

whole, this changed with the rise of ISIS, which split the council into those who stuck with al-Qā'ida and its Syrian affiliate and those who supported ISIS. Among the latter were two members of the *sharī'a* council – al-Shinqīṭī and Turkī al-Bin'ālī – who eventually left the council, leaving it to peter out. For them, ISIS waged the proper jihad and represented the truly Islamic state that “the scholars” had been calling for.

Jordanian Jihādī-Salafī scholars generally took a middle position with regard to the “Arab Spring” – wanting to turn it into an “Islamic Spring” but doing so in a gradual and conciliatory way – and this attitude also translated itself into their eventual support for Jabhat al-Nusra, which was Jihādī-Salafī, but not as violent as IS. Although at least one Jordanian scholar supported IS, al-Maqdisī and Abū Qatāda al-Filasṭīnī gradually came to see that group as a new representative of the “extreme” jihādī practices that they had long protested against. This applied particularly to the organisation's claims of statehood and their establishment of a caliphate, which al-Maqdisī and Abū Qatāda rejected as illegitimate. Such criticism was lifted to a higher level when al-Shinqīṭī stopped supporting IS and joined up with al-Maqdisī again who, moreover, re-launched the *sharī'a* council with new and increasingly partisan pro-al-Qā'ida scholars. To this group were added several other like-minded ideologues who together tried to re-establish scholarly hegemony over not just how to wage a jihad, but also how to set up an Islamic state. It is particularly the latter question that has been brought to the fore with the rise of IS and, given the success of this organisation, it is bound to be discussed a lot more. Although IS's successes presented a major challenge to critical scholars at first, al-Maqdisī and his team of pro-al-Qā'ida scholars seem to have come back with a vengeance.

Macdonald, D. B (132 985)

16 Ekim 2016

MADDE YAYIMLANDIKTAN
GÜMRÜĞÜ GELEN DOKÜMAN

'Understanding the Other From-Within': The Muslim Near East in the Eyes of Duncan Black Macdonald

Najib George Awad
Hartford Seminary



I. Introduction

Mention Hartford Seminary in the State of Connecticut to academicians and scholars in America—and perhaps around the world—and the first thing likely to come to mind today is the Duncan Black Macdonald Center for Islamic Studies and Christian-Muslim Relations. This center's legacy as a pioneering center for studying Islam in a U. S. Christian theological seminary stems not only from the fact that, when the center was established in 1973, Hartford Seminary had already been offering programs for the study of Islam and Christian-Muslim relations for some eighty years; and not only from the fact that this is now a core area-of-study defining its scholarly mission. More importantly, the significance of the Duncan Black Macdonald Center stems from the legacy of the scholar, teacher and author, in whose name the center was founded.

In 1892, Chester David Hartranft, the second president of Hartford Seminary, hired a young Scottish scholar from Glasgow—highly learned, with blue eyes twinkling with intelligence and a face full of the joy of life¹—to teach courses on Semitic languages in the Department of Exegetical Theology. This young teacher, named Duncan Black Macdonald, needed only a short time to reveal his vast knowledge and unquenched interest in the Arabic and Syriac languages, and to prove to his colleagues and students alike his impressively deep learnedness on, and scholarly passion toward, Islam. Macdonald's affection toward understanding Islam started as early as his childhood, when he read his father's copy of the *Arabian Nights* and developed an ineradicable fascination with it.² The profound influence of reading the *Arabian Nights* on him would

¹ Elizabeth Root, “Duncan Black Macdonald,” *Hartford Quarterly* 3, 1 (Fall 1962), 25–35: 25.

² On these years of his life, Duncan Macdonald, in a fashionable British cynic manner, in a letter he wrote in March 26, 1959 to George Sarton, says: “Do not imagine I was an early genius—I was not in the least. I lacked application and I think that that is the quality which makes the successful schoolboy. But I read enormously and had the knock of English style. My pre-college education was wretched and I could never have got into the university if there had been an entrance examination. You are simply matriculated, paid your class fees and then it was up to you to sink or swim.” Root, “Macdonald,” 3:1, 26.

22 Ekim 2017

MADDE YAMINLANDIKTAN
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Duncan B. Macdonald. (1863-1943)

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• ۲۸۳ ، ۲۸۱ ، ۲۷۹ ، ۲۷۸ ، ۳۵۲ ، ۲۲۱

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foot had to be amputated to save the leg. exploring in the high Nan-shan, his horse fell upon him, causing severe injury to his head and his movements for some months. In 1902 a collar bone on two or three occasions. His work in N.W. Iran and undergo a serious illness. These mishaps never daunted his intrepid

He was endowed by study and character for rare linguistic attainments; familiarity, retentive memory, with all previous relevant things in every detail; economy of time, an almost uncanny flair for grasping the underlying human movement and settlement; instinctive tact in dealing with men; vigor and indefatigable energy of body and mind; accuracy and discernment in inference, and accuracy of detail in recording results—all of which contributed to his success.

Young and retiring, Stein had a very generous nature for making and keeping friends. He maintained, even under conditions of extreme pressure, regular correspondence with them all, giving them a feeling of life, and making them feel that they were not in their activities. He wrote a rapid, and he noted, with characteristic resolution, and he had warned him that his script was

surrounded by a host of friends in many ways more than by those hardy, brave, and intrepid survivors who were his sole assistants

C. E. A. W. OLDHAM.

Duncan Black Macdonald 1863-1943

The death of Dr. D. B. Macdonald on the 6th September last removes a figure who will long occupy a special place in the esteem of Arabists. For close on fifty years he was the foremost Islamic scholar and teacher on the American continent (though born and educated at Glasgow), and to his vision and personality was due much of the success achieved by the Kennedy School of Missions.

But his influence radiated far beyond Hartford Seminary and professional missionary circles. The first of his published works, issued in 1903, on the *Development of Muslim Theology, Jurisprudence, and Constitutional Theory*, already showed his remarkable power to clothe the dry bones of his subject with living tissue. All his later work was instinct with the same vitality—the vitality of one who has thought and felt deeply and whose vision has penetrated through the outer husks to the essential core. Possessed of a deep and sincere religious faith, he combined an inflexible loyalty to his own ideals with a breadth and charity of outlook that enabled him to enter into the minds of faithful men of other creeds and times and to share their strivings towards the light. And having lived long and familiarly with their books, what he had to say about them was drawn from profound experience and was said with a sincerity and a conviction that disregarded the hesitations and the circumspections of more conventional minds.

This characteristic directness of feeling was fully displayed in his Chicago Haskell lectures, published in 1909 under the title of *The Religious Attitude and Life in Islam*. By contrast with the elaborate and laborious products of the German schools they seem ingenuous and simple, but it is precisely in that simplicity that Macdonald's greatness lay. The student who seeks to know the real nature of the religious experience in Islam will have to search very far indeed before he finds a better answer than he will get from Macdonald, both in these lectures and in the subsequent studies, chapters, and articles which he contributed to various volumes and journals, and notably to *The Moslem World*.

During his later years at Hartford his Arabic studies were extended in two other directions. One, the result of an association begun in 1920 with Dr. George Sarton and his journal *Isis*, was in Arabic

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22 Haziran 2015

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D. B. Macdonald

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الاستشراق والمستشرقون

ما لهم وما عليهم

macdonald D. B.

تأليف

الدكتور مصطفى السباعي

رحمه الله

« الحلاج الصوفي الشهيد في الاسلام » ، صدر في سنة ١٩٢٢ .
وله كتب وأبحاث أخرى عن الفلسفة والتصوف ، وهو من كبار
محرري « دائرة المعارف الاسلامية » .

د. ب. ماكدونالد : D. B. Macdonald أمريكي من أشد
المتعصبين ضد الاسلام والمسلمين ، يصدر في كتاباته عن روح
تبشيرية متأصلة . من كبار محرري « دائرة المعارف الاسلامية »
ومن كتبه :

١ - « تطور علم الكلام والفقه والنظرية الدستورية في
الاسلام » صدر في سنة ١٩٠٣ .

٢ - « الموقف الديني والحياة في الاسلام » ، صدر في سنة
١٩٠٨ .

هايلز جرين : M. Green سكرتير تحرير مجلة « الشرق
الاطوسط » .

بجيد قلدوري : مسيحي عراقي . رئيس قسم دراسات الشرق
الاطوسط بجامعة جون هوبكنز في واشنطن ، ومدير معهد
الشرق الاوسط للأبحاث والتربية بواشنطن ، متعصب حقود على
الاسلام وأبنائه . ومن كتبه المشحونة بالطعون والاططاء
« الحرب والسلام في الاسلام » صدر في سنة ١٩٥٥ ، وله مقالات
أخرى .

د. س . مرجوليوث : D. S. Margoliouth انجليزي

Kütüphane
İslam Ansiklopedisi

ORIENTALISM, ISLAM, and ISLAMISTS

21 ARALIK 1992

Edited by
Asaf Hussain, Robert Olson,
Jamil Qureshi

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Orientalism, Islam and Islamists

47. I discuss these matters in a forthcoming epistemological essay on philology.
48. T. Izutsu, *The Structure of the Ethical Terms in the Koran* (Tokyo: 1959). This book was also published under the title, *Ethico-religious Concepts in the Qur'an* (Montreal: McGill University Press, 1966); Andre Miquel, *Un conte des mille et une nuits* (Paris: Flammarion, 1977).
49. This seems to be the positive impulse of Said's work.
50. It is surprising for an evocator of Foucault, as Edward Said is, to thrust his argument for humanization in the direction of an almost empiricist concern with particularization and *sui generis*, specification of subjects of various descriptions, including the Orient.
51. Turner, p. 95.

5

DUNCAN BLACK MACDONALD: CHRISTIAN ISLAMICIST

Gordon E. Pruet

Duncan Black Macdonald devoted half a century to the study of the Islamic, the Hebrew and the Christian traditions.¹ Each had its roots in the Semitic prophecy. Christianity was rooted and grounded in the peculiar strengths of the great Hebrew prophetic tradition. The truths of Christian doctrine grew from the prophets' experience of Jehovah. As for Islam, its prophecy failed. It never advanced beyond the overwhelming experience of the supernatural, the reality of the unseen, to a fully-fledged idea of the holy. Where Christianity, with its Old Testament roots, brought the unseen into the realm of history and reason and thus sanctified human life, Islam was simply overpowered and rendered unintelligible by the uncanny.

Macdonald's understanding of Islam amounts to a perception of its failure as a theology, and his analysis of Islam consists in the exploration of the ramifications of this theological failure. He sought to explain Islam as one would explain and solve a problem. Christianity, on the other hand, required not explanation but hermeneutics; and Islam served as his foil. Further, the enterprise to which Macdonald committed himself was no mere intellectual exercise. The failure of Islamic prophecy required a Christian response, the missionary effort. This effort was not to be merely humanitarian — though it certainly was to be that — but also theological and evangelical. Macdonald believed that Muslims are imperiled in the modern world (a situation not solely of their own making); Christianity — and Christian civilization sweetened by the Gospel — could save them. The missionary effort was the effective arm of Christian theology and the proper response of Christians to the failure of Islam.

Explaining Islam

Macdonald set out to explain Islam. The need to explain implies the failure to understand and to participate. Unlike the process of under-

THE MACDONALD PRESENTATION

VOLUME.

Princeton, New Jersey - 1933, s. 3-9.

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DUNCAN BLACK MACDONALD:
SCHOLAR, TEACHER, AND AUTHOR

By WILLIAM DOUGLAS MACKENZIE

THE former students of Duncan Black Macdonald have desired that the volume which they are producing in his honor, in token of their abiding gratitude and affection, should comprise a brief account of his career as a teacher and scholar. And they have asked me to prepare this statement, as one who has been associated with him at Hartford for thirty years.

Duncan Black Macdonald was born at Glasgow, Scotland, on April 9, 1863. He got his Arts degree at Glasgow University in 1885, having won the first prize in English literature, which was taught by the brilliant John Nichol. At the Divinity School of the University Macdonald won, besides other prizes, the Black Fellowship which enabled him, having taken the degree of B.D. in 1888, to go to Berlin University. In 1888 he also was licensed to preach by the Glasgow Presbytery of the Established Church of Scotland. He was at Berlin from the summer of 1890 till the autumn of 1891, and was there again for a period of study in 1893. He received the honorary degree of D.D. from Trinity College, Hartford, in 1909, and from his own University of Glasgow in 1920.

In 1892 Macdonald accepted an invitation from President Hartranft to become instructor in Semitic languages at Hartford Theological Seminary, and became one of the enthusiastic band of young scholars who were brought to Hartford in the early 'nineties.

On January 22, 1898, he married Miss Mary Leeds Bartlett of Hartford, a true helpmeet in his work, and companion of his foreign travels, until her death on August 3, 1929.

On the academic side of his life Macdonald has had a distinguished career. Early in his years at Hartford he became interested in providing special courses for men who were looking

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S. 1-6

(NEW YORK)

* DUNCAN BLACK MACDONALD *

TEACHER OF MISSIONARIES TO MUSLIMS

During all his literate life, Duncan Black Macdonald was interested in the Muslims, their languages, their literatures and their religion.

That interest began with a translation of *The Arabian Nights* as soon as he was able to read. It increased when he was a theological student and learned that Arabic literature included forms that were similar to some of the Hebrew sacred books. Early in his student life he was convinced that Arabic, Arabia and the Arabs preserved a second, an independent and a contemporary commentary on the Bible. It was not only because of its relationship to Hebrew that Duncan Black Macdonald devoted himself to the mastery of the Arabic language, but also because he wished to discover for himself and others the illumination that this surviving Semitic speech and life would provide for the whole religious experience presented in the Scriptures. It was this insight into the importance of Arabic that in large measure led him to the study of the language and the religion of the Arabs.

Macdonald took his college and seminary courses at Glasgow, where he was born, and then went to Berlin for graduate study under Professor Eduard Sachau. There he found himself in the stream of the great Dutch, French, German and Spanish Orientalists who had been carrying on Arabic and Islamic studies for several hundred years. Contemporary with him were professors and other students who became in their turn the active producers of editions, translations and studies of Oriental works. He felt the full influence

and welcomed full and specific instruction in Islam to help equip them for their life work.

It is worthy of note that the first article Professor Macdonald published in America has the title "The Gospel in Arabic." He participated in securing for the seminary the important Arabic library of the German scholar August Müller. In 1899 the Journal of the American Oriental Society published his article on "The Life of al-Ghazzālī," which was based on Arabic sources. In 1901 the Journal of the Royal Asiatic Society published his translation of al-Ghazzālī's book on Music and Singing. These works reveal Macdonald's complete mastery of Arabic and illustrate the scholarly procedure he had adopted. He believed in paying attention to Muslim authors of first-rate importance, in working directly with first-hand sources and in publishing only first-class results.

In 1903 Scribners produced his *Development of Muslim Theology, Jurisprudence and Constitutional Theory*. The scope, the clarity and the accuracy of this book brought Macdonald immediate recognition as a foremost Islamic scholar and teacher. In the winter of 1907-1908 he and Mrs. Macdonald went to the East. They spent most of the time at Cairo, but also visited Jerusalem, Nablus, Damascus, Constantinople and other places. His book on *Aspects of Islam* is part of the fruitage of his experiences and observations. The trip gave him direct contact with the Muslim peoples and institutions that he knew well from his many books. He also made large additions to his library, collecting the cheap and popular books of stories and magic as well as important printed and manuscript works.

Professor Macdonald had found, or rather made, at Hartford his unique opportunity to teach Arabic as a tool of prime value and Islam as a vital subject for his students. Missionaries to Muslims had to know both the sacred language and the theological doctrines of those Muslims. Thus it came about that when the Kennedy School of Missions was established in 1911 as a part of the Hartford Seminary Foundation, it started with the Muslim Lands Department. In that

dous prestige in its ability to challenge the United States and the West in general. Its goal has been clearly spelled out by its statements—to establish an Islamic state in Lebanon. Despite this, its support is limited to a segment of the Shī'ī community, which is a minority in Lebanon.

In respect to the Arab-Israeli conflict, the Organization of the Islamic Jihād is close ideologically to the two factions of the Palestinian Islamic Jihād organization, which refuse any compromise and are more rejectionist than the Palestinian Ḥamās group (Ḥarakat al-Muqāwamah al-Islāmīyah; Movement of the Islamic Resistance). The Palestinian and Lebanese jihād organizations have organizational links with each other and often coordinate their activities with the same patrons of Ḥiz-bullāh. This is especially true for the faction of the jihād organization led by Fathī Shīqāqī in Damascus.

[See also Ḥizbullāh, *article on* Ḥizbullāh in Lebanon; Hostages; *and* Lebanon.]

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MARIUS K. DEEB

ORIENTALISM. Beginning as a field based on the study of original texts in Asian languages requiring a rigorous specialized training, Orientalism flourished in Western scholarship from the eighteenth century to well into the twentieth century. Through the critical philological study of cultural texts of Asian civilizations, it sought to uncover their allegedly essential features. Orientalism was not only a scholarly discipline deriving from European Enlightenment thought, but also an expression of the romantic exoticizing impulse of nineteenth-century European culture, which through its representation of other cultures permitted the exploration of other worlds, notably in art, literature, and music. This article is not concerned with Orientalism in this broader cultural sense.

Orientalism acquired a third meaning following twentieth-century movements of decolonization, when some

scholars argued that the scholarly discipline of Orientalism could not be understood apart from the circumstances of its production, namely, Western imperialism. Thus was born the debate over Orientalism. This article cannot disentangle the multiple meanings of Orientalism; it can only suggest their many-layered intellectual and political realities. For these purposes, it is appropriate to first describe Orientalism as a product of Enlightenment thought, or, as it saw itself, as a science, and then to explain the debate over Orientalism. In fact, the epistemological relations of knowledge and power permit no such easy separation, for the reality is more complex.

Orientalism as a self-conscious scholarly discipline began to emerge in the eighteenth century as one stream of Enlightenment thought. Although Islamic science and philosophy attracted the interest of such scholars as Roger Bacon and Leibniz, earlier Western studies of Islam had been marked by Christian precommitment. Voltaire and Montaigne utilized Muslim locales to develop utopias and dystopias the better to criticize the European governments and propose reforms. But the field as an academic discipline centered on the philological study of allegedly formative texts of non-European cultures did not fully appear until the period of the French Revolution.

The Field and Its Development. The first institution whose mission it was to study Asian languages and civilizations was the École des Langues Orientales Vivantes, established in Paris in 1795. French Orientalists developed linguistic expertise in Arabic and other Islamic languages, and methods of instruction in Arabic and other Islamic languages were systematized at this time. A major product was the twenty-three-volume *Description de l'Égypte* (Paris, 1809–1828), which represents the first systematic effort to inventory the historical, cultural, and scientific patrimony of any Islamic country. Analogous surveys were later undertaken in Algeria and Morocco.

The trend toward institutionalization increased during the nineteenth century. Under Antoine-Isaac Silvestre de Sacy (1758–1838) and his students, the École became the leading orientalist institution in Europe, and philology attained the status of a science, the science of human culture. Its self-consciously secular object was to lay bare the principles by which civilizations operated: grounded in nineteenth-century empiricism, Orientalist knowledge stigmatized generalizations unsupported by the texts. While Orientalist scholars often vaunted the

ماكدونلد ، دنكان بلاك (١٨٦٣ - ١٩٤٣) ٧

كان صديقاً وتلميذاً لنيكولسن ، تعلم في جلاسجو ، ثم رحل إلى برلين (١٨٩٠) ، وأخذ اللغات الشرقية على زاخاو . ثم قصد هارتفورد لتعليم اللغات السامية (١٨٩٣) ، وأسس فيها - بعد طوافه في الشرق الأدنى (١٩٠٧ - ٨) مدرسة كيندي للبعثات (١٩١١) ؛ كما أشرف على القسم الإسلامي سنوات طويلة وأنشأ بمعاونة صمويل زويمر : مجلة العالم الإسلامي (١٩١١) ، وبمعاونة سارتون : مجلة إيزيس (١٩١٣) . وقد صُفِّف كتاب باسمه على شرفه (برنستون ١٩٣٣) .

[ترجمته ، بقلم كالفرلي ، في العالم الإسلامي ، ١٩٤٤]

آثاره : علم الكلام في الإسلام وهي دراسة اشتملت على مصطلحاته وما جاء عنه في القرآن والحديث والتفسير والمؤلفات الدينية واللغوية (دائرة المعارف الإسلامية مجلد ٢) ، وترجمة رسالة في النفس لابن سينا (بيروت ١٨٨٤) ، وإحياء علوم الدين للغزالي (المجلة الآسيوية البريطانية ، ١٩٠١ - ١٩٠٢) ، وتطور علم الكلام في الإسلام ، ومذاهب الفقه والنظم (١٩٠٣) ، ومختارات من الغزالي وابن خلدون (ليدن ١٩٠٥) ، ومجموعة النواذر من مخطوط عربي (شيكاغو ١٩٠٨) ، والدين والحياة في الإسلام (١٩٠٩) ، والطبعة الثانية (١٩١٢) ، وفهرس المخطوطات العربية والتركية في مكتبة نيويورك بشيكاغو (شيكاغو ١٩١٢) ، وعرض المسيحية للمسلمين (١٩١٦) ، وجمع من ألف ليلة وليلة نسخاً فريدة ، وله عنها دراسات ممتعة : ألف ليلة وليلة (دراسات نولدكه ١٩٠٦) ، وفي المجلة الآسيوية البريطانية : هايخت وألف ليلة وليلة (١٩٠٩) ، وعلى بابا (١٩١٠ - ١٣) وألف ليلة وليلة وترجمة جالان (١٩١١) ، وقصة ألف ليلة وليلة (١٩٢٤) ، وفي غيرها : ألف ليلة وليلة (تكرّم براون ١٩٢٢) ، وعن غيرها في العالم الإسلامي : الإله :

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III c. s. 136-137, 1980 (KAHIRE)

ماكدونلد

DUNCAN BLACK MACDONALD

(1863-1943)

وانتاجه العلمي يتسم بالوضوح في العرض ، لكنه خال من التعمق والتحصيل الباحث . وإلى جانب الدراسات في الحياة الدينية في الإسلام ، اهتم ابتداء من ١٩٢٠ بتاريخ العلوم في الإسلام . كذلك اهتم بدراسة « ألف ليلة وليلة » .

وأهم مؤلفاته كتابه : « تطور علم الكلام والفقه

مستشرق أمريكي الإقامة ، بريطاني المولد والتنشئة .

ولد في جلاسجو ١٨٦٣ ، وتوفي في ٦ سبتمبر ١٩٤٣ . وكان شديد التقوى المسيحية ، وصرف نشاطاً كبيراً في التبشير المسيحي ، وفي إعداد المبشرين في مدرسة كندي Kennedy للإرساليات التبشيرية .

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س. 1984 (BEYRUT)

372-373,

In dem Freunde und Studiengenossen R. A. Nicholsons, dem Schotten Duncan Black Macdonald⁶⁹⁷) (1863—1943) fand die Arabistik und Islamwissenschaft in Amerika ihren ersten bedeutenden Vertreter. Er studierte zuerst in Glasgow, dann 1890—1891 in Berlin vornehmlich bei Sachau und lehrte seit 1892 am Theologischen Seminar in Hartford (Connecticut) semitische Sprachen, und zwar neben Hebräisch (und alttestamentlicher Exegese) vor allem Arabisch mit besonderer Rücksicht auf die christliche Missionsarbeit im arabischen Orient. Ebenso war er an der Begründung einer besonderen Missionsschule (Kennedy School of Missions) in Hartford 1911 maßgeblich beteiligt und leitete in ihr viele Jahre die islamische Abteilung. Für angehende Missionare

⁶⁹⁵) Siehe A. SIDDIQI, EI IV 388f.

⁶⁹⁶) *Al-Mu'tazila: being an abstract from the Kitāb al-milal wa n-niḥal* I (un.) Leipzig 1902.

⁶⁹⁷) W. D. MACKENZIE in *The Macdonald Presentation Volume*, 1933, 3—9. Ebendort S. 473—487 findet sich eine Bibliographie.

Fück, Johann, ASE, s. 285-286
1955 (LEIPZIG)

THE MACDONALD PRESENTATION VOLUME

Princeton, New Jersey - 1933, s. 473-487.

IRCICA: 22265

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DUNCAN B. MACDONALD

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- 1905 Edited "A Selection from the Prolegomena of Ibn Khaldun, with Notes and an English-German Glossary," No. IV in *Semitic Study Series*, Leiden (Brill).
- 1909 *The Religious Attitude and Life in Islam*, Being the Haskell Lectures on Comparative Religion, delivered before the University of Chicago in 1906, ix, 317 p. Chicago (University of Chicago Press).
- 1911 *Aspects of Islam*, ix, 375 p. New York (The Macmillan Company).
- 1912 *The Arabic and Turkish Manuscripts in the Newberry Library*, 18 p. Chicago (The Newberry Library).
- 1916 *The Presentation of Christianity to Moslems*, 142 p. New York (Board of Missionary Preparation).
- The Hebrew Literary Genius—An Interpretation*, Being an Introduction to the Reading of the Old Testament. To be published this year.

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- 1906 "The Story of the Fisherman and the Jinni," transcribed from Galand's MS. of the "Thousand and One Nights" in *Orientalische Studien, Theodor Nöldeke zum siebzigsten Geburtstag*, Band I, pp. 357-83. Gieszen.
- 1908 "A MS. of Abū Hiffān's Collection of Anecdotes about Abū Nuwās," in *Old Testament and Semitic Studies in Memory of William Rainey Harper*, pp. 351-8. Chicago (University of Chicago Press).
- 1909 "Semitic Philology," in *Recent Christian Progress: Studies in Christian Thought and Work during the Last Seventy-five Years*, by Professors and Alumni of Hartford Theological Seminary, pp. 1-8. Edited by L. B. Paton. New York (The Macmillan Company).
- 1915 Concluding Study in *The Vital Forces of Christianity and Islam*, pp. 215-39. Oxford University Press. Reprinted from *International Review of Missions*, October 1913, pp. 657-73.

II. LA PENSÉE RELIGIEUSE DE L'ISLAM

A. BIOGRAPHIES SOMMAIRES DES DEUX SAVANTS ÉTUDIÉS

1. Macdonald

Biographie. Duncan Black Macdonald est né le 9 avril 1863, à Glasgow en Ecosse et y fit ses études: primaires, secondaires, et supérieures.

Il se fait inscrire à l'Université de Glasgow en novembre 1880, et passe d'abord sa propédeutique *Bachelor of Arts*; après avoir suivi les cours de littérature anglaise de John Nichol. A la faculté des Lettres, il continue ses études de littérature, mais se spécialise dans les langues sémitiques: l'hébreu, l'arabe et le syriaque, sous la direction de James Robertson. Dans cette branche, il est reçu licencié *Master of Arts* en 1885.

Ensuite, tout en poursuivant ses études de langues orientales, Macdonald s'inscrit au Séminaire théologique de la même université: le «Divinity School». Trois ans plus tard, en 1888, il obtient le degré de *Bachelor of Divinity* qui l'autorise à prêcher dans l'Eglise Presbytérienne d'Ecosse (*the Established Church of Schotland*).

Il continue ses études universitaires à Berlin, où il arrive au cours de l'été 1890. Avec Eduard Sachau il travaille l'arabe, le syriaque et l'éthiopien. Rentré à Glasgow en automne 1891, il devient assistant (*tutor*) à l'université, et l'année suivante, 1892, vicaire dans le village de Strachur en Ecosse.

Cette même année 1892, on lui propose une chaire de professeur (*instructor*) de langues sémitiques dans un séminaire théologique qui vient de s'ouvrir à Hartford, Connecticut, aux Etats Unis. Macdonald accepte, passe l'été à Londres, où il étudie le copte avec F. L. Griffiths, et commence ses cours à Hartford vers la fin de l'année.

Après avoir passé un nouvel été, en 1893, à Berlin, où il retrouve Sachau et reprend ses études de copte avec Erman, Macdonald restera plus ou moins définitivement en Amérique. En 1898, il se marie avec Mademoiselle Mary Leeds Bartlett.

Les recherches de Macdonald concernent alors surtout Ghazzâli, dont il publie la biographie en 1899, et un texte en 1901/02. Mais il étudie toute l'histoire de la théologie musulmane, qui fait l'objet en 1903 de son *Development of Muslim theology, jurisprudence and constitutional theory*. Enfin, il s'intéresse à l'histoire des manuscrits des *Mille et Une Nuits*, sur laquelle il commencera à publier en 1908. D'autre part, il avait écrit

un article en 1893, sur les Evangiles en traduction arabe; de plus le fait de donner des cours sur l'hébreu et l'Ancien Testament l'obligeait à étudier d'autres matières que l'Islam. D'ailleurs, ses cours sont destinés non seulement aux futurs pasteurs, mais également aux futurs missionnaires, pour lesquels sont fondées en 1899 une section, puis en 1911 une école spéciales.

Macdonald garde toujours contact, par correspondance, avec des orientalistes en Europe. En 1904, à l'occasion de l'Exposition universelle à St Louis, Goldziher et Macdonald, venus parler tous deux de l'islamologie, se rencontrent, et Goldziher encourage Macdonald à concentrer ses recherches sur la théologie musulmane. En effet, c'est la religion islamique qui intéresse Macdonald. En 1906, dans ses conférences à l'Université de Chicago, les «Haskell Lectures on Comparative Religion», il traite la matière d'un point de vue nouveau, psychologique. Ces conférences seront publiées en 1909 sous le titre *The religious attitude and life in Islam*.

Le savant fait alors l'unique voyage de sa vie dans le monde musulman, pendant une année de congé scolaire. Partant pour le Caire en automne 1907, il y séjourne sept mois, prêtant beaucoup d'attention à l'aspect religieux de la vie musulmane de l'époque. En 1908, il rentre en passant par la Palestine, la Syrie, Istanbul et l'Angleterre.¹ Il donne en 1909, à la suite de ce voyage, des conférences qui paraîtront en 1911 sous le titre *Aspects of Islam*.

Après ces recherches livresques et ces études sur place, une nouvelle orientation est en train de se dessiner. Déjà dans ses cours, Macdonald avait ~~affaire~~ au problème de la mission protestante en pays musulmans, et cette question l'occupera de plus en plus. En 1910 a lieu à Edinbourg la première Conférence mondiale des missions protestantes, et une conscience missionnaire s'éveille. L'hiver suivant le missionnaire W. H. T. Gairdner s'instruit en matière islamique chez Macdonald, afin de partir plus tard au Caire comme missionnaire. En 1911, une école de missions — Kennedy School of Missions — est fondée à Hartford, et Macdonald reçoit direction de la section islamique. Ainsi s'occupe-t-il maintenant directement de la mission protestante en Islam, et il entretiendra une correspondance étendue avec nombre de missionnaires dans le monde musulman, notamment ceux qui furent ses propres élèves. Il est étroitement lié à la revue *Moslem World*, qui venait d'être lancée en 1911 à l'instigation de missionnaires protestants anglo-saxons en Islam, comme S. H. Zwemer. Plus tard, Macdonald contribue à des publications destinées à l'instruction de missionnaires, comme *The vital forces of Christianity and Islam*, publiée à Oxford en 1913; et *The presentation of Christianity to Moslems*, publiée par les missions protestantes américaines en 1916.

Avant la première guerre mondiale il effectue plusieurs voyages en

¹ Probablement il a voyagé par la Hollande, où il doit avoir rencontré Snouck Hurgronje. En Angleterre, il a vu R. A. Nicholson.

Jacobus Diederik Jan Waardenburg
L'ISLAM DANS LE MIROIR DE L'OCCIDENT
Gravenhage 1961, s. 132-135.
DN: S9208

D. B. MACDONALD. — *The early history of the Arabian Nights* (ext. du JRAS), 1924, Londres, 45 pages.

Cette étude sur l'état d'avancement de nos connaissances relativement à la formation du recueil des « Mille et une Nuits » aboutit à discerner : I l'original persan des *Haẓār Afsāna* ; II sa traduction en arabe ; III le recueil arabe où le cadre d'ensemble est emprunté au *Haẓār Afsāna*, mais rempli au moyen, non plus d'historiettes persanes, mais d'historiettes arabes, d'ailleurs insignifiantes (cycle « Le Mar-

Louis Massignon "Livres nouveaux concernant les études islamiques"
C. 57, s. 216-²¹⁷, 1924 (PARIS)
matr. : 295-255 orasimaledir.

LIVRES NOUVEAUX

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chand et le Génie », du ms. G) ; IV le recueil égyptien compilé à la fin des Fâtimites (peut-être identique au précédent) ; V. le recueil actuellement connu.

Pour la classification de ses mss., se référer à l'étude de D. B. Macdonald parue dans les « mélanges Browne » (cfr. ici, *R. M. M.*, L, 154).

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✓ Macdonald, Duncan Black

ماكدونلد، داتكن بلاك (١٨٦٣-١٩٤٣)

مستشرق أمريكي .

ولد في جلاسجو (بريطانيا) سنة ١٨٦٣. وكان من أعضاء المجمع العلمي العربي . واسع الاطلاع على الدين الإسلامي وألف فيه عدة كتب . وكتب مقالات كثيرة بالإنجليزية عن الثقافة الإسلامية . وجمع نسخ ألف ليلة وليلة .

نشر بالإنجليزية : فهرس المخطوطات العربية والتركية في مكتبة نيويورك بشيكاغو وأهم مولفاته كتاب " تطور علم الكلام والفقه والنظريات الدستورية في الإسلام " ، نيويورك، ١٩٠٣ .

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MADDE FIKRI AMERITAN
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