٠، ١٥٨، ٣٣٨ \* العقد الفريد ٣/٩٥ \* حساسة ابن الشجري ٩٠٣ \* الأمالي ١/٢٤، ٩٥، ١٢٩ - ١٣٢، ٣/٢٦، ١٠٦ \* أمالي المرتضى ١/١٢٤، ٢٤٠، ٤٠٣ \* الكتاب ٢/١١٥ \* الكامل لابن الأثير ١/١٨٧ \* ديوان الأدب ٣/٣٠٢ \* شرح العيون لابن نباتة ٤٧ \* نهاية الأرب للنويري ١٥/٣٩٧ - ٤٠٠ \* الأنوار ومحاسن الأشعار ١/١٩٧ - ٢٠٢، ٢٠٤، ٢٥٥ \* خزنة الأدب ٣/٢٥٤ \* سبائك الذهب للسويدي ٥٤، ١٠٤ \* الوحشيات ١٢٨ \* أخبار المراقسة ٢٣٩، ٢٤٤، ٢٤٧ \* شعراء النصرانية ١٥١ - ١٥٩ \* الأعلام ٥/٢٣٢ \* معجم شعراء اللسان ٣٥٥ \* تاريخ الأدب العربي (فروخ) ١/١١٠، ١٢٨، ١٣١ - ١٣٣ \* نشوة الطرب ٢٥٢، ٢٧٦، ٦٠٦.

٢٩٩

Afif Abdurrahman,  
Museum's - Suarō'il - Cahilijjin  
veil - Mukatramia, 299