

while the Qur'an comes from God, it is the people who decide to accept it. While there is little on economic justice and the position of women in this book, unlike his first one, in terms of basic values it is not so different from the earlier ones as it might seem at first. Khālid's core political value is still democracy, a point particularly clear in his memoirs entitled, *Qisṣatī ma'a l-hayā* ("My story with life," 1989[?]).

Khālid's books were widely read and continue to be widely read. Some have been translated. Interestingly, his book *Rijāl ḥawḥ al-Rasūl* ("Men around the Messenger") was republished posthumously as *Rijāl wa-nisā' ḥawḥ al-Rasūl* ("Men and women around the Messenger"), with the section on women added by the Azharī scholar Abdel-Hamid Eliwa ('Abd al-Ḥamīd 'Alīwa). In all this his influence continues.

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al-Khālidī family

The **al-Khālidī** are a **family** of Muslim notables from Jerusalem who were among the most influential Arab Palestinian families during the late Ottoman period and the Mandate. The family includes several prominent scholars, intellectuals, and politicians, and, more recently, renowned researchers and academics. The family traces its ancestry back to Khālid b. al-Walīd (d. 21/642), the Companion of the prophet Muḥammad, who is known as one of the foremost early Islamic conquerors (Moreh). The family *nisba*, al-Khālidī, has been known in Palestine since the eighth/thirteenth century. Beginning in the early ninth/fifteenth-century, during the Mamlūk period, the family played an important role in Jerusalem's judicial system (Raymond, 1), and continued to do so during the Ottoman period, when the al-Khālidīs were well integrated into imperial Ottoman religious and bureaucratic systems. Many of those who received a religious education served as *qādī* (judge of the *sharī'a* court), *kātib/ra'īs al-kuttāb* (scribe/head of scribes in the *sharī'a* court), and *nā'ib* (deputy *qādī*) in the pre-Tanzimat (Tanzīmāt) Ottoman system, especially in Jerusalem (R. Khalidi, *Palestinian identity*, 65–9). From the time of the Tanzimat reforms (1839–76), some members of the family also studied non-religious subjects in addition to their religious education and held positions in the newly reformed Ottoman bureaucratic

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