

## TAMI

the discovery of new texts that had not been incorporated in the Mishnayot. The body of knowledge that developed from the discussions and the explanations of the Mishna came to be called *Gemara* (Aramaic for *teaching*). The tractates of the Gemara are arranged like the sections of the Mishnayot. The Mishna opens the tractate and is followed by the Gemara. The Mishna and the Gemara together constitute the Talmud.

At the time of Rabbi Yehuda ha-Nasi's death, the Roman-dominated Middle East was characterized by political strife, which led many Jews to leave Galilee for Persian-ruled Babylon. The development of the Talmud continued there. The Palestinian Talmud, also known as the Jerusalem Talmud (*Talmud Yerushalmi*), was finalized in about 400 C.E. (although it might have been much later). The Babylonian Talmud (*Talmud Bavli*, which might have developed without its formulators knowing about the Jerusalem Talmud) was finalized in about 500 C.E. Although the Jerusalem Talmud includes more tracts (thirty-nine to the Babylonian's thirty-seven), it is considerably smaller (about one-fourth the size) and less elaborate, especially in the field of religious law (*Halakhah*). It is stronger in *Aggadah*, a collection of legends and stories, proverbs, parables, and mystic and veiled religious wisdom. The Babylonian Talmud, with its emphasis on religious law, became the dominant focus of study. This was partially determined by the political situation, which allowed the Jews in exile to study the Talmud to a greater degree than Jews could in Palestine. It is the Babylonian Talmud that continues to dominate today.

Talmudic rulings have served as the basis for religious law in Judaism throughout the generations. A vast rabbinic literature now exists based on discussions and analyses stemming from Talmudic discourse. Whereas elementary school education includes the study of the Pentateuch and Prophets, advanced religious education in higher *yeshivot* (Torah seminaries) concentrates on the study of the Talmud. Religious traditionalists reject the scientific approach to the study of the Talmud, which has developed in the university. Many similarly reject the desire of a small but increasing number of Orthodox women who wish to take part in intensive religious study, believing that only men are allowed to learn this sacred text.

## Bibliography

Gilbert, Martin, ed. *The Illustrated Atlas of Jewish Civilization: 4,000 Years of Jewish History*. New York: Macmillan, 1990.

BENJAMIN JOSEPH  
UPDATED BY EPHRAIM TABORY

## TAMI

See ISRAEL: POLITICAL PARTIES IN

## TAMIMAHS

*Paramount shaykhs of larger Omani tribal groupings.*

Tamimahs are selected from an elite family within the tribe, and their main functions are to resolve disputes and provide a focus of leadership among lineages within the tribe. The title implies complete or total authority to the extent that the bearer has the power to impose the death penalty on a tribesman, although this is rarely the case at the tribal level in Oman.

CALVIN H. ALLEN, JR.

## TAMIMI, AMIN AL- [1892–1944]

*Palestinian politician.*

Born to a Muslim family in Nablus, Palestine, Amin al-Tamimi studied in Istanbul, where he encountered Arab literary and political circles before World War I. After the war, he served as an adviser to the regime of the Syrian king, Faisal I ibn Hussein, in Damascus and joined delegations to Istanbul and to Lausanne in 1922 to seek Turkish support for Arab independence. He was a leader of the Nablus Muslim-Christian Association, and a member of the Supreme Muslim Council of the *mufti* (interpreter of the law of Islam) in Jerusalem from 1926 to 1938.

Tamimi went to Iraq in 1939 and participated in the 1941 Rashid Ali al-Kaylani revolt of pan-Arabism against Britain. The British then interned him in Rhodesia, where he died. He was proclaimed a martyr in the streets of Jerusalem. His son Adnan, an Iraqi citizen, was a United Nations official until 1983.