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بررسی سیره مدنی رسول خدا(ص) در
پژوهش‌های تاریخی همیلتون گیب

مرتضی رضایی^۱

چکیده: همیلتون گیب (Hamilton A. R. Gibb) (۱۸۹۵-۱۹۷۱م.) از جمله محققان و اندیشمندان خاورشناسی است که در زمینه‌های زبان و ادبیات عربی، تاریخ اسلام، فرهنگ و تمدن اسلام صاحب‌نظر بوده و به همین جهت به تحقیقات در حوزه تاریخ اسلام روی آورد و تألیفات زیادی در این زمینه از خود بر جای نهاد. نگاه همراه با گمان و تردید وی در خصوص برخی مسائل تاریخ اسلام به ویژه سیره رسول خدا(ص) که از خصوصیات عمومی شرق‌شناسان محسوب می‌شود، اگرچه چندان عجیب نمی‌نماید؛ اما آشنایی و زندگی در کنار مسلمانان، در فهم و درک وی از تاریخ و سیره پیامبر اسلام تأثیر زیادی گذاشته باشد. دفاع از شخصیت معنوی و سیاسی پیامبر که از آن به «نبوغ و درایت» یاد می‌کند در تمام آثار گیب به نوعی پدیدار می‌گردد و نگاه او را تا حدودی از سایر سیره‌پژوهان غربی متمایز می‌سازد. سیره مدنی رسول خدا(ص) به جهت وجود فراز و نشیب‌های فراوان تاریخی، همواره مورد توجه محققان و به طور خاص خاورشناسان بوده است. این نوشتار قصد آن دارد با بررسی آثار همیلتون گیب بتواند به تبیین سیره مدنی رسول خدا(ص) از نگاه این اندیشمند غربی پردازد.

واژه‌های کلیدی: محمد(ص) (پیامبر اسلام)، سیره، تاریخ اسلام، شرق‌شناسی، همیلتون گیب

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ning of the twentieth century, his immediate disciples, Qasim Amin and, more notably, Ahmad Lutfi al-Sayyid and the journal he edited, *al-Jarida*, imbued this school with modern European methods of thought. They brought about a radical reformist shift and introduced a secular, liberal, humanistic, and feminist discourse, accompanied by the promotion of Egyptian territorial nationalist ideas. This school served as a training ground for the community of discourse of the generation of intellectuals that reached maturity in the decade following the 1919 revolution. Led by talented luminaries in the fields of social thought, literature, journalism, and the arts, such as Taha Husayn, Muhammad Husayn Haykal, 'Abbas Mahmud al-'Aqqad, 'Ali 'Abd al-Raziq, Ibrahim 'Abd al-Qadir al-Mazini, Mansur Fahmi, Ahmad Amin, Salama Musa, and the somewhat younger Tawfiq al-Hakim, it was this new intellectual generation that gave the modernist school its full ideological historical expression. Beginning in the 1920s and for several decades, members of this modernist community of discourse controlled the centers of power in the field of print culture production. They manipulated the major production and dissemination agencies of the print media—newspapers, magazines, books, and other texts—and turned them into hegemonic forces in the cultural, literary, and artistic arenas.

Western Orientalist scholarship, which, as I mentioned, included the most respected intellectual historians and scholars of the history of ideas, developed what I define as a "theory" or "narrative" of "intellectual crisis" as a conceptual framework for a description and explanation of the historical evolution of this prominent intellectual cohort. According to the theory, the 1918–33 period marked the most productive and creative years for the modernist intellectuals. They succeeded in producing a clear, Westernized, modernist, secular, and liberal message, and in imparting it to broad readerships in Egypt and the larger Arabic print world. Moreover, they laid the intellectual foundations for a modern scientific culture based on freedom of expression, cultural pluralism, rationalist thought, and scientific and critical literary methods.

According to the crisis narrative, however, from the mid-1930s, and more so during the 1940s and 1950s, the modernist school faced a crisis that led it into cultural disarray and ideological confusion, and brought it to an impasse. The majority of its members retreated from their previous modernist and progressive positions and instead began to concentrate their intellectual efforts on writing *Islamiyyat*: popular Islamic literature about early Islamic society and the Islamic heroes of the seventh century, the Prophet Muhammad chief among them. The narrative of crisis placed the major his-

torical responsibility for what it defined as this "failure" on the modernist intellectuals. For the authors of the narrative, not only were intellectuals' efforts to return to early Islam and to revive it as a contemporaneous, normative cultural system unsuccessful in offering a sound alternative to modern Western culture, but they had also embroiled the modernist school in an intellectual crisis that undermined the self-confidence of its members, destroyed the ideal of a progressive society and scientific culture, and led the modernists down a dead-end road.

INVENTING THE NARRATIVE OF CRISIS:

GIBB AND HIS ORIENTALIST LEGACY

In the first half of the twentieth century, and especially from the 1920s through the early 1960s, Hamilton A. R. Gibb played a key role in shaping modern Islamic and Middle Eastern studies in the West. His formative influence was evident in nearly every scholarly work, and his imprint on the works of scholars in the 1940s and 1950s is clearly visible. Gibb took an interest in subjects far beyond the history of ideas, but his systematic treatment of the evolution of "Islamic" ideas and patterns of thought held a central position in all of his work. In this essay, I relate to Gibb as an Orientalist intellectual historian who invested great effort in an analysis of the systems of thought, attitudes, concepts, and worldviews produced by "Islamic" intellectual elites. Significantly, though, throughout the span of his academic career Gibb wrote intellectual history with marked indifference toward contemporary theoretical, methodological, and practical developments in Western intellectual history.

Gibb began his academic career in the 1920s, and some of the more prominent of his early works considered the processes by which ideas were then taking shape in the Islamic world.⁸ One of his best-known studies from this period was "Studies in Contemporary Arabic Literature," published as a series of four articles in the *Bulletin of the School of Oriental Studies* of the London Institute between 1928 and 1933. This comprehensive study was a pioneering attempt to depict the major intellectual and literary trends and schools that had developed in Egypt and Greater Syria of the modern era, from the nineteenth century to the 1920s.⁹ As Albert Hourani justifiably noted, Gibb's studies of contemporary Arabic literature "were the first attempt by a scholar trained in the European tradition of literary study to apply critical standards to the new writing in Arabic."¹⁰ The third part of this study formed the cornerstone of Gibb's discussion. "Egyptian Mod-

SIR HAMILTON GIBB

(1895-1971)

Hamilton Alexander Rosskeen Gibb was born on January 2, 1895, in Alexandria, Egypt. For nearly forty years until his death on October 22, 1971, Professor Gibb was generally regarded as the preeminent Arabist in the western world. After spending much of his childhood in Egypt, he went to Edinburgh, where he attended first the Royal High School and then the University. After a period at the University of London, he served in the First World War as a captain in the Royal Field Artillery from 1914 to 1919. Returning to the University of London, he became a lecturer in the School of Oriental Studies in 1921. In 1923 he began his long and distinguished list of publications with his thesis on *The Arab Conquest in Central Asia*. In 1930 he became professor of Arabic in the University of London and remained there until he moved to Oxford University as Laudian Professor of Arabic in 1937. In 1955 Professor Gibb moved once more, this time to Harvard University, where he became University Professor, Jewett Professor of Arabic and director of the Center for Middle Eastern Studies. Stricken in 1964, he returned, paralyzed, to spend his last years in England.

Professor Gibb's scholarly production is notable in three regards. In the first place, the overall quality is extremely high. While he wrote important monographs, Gibb was at his best in synthetic appreciations of whole fields of human endeavor, notably in religion and literature. "Balance," "understanding," and "compassion" are words which spring to mind when reviewing his more general accounts of Islamic civilization. Notable among these efforts were *Arabic Literature: An Introduction*, which was published by the Oxford University Press in 1926 and reissued in a slightly enlarged version in 1963, and *Mohammedanism: An Historical Survey*, first published in 1949 and reissued in 1953 and 1955. Although Professor Gibb did not regard these among his major contributions, they clearly set forth the most distinguishing mark of his intellect, his ability to survey and condense without losing either insight or vigor.

The second notable feature of his scholarly production was range. Professor Gibb may be considered the last and perhaps the greatest of the orientalists. He regarded the entire range of Islamic-Arabic civilization as his appropriate field of endeavor. Theoretically, and

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civilization, not, it seemed to me, what Islamic civilization was, but what it must or could only have been. According to that view, it made perfect sense to say that a Muslim thinker who became a judge later in life built his new science on legal principles. But that Islamic philosophy, that strange, scarcely legitimate discipline practiced by "infidels", should lead to the construction of the most authoritative, scientific, and comprehensive interpretation of Islamic history and civilization in pre-modern times, that it could help a Muslim thinker develop a new science of culture and receive the (doubtful) praise as the predecessor of Machiavelli, Montesquieu, and Hegel - that could not be accepted because it ran against the view of what Islamic thought should be. There were at least two occasions in which I presented a summary of my findings - which were based on the following proposition: here are the basic notions that Ibn Khaldūn presents as the principles on which he plans to build his science of culture; let us look at them and ascertain their provenance - and Gibb, who was in the audience, felt obliged to defend what I have no doubt he thought was the truth as well as the common view of the profession: the principles of Islamic law and nothing but the principles of Islamic law explain Ibn Khaldūn's new science. Why? Because we all know that the science of the law is the fundamental science in Islam. It was to his credit that, unlike other students of Ibn Khaldūn before and after him, he was weary of interpretations that connected Ibn Khaldūn to Machiavelli or Hegel.

There was also a more general problem that had to be faced: whether the study of Islamic philosophy or of the philosophic sciences that flourished in Islamic civilization is a legitimate subject for Islamic Studies at all. Gibb did not believe it was, not out of ignorance but out of firm conviction. That is, to be a Muslim meant for him not be philosophic or rational in this sense, and to be philosophic or rational in this sense meant for him not to be a Muslim, but something else, perhaps a misguided Muslim or even an "infidel" as Ibn Taymiyya would say.²⁸ Yet Ibn Khaldūn was not accused of being an infidel. But he seems to have managed to look at his own society with a philosophic eye and interpret it accordingly. He was a

"good" Muslim and he learned a great deal from the philosophic sciences of his time.

Therefore the problem of Islamic philosophy became a crucial issue for me: what it is, its relation to the Islamic revelation, its role in Islamic society. And this at a time when a leading authority on Islamic Studies was saying and writing things that discouraged younger scholars from pursuing this issue. Shortly before I arrived at the University of Chicago, the University of Chicago Press had published Gibb's Haskell Lectures (given there in 1945) under the title *Modern Trends in Islam* (1947); and shortly thereafter Gibb published his famous *Mohammedanism*.²⁹ *Modern Trends in Islam*, an admirably written and informative work that preserves much of its freshness and value to the present time, begins and ends with general remarks on Islamic philosophy and the Muslim mind. "The Foundation of Arabic Thought", is constantly brought up against the striking contrast between the imaginative power displayed for example, in certain branches of Arabic literature and the literalism, the pedantry, displayed in reasoning and exposition, even when it is devoted to these same productions. It is true that there have been great philosophers among the Muslim peoples and that some of them were Arabs, but they were rare exceptions. The Arab mind, whether in relation to the outer world, or in relation to the processes of thought, cannot throw off its intense feeling for the separateness and individuality of concrete events. This is, I believe, one of the main factors lying behind that "lack of the sense of law" which Professor MacDonald regarded as the characteristic difference in the oriental". "It is this, too", he adds, "which explains - what is so difficult for the Western student to grasp - the aversion of the Muslims from the thought-processes of rationalism. . . The rejection of rationalist modes of thought and of the utilitarian ethic which is inseparable from them has its roots, therefore, not in the so-called "obscurantism" of the Muslim theologians but in the atomism and discreetness of the Arab imagination".³⁰ I needed to understand what all this meant, for one could not fail to observe that matters of great import were at issue. There were great philosophers among the Muslim people, and some of them were Arabs, but they were

Pioneers

IN MEDIEVAL MIDDLE EASTERN STUDIES

H. A. R. Gibb

by Ira Lapidus

Sir Hamilton Alexander Roskeen Gibb was the greatest English-language Arabist and student of Islam in this century. Born in Alexandria, Egypt, in 1895, educated at Edinburgh, he joined the newly founded London School of Oriental Studies in 1921, and was named Professor of Arabic in 1930. In 1937 he became the Laudian Professor of Arabic at Oxford University. In 1955 Gibb went to Harvard, where he hoped to find a more open intellectual environment, greater support for the field of Islamic studies than was available in Britain, and new students to train as future generations of Arabists. He came to Harvard as University Professor and James Richard Jewett Professor of Arabic.

By the time Gibb came to Harvard, he was already known world wide for the extraordinary breadth of his studies. His works on classical and modern Arabic literature had become standards in the field, and he had written on early Arabic poetry and syntax, law and politics, and Islam and Arab societies in contemporary times. Gibb wrote extensively on history as well, including studies of political and religious institutions, Saladin and the crusades, and the basic institutions of the Ottoman Empire in the 18th century. His deepest insights were contained in his studies of poetry, Islam, religion and politics, and his studies of the relationships of civilizations.

I came to Gibb's classes looking

for a course on Asia, because a high school teacher had told me that the study of Asian history was still young and it was possible to work on big, uncharted subjects. At Harvard in 1956 the two obvious choices were Fairbank and Reischauer's course on East Asian history, and Gibb's course on



Islamic history. "Rice Paddies" was taught at 9:00 A.M. and Islam at 11:00 A.M. I went first to Gibb's class and have stayed in the field for nearly forty years.

Gibb's came with a towering reputation, and a presence to match. He was awesome. Over six feet tall, heavy, with a ruddy complexion, his balding head held high, Gibb seemed aloof and secure in his

own thoughts, but in individual conversation he was surprisingly inarticulate. "Well, yes, yes, hrumpf," he would say, looking about as if expecting someone else; no long trains of chatter. Students went away feeling inadequate, unworthy of having disturbed the great man. In class, though, he was poised and forceful, and his lectures, one after another, orchestrated a great vision of Islamic history. He brought into clear relief the contours of a vast subject. He illustrated his ideas with great erudition from his exhaustive readings in the corpus of early Arabic-Islamic literatures. In that context he wore a look of good-natured, slightly avuncular interest in his students; after all, he was taking us on a journey of the mind. I wanted to go on that journey; I was enthralled by his imaginative reach. I wanted his recognition, too, and I am still moved to remember that he said of my first paper "very good," which was said to mean "very good indeed."

Gibb inspired reverence and awe in all of us. L. made himself into a detective to find the secret of Gibb's power. In Harvard's Widener library the stack floors did not correspond to the windows, and L. found that if he lay on his stomach on one upper floor he could look through the very top of the arch of the window of the floor below and see Gibb in his study across the courtyard. By patient waiting, he could report Gibb's daily routine: "He comes in at about 9:10; he reads the mail. He takes

OBITUARIES

SIR HAMILTON ALEXANDER ROSKEEN GIBB

With the death of Sir Hamilton Alexander Roskeen Gibb on 22 October 1971 oriental scholarship lost one of whom it may be truly said that he illumined all aspects of Islamic studies which he touched. He will be mourned by his colleagues and friends of many and various nationalities, and also by countless students whom he initiated into the study of Arabic and Islamic civilization and guided along the paths of scholarship and understanding, and some of whom, including the writer of this notice, owe to his guidance and inspiration an incalculable debt. In the School of Oriental and African Studies where Sir Hamilton held his first teaching appointment, the tradition of teaching and scholarship which he founded can, perhaps, still be said to be a 'living tradition'.

Sir Hamilton brought a keen mind and wide experience to his study of Islamic civilization and his meticulous and rigorous standards of scholarship, coupled with a readiness to consider new ideas and modern techniques, gave to his work a breadth and vision unequalled by any other Islamic scholar. He had the greatest respect for the orientalist who confined himself to the strictly classical field and whose function he regarded as essential for the further study of Islamic culture as a whole, but he also recognized the need to broaden the bases of oriental studies without undermining their solid academic foundations. This recognition was not due to any desire to bow to contemporary fashion—indeed Sir Hamilton in his wish for interdisciplinary study was ahead of his time—but arose from his belief that a certain flexibility and willingness to use the insights offered by other disciplines were needed for a fuller interpretation of Islamic civilization. In this fuller interpretation the sociologist and the economist had their part to play, but the central role in his view still belonged to the orientalist, whose function was to see the social and economic data not simply as isolated facts, explicable in and by themselves, but in the broad context and long perspective of cultural habit and tradition.

Sir Hamilton was born on 2 January 1895, in Egypt at Alexandria, where his father was farm manager for the Aboukir Land Reclamation Company. He was educated in Scotland at the Edinburgh Royal High School and Edinburgh University, which he entered in 1912, reading Semitic Languages (Hebrew, Arabic, and Aramaic). In the 1914-18 war he served in the Royal Field Artillery and saw active service in France and Italy. In 1919 he applied for a war degree from Edinburgh University and then became a research student in Arabic at the then School of Oriental Studies, receiving the M.A. degree of the University of London in 1922. He had already been appointed in 1921 as a lecturer in Arabic under Sir Thomas Arnold. In 1926-7 he made his first prolonged visit to the Middle East and began his study of contemporary Arabic literature, having previously spent two long vacations in North Africa. In 1929 he was appointed reader in Arabic history and literature in the University of London

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SIR HAMILTON ALEXANDER ROSKEEN GIBB

January 2, 1895 - October 22, 1971

GEORGE MAKDISI

UNIVERSITY OF PENNSYLVANIA

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Away from Center, courses and students, and in the quiet privacy of his Widener Library

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III. H.A.R. Gibb: Islam Between Classical Orthodoxy and Primitive Romanticism

Sir Hamilton A.R. Gibb was born in Alexandria, Egypt in 1895 and died in 1971. After a distinguished career in Britain, he migrated to the United States where he held equally important positions at two of America's most celebrated universities, Princeton and Harvard. He was without doubt one of the leading Western scholars of Islam and the Middle East of this century.

Gibb provides an interesting contrast to the other two scholars who will concern us in this study. He was both the product of the colonial age of the British Empire and a noted representative of liberal and sympathetic post-colonial Western scholarship of Islam. Unlike many of his contemporary orientalist, he had no particular political or missionary axe to grind. His approach was marked by deep sensitivity and perceptiveness, but as well by the limitations imposed by his own narrow view of Islam.

Like most European orientalist of the nineteenth and the first half of the twentieth century, Gibb had a strong Arabistic and Sunni bias. Islam for him was the "Islam of the four Sunni legal schools." He, for instance, virtually ignored Shi'ite Islam and its place in Muslim piety and world-view. This methodological limitation marks Gibb's otherwise perceptive and highly original work with a serious flaw. For, had he taken Islam for what it is -- a religion and civilization of great diversity within a broad framework of unity of faith and practice -- many of his conclusions would have been different.

Gibb viewed Islamic civilization as a consciously universalistic order. In its classical period, it rivaled the two most universalistic traditions, Buddhism and Christianity. He further argues that this universalism was due to the unwavering effort of the Sunni or orthodox religious institution which sought to maintain universalism and unity against both internal and external challenges. These two goals are embodied in the Prophet Muhammad's ethical teachings of the brotherhood of all believers. Both the Qur'an and the Prophetic tradition unambiguously stressed the equality of all Muslims before God, in spite of all social or political differences, as well as the demand for inward loyalty and outward obligation to this one God.⁽²⁾

For Gibb "the Sunni religious institution" or Sunni orthodoxy is juristically the four legal schools and theologically Ash'arite or mainline Sunni theology. While this view may be generally supported as the

Mahmoud Ayoub, "Methodological Approaches to Islamic thought and History,"

official Sunni position, orthodoxy in fact has been much more fluid. Shi'ite and Sufi piety have deeply influenced popular Sunni devotion, and even law and theology. Moreover, if by orthodoxy is meant official or mainline beliefs and ideas, then one can as well speak of Imami Shi'ite orthodoxy in contrast to fringe groups such as the Isma'ilis, Durūz and Nuṣayris. It may be then better to view Islam as a broad identity of a wide variety of phenomena: groups, movements, sects and schools, and to study it as such. In this way both the unity and diversity of Islam and Islamic civilization can be more deeply and fully appreciated.

In a series of four essays on the "structure of religious thought in Islam,"⁽³⁾ Gibb shows a clear preference for Umayyad rule because, in his view, it represents the true Arab and urban character of the religious-political Islamic order. This of course led him to minimize, if not disregard altogether, the significance of the religious values and ideals which motivated the people of Madinah and Makkah in their virulent opposition to Umayyad heavy-handedness. While there is some justification for seeing the conflict between the Umayyads and Arabs of Iraq as one between urban society with a strong central authority and tribal anarchy, the religious and moral issue behind this conflict cannot be ignored. Furthermore, the protests of 'Alī, Abū Dharr, Ibn Mas'ūd, as well as the majority of the people of Madinah against Umayyad deviation from Islamic norms and time-honored Arab customs could not be regarded as sheer tribal anarchy. Nor was Madinah, strictly speaking, a tribal society.

In his characterization of the sources of Muslim religious thought, Gibb remains within the limits of his own narrow definition. He considers Islamic religious thought in its broad historical, cultural and pietistic framework. Its four primary sources are, primitive attitudes and beliefs which survived in the community, and the teachings of the Qur'an, supplemented by the Prophetic Tradition. The third source is the systematization of beliefs and ethics by theologians and jurists. The fourth and last is the influence of the Sufi brotherhoods.⁽⁴⁾ Here again, Gibb has in mind Sunni orthodoxy where, thanks to the vision of al-Ghazālī and other moderate Sufis, Sufism was largely rehabilitated as an important pietistic dimension of Sunni orthodoxy.

It must, nonetheless, be observed that Gibb, more than any other English speaking orientalist, succeeded in explaining Islam sympathetically to the Western reader as well as the educated Muslim. This he did with sensitivity and understanding. At times he was even apologetic, but without being in any way superficial or facile. Most



30 MART 1995

جيب ، السير هاملتون (١٨٩٥ - ١٩٧١) Gibb, Sir Hamilton, A. R.

من مواليد الإسكندرية في مصر ، وأعلام المستشرقين وخليفة مرجليوث في أكسفورد (١٩٣٧ - ٥٥) وعضو المجمع العلمي العربي في دمشق ، والمجمع اللغوي في القاهرة - من خمسة مستشرقين عند تأسيسه - وكان يكتب العربية كأدبائها ويروي نصوصها في محاضراته وأحاديثه عن ظهر قلب وقد درسها خلال الحرب العالمية الأولى في أدنبرا على يد كيندي الذي كان يقول فيه إنه أنجح تلاميذه . ثم التحق بمدرسة الدراسات الشرقية (١٩١٩) كسباً للرزق ، فدرس ديوان الحماسة لأبي تمام ، ومقدمة ابن خلدون ، والمعلقات السبع ، ومقدمات الحريري ، وقواعد اللغة على الشيخين السبكي وعبد الرازق حسنين ، ولم يفد إلا من الأخير . ولكنه وجد دراسة القواعد العربية في الكتب الأوربية يسيرة شيقة ، ثم درسها على السير توماس أرنولد ، وكان عميداً لها . وقد تأثر بأستاذه الذي كان يطري الإسلام قولاً وعملاً ، ولعل تقاليده هي التي دفعت جيب فيما بعد إلى تصنيف كتابه المسمى اتجاه الإسلام . ثم أصبح محاضراً للعربية في تلك المدرسة التي تخرج منها (١٩٢١ - ٣٠) وأستاذاً للغة العربية في جامعة لندن (١٩٣٠ - ٣٧) وفي أكسفورد (١٩٣٧ - ٥٥) وفي هارفارد منذ ١٩٥٥ ومديراً لمركز دراسات الشرق الأوسط (١٩٦٢) واجتمع بكبار أدباء العرب وقرأ مصنفاتهم في رحلاته إلى مصر وسوريا ولبنان وفلسطين والمغرب الأقصى . ومن نوادره أنه سأل يوماً دليله في المغرب عن شجرة مرا بها فأجابه : إنها بلوط ، فعجب لجوابه وقال في نفسه : لعل القوم هنا يطلقون البلوط على ذلك النوع من الشجر . ثم مرا بشجرة أخرى من نوع آخر فسأله عنها فكان جوابه : إنها بلوط . فعلم أنه جاهل وأمسك . وقد أحب جيب العرب وأخلص لهم ، وكان من الداعين إلى قيام جامعة الدول العربية (١٩٤٢) .

وإلى عهد قريب لم يعر المستشرقون الإنجليز ، المهتمون في استرجاع القديم ، النشاط الأدبي الحديث في الأقطار العربية إلا جانباً قليلاً من الاهتمام ، وعلى نفاسة عملهم فقد أغفلوا حالات التطور في الشرق فعالج جيب ترجمة الحركات الأدبية من القرن التاسع عشر إلى أيامنا هذه ممحصاً إياها بالنسبة لأصولها الاجتماعية والسياسية ، فابتدأ في سنة ١٩٢٦ في طبع تقرير مدرسة الدراسات الشرقية ، وصنف كتاباً في دراسات الآداب العربية العصرية فوصف الميول الأولى في تحديد الأدب في مصر وسوريا ولبنان بتأثير الثقافة الفرنسية والآمال الحديثة التي فتحت أبوابها لكتاب العربية ومفكرهم . ولقد وسع نطاق تواليفه الأدبية معتمداً على مصادر

السير هاملتون جيب (Sir Hamilton Alexander Rosskeen Gibb) (١٨٩٥ - ١٩٧١).

لعلّ السير هاملتون جيب أبرز مستشرق بريطاني في القرن العشرين. ولد هذا المستشرق الكبير في الإسكندرية وهو يعد من أعلام المستشرقين وكان متضلعا في العربية يتقنها كتابة ونطقاً. وقد عيّن عضواً في المجمع العلمي بدمشق وكذلك في المجمع اللغوي في القاهرة. كان جيب أستاذاً للغة العربية في جامعة لندن (١٩٣٠ - ٣٧) وبعد ذلك في جامعة أكسفورد (١٩٣٧ - ٥٥) حيث خلف المستشرق الكبير مرجوليوث. ولكن جيب انتقل بعد ذلك إلى جامعة هارفرد في الولايات المتحدة منذ سنة ١٩٥٥ وظل فيها حتى وفاته.

(وسوف يأتي ذكره مفصلاً عندما نتناول الدراسات العربية في الولايات المتحدة حيث كان له شأن كبير في هذا الميدان).

ولعل من أهم ما يتميز به جيب أنه لم يوقف نشاطه على التراث العربي القديم بل صرف جل اهتمامه إلى تأريخ الأدب العربي الحديث. وقد قام بعدد من الرحلات في دنيا العرب وزار كلاً من لبنان ومصر وسورية وفلسطين والمغرب العربي. ومن أبرز مؤلفاته:

(١) «الفتوح العربية في آسيا الوسطى» (١٩٢٣) (The Arab Conquests in Central Asia).

(٢) «المدخل الى تاريخ الأدب العربي» (١٩٢٦) (١٩٦٣) (Arabic Literature, An Introduction).

٥١

Michael "Dirasatül-Arabiyye ve'l-islamiyye fi Misr wa'l-Maghrib"
S. 51-53, 1982 (BEYRUT)

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Away from Center, courses and students, and in the quiet privacy of his Widener Library

٣٧ - جيب، السير هاملتون ألكسندر

Gibb, Sir Hamilton A. R.

(١٩٨٥ - ١٩٧١)

ولد المرحوم السير هاملتون ألكسندر روسكن جيب في مدينة الإسكندرية (مصر) لوندنين
أسكتلنديين .

وحصل العلم في مدينة إدنبره عاصمة أسكتلنده ، إلى أن نشبت الحرب العالمية الأولى
سنة ١٩١٤ فالتحق بالجيش ولبث فيه أربع سنوات .

وفور انتهائها دخل جامعة إدنبره وحصل منها على شهادة الماجستير (M.A) سنة ١٩١٩ .
ثم التحق بمدرسة الدراسات الشرقية التابعة لجامعة لندن^(١) ، وكان فيها أستاذ ذو مكانة عالية
هو السير توماس أرنولد ، فتعهد بالرعاية ووجهه إلى العناية بالنصوص العربية والرجوع إلى مصادر
التاريخ الإسلامي الأول . ونال سنة ١٩٢١ شهادة الماجستير من هذه المدرسة . وكان موضوع رسالته
« الفتوحات العربية في وسط آسيا » . وطبعت الرسالة سنة ١٩٢٣ .

وعين عقب تخرجه سنة ١٩٢١ مدرسا مساعدا في المدرسة ، فمدرسا سنة ١٩٢٩ .

وجاء إلى القاهرة سنة ١٩٢٧ للدرس الأدب العربي المعاصر ، ونشر خلاصة درسه في مجلة
مدرسة الدراسات الشرقية ، وترجم طرف منها في جريدة السياسة الأسبوعية فاسترعت النظر بما
فيها من إحاطة ودقة .

وفي سنة ١٩٣٠ توفى أستاذه توماس أرنولد ، فخلفه أستاذا ورئيسا لقسم الدراسات العربية ،
ولبث إلى سنة ١٩٣٧ ، حين تولى رياسة قسم الدراسات العربية في جامعة أكسفورد مدة ثمانية
عشر عاما ، خلفا للأستاذ مارجولنيوث . وفي أثناء المنصبين السابقين ألف عددا من الكتب
ذات الطابع الأصيل .

وعين عضوا في عدد من الجمعيات والجامع العلمية ، منها مجمع اللغة العربية في القاهرة سنة
١٩٢٣ ، وكتب عددا من الأبحاث في اللغة والأدب والتاريخ في المجلات ، وأسهم في تحرير دائرة
المعارف الإسلامية . وحاضر في مختلف البلدان العربية والأوربية ، ومنح سنة ١٩٥٤ ، رتبة فارس .
(سير) .

ومن مؤلفاته وترجماته :

- ١ - مقدمة في الأدب العربي سنة ١٩٢٦ أعيد طبعها سنة ١٩٦٣ هـ
- ٢ - ترجمة كتاب (تركستان إلى زمن فتح المغول) لبارتولد سنة ١٩٢٨ .

(١) كلية الدراسات الشرقية والأفريقية - الآن .

HAMILTON ALEXANDER ROSKEEN GIBB

(1895-1971)

مستشرق إنجليزي

كرسيه بجامعة لندن حتى ١٩٣٧ ، حيث صار أستاذاً
للغة العربية في جامعة اكسفورد ، ثم زميلاً في كلية
سانت جون بأكسفورد . وبقي في هذا المنصب حتى
١٩٥٥ .

وفي ١٩٥٥ دعته جامعة هارفرد (في الولايات
المتحدة الأمريكية) ليكون أستاذاً بها في كرسي
James Richard Jewett Professor of Arabic . وفي
١٩٥٧ صار مديراً لمركز دراسات الشرق الأوسط في
تلك الجامعة .

وفي ١٩٦٤ تقاعد عن التدريس كأستاذ في جامعة
هارفرد ، لكنه استمر مديراً لذلك المعهد .

وأصيب في ١٩٦٤ إصابة بالغة بالفالج ، لكنه شفي
منه ، ومع ذلك ظلت آثار هذا المرض بادية عليه حتى
وفاته . وقد أمضى بقية عمره في اكسفورد ، حتى توفي
بها في ٢٢ أكتوبر ١٩٧١ .

وقد نال في حياته كثيراً من ألقاب التشريف التي
لا يستحقها علمياً . والواقع أن هاملتون جب كانت
شهرته فوق قيمته العلمية ، وانتاجه أدنى كثيراً من
الشهرة التي حظى بها لأسباب كلها بعيدة عن العلم .
وهذا الانتاج يتوزع بين ثلاثة ميادين : الأدب
العربي ، التاريخ الإسلامي ، الأفكار السياسية الدينية
في الإسلام .

وأول انتاجه كتاب عن «فتوح العرب في آسيا
الوسطى» (١٩٢٣) The Arab Conquests in
Central Asia ، وفيه دراسة عن العلاقات بين

ولد في مدينة الاسكندرية (مصر) في ٢ يناير
١٨٩٥ ، وتوفي في ٢٢ أكتوبر ١٩٧١ في اكسفورد .
وكان أبوه ناظر زراعة في شركة أبو قير لاستصلاح
الأراضي . وتعلم في اسكتلنده في المدرسة الثانوية
الملكية في أدنبره . وفي ١٩١٢ دخل جامعة أدنبره ،
حيث تخصص في اللغات السامية : العربية ، والعبرية ،
والآرامية . ومن ١٩١٤ إلى ١٩١٨ كان جندياً في
مدفعية الميدان الملكية ، وخاض الحرب في جبهتي
فرنسا وإيطاليا . وبعد انتهاء الحرب صار طالب بحث
في مدرسة اللغات الشرقية في لندن . وفي ١٩٢٢ حصل
على درجة الماجستير M.A. من جامعة لندن . وكان قد
عين في ١٩٢١ مدرساً lecturer للغة العربية .

وفي عام ١٩٢٦ - ١٩٢٧ زار الشرق زيارة
طويلة ، وبدأ أثناءها دراسة الأدب العربي المعاصر .
وقد سبق له أن أمضى اجازتين طويلتين في الشمال
الإفريقي .

وفي ١٩٢٩ عُيِّن بـلقب reader في تاريخ العرب
والأدب العربي في جامعة لندن . ولما توفي سير توماس
أرنولد في ١٩٣٠ خلفه على كرسي اللغة العربية في
جامعة لندن (ومقره في مدرسة اللغات الشرقية) . كما
خلف سير توماس أرنولد كمحرر بريطاني «لدائرة
المعارف الإسلامية» . وفي ١٩٥٤ ، كان أحد المشرفين
الأوائل على الطبعة الثانية من دائرة المعارف
الإسلامية ، ثم اعتزل العمل في ١٩٥٦ . واستمر في

بكر مطوي بالارغلى

Dr. A. S. T. T. T.

١٩٥٢

B. TAPALOBLLU

الاستشارة والمستشارون

فألهم وما عليهم

- Gibb H.A.R.

تأليف

الدكتور مصطفى السباعي

رَحِمَهُ اللهُ

بارون كارادي فو : Baron Carra de Vaux فرنسي
متعصب جداً ضد الاسلام والمسلمين. سام بنصيب بارز في تحرير
« دائرة المعارف الاسلامية » .

هـ. ا. ر. جب H. A. R. Gibb أكبر مستشرق في انجلترا
المعاصرين . كان عضواً بالجمع اللغوي في مصر والآن أستاذ
الدراسات الاسلامية والعربية في جامعة هارفرد الامريكية .
من كبار محرري وناشري « دائرة المعارف الاسلامية » . له
كتابات كثيرة فيها عمق وخطورة وهذا هو سر خطورته .
ومن كتبه :

١ - « طريق الاسلام » ألّفه بالاشتراك مع آخرين وترجم
من الانجليزية إلى العربية تحت العنوان المذكور .

٢ - « الاتجاهات الحديثة في الاسلام » . صدر في عام
١٩٤٧ وأعيد طبعه وترجم إلى العربية تحت العنوان المذكور .

٣ - « المذهب المحمدي » صدر في عام ١٩٤٧ وأعيد
طبعه

٤ - « الاسلام والمجتمع الغربي » يصدر في أجزاء ، وقد
اشترك معه آخرون في التأليف . وله مقالات أخرى متفرقة .

جولد تسيهر : Goldizher مجري ، عرف بعدائه للاسلام
وبخطورة كتاباته عنه ، ومن محرري « دائرة المعارف الاسلامية » .

الإسلامية تأسس في عام ١٩٣٢م بدعم مالي من رئيس بلدية لندن الذي كان تاجرا مشهورا، وبإخلائه الفولته، وقد كان له دور كبير في نشر الإسلام في إنجلترا، وكان الغرض الأساسي من إنشاء المؤسسات المذكورة هو تزويد السلطات الاستعمارية بخبراء في الشؤون الإسلامية، وأن تكون في خدمة الحكومات المستعمرة، لتحقيق أهدافها في البلاد الإسلامية، حتى أن رجال السياسة هناك كانوا على صلة وثيقة باساتذة تلك الكليات، ويرجعون إلى آرائهم قبل البت في المسائل السياسية المتعلقة بالدول الإسلامية والشرقية (٢٠). بل إن بعض أولئك الاساتذة كان يستغل صداقته لبارزين من رجال تلك الدول الشرقية ويتخذ منها ستارا يقوم من ورائه بأعمال التجسس في السلم والحرب (٢١). ومن الثابت أن كثيرا من المستشرقين عينوا خبراء ومستشارين في وزارات الخارجية ببلادهم مثل: غولدسيهر وماسينيون وغيرهما. وقد عين بيرنارد لوبيس في الخارجية الانجليزية في سنة ١٩٤١ (٢٢). وتسلب كثير من المستشرقين - مع الأسف - إلى الجامع اللغوية والعلمية في القاهرة ودمشق وبغداد وغيرها. ومن أمثلة هؤلاء:

١ - هاميلتون جيب: أكبر مستشرق انجليزي، ومن كبار محرري وناشري «دائرة المعارف الإسلامية» وله كتابات كثيرة فيها عمق وخطورة. وقد شغل عضوية الجمع اللغوي المصري (٢٣).

٢ - لويس ماسينيون: من أكبر المستشرقين الفرنسيين، ومستشار وزارة المستعمرات الفرنسية في شؤون شمالي افريقية، والراعي الروحي للجمعيات التبشيرية الفرنسية. وقد شغل عضوية الجمع اللغوي بمصر، وعضوية الجمع العلمي العربي بدمشق (٢٤).

٣ - مارجليوث: انجليزي متعصب ضد الاسلام، ومن محرري «دائرة المعارف الإسلامية». وقد شغل عضوية الجمع اللغوي بمصر، وعضوية الجمع العلمي العربي بدمشق (٢٥).
 ٤ - محمد عزت الطهطاوي: التبشير والاستشراق، ص ٤٢-٤٣.

(٢١) ابراهيم خليل: الاستشراق والتبشير، ص ٧٩.
 (٢٢) نجيب العقيقي: المستشرقون: ج٢، ص ٥٦١.
 (٢٣) ٢٤، ٢٤) ابراهيم خليل: نفس المصدر السابق، ص ٦١-٦٣.

أضواء على الاستشراق

Gibb Hamilton

دكتور محمد علي عبد الحليم

مدرس بكلية الدراسات الإنسانية
 جامعة الأزهر

١٤٠٠ هـ - ١٩٨٠ م

مركز البحوث العلمية

مجلد ١٤٠٠

مجلد ١٤٠٠

مجلد ١٤٠٠

فلسفة الاستشراق

وأثرها في الأدب العربي المعاصر



دكتور

أحمد سمائلو قنقش

استاذ الفقه والفتوى الإسلامية
بمكتب الدراسات الإسلامية
سراييفو - يوغسلافيا
رئيسة المشقة الإسلامية
بمدرسة البوسنة والهرسك وكرواتيا وسربيا
يوغسلافيا

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Kütüphanesi	
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القاهرة ١٩٨٠

Kendras

Gibb, Hamilton

22 SUBAT 1991

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S. 337-340

(هـ) س. هاملتون جيب^(١) :

إنه من أكابر المستشرقين وأمتهم ، وقلا ترك موضوعا يتعلق بالعرب والإسلام لم يتناوله وما يمتنا الآن هو اتجاهه في كتابه « الأدب العربي » لتعرف على قيمة هذا الكتاب وآراء صاحبه فيه ، ونذكر مدى ما ذهب إليه وما صور الأدب العربي في ثناياه ، ونشهد مقدما أننا لم نر تعصبا بهذا الشكل كما هو عنده وعند صديقه الذي أشاد به وهو جولديزير ، ولعلها كانا مأجورين للنيل من القضايا الدينية بوجه خاص والمسائل الأدبية بشكل عام ، ومن هنا لا بد أن نواجه جيب بما جاء في كتابه المذكور ، حيث تناول اللغة العربية ثم العصر البطولي ، عصر التوسع ، والعصر الذهبي ، ودائرة سيف الدولة ، والعراق في ظل بني بويه وفارس الشرقية ومصر وشمال أفريقيا وأسبانيا وغير ذلك ، ونجزم مقدما أنه لم يتعرض لأي نقطة أدبية أثارها بالقدر الذي كان يجب عليه أن يفعل ذلك وعلى أي حال فلنبدأ بعرض فقرات تدل على ما ذهبنا إليه يقول : « هذا التأنيق البلاغي الشرق الذي أصبح نموذجاً هو أجنبي ، على التعبير العربي الطبيعي ، زحف إلى الأدب العربي من مصادر خارجية^(٢) » ، فهو لم يوضح كلامه ولم يفصح عما يريد ، وماذا يعني بالتأنيق البلاغي أهو مثلاً براعة الأسلوب وإضفاء معالم الجمال عليه ، أم كثرة المحسنات البديعية فيه مثلاً أم ، أم ، وترك هذه النقطة وتذهب إلى أخرى ونسأله ما هو الأجنبي الذي احتراه العرب في أساليبهم ، ولم يجب بالطبع ، إذا كان يريد البديع ، فالبديع كان موجوداً في كلام العرب ، وجاء في القرآن الكريم والشعر العربي أيضاً وليقرأ تاريخ البديع إن أراد أن يتأكد ، وإذا كان يريد به جمال الأسلوب ومئاته فإن العرب القدماء لم يعرفوا المصادر الأجنبية حيناً تأتقوا في حكمهم وشعرهم ، وليس هذا هو المهم في رأيه ، بل المهم عنده أن يقول بأن الزحف في التأنيق العربي في الأسلوب قد جاء من مصادر غير عربية ومنابع بعيدة منها . هذا هو ما يريد أن يفصح عنه ، وهي قضية تحتاج إلى دليل ، وليته جاء به ودلل على رأيه لتنتع بأنه أخطأ في البحث مثلاً ولكنه حيناً يعجز عن التطبيق

(١) هو السير هاملتون جيب ، مستشرق إنجليزي ، ولد عام ١٨٩٥ م في الإسكندرية وتوفي عام ١٩٦٣ في لندن له آثار مختلفة وشهرة ذائعة ، ويبدو أنه تخصص في دراسة الفكر الإسلامي بوجه عام وكان عضواً في الجمع اللغوي بالقاهرة ويمكن الرجوع لمعرفة التفاصيل عن حياته وآثاره ، ودراساته إلى نجيب الضيق المشرفون ، ٢ / ٥٥١ - ٥٥٤ .

(٢) س . هـ . جيب ، الأدب العربي ، ص ٩ ، أوكسفورد ١٩٦٣ .

الشك عليها لأول مرة بعد الدراسات القديمة التي أشارت إليها وجاء بعده أهلوا رد فعرضها بنفس الصورة ، وسار على النمط نفسه بامسيه ، وليال ، وبروكلمان ، فلم يزيدوا شيئاً في القضية إلا الإيغال في الشك والتردد ، وكل هذا إلى أن أتى مرجوليوت الذي سنتناوله فيما بعد فقال فيها ما قال ، وجاء بنظرية موهلة في الشك إلى أبعد الحدود ، ومن العجيب أن اتبعه بعض الكتاب العرب المحدثين ، فكان ما ذهبوا إليه أن الكثرة المطلقة مما نسميه الأدب الجاهلي ليست من الجاهلية في شيء ، وإنما هي منتحلة بعد ظهور الإسلام^(١) . وبعرض قضية الانتحال في الشعر الجاهلي ينهي بلاشير كتابه القيم ، حيث امتاز ببراعته الفائقة في عرض المعلومات ونقدها ومقارنتها بعضها ببعض^(٢) .

وأخيراً ، فهذا كتاب بلاشير عن الأدب العربي في العصر الجاهلي وقد عرض فيه لأمرين لا ثالث لهما :

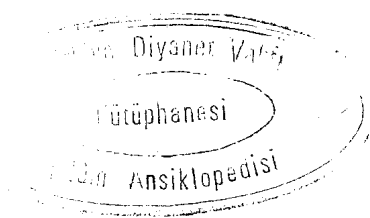
أولاً - بيئة الشعر الجاهلي ، والقبايل العربية ، وبلاد العرب ، ونشأة الكتابة وغيرها ، مع إلقاء نظرة على اللهجات العربية ونشوء العربية الفصحى . الخ . واعتبر هذا مقدمة لكلامه عن الشعر الجاهلي من مختلف جوانبه العلمية ، والعقلية ، والتاريخية ، وتكلم عن روايته ، وجمعه ، وأشهر قصائده ، وأشهر رجاله ، وكثرة النصوص فيه ، وكيف ننظر إليها ، وأثر الانتحال عليها .

والثاني - يعرض لفكرة الانتحال تاريخياً عند المستشرقين وكيف عالجوها وطريقها الصحيح المقبول .

وقد فعل بلاشير كل هذا في منهجية متكاملة وموضوعية تامة ويتضح مدى ما وفق فيه أنه لا يكتفي في أحيان كثيرة بسرد آراء المؤرخين في كل اتجاه بل نرى في أحيان كثيرة رأيه الواضح مؤيداً بالأدلة والبراهين وهو يقوفا عن دراسة لا عن تعصب ويبدو جلياً أنه ترك الدين جانباً فجعله لا يتدخل في الأمور الأدبية ولهذا لا نرى في كتابه أي مطعن في الإسلام ، ولم يجار في هذا أكثر المستشرقين الذين يجعلون الدين هدفاً في ذاته في دراساتهم الكبيرة والصغيرة ونحن من جانبنا نحمد لبلاشير هذا الاتجاه ، ونشير إلى أن كتابه بالغ الأهمية وجهده فيه واضح لا يحتاج إلى تنويه وفيه من الآراء ما يدل على فكره الثاقب القدير .

(١) المرجع السابق ص ١٨١ .

(٢) على الزبيدي ، في الأدب العباسي ، ص ٥ دار المعرفة ١٩٥٩ .



ORIENTALISM, ISLAM, and ISLAMISTS

Edited by
Asaf Hussain, Robert Olson,
Jamil Qureshi

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206. *Ibid.*, p. 150.
207. *Ibid.*, pp. 151-2.
208. Duncan Black Macdonald, "Christian Literature for Moslems," *The Moslem World*, XIII:4 (October, 1923), p. 340 *et passim*.
209. "Essence," pp. 329-30.
210. "Peace," p. 329.
211. *Aspects*, pp. 12-3.
212. *Ibid.*, pp. 252-3.
213. Wilfred Cantwell Smith, "Comparative Religion: Whither — And Why?" in *The History of Religions*, ed. Mircea Eliade and Joseph Kitagawa (Chicago: University of Chicago Press, 1959), pp. 31-58. Cf. pp. 34, 52.

SIR HAMILTON ALEXANDER ROSKEEN GIBB

Ziya-ul-Hasan Faruqi

We are fully aware of the efforts and achievements of the Orientalists in their valuable studies of the cultures, civilizations and religions of the East, achievements that have given to Orientalism the status and respectability of a recognized academic discipline.

The Orientalists dug out a good deal of learning buried in the thick mists of the past; discovered rare and precious manuscripts of books, studied, edited and published them along with their notes and comments; they also published translations of some of these materials in different languages, making them available to scholars and researchers in their respective fields of religion, history and civilization. They used modern research methods in their work, subject always to change and further improvement. This, in turn, lent respectability to their recourse, in their studies of other cultures and civilizations, to the techniques of modern disciplines such as linguistics, philology and social sciences, and to modern methods in history and philosophy. This led also to the development of Orientalism as an inter-disciplinary branch of learning.

We concede the valuable services of the Orientalists in promoting the cause of knowledge. But, we feel pained to note a good deal of subjectivity in their academic endeavors, otherwise so commendable in so many respects. They claimed that they were objective but hardly any one of them was able to suppress his mental reservations and rise above his religious and cultural prejudices; and this is particularly notable in their studies of Islam and Islamic law, of the Qur'an and Prophet Muhammad. Indeed, they are not only subjective; their deep-rooted prejudices are pronounced.

For historical and political reasons, among the Orientalists there are both Christians and Jews. The former, however, outnumber the latter. The story of hatred and animosity towards Islam and the Prophet of Islam, inherited by them, is spread over a period of almost fourteen hundred years. It consists of many ups and downs; its characters have

been applied, many of the abuses from which the arid and semi-arid lands are now suffering would have been avoided, and a great deal more attention paid to gradualistic developments of the existing land system rather than at-a-stroke legislation and grandiose planning schemes. Traditional law could perfectly well be codified in up-to-date terminology consistent with good modern hydrological practice. But the principle that if an irrigation system has proved itself to be working properly the, unless one can be sure that it can be improved by consultation and agreement between all the interested parties, leave well alone, does mean that the law is essentially pragmatic and flexible in its approach and takes account of actual practices on the ground. And that involves not only rejection of dogma but also getting out into the field and finding out what really goes on. And that, with perhaps one or two exceptions in the societies with which we are concerned, is something government officials, legislators, and planners never do.

Although I have quoted it more than once elsewhere, I will point the moral once again by concluding with a small story from Oman's 'Golden Age' of the First Imamate.¹⁷ One day the Imām Ghassān b. 'Abdullah al-Yahmādī (192–207/808–23) was out walking in Nizwa and inspecting what was going on. He noticed that water-moss was beginning to clog the main irrigation channels. Realizing that this was indicative of something going wrong he set out to determine why. Eventually he came to the conclusion that it was not the fault of the merchant class, nor of the land owners, but of his own officials. These he therefore changed, whereupon it was observed that the water-flow in the channels was restored.

¹⁷ Al-Sālimī, 'Abdullah b. Humayd (c. 1870–1914) *Tuhfat al-A'yān bi Sirat Abl 'Umān*, (edn. A. Ishaq Ibrāhīm Aṭfayish), i, 125–8.

ORIENTALISM AND THE STUDY OF ISLAMIC PHILOSOPHY¹

MUHSIN MAHDI

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This paper addresses three issues in particular. First, I ask what it means when an institution is established in Great Britain to engage in a new and in some ways unique attempt to study and teach things Islamic by Muslims for Muslims, but together with non-Muslim scholars and students. Second, I will recall briefly my own experience of Oriental studies dealing with Islamic civilization in general and Islamic philosophy in particular: I shall refer mainly to my experience in the United States, but to some extent in Europe also. Readers will, I hope, excuse the somewhat autobiographical, anecdotal quality of my account: I have commented on some of the questions raised here on a number of earlier occasions² and cannot now go into these again. Third, I will conclude by considering the character of what is nowadays seen as the crisis of Orientalism and Islamic studies.

Although contact between Muslim and non-Muslim students of Islam in the West has a long history, the establishment of Muslim institutions of higher learning in the West is a new phenomenon. It is in part related to the migration of relatively large Muslim communities to Europe and the Americas and to the interest of these communities in the religious and

¹ This is the recently revised text of a paper read at the conference on 'Orientalism and the Study of Islam' held at the Institute of Ismaili Studies, London, 25–29 July, 1983; revised, Oct. 1989.

² Review of *Das Problem der islamischen Kulturgeschichte* by Jörg Kraemer, *Journal of Near Eastern Studies* xxi, (1962), 230–2. Review of *Islam and the Integration of Society* by W. Montgomery Watt, *Journal of Near Eastern Studies* xxiii, (1964), 285–9. 'Islamic Philosophy in Contemporary Islamic Thought' in *God and Man in Contemporary Islamic Thought*, ed. Charles Malik (American University of Beirut Centennial Publications, A. U. B., Beirut, 1972), 99–111.

far as the foundation of Ibn Khaldūn's new science of culture was concerned, was subsequently developed in a new and more fruitful direction in the context of the economic, social, and political role of Muslim jurists in Andalusia and western North Africa, to whom Ibn Khaldūn belonged. This has provided a better explanation of Ibn Khaldūn's role as state functionary and political activist. But that was not what I was interested in at the time. I meant to look for the foundation on which Ibn Khaldūn constructed the new science of culture and thus understand what terms like 'theoretical' and 'scientific' meant when applied to him. And it was this question that Gibb addressed as a point that appeared to him 'fundamental for any critical study of Ibn Khaldūn's thought.' Without further explanation, he stated that 'the axioms or principles on which his [Ibn Khaldūn's] study rests are those of practically all the earlier Sunnī jurists and social philosophers'²⁶—by 'social philosophers' in this context he meant the same as jurists, as the concluding paragraph of the article indicates.²⁷

My reading of Ibn Khaldūn led me to the conclusion that the axioms or principles of which Gibb spoke were not those of the jurists but drawn from the sciences that went under the name of rational or philosophic sciences in Islamic civilization; that one cannot understand the principles on which he constructed his science of culture apart from the Islamic philosophic tradition; and that it was this tradition that provided him with the principles of his philosophy of history and science of culture.²⁸

As is the case in many investigations, the conclusion may have been arrived at after long and arduous research, but once stated one begins to wonder why it could not have been seen before, especially in view of the fact that Ibn Khaldūn himself right at the beginning of his work states the principles of his philosophy of history and science of culture: all one needed to do was look at them and ask to which of the two groups of sciences they belonged, the traditional-religious or the rational-philosophic? Nevertheless, this conclusion ran against the then current view of Islamic civilization, not, it seemed to me, what Islamic civilization was, but what it must or could only have been. According to that view, it made perfect sense to say that a Muslim thinker who became a judge later in life built his new science on legal principles. But that Islamic philosophy, that strange, scarcely legitimate discipline practised by 'infidels', should lead to the construction of the most authoritative, scientific, and comprehensive interpretation of Islamic

²⁶ *ibid.*, 167.

²⁷ *ibid.*, 173.

²⁸ Muhsin Mahdi, *Ibn Khaldūn's Philosophy of History: A Study in the Philosophic Foundation of the Sciences of Culture* (University of Chicago Press, Phoenix Books, Chicago [1957] 1971).

history and civilization in pre-modern times, that it could help a Muslim thinker develop a new science of culture and receive the (doubtful) praise as the predecessor of Machiavelli, Montesquieu, and Hegel—that could not be accepted because it ran against the view of what Islamic thought should be. There were at least two occasions on which I presented a summary of my findings—which were based on the following proposition: here are the basic notions that Ibn Khaldūn presents as the principles on which he plans to build his science of culture; let us look at them and ascertain their provenance—and Gibb, who was in the audience, felt obliged to defend what I have no doubt he thought was the truth as well as the common view of the profession: the principles of Islamic law and nothing but the principles of Islamic law explain Ibn Khaldūn's new science. Why? Because we all know that the science of the law is the fundamental science in Islam. It was to his credit that, unlike other students of Ibn Khaldūn before and after him, he was weary of interpretations that connected Ibn Khaldūn to Machiavelli or Hegel.

There was also a more general problem that had to be faced: whether the study of Islamic philosophy or of the philosophic sciences that flourished in Islamic civilization is a legitimate subject for Islamic studies at all. Gibb did not believe it was, not out of ignorance but out of firm conviction. That is, to be a Muslim meant for him not to be philosophic or rational in this sense, and to be philosophic or rational in this sense meant for him not to be a Muslim, but something else, perhaps a misguided Muslim or even an 'infidel' as Ibn Taimiyya would say.²⁹ Yet Ibn Khaldūn was not accused of being an infidel. But he seems to have managed to look at his own society with a philosophic eye and interpret it accordingly. He was a 'good' Muslim and he learned a great deal from the philosophic sciences of his time.

Therefore the problem of Islamic philosophy became a crucial issue for me: what it is, its relation to the Islamic revelation, its role in Islamic society. And this at a time when a leading authority on Islamic studies was saying and writing things that discouraged younger scholars from pursuing this issue. Shortly before I arrived at the University of Chicago, the University of Chicago Press had published Gibb's Haskell Lectures (given there in 1945) under the title *Modern Trends in Islam* (1947); and shortly thereafter Gibb published his famous *Mohammedanism*.³⁰

²⁹ Personally, I have never been able to figure out why so many Western students of Islam feel most comfortable with so-called Muslim fundamentalists and so uncomfortable with men like Avicenna, for example; or why they are so willing to take sides in what were, after all, internal differences of opinion and conflicts within the Muslim community.

³⁰ H. A. R. Gibb, *Modern Trends in Islam* (University of Chicago Press, Chicago, 1947). *Mohammedanism: An Historical Survey* (Home University Library of Modern Knowledge, no. 197. Oxford University Press, London [1949] 1953).

ARABIC AND ISLAMIC STUDIES
IN HONOR OF
HAMILTON A. R. GIBB

EDITED BY

GEORGE MAKDISI



LEIDEN
E. J. BRILL
1965



makdisi

EDITOR'S NOTE

For the sake of uniformity, all foreign words and phrases found in Webster's Third New International Dictionary are not italicized. Their spelling as well as that of all the texts written in English is standardized according to this dictionary. Some familiar proper nouns are written without diacritics. Abbreviations have been avoided as much as possible in the body of the texts. Although uniformity was aimed at throughout in the matter of transliteration, deviation was allowed where it served the needs of certain studies, as in the case of linguistics, Ottoman Turkish, Indian Islam and Modern Persian. Arabic texts did not all receive the same kind of editorial attention. Articles written in Arabic were, like those written in Western languages, susceptible of editorial modification; on the other hand, a few modifications of a conventional nature only were brought to those Arabic texts which were offered by the authors as critical editions.

The Editor wishes to take this opportunity of expressing his special thanks to Messrs. Thomas J. Wilson, Director of the Harvard University Press and Derwood W. Lockard, Associate Director of the Center for Middle Eastern Studies, Harvard University, and Miss Elizabeth Randolph, Administrative Secretary of the Center, for their assistance in matters regarding the publication of this Volume; to Misses Carol Cross and Brenda Sens, Secretaries of the Center, who typed all the texts and assisted in the proof-reading, in spite of an already heavy work schedule; and of course, to the authors themselves, colleagues and students of Sir Hamilton Gibb, for their enthusiastic response and ready cooperation, making possible this Presentation Volume of Arabic and Islamic studies.

B. Topaloglu
1952

الدكتور محمد خير الدين

مدرس بكلية الدراسات الإنسانية
جامعة الأزهر

Gibb Sir Hamilton

B. Topaloglu

١٤٠٠ هـ - ١٩٨٠ م

مدار البحث العلمي

- ٩٩ -

هي التي دُفعت « جيب » فيما بعد إلى تصنيف كتابه المسمى اتجاه العالم الإسلامي .. وهو خير كتبه .

وبالنظر إلى ما يقتضيه هذا البحث من الدقة والاحاطة فقد كلف جيب الأستاذ « ماسينيون » الكتابة عن شعوب المغرب الأقصى ، والأستاذ « كامبفير » عن سكان مصر وآسيا الغربية ، والأستاذ « برج » عن سكان أندونيسيا ، والعقيد « فزاز » عن شعوب الهند . واكتفى المؤلف « جيب » بالمقدمة والخاتمة ، وقد انتهى بهما إلى أن الإسلام أكبر عامل للتوازن بين فوضى الوطنية الأوربية وزحف الشيوعية الروسية .

أما العقاد (٥٤) فيعتبر « جيب » منصفاً غاية الانصاف ، ويشير إلى كتاب « الشرق الأدنى الإسلامي » الذي نشرته جامعة « تورنتو » بكندا لجموعة من المستشرقين ، منهم هاملتون جيب ، ويعلق عليه بقوله : « أما البحث الشامل للوجهة العامة بين أطراف الشرق العربي الإسلامي من جميع نواحيه فهو الموضوع الذي تقدمت به المجموعة وعهد به إلى سير هاملتون جيب ، فوفاه حقه من الدراسة العلمية مع التزام الحيطة الواجبة في المسائل السياسية » وتتجلى هذه الحيطة من تعليق الكاتب على آراء الساسة الغربيين وجلة المفكرين الاجتماعيين التي يصورون بها « حالة » الشرق الإسلامي بعد استقلال شعوبه عن سيطرة الدول الغربية ثم يبنون عليها تقديرهم لمصير هذا الشرق كما يتصورونه أو يتمثلونه . فسير هاملتون جيب يرى أن الساسة الغربيين يعتبرون هذه الحالة حالة فراغ ينتظر الامتلاء كأنهم يحسبون أن خروج دولة من أحد الأقطار الشرقية يتبعه دخول دولة أخرى أو يظل ذلك « التطر » فارغاً لا يستطيع أبناؤه أن يملأوه بنظام يعوضه عن النظام الأوربي المفقود . ومما يدعو الساسة الغربيين إلى هذا التفكير شيوع الاعتقاد بين مراقبي الأحوال في البلاد الشرقية بانتضاء المهدي الذي كان الإسلام فيه « قوة فعالة » في تكوين النظم الاجتماعية والسياسية ، باعتباره قسطنطيناً مرعياً في الشعائر المعمول بها والفرائض المتبعة والعادات السنارية في شؤون المعيشة اليومية .

(٥٤) ما يقال عن الإسلام ، ص ٤٩ - ٥٠ .

- ٩٨ -

وقد ظهر من الفئة المذكورة كثيرون . نخص بالذكر

سير هاملتون جيب (١٨٩٥ م - ١٩٦٥ م) :

انجليزي من مواليد الاسكندرية بمصر ، وخليفة « مرجيوت » في جامعة اكسفورد ، وعضوالمجمع العلمي العربي بدمشق ، والمجمع اللغوي في القاهرة . كان يكتب العربية في سلاسة ويروي نصوصها في محاضراته وأحاديثه عن ظهر قلب . وقد شغل كثيراً من المناصب في إنجلترا ، آخرها مدير مركز دراسات الشرق الاوسط ، وسافر إلى كل من مصر وسورية وفلسطين والمغرب الأقصى (٥٠) .

ومؤلفاته كثيرة جداً ذكرها العقيد (٥١) في نحو صفتين ، منها : « فتوح العرب في آسيا الوسطى وعلاقتها الأولى ببلاد الصين » (لندن ١٩٢٣ م) ، و« ما هو الإسلام » (لندن ١٩٣٢ م) ، و« اتجاه الإسلام » (١٩٤٧ م) ، و« الحمديّة - نظرة تاريخية عامة » (لندن ١٩٤٩ م) ، و« دراسات في الحضارة الإسلامية » (١٩٦٣ م) ، و« صلاح الدين » (١٩٥٢ م) . وله بالفرنسية كتاب « بنية الفكر الديني في الإسلام » .. الخ .

وجيب يعتبر في نظر بعض الغربيين متحيزاً للإسلام ، وحين نشر كتابه عن الحمديّة M. hammedanism غضبت بعض الهيئات اليهودية ، فلجأت إلى « ألفريد جيوم » فأخرج كتابه « الإسلام » ونشرته له دار النشر اليهودية « بنجوين » في أكثر من طبعة ، وبيع بثمن زهيد رغبة في كثرة توزيعه وانتشاره (٥٢) .

كما أن « جيب » عند بعض الشرقيين منصف في كتاباته . يقول العقيد (٥٣) : أنه (أي جيب) درس العربية على يد سير توماس أرنولد ، وقد تأثر بأستاذه الذي كان يطرى الإسلام تولا وعملا ، ولعل تقاليده

(٥٠) العقيد : المستشرقون ، ج ٢ ص ٥٥١ - ٥٥٢ .

(٥١) نفس المصدر ، ص ٥٥٢-٥٥٤ .

(٥٢) عبد الجليل شلبي : صور استشراقية ، ص ٣٦ (الكتاب الأول) .

(٥٣) نفس المصدر السابق ، ص ٥٥١-٥٥٣ .

Gibb Elias J.W.

GIBB MEMORIAL SERIES (GMS), a series of publications, which has continued for almost a century, mainly, but not exclusively, dedicated to editions and translations of Arabic, Persian, and Turkish texts. The Series is financed by the Gibb Memorial Trust, which was originally set up with money left for this purpose by Mrs. Jane Gibb of Glasgow (d. 1904) in memory of her prematurely-deceased son, Elias John Wilkinson Gibb (1857-1901). Gibb was a largely self-taught scholar of Arabic, Persian, and, above all, of Ottoman Turkish. He had published in 1882 his *Ottoman Poems Translated into English Verse in the Original Forms*, the forerunner of the work for which he will always be remembered, the classic six-volume *History of Ottoman Poetry* (London, 1900-1909), only one volume of which was published in his own lifetime, with the remaining ones edited and seen through the press by his friend Edward G. Browne (q.v.).

The original trustees of Mrs. Gibb's bequest were Mrs. Gibb herself, Browne, Guy Le Strange, Henry F. Amedroz, Alexander G. Ellis, Reynold A. Nicholson, and E. Denison Ross, with Mrs. Ida W. E. Ogilvy Gregory, E. J. W. Gibb's widow, later replacing Mrs. Gibb. Subsequent trustees, added as the original trustees gradually died, have included such prominent scholars as Charles A. Storey, Hamilton A. R. Gibb, Reuben Levy, Arthur J. Arberry, Alfred F. L. Beeston, Harold W. Bailey, Bernard Lewis, Ann K. S. Lambton, James D. Pearson, Geoffrey L. Lewis, and Robert B. Serjeant. Messrs. E. J. Brill of Leiden and Luzac and Co. of London were at the outset publishers for the Trust, but with the start of the New Series in 1921 (see below), Luzac's became the sole publisher, continuing as such until the late 1970s. The present publishers are Aris and Phillips of Warminster, Wilts., U.K. The earlier volumes published were handsomely printed and produced, with characteristic binding in black buckram with gold lettering on the spine. Notable care was taken from the outset for accurate transliteration of Arabic, Persian, and Turkish, a practice in which British scholars had hitherto lagged behind their continental colleagues. The Arabic script for the early volumes was done in attractive fonts by printing houses at Cairo and Beirut, and then, after World War I, by printing houses in Europe, including those at Leiden, Vienna, and Cambridge.

The first volume to appear was a facsimile edition by Annette S. Beveridge of the Chaghatay Turkish *Bābur-nāma* (*The Bābar-nāma, Reproduced in Facsimile from a MS. Belonging to the Late Sir Sālār Jang of Haydarābād*, 1905), but since then the majority of volumes have been in the fields of Arabic and Persian. They comprise a First Series published 1905-16, with a delayed volume of the Series not appearing until 1928, forming nos. 1-25 (in fact, several of these were multi-volume works); and a New Series, beginning in 1921, nos. 1 to 29 (again, some of these were multi-volume works) as of 1986

(subsequently issued books have been unnumbered). A further series of Gibb Literary Studies has been inaugurated recently, of which two volumes on Arabic poetry have so far appeared (in 1997 and 1999).

Scholars owe to the Trust's initiative many volumes containing what have become standard editions and/or translations of Persian texts (and some of the authors of Arabic works in the Series were themselves ethnically Persian or worked in the Persian lands, e.g. Sam'ānī, author of the *Ketāb al-ansāb*, facs. ed. by D. S. Margoliouth as *The Kitābu'l-Ansāb of as-Sam'ānī*, GMS 20, 1913); many of these works would almost certainly, for financial reasons, have never achieved publication without the Trust's patronage.

In the field of Sufism, Nicholson published his translation of 'Alī b. 'Oṭmān Hojvīrī's *Kašf al-maḥjūb* (*The Kashf al-Maḥjūb: The Oldest Persian Treatise on Sufism*, GMS 17, 1911), but that scholar's monument remains his eight-volume Persian text, translation, and commentary on the *Maṭnawī-e ma'nawī* of Jalāl-al-Dīn Rūmī (*The Maṭnawī-i Ma'nawī of Jalāl al-Dīn Rūmī, Edited from the Oldest Manuscripts Available*, GMS, N.S. 4, 1925-40).

In the field of history, Browne published *An Abridged Translation of the History of Ṭabaristān* by Bahā'-al-Dīn Ebn Esfandīār (GMS 2, 1905) and a facsimile edition and abridged translation of Ḥamd-Allāh Mostawfī's *Tāriḫ-e gozīda* (*The Tāriḫ-i-Guzīda; or, "Select History" of Hamdullāh Mustawfī-i-Qazwīnī*, GMS 14, 2 vols., 1911-14). Another of the original trustees, Le Strange, published the text and translation of Mostawfī's *Nozhat al-qolūb* (*The Geographical Part of the Nuzhat al-Qolūb of Ḥamdu'llāh Mustawfī of Qazwīn*, GMS 23, ed. 1915, tr. 1918), and (along with Nicholson) the text of Ebn al-Balkhī's *Fārs-nāma* (*The Fārsnāma of Ibnu'l-Balkhī*, GMS, N.S. 1, 1921). The Saljuq and Mongol periods have been especially well served, with Muḥammad Iqbāl's edition of Moḥammad b. 'Alī Rāvandī's *Rāḥat al-ṣodūr* (*The Rāḥat-uṣ-Ṣudūr wa Āyat-us-Surūr, Being a History of the Saljūqs*, GMS, N.S. 2, 1921); Mīrzā Muḥammad Qazwīnī (Moḥammad Qazvīnī)'s edition of 'Aṭā-Malek Jovaynī's *Tāriḫ-e jahāngoṣā* (*The Ta'riḫ-i-Jahāngushā of 'Alā'u'd-Dīn 'Aṭā Malik-i-Juwaynī*, GMS 16, 3 vols., 1913-37); and Karl Jahn's edition of the section of Rašīd-al-Dīn's *Jāme' al-tawāriḫ* on the reign of Ġāzān Khan (*Geschichte Ġāzān-Hān's aus dem Ta'riḫ-i-mubārak-i-ġāzānī des Rašīd al-Dīn Faḍlallāh b. 'Imād al-Dawla Abū'l-Ḥair*, GMS, N.S. 14, 1940). For the more recent period, Vladimir Minorsky made available a facsimile edition of the *Taḍkerat al-molūk* with extensive commentary (*Tadhkirat al-Mulūk: A Manual of Ṣafavid Administration*, GMS, N.S. 16, 1943), and Browne an edition of Mīrzā Jānī's history of the Bāb (q.v.), *Noqṭat al-Kāf* (*Kitāb-i Nuqṭatu'l-Kāf, Being the Earliest History of the Bābīs*, GMS 15, 1911). As well as its concern with texts and translations, the Trust published a certain number of original

MADDE YAYINLANMIŞTIR
 SONRA GELEN DÜZENLENMİŞTİR

جب، هاملتون الكسندر (١٨٩٥-١٩٧١)

HAMILTON ALEXANDER ROSKEEN GIBB

مستشرق إنجليزي معروف .

Gibb sir hamilton

ولد في مدينة الإسكندرية (مصر) في ٢ يناير ١٨٩٥، وتوفي في ٢٢ أكتوبر ١٩٧١ في أكسفورد. وتعلم في استكتلنדה في المدرسة الثانوية الملكية في أدنبره . وفي ١٩١٢ دخل جامعة أدنبره، حيث تخصص في اللغات السامية : العربية ، والعبرية، والآرامية . ومن ١٩١٤ إلى ١٩١٨ كان جندياً في مدفعية الميدان الملكية ، وخاض الحرب في جبهتي فرنسا وإيطاليا. وبعد انتهاء الحرب صار طالب بحث في مدرسة اللغات الشرقية في لندن . وفي ١٩٢٢ حصل على درجة الماجستير M.A. من جامعة لندن . وكان قد عين في ١٩٢١ مدرسا Lecturer للغة العربية . وفي عام ١٩٢٦-١٩٢٧ زار الشرق زيارة طويلة، وبدأ أثناءها دراسة الأدب العربي المعاصر . وقد سبق له أن أمضى أجازتين طويلتين في الشمال الأفريقي .

وفي ١٩٢٩ عين بلقب reader في تاريخ العرب والأدب العربي في جامعة لندن . ولما توفي سير توماس أرنولد في ١٩٣٠ خلفه على كرسي اللغة العربية في جامعة لندن (ومقره في مدرسة اللغات الشرقية) . كما خلف سير توماس أرنولد كمحرر بريطاني "دائرة المعارف الإسلامية". وفي ١٩٥٤، كان أحد المشرفين الأوائل على الطبعة الثانية من دائرة المعارف الإسلامية، ثم اعتزل العمل بها في ١٩٥٦. واستمر في كرسيه بجامعة لندن حتى ١٩٣٧، حيث صار أستاذاً للغة العربية في جامعة أكسفورد خلفاً لمرجوليوت، ثم زميلاً في كلية سانت جون بأكسفورد. وبقي في هذا المنصب حتى ١٩٥٥ .

وفي ١٩٥٥ دعته جامعة هارفرد (في الولايات المتحدة الأمريكية) ليكون أستاذاً بها في كرسي James Richard Jewett. وفي ١٩٥٧ صار مديراً لمركز دراسات الشرق الأوسط في تلك الجامعة .

وفي ١٩٦٤ تقاعد عن التدريس كأستاذ في جامعة هارفرد، لكنه استمر مديراً لذلك المعهد.

وعاد إلى أكسفورد حيث توفي بها في ٢٢ أكتوبر ١٩٧١.

وله عدة أبحاث ومؤلفات ، منها :

الكتاب الذي ألفه بالاشتراك مع هارولد بونون Harold Bowen بعنوان: " المجتمع الإسلامي والغرب: المجتمع الإسلامي في القرن الثامن عشر" Islamic society and the West: Islamic society in the eighteenth Century . وقد صدر الجزء الأول من المجلد الأول منه في ١٩٥٠. وفيه يتناول المؤلفان النظم الاجتماعية في تركيا والبلاد العربية الخاضعة للحكم العثماني، قبل نفوذ التأثير الأوروبي في تلك البلاد . وقد ظهر الجزء الثاني من المجلد الأول في ١٩٥٧.

ونذكر من مقالاته الأخرى في ميدان التاريخ الإسلامي :

- تركيب الفكر الديني في الإسلام ، (١٩٤٨).

- " تفسير للتاريخ الإسلامي"، ١٩٥٣، ظهرت في Journal of World History .

- دراسات حول الحضارة الإسلامية (١٩٦٢).

- "الأهمية الاجتماعية للشعبوية" ١٩٥٣، ظهرت في Studia Orientalia Joanni Pedersen .

- "تطور نظام الحكم في أوائل الإسلام"، ١٩٥٥ في مجلة Studia Islamica .

- "مرسوم الخراج الذي أصدره عمر الثاني"، ١٩٥٥ في مجلة Arabica .

- "كتب السير في الإسلام"، ١٩٦٢، نشرت ضمن كتاب Historians of the Middle East .

وقد خص جيب الدين الإسلامي بكتابين : الأول هو "المحمدية" Mohammedanism (١٩٤٩)، "الاتجاهات الحديثة في الإسلام" Modern trends in Islam (١٩٤٧). وفيه يستعرض بعض الاتجاهات الإسلامية الحديثة والمعاصرة .

وأخيراً نذكر له ترجمة لرحلة ابن بطوطة . وقد ظهرت هذه الترجمة في ثلاثة أجزاء : الأول في ١٩٥٨، والثاني في ١٩٦٢، أما الثالث فقد ظهر بعد وفاته، إذ ظهر في ديسمبر ١٩٧١.

وقد عين عضواً في المجمع العلمي بدمشق والمجمع اللغوي في القاهرة .

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unique essence or spirit. Hence, Owen noted, the contributors' "habit of making easy, confident generalizations about large subjects" and the assumption that "everything that took place in the countries inhabited by Muslims had some essentially 'Islamic' component." Moreover, contributors tended to "see Islamic society as *sui generis* and not, in important ways, like all other non-European societies in Asia and Africa."

If the *Cambridge History of Islam* reflected the "state of the field," Owen concluded, "then 'the state of the field' is not good, and something certainly ought to be done about it." Most centrally, historians would have to question the assumptions that "the basic unit of study remains something called 'Islamic civilization'" and that scholars could "impose an artificial unity upon a world spreading from Morocco to Indonesia, thus making what it is that the societies of this area have in common far outweigh that which divides them," while failing to examine concrete similarities and differences between predominantly Muslim and predominantly non-Muslim societies. That was not to say, Owen insisted, that Islam, defined as a religion, was of no significance; it was simply to say that historians could not assume that Islamic principles shaped everything in the societies in which Islam was prevalent, or that Islam was everywhere and always the same.

The following year Owen presented a paper critiquing Gibb and Bowen's *Islamic Society and the West*, discussed in Chapter 4. Noting that it remained "one of the most important and influential books on the history of the modern Middle East," Owen suggested that it "represents a landmark in Middle Eastern historical writing in that it provides a way by which the traditional methods and presuppositions of the Orientalists can be carried over to structure an examination of the modern period." He went on to note Gibb and Bowen's adoption of the notion of Oriental despotism and their treatment of the Ottoman empire in the eighteenth century as if it were a pristine, isolated, self-contained "Islamic society" still essentially untouched by Western influence, though it was clear that that empire had long been part of, and significantly affected by, evolving transregional economic networks and had also had complex political, social and cultural interactions with other societies for centuries.

Moreover, Owen judged Gibb and Bowen's depictions of this purportedly "Islamic society" (though as noted in Chapter 4, they admitted there was nothing very Islamic about much of it) as undergoing terminal "decline" to be profoundly flawed, since it was rooted in outdated notions about the rise and fall of civilizations and was unsupported by evidence about the actual transformations which this society – like all human societies – constantly experienced. Instead of Gibb and Bowen's

unself-critical reliance on the notion of a civilization in decline, which Owen saw as central to Orientalism, he proposed a turn to the methods of political economy which, he believed, could yield a much more detailed, nuanced, complex and accurate understanding of the changes which Ottoman society underwent in the course of the eighteenth and nineteenth centuries.

For critical scholars in Middle East studies as in other fields, the turn to political economy served as a way to criticize and move beyond what they saw as Orientalism's essentialist notion of culture. Instead of assuming that everything important about what Muslims believed and did was attributable to Islam, understood as a timeless essence, these scholars focused on social structures and class relations in specific historical contexts, which tended to highlight the features which predominantly Muslim societies shared with non-Muslim but similarly underdeveloped societies and opened the way for useful comparisons. The critique of Orientalism also entailed an insistence – sometimes explicit, sometimes not – on the primacy of the disciplines (history, political science, sociology, anthropology, and so on), with their specific ways of framing their object of study and their distinctive methodologies and approaches. There was a growing sense that Orientalism as a discipline, in addition to being intellectually isolated, unself-critical and lacking any methodological tools other than an antiquated philology, did not possess the kind of real intellectual foundation that underpinned the humanities and social science disciplines. It was essentially a vestige of an early modern or even medieval way of dividing up the world, and by taking "the Orient" or "Islam" (understood as a distinct and unitary civilization) as its object of study Orientalism actually made it more difficult to attain a proper understanding of the histories, societies, cultures and politics of predominantly Muslim peoples and lands.

As I discussed in Chapter 4, Hamilton Gibb had argued that classically trained Orientalists were needed to bring together and correlate the work of social scientists and others engaged in the area studies enterprise. But many of the critics of the 1970s and after rejected this vision and instead defined themselves first and foremost in terms of their disciplines – as historians, sociologists, anthropologists, political scientists and so on. They argued that as such they were better suited than those who defined themselves as Orientalists to undertake the study of the predominantly Muslim lands, past and present, using more or less the same methods and approaches as their colleagues studying other parts of the world, with due attention to specific local differences. Thus to a considerable extent the "revolt" against Orientalism took the form of an assertion

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fall of civilizations, briefly discussed in Chapter 3. It was Toynbee, then director of studies at the Royal Institute of International Affairs, a sort of "think tank" which brought together scholars and government officials, who asked Gibb and his colleague Harold Bowen to contribute a volume on Islam to a series of studies on the impact of the modern West on the civilizations of Asia.

Gibb and Bowen did most of the research for their *Islamic Society and the West* during the 1930s and 1940s. They had initially planned a massive study of almost every aspect of the transformations which Ottoman state and society experienced under Western influence since the beginning of the nineteenth century. But the only parts actually published constituted a sort of introductory survey, covering the period "before the process [of transformation] in question began." As the title of their book indicates, Gibb and Bowen accepted without question the central premise of nineteenth-century Orientalism: the basic object of their analysis was an Islamic civilization (or "Islamic society," as they termed it) which, they believed, had until quite recently (around the middle of the eighteenth century) remained essentially intact and unaffected by that other, fundamentally different civilization which would later transform it, the modern West. *Islamic Society and the West* sought to delineate the main features of this pristine Islamic society as it existed before it first felt the transformative impact of the West.

In the first part of the volume, therefore, Gibb and Bowen drew on a broad range of sources in a variety of languages to offer a detailed portrait of the Ottoman "Ruling Institution," as well as descriptions of the peasantry, land tenure and agriculture, and urban life. In so doing they adopted not only Lybyer's terminology but also much of his explanation of Ottoman decline, asserting that the "capture" by free-born Muslims of positions once held exclusively by Christian-born "slaves of the sultan" had had "disastrous results."¹¹ But when they came to the second part of their study, on the (again following Lybyer) "Religious Institution," a serious question arose. "The term 'Islamic Society' applied to the social organization which we are analysing," Gibb and Bowen wrote,

implies that its distinguishing features are related in some way or another to the religion of Islam. Yet in those groups and activities which have been considered up to this point there is little that can be considered as specifically Islamic; on the contrary, the organization of village and industrial life belongs rather to a stage of social evolution which finds close parallels in many non-Islamic regions of Europe and Asia; and that of the Court and the army, though of a more peculiar type, is based upon principles to which such Islamic elements as they display appears to be purely incidental.

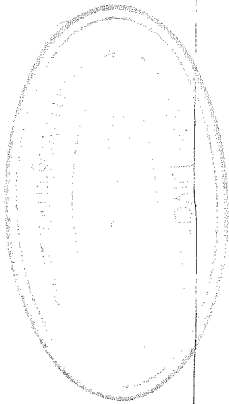
In what useful sense, then, could this be called an *Islamic* society?

To resolve this dilemma, on which the credibility of their intellectual enterprise (and that of much of Orientalist scholarship) rested, Gibb and Bowen drew on the venerable concept of Oriental despotism, though they did not explicitly acknowledge their debt. As we saw in Chapters 2 and 3, there was a well-established tradition in European thought, running from certain Renaissance and early modern thinkers through Montesquieu to Mill to Marx and Weber and on into the twentieth century (with such once influential but now largely forgotten figures as Karl Wittfogel), which depicted Asian societies as typically ruled by tiny, rapacious and often ethnically alien elites despotically dominating the mass of society, with a vast gap between rulers and ruled. Moreover, Oriental societies were seen as lacking the organic unity and coherence characteristic of Western societies; they were instead a hodgepodge, or more politely a "mosaic," of largely self-governing, disconnected and often feuding religious, ethnic, clan, tribal, occupational and racial groups.

This was just the image of late Ottoman society which Gibb and Bowen evoked: "It has already been pointed out," they wrote, "that that society was composed of a vast number of small social groups, almost self-governing, with a wide gap interposed between the governing class of soldiers and officials and the governed class of merchants, artisans, and cultivators." What then held this society together? What kept its disparate components from flying apart, resulting in social disintegration and chaos? This is where, for Gibb and Bowen, Islam came into the picture, and why this could be characterized as an Islamic society. Islam and the "Religious Institution" functioned as a sort of social glue which prevented Islamic society from disintegrating into a myriad of small autonomous units by bridging the great gulf which divided ruler from ruled and by linking together all ranks and elements of society in a common framework of belief and social organization, mainly the Sufi brotherhoods. As they put it, "The religious institution was thus charged with a double task: on the one hand, to fill the major gap [between rulers and ruled], and, on the other, to knit the separate small groups together by supplying a common ideal and a common organization superimposed upon the group loyalties and if need be overriding them in a wider common loyalty."¹²

H. A. R. Gibb and modern Islam

In Chapter 5 I will discuss some of the critiques advanced from the late 1950s, and then more comprehensively in the 1970s, of the premises and arguments of *Islamic Society and the West*, and by extension of the intellectual premises of classical Orientalism as a scholarly enterprise. As we will see, these critiques would mark a significant turning-point in



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خاورمیانه» را در دانشگاه هاروارد همچنان حفظ کرد. در سال ۱۹۷۵ پس از ۸۰ سال عمر، در انگلستان زندگی را وداع گفت. هامیلتون گیب از خاورشناسانی است که زبان قدیم و جدید عرب را به خوبی می‌دانست و به عربی می‌نوشت و سخن می‌گفت و به هنگام سخنرانی، از بزرگان و شاعران عرب گواه می‌آورد. وی مانند استادش پرفسور توماس آرنولد، دربارهٔ اسلام تا اندازه‌ای انصاف نشان داده و از حقایق اسلامی حمایت کرده است.

آثار گیب

هامیلتون گیب آثار گوناگونی از کتاب و مقاله از خود به جای نهاده و در ایران برخی از آثار وی را به فارسی ترجمه کرده‌اند. ما در اینجا آثار مزبور را معرفی می‌کنیم و سپس به نقد آنها می‌پردازیم.

۱- اسلام، بررسی تاریخی *Islam a historical sosvey*. این کتاب دربارهٔ پیامبر بزرگ اسلام (ص)، قرآن کریم، حدیث و سنت، مذاهب اسلامی و اسلام در جهان نو... به بحث پرداخته و به نحوی فشرده، معرفی اسلام و حرکت تاریخی آن را به عهده گرفته است. نویسنده در برخی از موارد جانب انصاف را رعایت نموده و در پاره‌ای از مواضع نیز دچار خطا شده که در همین مقاله نمونه‌ای از لغزشهای وی را نشان خواهیم داد. کتاب «اسلام، بررسی تاریخی» بوسیلهٔ منوچهر امیری به فارسی ترجمه شده و به چاپ رسیده است.

۲- درآمدی بر ادبیات عرب *Arabic literature, an Introducton*. این کتاب به ادبیات عرب از دوران پیش از اسلام می‌نگرد سپس از ادبیات دوره‌های اسلامی بحث می‌کند و سرانجام، ادب عربی را در عصر جدید مورد توجه قرار می‌دهد. در کتاب مزبور، سخن به اختصار ادا شده و مؤلف قصد داشته تا خواننده را به اجمال از سیر تاریخی ادب عربی آگاه کند. اشتباهات هامیلتون گیب در آنجا که از قرآن مجید و شخصیت رسول اکرم (ص) سخن می‌گوید چشمگیر است. کتاب «درآمدی بر ادبیات عرب» را یعقوب آژند با پارسی برگردانده است.

۳- ادبیات نوین عرب *studies in contemporary Arabic literature*. این کتاب

هامیلتون گیب، خاورشناس اسکاتلندی

زندگی‌نامه علمی گیب

هامیلتون الکساندر روسکین گیب Hamilton A.R. Gibb در سال ۱۸۹۵ میلادی در شهر اسکندریه متولد شد. پدر و مادرش از اهالی اسکاتلند بودند ولی در مصر اقامت داشتند. گیب در دو سالگی، پدر خود را از دست داد و مادرش وی را برای تحصیل به اسکاتلند فرستاد. هامیلتون گیب دوران تحصیلات مقدماتی را در اسکاتلند گذراند و در ایام تعطیلات تابستانی، دو بار به مصر سفر کرد. در سال ۱۹۱۲ میلادی به دانشگاه ادینبرا وارد شد و به فراگرفتن زبانهای عربی و عبری و آرامی پرداخت و به ویژه در آموزش زبان عربی، شوق بیشتری از خود نشان داد. تا آنکه در سال ۱۹۲۲ م در زبان عربی از دانشکدهٔ مطالعات شرقی در دانشگاه لندن، فارغ‌التحصیل شد. آن‌گاه به عنوان همکار و استادیار خاورشناس نامدار توماس آرنولد Thomas Arnold انتخاب گشت و در دانشگاه لندن به کار تدریس اشتغال یافت. در سال ۷-۱۹۲۶ به خاورمیانه سفر کرد و مطالعات خود را دربارهٔ ادبیات عرب گسترش داد. در سال ۱۹۳۰ پس از مرگ آرنولد، کرسی تدریس زبان عربی به وی واگذار شد و نیز به جانشینی آرنولد برای ویراستاری «دائرة المعارف اسلام *Encyclopaedia of Islam*» انتخاب گردید. هامیلتون گیب به استادی دانشگاههای لندن و آکسفورد و هاروارد و منچستر در رشتهٔ زبان و ادبیات عرب نایل آمد. در سال ۱۹۶۴ به بازنشستگی رسید ولی ریاست «مرکز مطالعات

السير هاميلتون جيب عضو مجمع اللغة العربية بالقاهرة

عطاؤه الجُم للدراسات العربية والإسلامية *

للأستاذ الدكتور عبد الهادي التازي

نرى من واجبنا في بداية الحديث أن ننوه بالجهود التي قامت بها طائفة من المستشرقين الأكفاء الذين ساعدتنا دراساتهم وبحوثهم على استجلاء الحقيقة التي تظل الهدف الأسمى للباحثين، وكذا لتصحيح بعض المعلومات حول عدد من الموضوعات التي تتناول بعض القضايا التي قد لا تحظر على البال.

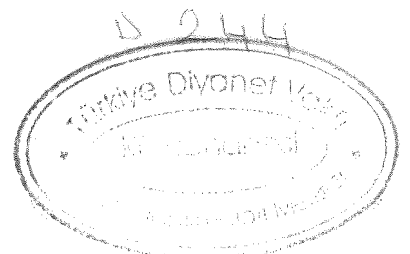
لقد وجدنا في المستشرقين من تخصص في أبي عبيد البكري أمثال البارون دوسلان. ومن اهتم بالشريف الإدريسي كأستاذ دوزي ودوخوي (De Goeje). ومن اهتم بابن جبير كأستاذ رايت (Wright). ومن اهتم بالعمري كأب دوكنيس (De Guignes). ومن كتب عن علاقات المشرق بالمغرب من أمثال ماريوس كارنار (M.canard) بل ومن اهتم بمصنفاتنا الإسلامية كأستاذ ليون

بيرشير (L.Berchère) الذي ترجم رسالة الشيخ أبي زيد القيرواني، وأمثال الدكتور بيرون Perran الذي أقدم على ترجمة المختصر في الفقه المالكي للشيخ خليل بن إسحاق المصري، علاوة على أعماله الأخرى. ولكأنما قيّضت الأقدار لكل تراث من يهتم به من هؤلاء، أو يدل على أماكن وجوده في مختلف جهات الدنيا.

وسينصبُ حديثي في هذه المناسبة على علم من أعلام الاستشراق في العصر الحديث، ويتعلق الأمر ببعض من أعضاء مجمعنا ومن المؤسسين للمجمع، اختفى عنا منذ نحو من ربع قرن، وما يزال الحديث عنه سائراً إلى الآن.

(*) ألقى هذه المحاضرة في الجلسة الثانية العلنية المسائية من جلسات مؤتمر المجمع بتاريخ ٢٦ من شوال

سنة ١٤١٥هـ الموافق ٢٧ من مارس (آذار) سنة ١٩٩٥م



ELİAS JOHN WİLKİNSON GİBB VE ABDÜLHAK HAMİD'E YAZDIĞI İKİ
MEKTUP

Abdulkadir ERKAL*

ÖZET

1857 yılı Glasgow doğumlu olan E. J. W. Gibb, daha küçük yaşlardan itibaren Türkçe'ye ve Türk edebiyatı'na olan ilgisi onu bu alanda çalışmalara yöneltmiş ve Divan şiiri'nden önemli manzumeleri İngilizceye çevirmiştir. Onun yazmış olduğu 'Osmanlı Şiiri Tarihi' isimli eseri Türk edebiyatına olan hakimiyetini gösterir. Bu eserini yazarken Türk şairleriyle de görüşmüş ve onlardan sürekli yardım almıştır. Bu şairlerden biri de Abdülhak Hamid'tir. Gibb'in Hamid'e gönderdiği bu konu ile ilgili iki mektubu 1886 yılında Gayret'te yayınlanmıştır. Biz de bu iki mektubu bu mecmuadan aktararak ilgililerin bilgisine sunmak istedik.

Giriş

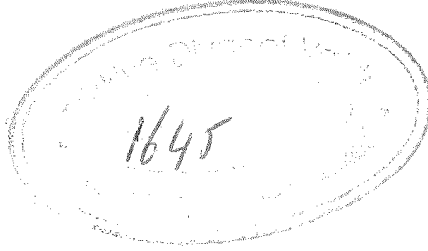
Divan Edebiyatıyla meşgul olan herkesin çok iyi bildiği gibi, Batı'da Divan şiiri üzerine kapsamlı çalışma olan '*A History of Ottoman Poetry*' in müellifi Gibb¹, bu özelliği ile Divan edebiyatında özel bir yere sahiptir. Onun Divan şiiri üzerine düşüncelerini anlatan mektuplarına yer vermeden önce, Gibb'in yaşadığı yıllarda yaşamı hakkında çeşitli tartışmalar da cereyan ettiğinden dolayı, bu tartışmalarla beraber hayatı hakkında bilgi vermeyi de uygun buluyoruz.

I-Hayati:

Zengin bir protestan ailesinin tek oğlu olan Gibb, 1857 yılında Glasgow'da doğdu. Erken yaşlarda okuduğu binbir gece masallarının etkisiyle Doğu'ya ve özellikle Osmanlılar'a ilgi duydu. 16 yaşında iken Glasgow Üniversitesi'ne girerek burada Matematik, Mantık ve Arapça okudu. Asıl ilgisi, kendi kendine meşgul olduğu Farsça ve Türkçe'ye karşı idi. İki yıl sonra üniversitedeki çalışmalarını bırakarak bütün vaktini bu dillere ayırdı. 22 yaşında Hoca Sadettin Efendi'nin

* Atatürk Üniversitesi Türkiyat Araştırmaları Enstitüsü.

¹ Gibb'den önce Türk Edebiyatı Tarihi üzerine yazılmış Batı kaynakları şunlardır: G. B. Donald, *Della Letteratura dei Turchi*, Venedig 1688; G. B. Toderni, *Letteratura Turchesca* (3 c.), Venedig 1787; J. Von Hammer-Purgstall, *Geschichte der Osmanischen Dichtkunst bis auf unsere Zeit* (4 c.) Pesth, 1836-1838; Dora d'Istria, *La Poesie des Ottomans*, Paris 1877; V. D. Smirnov, *Turetskaya Literatura* (Korş'un, *Vseobşçaya İstoriya Literaturi* adlı eserinin IV. cildi içindedir. Petersburg 1891); P. Horn, *Moderne Türkische Literatur* (Beilage zur *Allage Ztg.*, München 1900, No:193).



٢٧٦/١/١١	-	توصية خاصة للمؤتمر الثاني للتعريب
٢٦٦/١/١٧	بقلم: أبو شنتة العطار	توطئة لدراسة علم اللغة للدكتور التهامي الراجحي الهاشمي
٢٥/٣٦	د. مازن الوعر	التوليد النحوي والدلالي والصوتي لصيغ المبني للمجهول في اللغة العربية: (معالجة لسانية حاسوبية)
٦٤/٥	د. الطاهر أحمد مكى	تيسير اللغة العربية للأجانب
٥٠/٤١	د. حازم سليمان الحلي	تيسير النحو إلى عصر ابن مضاء القرطبي

(للبحث صلة)

(التعريف والنقد)

المستشرق هاملتون جيب وأعماله في الدراسات

العربية والإسلامية ١٨٩٥-١٩٧١

إعداد: سماء المحاسني

يعد «هاملتون جيب» H.A.R. Gibb، من أبرز المستشرقين البريطانيين في القرن العشرين ولد في الثاني من كانون الثاني (يناير) من عام ١٨٩٥ في مدينة الاسكندرية بمصر، وقد درس اللغة العربية في مدرسة الدراسات الشرقية بلندن في عام ١٩١٩، وكان أستاذه في هذه اللغة «السير توماس أرنولد»، وقد تأثر بأرائه المنصفة عن الإسلام فألف كتاب «اتجاه الإسلام» فيما بعد، ونقل إلى الفرنسية في باريس عام ١٩٤٩.

وقد انكب على دراسة أمهات الكتب العربية من مخطوطات ومطبوعات فدرس «ديوان الحماسة» لأبي تمام و«مقدمة ابن خلدون» و«المعلقات السبع».

كذلك تعمق «هاملتون» في دراسة الحضارة العربية الإسلامية وتميز بمؤلفاته العديدة في الثقافة الإسلامية والمجتمع الإسلامي حتى تفوق على غيره من المستشرقين والمستعربين في هذا المجال.

ولم يقتصر اهتمامه على التاريخ الإسلامي والحضارة الإسلامية في

Elias John Wilkinson GIBB (1857-1901)... Zengin bir protestan ailesinin tek oğludur. Glaskow'da doğdu. erken yaşlarda okuduğu *Bin Bir Gece Masalları*'nın etkisiyle Doğu ya ve özellikle Osmanlılar'a ilgi duydu. Onaltı yaşında iken Glaskow Üniversitesi'ne girerek burada matematik, mantık ve Arapça okudu. Fakat asıl ilgisi, kendi kendine meşgul olduğu Farsça ve Türkçe'ye karşı idi. İki yıl sonra üniversitedeki çalışmalarını bırakarak bütün vaktini bu dillere ayırdı. Yirmi iki yaşında, Hoca Sadeddin Efendi'nin *Tâcüttevârih*'inden İstanbul'un fethi bölümünü tercüme edip yayımladı (1879). Daha sonra, İngilizce'ye çevirdiği Seçme Osmanlı Şiirlerini neşretti (1882). Bu eserin yayımlanmasından sonra Edward G. Browne ile tanıştı ve 1883 yazını onunla birlikte Farsça ve Türkçe şiirler okuyarak geçirdi. 1884'de Giritli Aziz Ali Efendi'nin *Muhayyelât*'ından bir bölümü, 1886'da *Kırk Vezir Hikayesi*'nin tercümesini yayımladı. 1889'da evlenerek Lonra'ya yerleşti; Türkçe, Arapça ve Farsça kitaplarla dolu olan kütüphanesinde tekrar Osmanlı Şiiri üzerinde çalışmaya başladı. Evi kısa sürede Türk edebiyatıyla ilgilenen sanatseverlerin merkezi haline geldi. Abdülhak Hamid Tarhan, Halil Halid Bey ve Sir Denison Ross gibi isimler devamlı ziyaretçileri arasında idi. 1900 yılında *A History of Ottoman Poetry* adlı, sonradan altı cild halinde tamamlanan büyük eserinin ilk cildini yayımladı. Ertesi yıl kasım ayında bir İskoçya ziyareti dönüşü kızıl hastalığına yakalandı ve 5 Aralık'ta öldü. Cenaze törenine, aralarında Abdülhak Hâmîd'in de bulunduğu birçok Türk katıldı; onlara göre Türk edebiyatı en güçlü ve dürüst araştırmacılarından birini kaybetmişti. Ölümünden sonra karısı ile annesi *A History of Ottoman Poetry* adlı kitabının tamamlanmasına karar vererek Browne'dan eseri basılabilecek hale getirmesini istediler. Ayrıca amacı şarkiyat sahasında yazılmış kitapları yayımlamak olan *The E.J.W. Gibb Memorial Trust* adında bir de vakıf kurdular. Böylece Gibb'in ölümünü takib eden 8 yıl içinde eser Browne tarafından yayımlanmış oldu. (DİA'dan özetlenerek alınmıştır)

Osmanlı Şiiri Tarihine Giriş

E. J. W. Gibb

Tercüme

A. Cüneyd Köksal



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IN MEMORIAM
AGÂH SIRRI LEVEND
HÂTIRA SAYISI
I

Guest Editor

Günay KUT

Harvard University

2000

YÜZYILLIK BİR BATI KAYNAĞI:

GIBB'İN *OSMANLI ŞİİR TARİHİ*

Mine MENGİ*

Edebiyatımızda edebiyat tarihi adını taşıyan ilk örnek, Abdülhalim Memduh'un on dokuzuncu yüzyılın sonlarında yazdığı *Tarih-i Edebiyyat-ı Osmanîyye*¹'sidir. Bu eserin yazılışından sonra yirmi yılı aşkın bir süre; edebiyat tarihçiliği konusunda başka girişimin olmadığı bilinir... Doğal olarak, tezkirecilik geleneğinden edebiyat tarihçiliğine geçiş zaman almıştır. Tahminen 1909-1910 yıllarında, İstanbul Üniversitesi (Darülfünun) nin ders programlarına edebiyat tarihinin okutulmak üzere konması, edebiyat tarihi yazma gereksinimini de birlikte getirmiş ve bu gereksinimi karşılamak üzere bir yıl aralıkla iki edebiyat tarihi yazılmıştır². Böylece Faik Reşad'ın yazdığı *Tarih-i Edebiyyat-ı Osmanîyye*³ 1911 de; Şehabeddin Süleyman'ın gene aynı adlı eseri⁴ de 1912 de edebiyat tarihçiliğimizdeki yerlerini alırlar. Batı'da ise Türk edebiyatına ilişkin ilk örnekler daha önceki yüzyıllarda verilmeye başlanmakla birlikte; Türk edebiyat tarihçiliğinin gerçek anlamda ilk önemli çalışması, oryantalizm yani doğubilimi çalışmalarının yirminci yüzyılın başlarında hız kazanmasına paralel olarak ortaya çıkar. Söz konusu bu çalışma, Gibb'in *Osmanlı Şiir Tarihi*⁵ dir.

* Çukurova Üniversitesi

1 Abdülhalim Memduh, *Tarih-i Edebiyyat-ı Osmanîyye*, İst. 1306

2 Daha geniş bilgi için bkz. Agah Sırrı Levend, *Türk Edebiyatı Tarihi. I.cilt (Giriş)*, Ankara 1983, s. 480

3 Faik Reşad, *Tarih-i Edebiyyat-ı Osmanîyye*, İst.1327

4 Şehabeddin Süleyman, *Tarih-i Edebiyyat-ı Osmanîyye*, İst. 1328

5 Gibb'in *Osmanlı Şiir Tarihi*, öteden beri yararlandığım kaynak eserlerden biri olmuştur. Zaman zaman şu ya da bu sanatçı hakkında bilgi toplamak gerektiğinde Gibb'in *Osmanlı Şiir Tarihi*'ne başvurmuş; derslerimde eski Türk edebiyatı üzerine yazılmış Batı kaynaklarından söz ederken adını vermiş; öğrencilerime yararlanmalarını önermişimdir. Birçok meslektaşımın da eserle yakınlığının benzer biçimde olduğunu sanırım!... Ancak, çokçası bir bölümü ya da şairi tanıma amaçlı bu kullanımlar dışında, eserin bütününe tanımayı; ona irdeleyici bir gözle bakmayı Victoria R.Holbrook'un, *Türkçeye Aşkın Okunmaz Kıyıları* adı ile çevrilmiş olan eserini gördükten ve Gibb'in *Osmanlı Şiir Tarihi*'ne ilişkin görüş ve eleştirilerini okuduktan sonra düşündüm. Kısacası beni bu çalışmaya yönelten Holbrook oldu. Ne var ki, hacmi ve dili eseri hemen baştan sona okuyup değerlendirmemi güçleştirdi... Böylece, bu yazının konusu olan Gibb'in *Osmanlı Şiir Tarihi*, tanıtım ve değerlendirme için esas itibarıyla, okuyabildiğim kadarıyla ilk cilt, sonraki ciltlerin önsözleri ve dönemlerin genel tanımlarının yapıldığı giriş bölümleri üzerine oturtuldu. Eserdeki biyografik bilgilerin değerlendirilmesinin, yeni bilgiler ışığında eksikliklerinin ve geçerliliğinin belirlenerek eserin bilgi dağıncının ortaya konması açısından önemli ise ortadadır. Dolayısıyla bu çalışmanın devamı olarak daha sonra biyografik bilginin değerlendirilmesine yönelik daha kapsamlı ikinci bir çalışma yapmayı düşünüyoruz.

XIX. yüzyılın ikinci yarısında İngiltere'nin Glasgow şehrinde doğmuş olan E.J. W. Gibb adında bir İngiliz, daha çocukken, belki de Bin bir gece masallarını okuduktan sonra Türkçe, Arapça, Farsça öğrenmeye heves ediyor; sonra da doğu edebiyatını, bu arada bilhassa Türk edebiyatını öğrenmeyi kendisi için vazgeçilmez bir gaye haline getiriyor. Gerçekten de bu azimli adam on dokuz yaşına geldiği zaman Türkçe'yi iyice öğrenmiş,

Osmanlı şiirini başından itibaren incelemeye koyulmuş bulunuyordu.

1901 yılında, 44 yaşında iken kızıl hastalığına tutularak birdenbire ölüveren Gibb yirmi küsur yıl uğraşarak altı cilt tutan bir «Osmanlı Şiiri Tarihi» yazıp bırakmıştır. Hayatında pek istediği ha'de Türk topraklarına gelmek fırsatı bulamadan, kendi kendine öğrendiği Türkçe ile Divan Edebiyatının o anlaşılması güç şiirlerini inceden inceye tahlil edecek kadar

bilgiye ulaşan Gibb'in yazdığı «Osmanlı Şiiri Tarihi»nin birinci cildi, kendi hayatı iken 1900 yılında yayınlanmış, diğer ciltleri ailesinin ve yakın arkadaşlarının yardımı ile bıraktığı notlar üzerinde yedi yıl çalışarak kitap haline getirilmiştir. Türkçe'de henüz benzeri yazılamamış olan bu muazzam eserin, İngiltere'de, son yıllarda, ikinci baskısı yapılmış bulunuyor.

Bu büyük eserin henüz Türkçeye de çevrilmemiş ol-

duğunu üzülerek belirtmek istiyoruz. Rahmetli Halide Edip Adıvar İstanbul Edebiyat Fakültesi'nin İngiliz edebiyatı kürsüsünün başında iken doçent ve asistanlarını bir araya getirerek bu eserin Türkçeye çevrilmesine girişmiş ise de, ne yazık ki birinci cildin ancak yarısı çevrilip 125 sayfalık bir fasıkül halinde yayımlandıktan sonra arkası gelmemiştir.

Biz Hayat Tarih Mecmuası'nın bu sayısında Cambridge Üniversitesi mezunlarından ve Londra'da ikâmeti sı-

rasında Gibb'i yakından tanıdığı için ona çalışmalarında hayli yardım etmiş olan Rahmetli Halil Hâlit Bey'in, Gibb ve eseri hakkında bildiklerini ve düşüncelerini içine alan bir yazısını sunuyoruz. Bu yazı «Osmanlı Şiiri Tarihi»nin Türkçe şiir metinlerinden mürekkep olan altıncı cildine önsöz olarak girmiştir. İçinde Gibb ve çalışmaları hakkında birçok bilgi vardır. Hayatını Türk edebiyatına vakfetmiş, karısını bile, hilâl kaşlı olduğundan dolayı Türk'e benzediği

için aldığını söyleyen bu büyük Türk dostu İngiliz'in ruhu şad olur ve dikkatler bir kere daha eseri üzerine çevrilir düşüncesiyle okuyucularımıza sunduğumuz bu yazı, 1911 yılında o, zamanın ağıdalı Türkçesi ile yazılmış olduğu için, ben oturup zevkle sadeleştirerek bugünkü nesillerin anlayabilecekleri ha'e getirdim. Okuduğunuz metin böylece Latin harflerine ilk defa geçmiş bulunuyor.

ŞEVKET RADO

Türkiye'ye hiç gelmeden kendi kendine Türkçe öğrenip, altı ciltlik «Osmanlı Şiiri Tarihi»ni yazan bir büyük adam:

E. J. W. GIBB

kimdi ve bu eseri nasıl meydana getirdi?

İNSAN bilgisinin hangi şubesine ait olursa olsun, kalemle vücuda getirilen eserlere İngiliz dilinde «Edebiyat» denmesi caizdir. Edebiyatı tarihiye, edebiyatı siyasiye, edebiyatı fenniye... gibi. Bizde edebiyat kelimesinin manası pek dardır; yalnız şiir tarzındaki eserlere edebiyat diyoruz. Gerçekten de fıkıh gibi, tarih gibi bahislere ait bazı yazılı eserler sayılmayacak olursa, dilimizde yarım yüzyıl öncesine gelinceye kadar manzum eserlerden başka edebiyat adına bir araya getirilmiş belli başlı eserler yazılmamıştır. Bu sebeple Osmanlı edebiyatının

tarihini yazmak isteyen bir muharrir, manzum eserlerden başka sözünü edecek şeylere pek rastlayamaz.

Osmanlı edebiyatının en mufassal ve inceden inceye araştırılarak meydana getirilmiş tarihi, İngiliz dilinde yazılmış olan, A HISTORY OF OTTOMAN POETRY, yani «Osmanlı Şiiri Tarihi» adını taşıyan eserdir. İşte önsözünü yazmağım mutlaka teklif olunan bu ciltte, Osmanlı Şiiri Tarihi'nin bundan önceki ciltlerine giren ve tercüme yapılmış olan beyitlerin asılları vardır. Osmanlı Şiiri Tarihi'nin yazarı olan Gibb'in adını Os-

manlı yazarlarının hemen hepsi bilirler. Bu zâtu Osmanlı ediplerine Abdülhak Hamid Beyefendi tanıtmış idi. Nitekim ölümü haberini Osmanlılara bildirmek gibi kötü bir vazife de, ne yazık ki, benim âciz kalemime düştü.

İskoçya'nın Glasgow şehrinde tüccardan bir zâatın oğlu olan Gibb, Osmanlı topraklarına hiç de ayak basmadığı halde edebî dilimizi sırf kendi hevesiyle İngiltere'de öğreniyor, nice seneler vakit ve para harcıyarak eline geçirdiği Türkçe yazma ve basma eserleri, en karışık ve anlaşılması güç olanlarını bile okumaya koyuluyor, sonra da Osmanlı şiirinin âlimcesine bir tarihini yazmaya başlıyor. Böyle az rastlanır bir insanın Osmanlı irfanını —halkımızda bunca yanlış fikirler besleyen— Frenkler arasında yükseltmeye çalışması bizim için öğülmeye değer bir hizmet değil mi? Bir ailenin tek bir oğlu olduğu halde, babasının mesleğine girmeyerek doğduğu yer olan Glasgow şehrinde ilk ve orta öğretimini bitirir bitirmez Londra'ya gelmiş olan Gibb'in ne gibi bir hissin tesiri altında dilimizi öğrendiği ve edebî eserlerimizle meşgul olmaya başladığı bilinen bir şey değildir. Fakat ben öyle sanıyorum ki, Gibb'in muhafazakâr partive mensup bir ailenin ferdi olması ve Türkçe ile meşgul olmaya başladığı zamanlarda çıkan Osmanlı-Rus muhare-



«Osmanlı Şiiri Tarihi»nin yazarı E.J.W. Gibb.

besinde İngiltere'de muhafazakârların şiddetle Türk taraftarlığı göstermeleri, Gibb'de, Türk dilini öğrenmek hevesini uyandırmış olsa gerektir.

Hayat Tarih Mecmuası, yıl: 14 / sayı: 1, 1. Ocak 1978
s. 4-9. D. 1053

6 H.A.R. Gibb: the Vocation of an Orientalist

Hamilton Alexander Rosskeen Gibb was born in Alexandria on 2 January 1895, the younger son of Scottish parents, Alexander Crawford Gibb and Jane Ann Gardner. His father, who was in Egypt as manager of a land reclamation company in the Delta, died in 1897, but his mother remained in Alexandria after her husband's death and taught there in the Church of Scotland Girls' School. He was sent back to school in Scotland when he was five years old. From 1904-12 he studied at the Royal High School in Edinburgh, but spent some summer holidays with his mother in Egypt. In 1912 he entered Edinburgh University and worked for an honours degree in Semitic languages, but the First World War broke out before he could finish his studies. He served first as an instructor in a training unit for artillery officers, then in France and Italy with the South Midland Brigade. When the War ended he did not return to Edinburgh, although he was awarded a 'war privilege' Ordinary MA. He went instead to the School of Oriental Studies, newly established in London. He was appointed Lecturer there in 1921, obtained the degree of Master of Arts in 1922, and in the same year married Helen Jessie Stark (known to her friends as Ella), whom he had first met when he had returned to Scotland as a child; they had two children, a son, Ian, and a daughter, Dorothy.

He remained at the School until 1937, first as Lecturer, then as Reader, and finally as Professor of Arabic. In 1937 he was elected to the Laudian Chair of Arabic at Oxford, and he held it, together with a professorial fellowship at St John's College, until 1955, when he accepted an invitation to go to Harvard as Jewett Professor of Arabic, University Professor and, shortly afterwards, Director of the Center for Middle Eastern Studies. In 1964 he suffered a severe stroke which impaired his powers of speech and movement, and returned to England soon afterwards, although he

remained nominal Director of the Center for a little longer. He lived in retirement, at Cumnor Hill outside Oxford until after his wife's death in 1969, then for his last few months at Cherington near Stratford-upon-Avon until his death on 22 October 1971.

He received many honours during his life. His old College, St John's, made him an honorary Fellow when he left Oxford. He was a Fellow of the British Academy, the Danish Academy, and the American Philosophical Society of Philadelphia; honorary Fellow of the American Academy of Arts and Sciences and the Medieval Academy of America; member of the Academy of the Arabic Language in Cairo, the Institut d'Égypte, and the Arabic Academies of Damascus and Baghdad. He was one of the editors of the first edition of the *Encyclopaedia of Islam* in its later stages, one of those who initiated the new edition after the Second World War, and a member of its editorial committee until he went to the United States. He was created Knight Bachelor in 1954, and also held French and Dutch honours.

Such are the bare outlines of his life if seen in terms of acts and achievements; it falls into five periods which can be clearly distinguished—the years of formation, of teaching in London, Oxford, and Harvard, and of retirement. But for a man who lived so much within his mind and imagination as did Gibb, and for his biographer, the intertwined secret histories of his life may be more important. Of certain strands in his private history, he would not have wished me to write even had I been able: his religious faith and his life in a closely knit family. Of two others I can say more: the development of his mind as a scholar and thinker, and his influence on students, colleagues, and friends, on the world of orientalist scholarship and on a wider world of readers of English, to whom he showed the way by which, for a whole generation or more, they would understand the religion of Islam and the society and culture of its adherents. These inner processes can be set within the framework of his external life, for in many ways the moves from London to Oxford, and from Oxford to Harvard, were linked with changes in his work as scholar and teacher.

It is difficult to say how it all began. Sights and sounds half remembered from childhood, chance meetings, words spoken by teachers, books read and perhaps forgotten, can give direction to the lonely impulse of delight from which a scholar's vocation springs:

practise it as a cooperative service aiming at the progress of mankind.)

This sketchy and utterly inadequate draft of your personality would be even more incomplete than it actually is if I did not close it, my dear Gibb (if I may be allowed to shift to the familiar salutation which I have been using with you over so many years), by reminding those who know, and informing those who do not, that the man in you equals the scholar, and that if the immense learning of the former has found international recognition, the wide human understanding, the unflinching benevolence and the faithful friendship of the latter have secured you everlasting esteem and deep affection from all those who have had the good fortune of approaching you. This collection of papers presented to you by your disciples, colleagues and friends from various parts of the world is intended as an acknowledgment of the eminence of your scholarship as well as a token of deep friendship and a most sincere wish for the continuance of your activity in the future as a leader and an inspirer in the field of Arabic and Islamic studies.

G. LEVI DELLA VIDA

Edited by George MAKDISI
ARABIC AND ISLAMIC STUDIES
IN HONOR OF HAMILTON A.R. GIBB.
Leiden 1965, s. XV-20

DN: 59762

BIOGRAPHICAL NOTICE

Sir Hamilton Alexander Roskeen Gibb was born in Alexandria, Egypt, January 2, 1895. His father, Alexander Crawford Gibb, a son of John Gibb of Gladstone, Renfrenshire, Scotland, was at the time farm manager for the Aboukir Land Reclamation Company. After his father's death in 1897, his mother, Jane Ann Gardner, from Greenock, Scotland, moved into Alexandria and took a teaching post in the Church of Scotland Girl's School. Hamilton, at the age of five, was sent back to Scotland for his formal education. He had four years of private teaching, after which he entered the Edinburgh Royal High School, in 1904, where he remained until 1912. During this period he twice spent a summer vacation in Egypt. His education was on the classical side, but he received also a good education in French, German, and the physical sciences, and finished as Dux of the Royal High School. In 1912, he entered Edinburgh University, and in his first year there joined the newly created honors program in Semitic Languages, with Hebrew, Arabic and Aramaic. The Professor of Hebrew, A. R. S. Kennedy, was for him an effective teacher, but he found Arabic, taught by a young lecturer, Edward Robertson (afterwards Professor of Semitic Languages at Manchester, and still active), a more exciting subject. His mother died in 1913 while he was in his second year at Edinburgh.

Edinburgh University had at the time, like all British Universities, a section of the Officers' Training Corps, of which the Battery was its chief pride. He applied and was accepted for the Battery, and his keen interest was evident in his assiduous attendance at drills and camps. At the outbreak of war in 1914, the Battery volunteered for service as a unit, but the offer was refused and almost all its personnel were commissioned in artillery regiments. Now 19 years of age, young Hamilton was commissioned in the Battery itself, which was turned into an Artillery Officers' Training Unit, and remained with it as an instructor until he was transferred at his own request to the South Midland Brigade, which went out to France in February 1917. His war service continued in France, with some months in Italy, until after the Armistice of 1918.

In the summer of 1919 he applied for a war degree from Edinburgh University and entered the London School of Oriental Studies in the

MADDE KÖRÜMÜ İZLEN
 SONRA SELEN DÜKÜMAN

14 NISAN 1895



Gibb Sir Hamilton Alexander Rosskeen

في النظم والفلسفة والدين

تأليف : هاميلتون جيب

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbağ No:	23875
Tasnif No:	297.09 GIB.F

المركز العربي للكتاب

دمشق - ص.ب. : ١٣٤٦١

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08 NISAN 1995



التاريخ الإسلامي في الصور الواسطة

تأليف : هاملتون جيب

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dünya Kitap No	23746
Tasnif No	297.09 618.T

المركز العربي للكتاب

دمشق - ص.ب: ١٣٤٦١

Gibb Sir Hamilton Alexander Roskeen

gibb
sir

08 NISAN 1995

demonstrated in the presentation of Joseph's narrative.

NOTES and REFERENCES

1. Balogun, I.A.B., "Joseph in the Qur'an and the Bible" in Bam Babs Mala and Z. Oseni (Eds.) *NASR Conference Papers* (Nigerian Association for the Study of Religions, 1980) p. 59.
2. In this article the Qatar Edition of Yusuf Ali's English Translation of the Holy Qur'an has been used for Qur'anic quotations.
3. Genesis, 37:10.
4. Genesis, 35:18.
5. Gerhard Von Rad, *Genesis: A Commentary*, Translation John H. Mark, S.C.M. Press Ltd. London, 1956, p. 347.
6. Balogun, *op. cit.*, p. 65.
7. Genesis, 29:16-28.
8. Balogun, *op. cit.*, p. 66.
9. John L. Mckenzie, *Dictionary of the Bible*, Geoffrey Chapman, London, 1978, p. 502.
10. Rad, *op. cit.*, p. 347.
11. Balogun, *op. cit.*, p. 65.
12. There are five dreams in all: The two dreams of Joseph, one of the butler, one of the baker and one of the Pharaoh.
13. Al-Qur'an, XII:7-12.
14. *Ibid.*, XII:7-12.
15. *Ibid.*, XII:15.
16. *Ibid.*, XII:16-18.
17. *Ibid.*, XII:18.
18. Yusuf Ali, *The Holy Qur'an: Text: Translation and Commentary*, Amanat Corporation Brentwood, Maryland, 1989, p. 551.
19. Rad, *op. cit.*, p. 362.
20. Genesis Chapters 40 and 41 and Al-Qur'an, XII:36-57.
21. The Qur'an does not refer to the Egyptian kings of the time of the Prophet Yūsuf (A.S.) as Pharaoh. According to Abul A'la Maududi Apophis was the Hyksos King who was the contemporary of the Prophet Yusuf (*The Meaning of the Qur'an* vol. III, p. 124). The Bible erroneously believes that every king that ruled in Egypt was a Pharaoh.
[For an orientalist version and comparative details see Bernard Heller's article on Yūsuf (A.S.) B. Ya'kūb in *Encyclopaedia of Islam*, 1931 edition, pp. 1178-79. Cf. Mawlana Abdul Majid's English Translation of the *Holy Qur'an*, 1957, Lahore, vol. 1, pp. 390-410 and notes nos. 356-538 and also Part XIII, notes nos. 1-191 for Comparative study of the theme.-Ed.]
22. Genesis, 42:25.
23. One is amazed to read in the Zondervan revised standard version of the Bible that 10 sons of Jacob (A.S.) reported back to him after Simeon's detention on the first trip. They should be considering the absence of Benjamin and Simeon.
24. Al-Qur'an, XII:65.
25. *Ibid.*, XII:69.
26. *Ibid.*, XII:80-81.
27. *Ibid.*, XII:83-85.
28. Yusuf Ali, *op. cit.*, p. 575.
29. The sources included J (Jahwist), E (Elohist), JE (Jahwist-Elohist), D (Deuteronomist), and P (Priestly Writer).
30. Cock Stanley, *Introduction to the Bible*, Penguin Books, Chicago, 1976, p. 41.

1995, Karachi

HAMILTON GIBB ON ISLAM IN THE MODERN WORLD: A COMPARATIVE ANALYSIS OF HIS THOUGHT BETWEEN 1947 AND 1970*

BASIT B. KOSHUL

INTRODUCTION

Hamilton Gibb is counted as one of the most profound and insightful students of Islam and the Muslim world that the West has produced. The "... knowledge, erudition, discerning insight, and sharp intellect"¹ which Gibb brought to the study of Islam and the Muslim world has been rarely matched by other scholars in the field of Islamic studies. Albert Hourani notes that the discipline of Islamic studies gained "...a firm institutional basis in Great Britain,"² due largely to the efforts and scholarship of Sir Hamilton Gibb. Donald Reid also credits Hamilton Gibb for being one of the major influences in the field of Islamic studies in the post WWI period.³ Reid's evaluation of Gibb is not unwarranted if one considers even a partial list of Western Islamists influenced by Gibb: Albert Hourani describes his seminal work the *Arabic Thought in the Liberal Age* as "...an extended footnote to Gibb's *Modern Trends in Islam*";⁴ Marshall Hodgson, the author of *The Venture of Islam* was influenced by Gibb; Ira Lapidus, the author of the *History of Islamic Societies*, was Gibb's student at Harvard.⁵ A comprehensive account detailing the influence as well as first rate scholarship produced by Hamilton Gibb would take up many pages, for the present time the above cited evidence must suffice.

Due to the fact that he is "... ranked as one of the greatest Islamic scholars that Christendom has ever produced,"⁶ Hamilton Gibb's research and opinions regarding the relationship of Islam with the modern world are worthy of special consideration. And if one looks at Gibb's works it is clear that this issue was of special personal interest to him. In 1947 he published a series of lectures which he

* The writer is indebted to Prof. Ibrahim Abu-Rabi of Hartford Seminary, Hartford, Connecticut (U.S.A.), for having provided invaluable assistance in the preparation of this article.

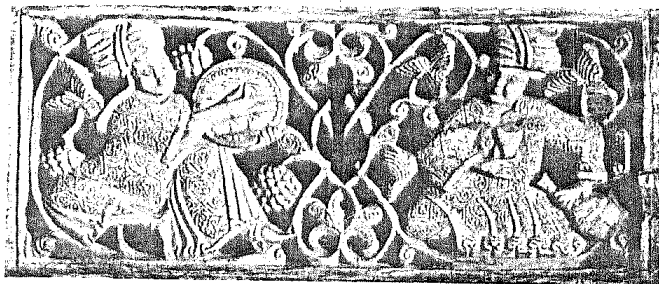
IN MEMORIAM

Hamilton Alexander Rosskeen Gibb, the distinguished Arabist and Islamist, was born on January 2, 1895, and died on October 22, 1971. He married Helen Stark, who died in 1969, and is survived by one son and one daughter. He was educated in Edinburgh and London Universities, became Professor of Arabic, London University (1930-37), Laudian Professor of Arabic, Oxford University (1937-55), and University Professor, Jewett Professor of Arabic, and Director of the Center for Middle Eastern Studies, Harvard University (1955-64). He became a Fellow of the British Academy in 1944, was knighted in 1954, and was a member of the American Academy of Arts and Sciences, the Arabic Academy of Cairo, and the Arabic Academy of Damascus. He held honorary doctorates from the University of Edinburgh and the University of Algiers.

Professor Gibb's publications include Arabic Literature, Mohammedanism, Modern Trends in Islam, Islamic Society and the West (two volumes, with H. Bowen), Studies on the Civilization of Islam, and Travels of Ibn Battuta (volumes I and II published, volume III in the press), as well as numerous essays and encyclopedia articles. His work was universally recognized for its uniform excellence, pithiness, soberness, and penetration.

Professor Gibb was noted for his lifelong and devoted service to the cause of Oriental scholarship in the West. He took a leading part in all the important national and international organizations that sought to promote these studies. And he was particularly devoted to his students to whom he communicated his appreciation of scholarly excellence and sensitivity of interpretation, and for whose personal and scholarly well-being he labored tirelessly and with signal success.

Muhsin Mahdi



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H. A. R. Gibb



ORTA ASYADA

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Gibb, Sir Hamilton Alexander

İngilizceden türkçeye çeviren

M. Hakkı



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remembrance of things past. Though his entry in *Who's Who* lengthened fantastically over these years and, in 1975, he was made a fellow of the Royal Society of Literature, Gerhardie published no new book—merely broadcasting a little, writing a few essays (of which the most interesting is 'My Literary Credo' appearing at the beginning of the 1947 edition of *Futility*), and experimenting with various unpromising plays with promising titles (*English Measles*, *The Private Life of a Public Nuisance*, etc.) He was rumoured to have long been at work on another novel, a tetralogy entitled 'This Present Breath', the two concluding chapters of which, Gerhardie-style, had been published in Neville Braybrooke's *The Wind and the Rain* (1962). But after he died in London, 15 July 1977, though he had left an astonishingly elaborate card index for a work of fiction, no consecutive narrative was uncovered and, it was concluded, there was no novel. Instead an original work of non-fiction in several drafts was found, a biography of the age 1890-1940 called *God's Fifth Column*, which plotted the view of men of action versus men of imagination over this period. This was edited for publication by Michael Holroyd and Robert Skidelsky and published posthumously (1981).

There is a portrait bust of Gerhardie in his mid-thirties by Bianca, Princess of Loewenstein (privately owned).

[William Gerhardt, *Memoirs of a Polyglot*, 1931; BBC written archives; private information; personal knowledge.] MICHAEL HOLROYD

GIBB, SIR HAMILTON ALEXANDER ROSSKEEN (1895-1971), Arabic scholar, was born 2 January 1895 at Alexandria, Egypt, the third of the three sons and youngest of the four children of Alexander Crawford Gibb, manager of the Aboukir Dairy Company of Aboukir, Alexandria, and his wife, Jane Anne Gardner. His father died when he was two and his mother remained in Alexandria as a teacher, but he himself was sent back to Scotland for his education at the age of five. He studied at the Royal High School, Edinburgh, from 1904 to 1912, and then at Edinburgh University; his studies there were interrupted by World War I, during which he saw service in France and Italy in the Royal Field Artillery, but he was awarded a 'war privilege' MA. After the war he studied Arabic at the School of Oriental Studies of London University, and obtained his MA in 1922. In the same year he married Helen Jessie (Ella), daughter of John Stark, OBE; they had two children, a son and a daughter.

From 1921 to 1937 he taught Arabic at the School of Oriental Studies, as lecturer, then reader (from 1929), and finally professor (from 1930) in succession to his teacher Sir T. W. Arnold, whose notice he later wrote for this

Dictionary. (He also wrote the notices of Sir Muhammad Iqbal, S. E. Lane-Poole, and R. A. Nicholson.) In these years his remarkable gifts as a teacher revealed themselves; more than anyone else, he formed the minds of those who were to be the teachers and scholars of the next generation. In this period also he made his reputation in the world of scholarship: he visited Egypt and other countries frequently, became one of the editors of the international *Encyclopaedia of Islam*, and wrote a number of books and articles which showed a wide range of knowledge, depth and originality of thought, and mastery of an elegant and precise style. They included an introductory book on *Arabic Literature* (1926), a translation of selections from the travels of Ibn Battuta (1929), another translation of an Arabic chronicle of the period of the Crusades (1932), a series of articles on contemporary Arabic literature, perhaps the first serious treatment of the subject by a western scholar, and some short but penetrating articles on Islamic political theory. These works reveal two of his abiding and dominant concerns: to make the history of the Arabs available to scholars in other fields, and to understand and explain what was for him the central thread of that history, the continuous development of the *umma*, the community formed by the preaching of the prophet Muhammad, accepting the Koran as the revelation of God, articulating the deposit of faith into systems of thought and practice, protecting them against the self-interest of the holders of worldly power and the vagaries of human self-will, and transmitting them from generation to generation.

In 1937 he became Laudian professor of Arabic at Oxford in succession to D. S. Margoliouth [q.v.] and was elected to a fellowship at St. John's College. He remained in Oxford for eighteen years. They were years in which the teaching of Arabic and cognate subjects expanded, as students returned from World War II with knowledge of the Middle East, and others from the United States and the Middle East itself were attracted to Oxford by Gibb's growing fame. As a result of the 1947 report of a committee set up by the Treasury and chaired by the Earl of Scarbrough [q.v.], Oxford was given special funds to develop the teaching of Middle Eastern subjects, and the administration of the scheme was mainly in Gibb's hands. He found time, however, to continue with his own thought and writing. Together with Harold Bowen he produced *Islamic Society and the West* (volume I part i 1950, part ii 1957); a survey of Ottoman society in the late eighteenth century, before the full impact of European expansion was felt, it was intended as an introduction to a larger study of that impact. It carried further his thought on one of his central themes, the complex relationship between government and society, and between

the holders of power and the men of learning who were the leaders and spokesmen of the *umma*. The same theme was developed in a number of works on Islam as a religious system, in particular *Mohammedanism* (1949), a masterpiece of simple but subtle exposition, which was to remain for more than a generation the first book put into the hands of most students of the subject in English-speaking countries, and *Modern Trends in Islam* (1947), a penetrating analysis of the problems of the Muslim community in the modern world, with its balance and continuity threatened by external forces and by modernizing regimes and thinkers prepared to cast aside much of its heritage. It was this sense of a civilization under threat which led him also in this period to write and lecture occasionally (although more rarely as time went on) about the political problems of the day.

In 1955 Gibb left Oxford to become James Richard Jewett professor of Arabic at Harvard University and also 'university professor', a rare title given to a few scholars 'working on the frontiers of knowledge, and in such a way as to cross the conventional boundaries of the specialities'. He became director of Harvard's Center for Middle Eastern Studies, and this opened for him, at the age of sixty, a new field of activity which called out all his energy and enthusiasm; he became one of the leaders of the movement which led American universities in this period to set up 'centers' of regional studies, bringing together teachers, researchers, and students in different disciplines to study the culture and society of a region of the world. Teaching, administration, and academic statesmanship left him less time for research, but he was able to take up again some of his earlier interests in history and literature, and in particular to undertake a complete translation of the travels of Ibn Battuta; his vast knowledge of Arabic and sensitive feeling for the nuances of literary style made him a remarkably good translator. (He had also supervised the translation of V. V. Barthold's *Turkestan down to the Mongol Invasion* for the E. J. W. Gibb memorial series.) In this period, as throughout his career, teaching was central to his life, and once more he trained not only scholars for the next generation but officials for a government facing new responsibilities in the world. Once more, too, what they remembered of him was not only his great learning and skill in exposition, but the special flavour of his personality. Those who knew him well became aware, behind his mild and restrained manner and appearance, of an intellectual authority, a willingness to question received ideas, an imagination ranging among distant peoples, times and places, and a warmth of sympathy and affection: a warmth which, as a younger colleague was to write, 'came from the secure feeling of loyalty, perhaps the

strongest of his qualities'.

In 1964, shortly before his planned retirement, he had a severe stroke, and soon afterwards returned to Oxford. His powers of speech and movement were impaired, and he had to lead a quiet life, but he was able to keep in touch with a wide circle of friends and colleagues and continue working on a reduced scale. His wife died in 1969, and in 1971 he moved to a cottage at Cherington, a village north of Oxford. He died in hospital at the neighbouring town of Shipston-on-Stour 22 October 1971.

By the time of his death he had accumulated many distinctions. He was an honorary fellow of St. John's College, Oxford (1955), a fellow of the British Academy (1944) and the Danish Academy, and a member of, among other bodies, the American Philosophical Society, the American Academy of Arts and Sciences, the Academy of the Arabic Language in Cairo, and the Institut d'Égypte. He was awarded honorary doctorates by Edinburgh, Harvard, and Algiers universities. He was knighted in 1954, and also held French and Dutch honours.

[Obituaries in *Bulletin of the School of Oriental and African Studies*, vol. xxxc, 1972, pp. 338-45 (A. K. S. Lambton), *Journal of the American Oriental Society*, vol. xciii, 1973, pp. 429-31 (G. Makdisi), and *Proceedings of the British Academy*, vol. lviii, 1972, pp. 493-523, with photograph (A. Hourani); G. Levi Della Vida, 'Letter of dedication', G. Makdisi, 'Biographical notice' and S. J. Shaw, 'Bibliography of Hamilton A. R. Gibb', all in G. Makdisi (ed.), *Arabic and Islamic Studies in Honor of Hamilton A. R. Gibb*, 1965; private information; personal knowledge.] ALBERT HOURANT

GILLIES, SIR WILLIAM GEORGE (1808-1973), painter and art teacher, was born at Haddington in the county of East Lothian, Scotland, 21 September 1808, the second of the three children and only son of John Gillies, tailor and tobacconist of Haddington, and his wife Emma, fourth daughter of William Smith, hotelier and carrier, of Kirriemuir, Angus. He was educated at the local primary school, progressing in due course to Knox Academy where he took his school leaving certificate in 1916, winning the Dux medal. From the outset he had a natural artistic talent and inborn love of nature and through the interest and friendship of his uncle William Ryle Smith, art master of Grove Academy, R. A. Dakars, editor of the *Haddington Courier* and an accomplished painter, and Alexander Wright, a local watchmaker, he was introduced to the Scottish 'Impressionists' and the rich and paintable landscape of the Lothians. From this moment was established a lifelong habit of 'working among his own folk and in the land of his fathers'. Between him and his

ing work of great merit has remained largely unused over the generations.

William Wright (1830-1881) was born in British India of a Dutch mother herself well versed in oriental languages. After studies in St. Andrew's, he moved for a time to Leiden, and thus, in the nineteenth century, brought together that easy linkage with the Arabists of Holland which had characterized the early British Arabists of the sixteenth and seventeenth centuries, with the Indian dimension of the eighteenth. He opened his career by completing two Hispano-Arabic projects of major importance: an edition (at the age of 22!) of *The Travels of Ibn Jubair*, and collaboration with Gustave Dugat and Ludolf Krehl in Reinhart Dozy's edition of the *Nafḥ al-Ṭib* of al-Maqqarī under the title of *Analectes sur l'histoire et la littérature des Arabes d'Espagne*, Leiden, 1855-1861. Wright, however, did not go on to become a Hispano-Arabic specialist. His most-used publication is undoubtedly his *Grammar of the Arabic Language*, London, 1859-1862. In 1870 he became Professor of Arabic at Cambridge, but much of his scholarly attention was devoted to New Testament apocrypha and to Syriac.

Like Wright, many other British Arabists have made important contributions to Hispano-Arabic studies at some stage in their careers, but have stopped short of becoming specialists in the field. Amongst many others one thinks of R. A. Nicholson, whose translation of Muḥyī al-Dīn Ibn 'Arabī's *Tarjumān al-ashwāq*, London, 1911 is, of course, to be seen in the context of his wide-ranging work on Islamic mysticism, or of A. J. Arberry's translations of Hispano-Arabic texts such as Ibn Ḥazm, *Ṭawq al-ḥamāma*, 1953. One reason for the absence of specialization has been, beyond doubt, the sound judgement that Hispano-Arabic texts should be studied as integral and constituent parts of Arabic literature as a whole, not in isolation. There is, however, an institutional factor. The syllabus of studies of any British department of Arabic or of Middle Eastern Studies is overcrowded. From pre-Islamic poetry, all the manifold aspects of Islamic literature, from *adab*, history, contemporary literature to politics, economics and a score of subjects contend for a share of the timetable. British academic departments are generally very small, and none has ever been able to offer itself the luxury of appointing a specialist who would devote his attention *exclusively* to Hispano-Arabic studies. Only a few scholars have been able to devote to

the field a major proportion of their time. And sometimes, of course, progress can only be made after close study and long specialization.

Sir Hamilton Gibb, 1895-1971, *Laudian Professor of Arabic at Oxford* (before he departed for Harvard) does not even qualify for inclusion in the list of general Arabists who in one or more of their publications evinced some interest in al-Andalus, but the support and guidance which he gave to Andalusī studies is clear enough from the number of specialists who studied with him. The most distinguished of the Hispano-Arabists to complete a doctoral dissertation under him was S. M. Stern, 1922-1970. Of him it must be said that the fundamental and original perception at the heart of his thesis on «The Old Andalusian Muwashshah» (D. Phil., 1950, partially published posthumously in Oxford, 1974, together with other related studies, as *Hispano-Arabic Strophic Poetry*) was already completed during his days at the Hebrew University of Jerusalem, so that it is far from clear that this discovery should be accounted a success of «British» Arabic studies. What was typically British about the pattern of Stern's research was that he was soon deeply involved in investigations in fields very far from al-Andalus.

Another scholar who worked under Gibb on Hispano-Arabic subjects is J. D. Latham, whose collected studies are now available in reprint under the title *From Muslim Spain to Barbary: Studies in the History and Culture of the Muslim West*, London, 1986 (where a complete bibliography will be found). Latham is an Arabist of broad interests, and in addition he completed medical studies, so that one valuable aspect of his production concerns medieval medical literature, as, for example, «Isaac Israeli's "Kitāb al-Ḥummayāt" and the Latin and Castilian Texts» (*JSS* 14 (1969), 80-95). Associated with such studies are investigations into the Arabic loanwords of medieval Latin («Arabic into Medieval Latin», *JSS* 17 and 21 (1972, 1976)), Latham has also worked extensively on *hisba* literature: «Towards the Interpretation of al-Saqāfī's. Observations on Grain and Flour-milling» (*JSS* 23 (1978), the literature of *lahn al-'awāmm* in the West, and studies such as «Towards a study of Andalusian Immigration and its place in Tunisian History» (*Les Cahiers de Tunisie*, 19-20 (1957), 203-292), but increasingly in recent years he has devoted himself to questions of prosody: «Man lī bi-raṣan: Comments on the metre of an Andalusian muwāṣṣah» in *Poesia estrófica, Actas del Primer Con-*

his study in 1924 with a thesis entitled *Il Piemonte nella antichità classica*. His writings include *Profilo geografico del continente africano* (1959). He died in Torino on 5 January 1971. DizBI

Gibb, Elias John Wilkinson, born 3 June 1857 at Glasgow, he early in his youth started to pursue linguistic studies, mainly in Arabic, Persian and Turkish, which he completed at Glasgow. At the age of twenty-one, he attracted the attention of Sir James Redhouse, although Gibb had never been to Turkey. After his marriage in 1889, he resided almost entirely in London. His was the work of a student seated at his desk and drawing his knowledge from books and manuscripts. Unfortunately he died in 1901 before his great work, the *History of Ottoman poetry*, had left the press. It was left to his friend and colleague, E. G. Browne, to put it before the public. His other works include *Ottoman poems translated into English verse in the original form* (1882), *Ottoman literature* (1901) as well as translations from the Turkish. *Asiatic review*, n.s., 38 (1942), pp. 314-317; *Athenaeum*, 18 January 1902, pp. 81-82; DNB

(670398) **Gibb, Sir Hamilton Alexander Rosskeen**, born in 1895 at Alexandria, Egypt, he received an M.A. in 1922 from the University of London for *The Arabic conquest of Transoxania*. He was an editor of the *Encyclopaedia of Islam*, Laudian Professor of Arabic at Oxford, 1937-1955, and subsequently J. R. Jewitt Professor of Arabic at Harvard. He was a member of numerous learned societies throughout the world. He suffered a massive stroke in the spring of 1964 and died in 1971 in the village of Cherington near Oxford. P. S. Rosenthal submitted a B.Phil. thesis in 1977 at Oxford entitled *Sir Hamilton Gibb; a critical historiography*. *CentBritOr*, pp.154-183; *ConAu* 1-4, 33-36, new rev. 6; DNB; *Index Islamicus* (6); *Master* (2); *Sluglett*; *WhAm* 5; *WhE&EA*; *Who was who* 7

Gibbon, Edward, born in 1737 at Putney, he was a historian and the author of the *History of the decline and fall of the Roman Empire* (1776), and its excerpts, *The Life of Mahomet* (1805), and *The Crusaders* (1869). He died in 1794. *BritInd* (24); *DLB*, 104 (1991), pp. 88-105; DNB; *EncAm*; *EncBrit*; *EncicUn*; *Encltaliana*; *GDU*; *GSE*; *Magyar*; *Master* (60)

Gibbons, Herbert Adams, born in 1880 at Annapolis, Md., he graduated from the University of Pennsylvania and was ordained in 1908; he received a Litt.D. in 1920 from his alma mater. From 1909 to 1913 he taught successively at St. Paul's College, Tarsus, and Robert College, Constantinople. A correspondent of the *New York herald tribune* and *Century magazine* from 1908 to 1918, he travelled extensively in Europe and Asia. He reported on the wars of Turkey with her subject peoples, Italy and the Balkan states. His writings include *The blackest page of modern history; events in Armenia in 1915* (1916), *The reconstruction of Poland and the Near East* (1917), and *The foundation of the Ottoman Empire* (1916). He died in 1934. *DAB*; *NatCAB*, vol. 49, pp. 231-232; *Note*; *Shavit*; *WhAm* 1

Gibbons, Richard, born about 1800, he was a sergeant with the British Military Mission in Persia. Under the command of captain B. Shee he and four other non-commissioned officers took part in a two-year campaign against the Turkomans and other turbulent elements in central and north-eastern Persia. They first marched from Tabriz to Yazd and Kirman and then continued by way of Isfahan and Kashan to Mashad. Finally, in December 1832, the group left Khorasan for their base at Tabriz, which they reached in March 1833. They covered little short of 4,000 miles on foot or mule, mostly across inhospitable deserts of the high Iranian Plateau, through towns and villages where civil war, plague and famine were rampant. They certainly earned the gold medals awarded them by the Crown Prince on their return, yet Gibbons, who wrote a paper for the Royal Geographical Society about the routes traversed on this long march, records nothing of the hardships. *Henze*; *Wright*, p. 55-56

Gibbons, Virginia Harris, born 12 August 1946 at Plymouth, Ind., she graduated in 1968 from Allegheny College and subsequently received an M.L.Sc. elsewhere. She was a librarian successively at Princeton and Northwestern University, Evanston, Illinois. *WhoLibl*, 1982

Gibbs, G. N., born 19th cent., he was a captain in the British Army. At the outbreak of the first World War he was an engineer on board the Tigris steamer *Khalifah*. *Note*

Gibbs, James, born in 1825, he was educated at Merchant Taylors' School, London, and the East India Company college of Haileybury. He entered the Bombay Civil Service in 1846, and was admitted to the bar from Inner Temple in 1864. From 1866 to 1879 he was a judge in the High Court, Bombay, and concurrently served for some years as vice-chancellor of the University of Bombay. He died in London in 1886. *Boase*; *BritInd* (1); *Buckland*; *Riddick*

Gibbs, Josiah Willard, born in 1790 at Salem, Mass., he graduated in 1809 from Yale College and subsequently studied Oriental languages at Andover. Since 1824 he taught Biblical studies at Yale University, New Haven, Conn. He was excessively modest and retiring. His writings include *Philological studies* (1857). He died in 1861. *ANB*; *DAB*; *Magyar*; *Master* (18); *WhAm* H & 1

Gibert Fenech Soledad, born 20th cent., she received a doctorate in Semitic languages and was a sometime prof h the

WOLFGANG BEHN, CONCISE BIOGRAPHICAL COMPANION TO INDEX ISLAMICUS: AN INTERNATIONAL WHO'S WHO IN ISLAMIC STUDIES FROM ITS BEGINNINGS DOWN TO THE TWENTIETH CENTURY : BIO-BIBLIOGRAPHICAL SUPPLEMENT TO INDEX ISLAMICUS, 1665-1980, VOL. I(A-G), LEIDEN 2004.

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Photograph by Fabian Bachrach

SIR HAMILTON GIBB

SIR HAMILTON GIBB

1895-1971

HAMILTON ALEXANDER ROSSKEEN GIBB was born in Alexandria on 2 January 1895, the younger son of Scottish parents, Alexander Crawford Gibb and Jane Ann Gardner. His father, who was in Egypt as manager of a land reclamation company in the Delta, died in 1897, but his mother remained in Alexandria after her husband's death and taught there in the Church of Scotland Girls' School. He was sent back to school in Scotland when he was five years old. From 1904 to 1912 he studied at the Royal High School in Edinburgh, but spent some summer holidays with his mother in Egypt. In 1912 he entered Edinburgh University and worked for an honours degree in Semitic languages, but the First World War broke out before he could finish his studies. He served first as an instructor in a training unit for artillery officers, then in France and Italy with the South Midland Brigade. When the War ended he did not return to Edinburgh, although he was awarded a 'war privilege' Ordinary M.A. He went instead to the School of Oriental Studies newly established in London. He was appointed Lecturer there in 1921, obtained the degree of Master of Arts in 1922, and in the same year married Helen Jessie Stark (known to her friends as Ella), whom he had first met when he had returned to Scotland as a child; they had two children, a son, Ian, and a daughter, Dorothy.

He remained at the School until 1937, first as Lecturer, then as Reader, and finally as Professor of Arabic. In 1937 he was elected to the Laudian Chair of Arabic at Oxford, and he held it, together with a professorial fellowship at St. John's College, until 1955, when he accepted an invitation to go to Harvard as Jewett Professor of Arabic, University Professor and, shortly afterwards, Director of the Center for Middle Eastern Studies. In 1964 he suffered a severe stroke which impaired his powers of speech and movement, and returned to England soon afterwards, although he remained nominal Director of the Center for a little longer. Until his death on 22 October 1971 he lived in retirement, at Cumnor Hill outside Oxford until after his wife's death in 1969, then for his last few months at Cherington near Stratford-upon-Avon.

He received many honours during his life. His old College, St. John's, made him an honorary Fellow when he left Oxford.

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SONRA GELEN DOKÜMAN

Louis Massignon "Livres nouveaux concernant
les études islamiques"
C-57, s. 223, 1924 (PARIS)
makale: 195-255 nasimela dir.

H. A. R. GIBB. *The Arab conquest in central Asia*, Londres, 1923,
viii + 102 pages.

Cette étude critique des sources originales, orientales et extrême orientales, donne le tableau des premiers raids arabes en Transoxiane, de la conquête par Qotayba (705), de la contre-attaque turque de Su-Lu chef des *Türgesh* (724-738), et de la reconquête définitive de la Transoxiane par Nasr-ibn Sayyâr Kinâni.

L'extrême complication des luttes de clans parmi les envahisseurs, l'indécision des contours géographiques des peuples envahis, la partialité des premiers historiens, tout contribuait à embrouiller les débuts de l'islamisation du Turkestan.

Ce travail, qui débrouille et rectifie les données fournies par Van Vloten (1894), est à compléter par deux autres études de Gibb, sur « l'invasion arabe à Kachgar en 715 » et sur « les documents chinois relatifs aux Arabes en Asie Centrale », parues dans le *J. R. A. S.* de Londres.

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21 MAYIS 2001