

800. Tibawi, Abdul Latif (1327–1402/1910–81). 'The City of Jerusalem'. IQ; 1972; 16(1–2): 3–11.

801. ———. *The Islamic Pious Foundations in Jerusalem—Origins, History and Usurpation by Israel* (With Maps, Illustrations and Original Arabic Documents). London: The Islamic Cultural Centre; 1978; 54pp., + 4 appendices, + 5 figures; ISBN 0–9505957–1–3.

Reviewed by Amoretti, B. S. (1980) RSO 54(1–2): 244–5; Carmel, A. (1980) DI 57(2): 351–3; Perowne, S. (1979) AA 10 (June): 199–200; Richmond, Diana (1979) IQ 23(2): 113–5; Ziadeh, F. J. (1981) MW 71(1): 64–6.

Relying on original documents, the author traces the history of Islamic religious sites and waqf properties connected with al-Haram ash-Sharif in Jerusalem, throughout the centuries to 1967; he concludes: 'Never since the Crusades has Islam been so grievously wronged in its third holy city . . . The sooner the Arabs and Muslims make Israel realise that a span of the hallowed land near al-Aqsa Mosque is worth more than all the miles of sand in Sinai the more clearly they will discover whether there is any real chance of peace with those who always profess to desire it, but only on their own terms'.

802. ———. 'Jerusalem—Its Place in Islam and Arab History'. IQ; 1968; 12(4): 185–218.

803. ———. 'Jerusalem under Islamic Rule'. In: *Jerusalem—The Key to World Peace*. London: Islamic Council of Europe; 1980: pp. 141–53; ISBN 0–907163–35–1.

Reviewed by Beeley, Harold (1980) MEI, November 21: p. 12; Shinas, Khawar (1982) MWBR 2(4): 23–8.

The author explodes the myth of the Jewish claim to the 'Wailing Wall', citing, among others, the verdict of international jurists ratified by the League of Nations and signed by King George V, reaffirming that it was the

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place of tethering of Buraq (with reference to Miraj of the Blessed Prophet) and belonged to Muslim Waqf.

ABDULLATIF
ATIBAWI

MADE DIJAWABKAN
SUNRA GELEN DOKUMEN

OBITUARY

Dr. Tibawi

Readers of this Journal will be familiar with the name of A.L. Tibawi, who contributed over the years a number of learned articles to these pages and also contributed monographs on various topics, the most recent of which was the "English Speaking Orientalists". Dr. Tibawi was born in the village of Teibah in Palestine in 1910. He was one of the earliest graduates, perhaps the first, of the Arabic College established in Jerusalem.

He was inducted into the Palestine Education Service and rose to be a Senior Education Officer in Jerusalem. When the catastrophe of 1948 descended upon the people of Palestine Dr. Tibawi was one of those Palestinians fortunate enough to be in this country. He became a refugee and was given compensation and, after finishing his studies, was given the post of Lecturer of Comparative Education at the Institute of Education, London, a position which he held until 1977 when he retired completely from teaching. Dr. Tibawi was a prolific writer in both Arabic and English. A historian by training, he wrote extensively on the history of the Middle East and with particular reference to Palestine and Syria. His work was distinguished not so much by its broad outlook as by the meticulous care that he took in attending to details. Very few contemporary writers could rival him in his painstaking work and in looking into the minutest aspect of the topic which he studied. He was an exacting teacher as well as a meticulous author. Many of his students found his demands for excellence unrivalled. By temperament he was a lone worker.

Few others could have put the amount of hard work and dedication so characteristic of Tibawi into their work. He was not afraid of argument and was not troubled by the niceties of relationships. He expressed himself with little regard for anything other than what he saw as the truth, but his forceful language and the highly emotional expressions he used sometimes detracted from the substance of his case. He immersed himself intensely in his battles to the exclusion of any other consideration.

Many are those who felt injured by his treatment and who preferred not to cross swords with him; nevertheless he occupies a unique position in the history of Muslim education since he alone amongst those of his generation took an interest in writing about Islamic education, and no self-respecting Library in the world which deals with Muslim society could ignore his valuable works on this topic.

This journal will miss his learned articles, his perceptive reviews and his pugnacious style.

The Editor

The Islamic Quarterly, xxv/1-2 London

OBITUARY

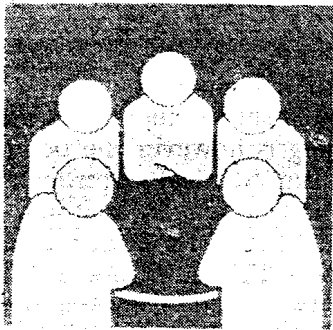
DR. A.L. TIBAWI (ABDUL LATIF AL-TIBAWI)

'Al-Ustādh 'Abdul-Latīf al-Tībawī' as he was once called during his school-days in Jerusalem by an Egyptian admirer, who had never met him before after he had read his Arabic essay published in the monthly *al-Hilāl*, Cairo which had been adjudged as the winner of the first prize in a competition not intended for school-boys held in 1925 at Jerusalem when al-Tibawi was only 15 years old, died in London on October 16, 1981 in a tragic traffic accident. He was a noted scholar, a distinguished Arabist and a historian of the modern Middle East.

Born on April 29, 1910 in his native village of Taibeh (hence his *nisba* al-Tībawī) he was educated at Jerusalem and Beirut. After passing out of school at the age of sixteen he was awarded a scholarship for further study at the American University of Beirut. Here he won two prizes meant for under-graduates for essays in English and Arabic. His essay in English was entitled "The Christians under Muḥammad and His First Two Successors" and the one in Arabic bore the heading "al-Ikhwān al-Ṣafā".

He graduated from the American University of Beirut in 1929 and later served as an Inspector of Education in Jerusalem for a number of years. On the establishment of the so-called state of Israel he, like so many of his other compatriots, migrated to the U.K. where he obtained his Ph.D. from the London University in 1952 followed by his D. Litt. from the same University in 1962.

He held high administrative and academic appointments in the British Mandatory Palestine. On migration to the U.K. he worked for some time for the Arabic Service of the B.B.C. and later joined the Institute of Education, University of London as a Lecturer in Islamic Education. This post he held till 1977 when he retired from service at the age of 67 years. He held a Research Fellowship at Harvard (U.S.A.) in 1960-1963 and as a result published his book "American Interests in Syria, 1800-1901" (London 1966).



Muslim Historians of Our Time

MADDE YAYINLANDIRILAN
SONRA GELEN GÖKÜMAN

18 KASIM 1991

A Historian From Palestine Munawar Ahmad Anees

METICULOUS attention to historical detail is something Muslim culture has always prided in. The impetus for Muslim historiography comes straight from the Qur'an wherein Muslims are exhorted to study the past civilisations. Perhaps the best demonstration of Muslim historical scholarship is offered by the corpus of Hadith and Sirah literature, followed by biographical dictionaries like *Kitab al-Wafayat* of Ibn Khallikan or bio-biographies like *Kitab al-Fihrist* of Ibn an-Nadim – all produced as an off-shoot of *Ilm al-Rijal*.

Looking at Hadith methodology with particular reference to specialised disciplines such as *Ilm al-Jirah wa at-Ta'dil* (Hadith criticism), one observes nothing other than a relentless search for exactitude. In fact, Hadith, which originated as an oral tradition was later transformed into written authenticated documents. The entire process of Hadith collection, transmission and authentication may be regarded as a unique historical experience that singularly evolved in Muslim culture. Historical consciousness and respect for historical justice can, therefore, be rightly deemed as an indigenous product of Muslim society.

The development of Muslim historical methodology had a tremendous impact upon the evolution of knowledge in society. During the age of synthesis when Muslims collated the heritage of past civilisations to codify Islamic sciences, they accorded due recog-

nition to the originators of those ideas – unlike the Renaissance writers who plagiarised the same Arabic works on a massive scale without a note to their historical debt. An evaluation of Muslim historiography thus shows two most distinguishing features of the art: exactitude and justice. Hence, these two features constitute history-writing in Muslim society as an ethical obligation.

Abdul Latif Tibawi (1910-1981) was a Muslim historian *par excellence* for his historical writings amply displayed these two distinctive features of the art of historiography. Even in the face of cruelty and injustice, Tibawi did not lose sight of his ethical and moral obligations. He was personally wounded by the great injustice – the dispossessions of the Palestinians – much of his life he remained in exile from his beloved homeland, yet this accomplished historian never allowed his intellectual vision to be marred by these catastrophic events. He died in exile leaving lasting imprints of his intellectual integrity and erudition.

Tibawi was born in the Palestinian village of Taybeh, where he received his early education in the Qur'anic sciences. As an extremely promising student he attended the Arab College of Jerusalem and later graduated from the American University of Beirut. He embarked on his career as a teacher of history at the Ramleh School in Palestine, quickly rising to the position of Chief Education

Officer in the district of Lydda. He was instrumental in the presentation of Islamic education programmes through the Palestine Broadcasting Service. The year 1947 was a turning point in Tibawi's life for that year he left Palestine on a British Council fellowship not knowing that his brief English sojourn would prove to be an exile for life. In England he obtained a doctorate from the University of London in part recognition of his classic Arab Education in Mandatory Palestine. Later, he held a faculty position at the University's Institute of Education for many years.

In his rich intellectual contributions, Tibawi concerned himself with the modern history of Palestine and produced some of the most authoritative works on the subject. Among his earlier works were *The Hussain-McMohan Correspondence* and *The Faisal-Weizman Agreement*, the latter submitted to the British Royal Commission. In his *British Interests in Palestine*, Tibawi thoroughly analysed the socio-cultural impact of the British penetration of the area. His deep perception of the alien influences upon political history of the Arab world led to the authorship of two landmarks: *Russian Cultural Penetration of Syria-Palestine in the 19th Century*, and *American Interests in Syria*. But the single most important contribution to socio-political and cultural history of the region was his *History of Modern Syria* including Lebanon and Palestine.

NOTES OF THE QUARTER

In Memoriam: Abdul-Latif Tibawi (1910-1981). Dr. Abdul-Latif Tibawi, educationist, historian, and man of letters, died as the result of an accident in London on October 16, 1981. His tragic death comes as a great loss to the academic community, especially to those involved in Arab and Islamic Studies.

Born in Tayba, Palestine on April 29, 1910, to an old farming family which valued education, Abdul-Latif Tibawi was sent to the village school, then to Tül-Karm School where his love of learning and intelligence became evident to his teachers. At age twelve, he qualified for entrance to the major Training College in Jerusalem (later to be known as the Arab College). At age fifteen, while still at the Training College, he won a competition over established writers, writing an essay on "What is the most critical moment in the modern history of the Near East?" The essay was published in *al-Hilal Journal* of Cairo, which sponsored the competition. This was to be the beginning of a life-long career of research and publishing in Arabic and English on various topics: education, history, politics, religion and literature.

In 1926 he was awarded a scholarship by the American University of Beirut, whose B.A. degree he obtained in 1929, having concentrated on history, Arabic and education. Upon graduation he was invited to teach history at the school of Ramla; after fifteen months he was picked by the Department of Education to be assistant inspector, and soon was made inspector for the Southern District in Palestine covering Jaffa, Ramla, Lydda, Majdal, Faluja, Beersheba, Ghaza and Khan Yunis.

During this period in Palestine, he established hostels for students who came from the surrounding villages, organized meals for undernourished children, and opened classes for the illiterate. When the whole country went on strike he continued his educational mission by turning to the radio, lecturing and presenting Arab history through drama, encouraging many a gifted Palestinian to use the same medium.

In 1947, he was offered a scholarship by the British Council to spend six months in England to study the Administration of Education. The tragic events in Palestine made it impossible for him to return and thus he made London his permanent residence.

In 1952 he obtained the Ph.D. degree in Education from the University of London. Ten years later, in recognition of his scholarship and teaching there, the same university awarded him the D.Litt.

Dr. Tibawi's interests were multifaceted as his bibliography shows.

In a Festschrift presented to him by his colleagues, friends and students in 1977, thirty-one of them wrote in fields of their expertise reflecting their esteem of him and his varied interests. The list of scholars who contributed to this volume is truly impressive, not only because of its international character: Mahmud Abidi, Ibrahim Abu-Lughud, Jamal Alami, Adel Awa, N.A. Baloch, Eric Bishop, Issa J. Boullata, Caesar Farah, Richard N. Frye, Abdul-Fattah Galal, George M. Haddad, Tag Elsir Ahmad Harran, Jean-Michel Hornus, Ishāq Mūsā al-Husaini, Jacqueline S. Ismael, Tareq Y. Ismael, Mohammad Fadhil Jamali, Tarif Khalidi, Safa Khulusi, Joseph A. Lauwerys, Geoffrey Lewis, Mohammad Munir Morsi, Syed H.H. Nadvi, Seyyed Hossein Nasr, Sir John Richmond, Halil Sahillioglu, Mahmud Samra, Fuad Sarruf, Hisham B.M. Al-Sawaf, and Bertold Spuler.

The Muslim World was privileged to publish not less than five articles by him, "Is the Qur'an Translatable?," LII (1962), 4-16; "English-Speaking Orientalists," LIII (1963), 185-204 and 298-313; "Unpublished Letters on Protestant Missions in Palestine," LXVII (1977), 258-65; "The Letter Commendatory Relating to the Anglican Bishopric in Jerusalem," LXIX (1979), 1-7; "On the Orientalists Again," LXX (1980), 56-61.

Al-Ustadh, as he was called by his students, friends and colleagues, will be remembered for his keen and sound scholarship, his meticulousness and lucidity, and his absence will be much felt.

Muslim World, c. 72, s. 70-71, 1982

(Harford)

MADDE YAYINLANDIKTAN
SONRA GELMELI OLMAK

THREE ARAB CRITIQUES OF ORIENTALISM

Given the absence among Arab intellectuals of a strong impulse to analyze themselves, their culture and what it means to them,¹ it may be instructive for those of us in the West who want to understand Arabs to study what they have written about *us*. Instructive in at least two ways. First, more often than not, Arab critics of Western scholarship on Arab-Islamic culture have been devastatingly critical, in the patent conviction that Western scholars do not understand Arabs. Surely if we want to understand them and their culture we should know why our past attempts have been rejected by the subjects of our study. This is especially true now when mutual understanding between Arab and non-Arabs is increasingly important for economic and political reasons. Second, this attempt to acquaint ourselves with Arab attitudes will inevitably lead us to question the validity of their judgments of the strengths and weaknesses of the methodology which we use and prompt us to ask if, or how, these methods can be improved. Thus, even if this exercise does not teach us much about Arabs, hopefully it will deepen our understanding of ourselves.

There is a considerable body of literature on the subject of *istishrāq* (Orientalism) and *al-mustashriqūn* (Orientalists), which, being written in Arabic and other Islamic languages, is intended primarily for domestic consumption.² All of this literature I have chosen to ignore for the present in order to focus instead upon three articles on this subject which have been composed in English or in French and which are intended therefore for a different—foreign—audience. Since all three articles appeared in scholarly format and were published in the West, I assume that they were designed for the edification of Western scholars.

¹ H. A. R. Gibb, "Social Change in the Near East," *The Near East: Problems and Prospects*, ed. Philip W. Ireland (Chicago: University of Chicago Press, 1942), p. 60, wrote some thirty-five years ago as follows: "But I have not yet seen a single book written by an Arab of any branch in any Western language that has made it possible for the Western student to understand the roots of Arab culture. More than that, I have not seen any book written in Arabic for Arabs themselves which has clearly analyzed what Arabic culture means for Arabs." Quoting this judgment sixteen years later, G. E. von Grunebaum, in "Attempts at Self-Interpretation in Contemporary Islam," *Islam: Essays in the Nature and Growth of a Cultural Tradition*, 2nd ed. (London: Routledge & Kegan Paul, 1961), p. 185, observed: "This statement could be extended to include the non-Arab Muslim and his failure to interpret his culture to both himself and the West. It holds good today as it did when it was written, and it is likely to hold good for some time to come." Today that rule could be proved with some exceptions.

² See Anouar Abdel-Malek, "Orientalism in Crisis," *Diogenes*, XLIV (1959), 130, and, for later references, William G. Millward, "The Social Psychology of anti-Iranology," *Iranian Studies*, VIII (1975), 48-69. It is interesting, as Millward observes, p. 52, that recent critiques of Orientalism written in Arabic have been "for the most part restrained and temperate," especially when compared with counterparts in Persian.

It is also worth noting that all three authors are themselves Western scholars in the sense that they were trained in Western educational institutions and have, accordingly, intimate acquaintanceship with the subject of their concern. One indication of this familiarity with the West is the ease and force with which they express themselves in a Western language.

Without quibbling over the meaning of terms, I should state what I mean by *Arab* and *Orientalist*. Since all three authors are, or have been, expatriates, I am clearly not referring to present nationality. Unless I am mistaken, however, all three would identify themselves as Arabs in most contexts, linguistic and cultural contexts in particular. By *Arab*, then, I mean anyone who feels this linguistic and cultural identity. This does not mean that the authors I have chosen are stereotypes or that they are representative of Arabs or even of Arab intellectuals; nevertheless, I would suggest that the views which they express about Orientalism are by no means peculiar to themselves and are, in fact, widespread in certain quarters.³ *Orientalist* is also an elusive term; for present purposes I shall adopt a definition formulated by Abdallah Laroui because it is plainly the one which our three authors have in mind: "An Orientalist is defined as a foreigner—in this case a Westerner—who takes Islam as the subject of his research."⁴ It is perhaps worth noting that all three of our critics qualify as Orientalists under a broad interpretation of this definition; also, that I realize that the definition is simplistic in that it ignores the distinction between philologists and social scientists, the latter of whom reserve the term *Orientalism* for the former and do not themselves like to be associated with it at all, but this is a complex subject which deserves separate treatment.

Professor A. L. Tibawi, a distinguished educator and scholar on subjects Islamic and Arab who has recently reached the end of his

³ Consider, for example, the following statement from a preface to a collection of papers delivered at the 1974 convention of the Association of Arab-American University Graduates: "The problem of bias against Arabs is not limited to the news media. The 'discourse of Orientalism' is probably a standard source of information about the Arabs and Islam for American students at all levels. Edward Said exposes some of Orientalism's 'facts' about Arabs and Islam for what they really are: myths garbed in the protective cover of what appears to be 'scientific' analysis. Other scholars at the convention underlined structural factors associated with the perpetuation of serious deficiencies in the Orientalist perspective and in regional studies programs whose focus includes the Middle East, the Arabs, and Islam. With disappointment, these scholars pointed to the entrenchment of Orientalism in American educational and political institutions"; Baha Abu-Laban and Faith T. Zeadey, *Arabs in America: Myths and Realities* (Wilmette, Illinois: The Medina University Press International, 1975), p. xi.

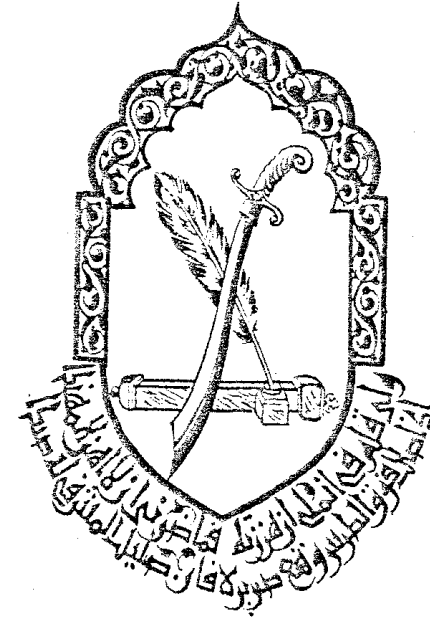
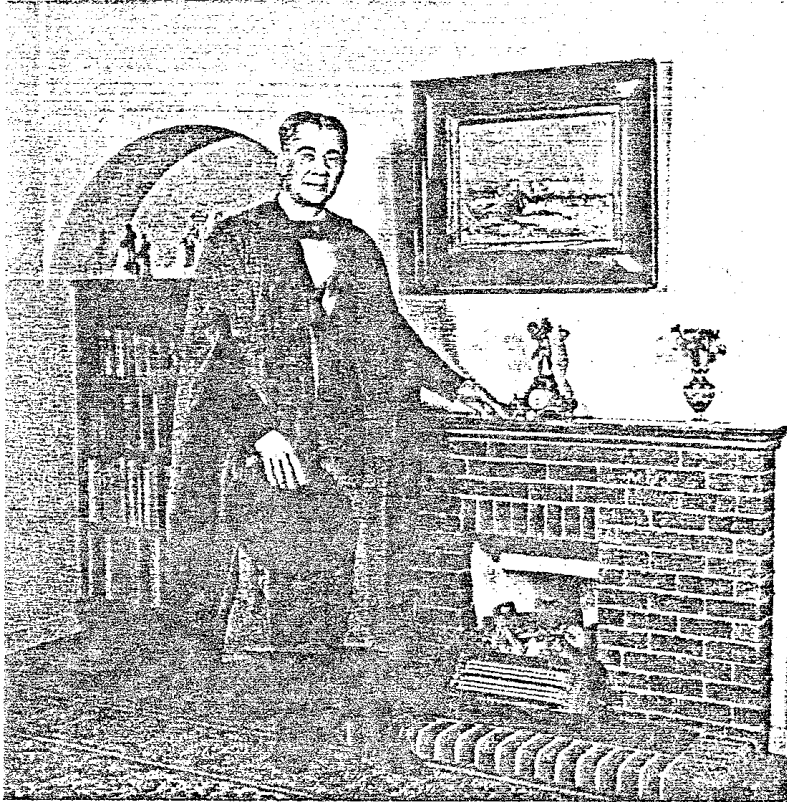
⁴ *The Crisis of the Arab Intellectual: Traditionalism or Historicism?* Tr. by D. Cammell (Berkeley: University of California Press, 1976), p. 44.

ARABIC AND ISLAMIC GARLAND

Historical, Educational and Literary Papers

PRESENTED TO ABDUL-LATIF TIBAWI

By Colleagues, Friends and Students



THE ISLAMIC CULTURAL CENTRE, LONDON

1397/1977

14164 SPULER, B. Das Schulwesen im Rahmen der Kulturentwicklung der südosteuropäischen Völker im 19. Jh. *Arabic and Islamic garland presented to Abdul-Latif Tibawi*, London, 1977, pp. 219-227.

Abdullatif Tibawi

16 MART 1991

MADE YAYINLANDIKTAN
SONRA GELEN DOKÜMAN

Abdullatif
Tibawi

MADE YAYINLANDIKTAN
SONRA GELEN DOKÜMAN

03 SUBAT 1991

3017 ABU-LUGHOD, Ibrahim. In memoriam:
Abdullatif A.L. Tibawi. *Arab Studies Quarterly*, 4 (1982)
Tibawi pp.v-viii

2909. Tibawi, Abdul Latif (1327-1402/1910-81). 'Aspects of the Early Muslim History'. *Journal of the Middle Eastern Society*; 1947; 1(1): 23-34. ^{ABDULLATIF et-TIBAWI}

C. KİTAPITACI

ABDULLATIF TIBAWI

18 KASIM 1991

00295 AKHAL, Mahmoud. DROUBIE, Riadh. Et. A biography. Arabic and Islamic garland presented to Abdul-Latif Tibawi, London, 1977, pp. 11-18.

biyografi
Bir biyografiye
(Abdullatif Tibawi)

08952 RICHMOND, John. Prophet of doom: E.T. Richmond, F.R.I.B.A., Palestine 1920-1924. *Arabic and Islamic garland presented to Abdul-Latif Tibawi*, London, 1977, pp. 188-196.

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SONRA GELEN DOKÜMAN

ABDULLATIF et-TIBAWI
SIRA'IN SHAK

972. Tibawi, Abdul Latif (1327-1402/1910-81). 'Ibn Ishaq's Sira—A Critique of Guillaume's English Translation (The Life of Muhammad)'. *IQ*; 1956; 3(3): 196-214.

An analytical review of Guillaume's translation of one of the most authoritative books of the Sira; the author concludes: 'A word of warning is absolutely essential. As it stands, Professor Guillaume's translation cannot be accepted as a reliable reproduction of the received Arabic text of the Sira'.

05823 ABU-LUGHOD, Ibrahim. Arab cultural consolidation: a response to European colonialism? *Arabic and Islamic garland presented to Abdul-Latif Tibawi*, London, 1977, pp. 36-47.

Abdullatif Tibawi

لندن ١٩٧٧ م، وقد شارك في الكتاب ما ينوف على ثلاثين أستاذاً جامعياً من مختلف أنحاء العالم^(٢).

وقد نشر عشرات المقالات والمراجعات في التاريخ والتربية والأدب، عددها مجلة مجمع اللغة العربية بدمشق (مج ٥٨ ج ١). وصنف كتباً باللغتين الإنجليزية والعربية، فمن كتبه الإنجليزية:

- التعليم العربي في فلسطين في عهد الانتداب، لندن ١٩٥٦ م.
- المصالح البريطانية في فلسطين ١٨٠٠-١٩٠١، أكسفورد ١٩٦١ م.
- المستشرقون الناطقون بالإنجليزية، لندن ١٩٦٤ م.

(٢) من مقدمة كتاب «دراسات عربية وإسلامية» للمؤلف بقلم شاكراً الفحام. وانظر مراجعته هناك. وله ترجمة في مجلة مجمع اللغة العربية بدمشق مج ٥٧ (ربيع الأول - جمادى الآخرة ١٤٠٢ هـ) ج ١ - ٢، ص ٢٨٦ - ٢٨٧ بقلم صفاء مخلوطيني.

«المقتطف» و«الكلية» و«الكشاف» وغيرها.

وعاد إلى فلسطين ليتقلد وظائف في التعليم والإدارة والتفتيش، وكان ذلك أيام الانتداب البريطاني على فلسطين.

ثم حصل على منحة إلى بريطانيا لمدة ستة أشهر لدراسة أنظمة التربية والتعليم فيها، وهناك بدأ صفحة جديدة في حياته، فلاذ بالدرس والعلم، ومارس التعليم في مدارس بريطانيا، وقدم لجامعة لندن أطروحته «المعارف في فلسطين تحت الاحتلال والانتداب البريطاني من ١٩١٧ إلى ١٩٤٨» فنال بها درجة الدكتوراه في الفلسفة. ثم توسع نشاطه. فكتب في كبريات المجالات العلمية في أوروبا وأمريكا والبلاد العربية، وحاضر في جامعات عديدة. ولما توقف عن عمله الرسمي الجامعي قدم زملاؤه سقراً تكريمياً حُررَ باللغة الإنجليزية بعنوان «إكليل غار عربي إسلامي»

مشاعل الدعوة من أبناء مضر. كان ذا خلق حسن وفضائل جمة^(١).

له: اقتباس النظام العسكري في عهد النبي ﷺ (بالاشتراك مع محمود شيت خطاب ومحمد جمال الدين علي محفوظ)؛ عني بنشره عبد الله إبراهيم الأنصاري. - الدوحة: مطابع قطر الوطنية، ١٤٠٠ هـ، ٢٨٢ ص. (من بحوث المؤتمر العالمي الثالث للسنّة والسيرة النبوية).

عبد اللطيف الطياوي

(١٣٢٨-١٤٠١هـ) (١٩١٠-١٩٨١م)

باحث، تربوي.

ولد بقرية طيبة بني صعب، من قرى فلسطين، قضاء طولكرم. حصل على منحة دراسية في الجامعة الأمريكية ببيروت، وتخرّج منها عام ١٩٢٩ م، وكان خلال دراسته ينشر بحوثاً ومقالات في مجلات

(١) المجتمع ع ١٠٣٣ (١٩/٧)

(١٤١٣ هـ) ص ٦٦.