

shortly after his death. The sources relate that Həbibî died during the reign of the Ottoman sultan Selim (Selīm) I (r. 918–26/1512–20), i.e., before 926/1520.

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## al-Ḥusaynī, İshāq Mūsā

**İshāq Mūsā İ-Husaynī** (b. 25 December 1904, d. 17 December 1990) was a prominent Palestinian novelist, essayist, and pedagogue. He was born in Jerusalem to the well-known Ḥusaynī family, with its illustrious national, educational, and religious background. Receiving his schooling mostly in Jerusalem, he pursued a journalism degree at the American University in Cairo (1923–6), then at the Egyptian University (later called Cairo University), where he studied Arabic language and literature (1927–30). Pursuing a doctorate at the School of Oriental Studies (SOS, later the School of Oriental and African Studies, SOAS) at the University of London, he wrote a dissertation on *The life and works of Ibn Qutayba* under the supervision of H. A. R. Gibb (1930–4). In 1933 he spent

two academic terms at the University of Göttingen (Germany) where he studied Semitic languages and literature.

After receiving his doctoral degree in Semitics, he taught Arabic literature at Palestinian colleges and universities, the American University of Beirut, McGill University in Canada, the American University in Cairo, and the Arab League's Institute for Arab Studies in Cairo. He was elected to membership in the Scientific Academy (al-Majma' al-‘İlmī) in Baghdad (1961–2), then the Arabic Language Academy of Cairo, and later the prestigious Islamic Studies Academy at al-Azhar University in Cairo. He founded a Centre for Islamic Research in the home of his renowned teacher, Muḥammad İs'āf al-Nashāshībī (1885–1948), in Jerusalem.

Al-Ḥusaynī published numerous books, articles, and other literary works. The most widely acclaimed is his novel *Mudhakkirāt dajāja* (1943, trans. *Memoirs of a hen*, 1999), first published in Egypt with a preface by Tāhā Ḥusayn, which won the prestigious prize of Dār al-Ma'ārif, a pre-eminent publishing house in Egypt. While some critics treated it as a typical political allegory, the novel seems to be focused more on the virtues of human cooperation and tolerance within the framework of other conventional values.

Al-Ḥusaynī's works fall into two categories: first, works especially pertinent to Arabic language and literature. In the 1930s and 1940s he influenced the teaching of Arabic in the Arabic-speaking world and beyond; many European orientalists subsequently adopted his pedagogical methods for teaching the language. Second, works that focus on social, political, and philosophical issues in the Arab world. His contributions combine a deep sense of pride in his Arab origins with

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