

colonial history as well as a sometime president of the Académie de Marine. His writings include *Dictionnaire des marins français* (1982), *L'histoire ignorée de la Marine française* (1988), and he was joint editor of *Inventaire des Archives coloniales* (1976-83). Note; WhoFr, 1989-2001

Tajir, Jak (Jacques Tagher), born 12 July 1918 at Cairo of Coptic parentage, he completed his secondary education in 1935 at a Christian school. In the same year he entered the service of the Royal Library, an employment which afforded him ample opportunities for research, particularly into nineteenth-century history of Egypt. His doctoral thesis, submitted at the Sorbonne and entitled *Histoire du christianisme du VI^e au XIX^e siècle*, met with such violent reaction in Egypt that it was banned. In 1948 he founded the periodical *Les Cahiers d'histoire égyptienne*. His writings include *Mohamed Ali jugé par les Européens de son temps* (Cairo, 1942), and *الاقباط و المسلمون* (Cairo, 1951). He died after an automobile accident on 27 April 1952. *Cahiers d'histoire égyptienne* 4 (1952), pp. 163-165; *Hommes et destins*, vol. 4, pp. 661-62

Takáts, Zoltán Felvinczi, 1880-1964 see Felvinczi Takáts, Zoltán

Takle, Rev. John, born 19th cent., he was for thirty years a missionary of the Baptist Church to Muslims in East Bengal. He was founder of Missionaries to Muslims' League, shortly after the Lucknow Conference in 1911. Though invalided home in 1915, and having to retire early through ill-health, he remained an able writer on Islam and on the Christian approach to Muslims. His writings include *The faith of the Crescent* (1913). He died in 1940 in New Zealand. Note about the author

Talabot, François Paulin, born in 1799, he was an engineer affiliated with the Brigade française during the works on the Suez Canal. His writings include *Chemin de fer de Marseille au Rhône* (Paris, 1842), and *Canal de Suez* (Paris, 1855). He died in 1885. Note; NUC, pre-1956

Talabov, Eminzhon, born 15 November 1938 in Uzbekistan, he graduated in 1963 at Tashkent and received his first degree in 1972 for *Трактаты Абу Али ибн Сины по гигиене*, a work which was published in 1978. Since 1963 he was affiliated with the Oriental Faculty at Tashkent. In 1979 he was appointed a lecturer. He spent 1961-62 in Iraq, and 1968-70 in Egypt. His writings include *Uzbekcha-ruscha-arabcha suzlashgich = Узбекско-русско-арабский разговорник* (1989). Miliband²

Talas, Cahit, born in 1917 at Trabzon (Trebizond), he received a doctorate in 1948 from the Université de Genève for *La législation du travail industriel en Turquie*. He was a sometime professor of social economy at the Faculty of Political Science in Ankara Üniversitesi. His writings include *İçtimai iktisat dersleri* (Ankara, 1955), and *Türkiye'nin açıklamalı sosyal politika tarihi* (Ankara, 1992). LC; Note; Schwarz

Talât Paşa, Mehmed, born in 1874 at Edirne, he was a leader of the Young Turk movement, and from 1913 to 1917 minister of the interior. He was implicated in the Armenian massacres during the first World War and served from 1917 to 1918 as grand vizier. In November 1918 he escaped to Germany where he was shot dead by an Armenian in Berlin on 15 March 1921. His writings include *Talât Paşa'nin hâtırları* (Istanbul, 1946), and *Talât Paşa anıları* (Istanbul, 1986). AnaBrit; EEE; Zürcher

Talâyarcan, Darius see Taleyarkhan, Darius

Talayrach d'Eckardt, Isabelle, fl. 1899, her writings include *Souvenirs de famille* (Paris, 1930). BN

Talbi (al-Talibi), Mohammed, born in 1920 at Tunis, he received a doctorate and became a professor at the Faculté des lettres de Tunis, specializing in medieval Islamic history. His writings include *L'Émirat aghlabide* (1966), *Islam et dialogue* (1972), *Ibn Haldun et l'histoire* (1973), and *Un Respect têtü* (1989). AfrBioInd (1); LC; Note

Talbot, Sir Adelbert Cecil, born 3 June 1845, he was educated at Eton and the Royal Military Academy, Woolwich. He served in the Political Department in India as well as consul-general at Bushire. He died in 1920. BritInd (1); Buckland; Riddick; Who, 1905-1921; *Who was who*, 2

Talbot, Phillips, born 7 June 1915 at Pittsburgh, Pa., he graduated from the University of Illinois and received a Ph.D. in 1954 from the University of Chicago. He had a career as a journalist, professor of international relations, academic administrator, government official, and ambassador. Since 1970 he was a president of the Asia Society. He spent the years 1939-43 and 1946-48 in India. His writings include *The independence of India* (1947), *Understanding India* (1973), and *India in the 1980s* (1983). AmM&WS, 1973, 1978 S; BlueB, 1973/74, 1975, 1976; IntWWW, 1974/75-1976/77; WhoAm, 1974/75-1988/89, 2001; WhoE, 1989/90; WhoWor, 1978/79-2000

Talbot, Sir Reginald Arthur James, Major-Gen., born in 1841, he served in Egypt, 1882, 1884-85, 1899-1903, and was an attaché at Paris from 1899 to 1895. He died in 1929. Who, 1903-1929; *Who was who*, 3

notions of the truth for over half a century, we contract our noses whenever an exclusive claim to truth is made. As men of religion, I hope we all have the strength of our convictions, and feel neither offended or shamed by what our faiths claim. On the other hand, there is something shameful about exclusivism, just as there is about mission . . . We regard the exclusivist in science as stupid, even insane, for running in the face of evidence . . . But where the evidence is significant or conclusive, to flout it is a deficiency. . . . exclusivism is epistemological and hence not subject to moral considerations.

Islam and Christianity cannot therefore be impervious to each other's claims; for just as it is irrefutably true that each lays claim to *the* truth and does so candidly, it is irrefutably true that the truth is one, and unless the standpoint is one of scepticism, of two diverse claims to *the* truth, one of both must be false!⁷²

For all his commitment to dialogue, therefore, and for all his contact and engagement with Christians and members of other religious communities, it seems that ultimately, Farūqī was, rather like Kraemer, an 'exclusivist', not perhaps in the traditional sense, but in a peculiarly personal sense. There is an element of paradox in much of Farūqī's thinking, and perhaps the key to this can be provided by the comments of two Western scholars. The first comes from Stanley Brice Frost in his Foreword to *Christian Ethics*, written relatively early in Farūqī's career: 'He became a man of two worlds, intelligently at ease in both and at peace with neither.'⁷³ And the second comes from a book written after his death about Islamic *dā'wa* in the West:

It perhaps appears contradictory that al-Farūqī has been cited in so many contexts. In actuality this is only indicative of the complexity of this individual. He was an ecumenicist with regard to the *devout* adherents of other faiths, but an activist *dā'ī* par excellence to those whom he considered secularized, be they nominally Muslim or blatantly non-Muslim.⁷⁴

For all his undoubted knowledge about Christianity, therefore, rather like Kraemer with all his knowledge of Islam, Farūqī somehow lacked that inner sympathy which would have enabled him to gain a deeper appreciation of Christianity. Perhaps, on the other hand, like Kraemer, he moved on during the course of his life to a more open set of opinions, but fundamentally he seems to have remained an 'exclusivist'.⁷⁵

As an example of a Muslim writer who would most naturally be described as an 'inclusivist', we will look at some of the writings of the

Tunisian scholar, Muḥammad al-Ṭālbī, who was born in the same year as Ismā'īl al-Farūqī, 1921/1339.

Until his retirement Ṭālbī was Professor of History in the University of Tunis. He had previously studied in Paris, where he obtained his doctorate in 1966/1386 on the history of the political history of the Aghlabid emirate, which dominated north Africa west of Morocco from 800/184 to 909/296, and was responsible for the Muslim conquest of Sicily. He later edited a medieval Spanish Muslim text on the important subject of *bid'a* (innovation), the *Kitāb al-ḥawādith wa'l-bid'a* (The Book of Cases and Innovation) of al-Ṭurtūshī (d. 1126/520), and this detailed examination of the medieval arguments against innovation seems to have stimulated his own later thinking about the idea of development in Islamic thought.⁷⁶ In a conference paper he addressed the difficult question, which has been examined above in Chapter 4, of why the Christian church disappeared in north Africa.⁷⁷

As a result of a number of experiences and contacts in Paris and elsewhere, Ṭālbī also developed an interest in Christian-Muslim relations, and he made an important contribution to their development with the publication in 1972/1392 of a short work entitled *Islam et Dialogue*.⁷⁸ Originally delivered as a public lecture in Rome, this paper stressed the importance for Islam of developing dialogue in order to re-establish contact with the world at large. Christianity, he suggested, had never lost this contact, as could be seen in the number of specialists in Islamic Studies:

In every domain and in every scientific discipline the Church can produce people qualified to enter into dialogue . . . And what is Islam doing in face of such an unprecedented effort by the Church? It offers us a theology whose evolution practically came to an end in the 12th century.⁷⁹

For the future the task is to avoid polemic and renounce the goal of the conversion of the other. Building on the precedent of Muslim writers such as al-Ghazālī (1058/450–1111/505) or Muḥammad 'Abduḥ (1849/1265–1905/1323), Ṭālbī suggests that there are certain circumstances in which non-Muslims can be saved, particularly on the basis of sincerity and an honest life.⁸⁰

It is not impossible, therefore, neither for Islam nor for Christianity, nor indeed for the other main religions, on the basis of their texts and with the support even of a certain ancient theological tradition, to elaborate a theology which would allow



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IN MEMORIAM MOHAMED TALBI

MAURICE BORRMANS

Le 1^{er} mai dernier, notre ami le professeur Mohamed Talbi a vécu son « passage à Dieu », lui qui si souvent me répétait en ses lettres le verset coranique qui rappelle aux croyants musulmans qu'« à Dieu nous appartenons et qu'à Lui nous ferons retour » (*In-nā li-llāhi wa-in-nā ilay-hi rāġi'un*). Le chrétien que je suis ne pouvait que faire sienne cette vérité que la Bible a toujours enseignée aux « Gens du Livre ». Aussi voudrions-nous témoigner ici de ce qu'a été l'homme de science, l'homme de foi et l'homme de dialogue, puisqu'il m'a été donné de le connaître depuis plus de cinquante ans et qu'il m'a honoré d'une correspondance suivie de 1975 à 2008, où très souvent il me disait, non sans sagesse résignée, ce que je puis considérer comme son testament. Ainsi s'exprimait-il à la fin de sa lettre du 16 mars 1988 : « Je vous souhaite à tous au PISAI (notre Institut de Rome) persévérance et succès dans vos efforts de dialogue et d'entente entre nos cultures et nos engagements dans le service de Dieu et de la paix. Comme vous le soulignez dans votre dernier article d'*Islamochristiana* l'un des plus beaux noms de Dieu est *al-Salām*. Puisse ce beau nom nous inspirer à tous des attitudes de paix en nous et en dehors de nous. Qui n'aime la paix ? Mais quelle paix ? Tout est là, hélas ! On impose la paix, depuis la célèbre *pax romana*, et on prépare la guerre pour faire la paix ! Cela continue, avec une science accrue. Est-ce hypocrisie ? ! Le cœur de l'humanité est trouble. Pussions-nous tous franchir paisiblement le dernier tronçon de notre itinéraire terrestre pour aborder l'au-delà avec un *qalb salīm*. Avec mon fidèle souvenir et ma fraternelle et cordiale amitié ».

Qui pourra donc nous décrire ce que fut sa « courbe de vie », pour reprendre une expression chère à Louis Massignon ? C'est à lui-même que nous la devons, puisque j'ai été, comme beaucoup d'autres, le lecteur assidu de son '*Iyāl Allāh (Afkār ġadīda ft 'alāqāt al-Muṣlim bi-naṣfi-hi wa-bi-l-āḡarīn)*, *La famille de Dieu (Pensées nouvelles sur les relations du Musulman avec lui-même et avec les autres)*. Livre programme, en quelque sorte, puisqu'en sa 1^{ère} partie, *Souvenirs et précisions*, il y parlait de lui-même, avant de poursuivre, en sa 2^{ème} partie, sur *L'Islam et les questions difficiles*, ce qu'il entendait dire sur *Le Coran et les exigences de notre temps* et *La connaissance et la politique en Islam*, pour proposer enfin, en la 3^{ème} partie, sa vision des *Questions civilisationnelles importantes* : pour lui, elles étaient deux, *Le Statut personnel et la religion* et *En vue du dialogue entre toutes les religions*. On a bien là les axes de la

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