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/ حسن اسدی /

زویمر<sup>۳</sup>، ساموئل مارینوس، مبلغ مسیحی و خاورشناس. زویمر در ۱۲ اوت ۱۸۶۷ / ۱۰ ربیع الآخر ۱۲۸۴ (۲۱ مرداد ۱۲۴۶) در وریزلند<sup>۴</sup> میشیگان در خانواده کشیشی پروتستان به

جمهوری به سلطنت تیره شد. از سوی دیگر، شاهزاده ویلهلم به دولت‌های اروپایی اعلام کرد که هنوز مدعی سلطنت آلبانی است، اما چون از این کشورها پاسخ مناسبی دریافت نکرد، از ادعای خود دست کشید. شاه‌زغ سلطنت خود را مشروطه اعلام کرد، اما اقداماتش نشان داد که سلطنت وی استبدادی است. او در آذر ۱۳۰۷ / دسامبر ۱۹۲۸، قانون اساسی را تغییر داد. بر اساس این تغییرات، قوانین باید به تأیید شاه می‌رسید و اختیار عزل و نصب وزیران نیز در صلاحیت او قرار داشت. این قانون اساسی که تحت نفوذ سیاسی ایتالیای فاشیست تنظیم شده بود، حقوق مردم را نادیده می‌گرفت. شاه‌زغ به‌رغم حکومت استبدادی، نظم و ثبات را در آلبانی برقرار کرد. او همچنین به سرکوب شورشیان و خلع سلاح افراد مسلح پرداخت (ویکرز<sup>۱</sup>، ص ۱۱۷؛ یلاویچ، ص ۱۸۱-۱۸۲؛ اوزکان<sup>۲</sup>، ص ۲۰۵۷-۲۰۵۸؛ نیز ← خوجه، ص ۱۷۵؛ آق‌یول، همانجا؛ جکس، ص ۳۶۸، ۳۸۷).

در ۱۳۰۹ ش / ژانویه ۱۹۳۱ شاه‌زغ به قصد درمان به وین رفت. در وین به‌وی سوء قصد شد که نجات یافت و در ۱۳۱۰ ش / ۱۹۳۱ به تیرانا بازگشت (السی، ۲۰۱۰، همانجا؛ همو، ۲۰۱۲، ص ۵۰۸).

شاه‌زغ در دهه بعد کوشش کرد آلبانی را تا حدی مستقل از اهداف استعماری موسولینی نگاه دارد و از همین رو در ۱۳۱۳ ش / ۱۹۳۴ قراردادی تجاری با یوگسلاوی امضا کرد. موسولینی که از این قرارداد خشمگین شده بود، با اتمام حجت به شاه‌زغ خواستار اتحاد گمرکی با آلبانی و تأسیس پایگاه نظامی در این کشور شد. آلبانی این اتمام حجت را نپذیرفت و ایتالیا در ۱۷ فروردین ۱۳۱۸ / ۷ آوریل ۱۹۳۹ آلبانی را اشغال کرد. شاه‌زغ به همراه اعضای خانواده‌اش ابتدا به یونان گریخت و مدتی بعد راهی انگلستان شد. زغ چندین سال تحت حمایت ملک فاروق، پادشاه مصر که اصالتاً آلبانیایی بود، در مصر زندگی کرد. او در آنجا جنبش سلطنت طلب قانونمندی را پایه‌گذاری کرد تا به کمک آلبانی‌بهای مهاجر ضد کمونیست سلطنتش را اعاده کند، اما این اقدام او موفقیتی در پی نداشت. پس از سرنگونی ملک فاروق در ۱۳۳۱ ش / ۱۹۵۲، زغ و خانواده‌اش به فرانسه مهاجرت کردند و سرانجام زغ در ۲۰ فروردین ۱۳۴۰ / ۹ آوریل ۱۹۶۱ در حومه پاریس درگذشت و در همانجا به خاک سپرده شد (آق‌یول، ص ۱۷، پانویس ۷۱، ص ۱۸-۱۹؛ خوجه، ص ۱۷۶؛ یلاویچ، ص ۲۱۸؛ السی، ۲۰۱۰، ص ۴۹۹-۵۰۰؛ نیز ← همو، ۲۰۱۲، ص ۵۰۸-۵۰۹).

1. Vickers

2. Özkan

3. Samuel Marinus Zwemer

4. Vriesland

"Alois Musil in the Ard el-Kerak: A Compendium of Musil's Itineraries, Beiträge Zur Erforschung Der Antiken Moabitis Ard El-Kerak" (2007; A. Musil Kerak Topraklarında: Musil'in seyahatnâmelerinin Bir Hülâsası: Antik Moab/Kerak Ülkesi Araştırmalarına Katkı, hazırlayan: Udo Worschech). Musil'in hayatı ve çalışmaları üzerine Jan Rypka tarafından öldüğü yıl kaleme alınan "Alois Musil, June 30th, 1868-June 30th, 1938" adlı bir biyografi de bulunmaktadır.<sup>48</sup>

<sup>48</sup> Akîkî, *el-Müsteşrikîn*, III/239, 347; [http://en.wikipedia.org/wiki/Alois\\_Musil](http://en.wikipedia.org/wiki/Alois_Musil); <http://www.neelwafurat.com>; *The Monthly Record, Prof. Musil's Explorations in the Deserts of Northern Arabia*, The Geographical Journal, cilt. 20, no. 6, (Aralık 1902), s. 653; Keskin, Hasan, *1914-1918 Osmanlı - Avusturya Macaristan İmparatorluğu İlişkileri*, Yüksek Lisans Tezi, Hatay 2006, s. 38-40, web: <http://kutuphane.mku.edu.tr/tez/t292.pdf>; Bilge, Mustafa L., *Musil, Alois*, TDV İslâm Ansiklopedisi, İstanbul 2006, cilt. 31, s. 264-265.



(47) Samuel Marinus Zwemer (1867-1952):

Amerikalı rahip ve müsteşrik. Orta Doğu'daki misyonerlerin öncüsü. Hollanda'dan Amerika'ya göç eden 15 çocuklu koyu Protestan bir ailenin 13. çocuğu olarak dünyaya geldi. Kardeşlerinden dördü pastör olan Zwemer'in bir kardeşi, Arap yarımadasında misyonerlik faaliyeti yürütürken öldü. Annesi tarafından küçük yaşta "misyonerlik hizmetine" adanan Zwemer, 1884'de girdiği Michigan-Hope College'daki misyon grubunda aktif olarak çalıştı. 1887'de Hope College'da lisansı, 1890'da New Jersey'deki New Brunswick Seminary (İlahiyat Fakültesi)'de yüksek lisansı tamamladı, Antik Yunan ve Roma Literatürü (Classical Literature) derecesini aldı. (1904'de Hope College'dan "İlahiyat Doktoru" ünvanını, 1918'de Muskingham College'dan "Hukuk Doktoru", 1919'da Rutgers College'dan "İlahiyat Doktoru" ünvanını aldı).

Reformist Kalvenist Protestan Kilisesi'ne bağlı bulunan bu üniversitelerdeki çalışmaları sırasında, James Cantine ve Philip

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Dergi / Kitap  
Kütüphane. Mevlana

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22 AYLIK 1982

Bestell-Nr.:

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London : Darf, 1986. - 434 S. : Ill., Kt.  
ISBN 1-85077-111-1

5245 CALVERLEY, E. E. "Samuel Marinus Zwemer." *Muslim World* 42 (Jl '52) 157-9. Brief tribute to this outstanding scholar and missionary to the Muslims.

Him 'on His word.' Accepting God's 'word of honor' is the only way of honoring Him.

The Christian church witnesses that it has heard God's 'word of honor' in a unique way in Jesus Christ. In Him God 'committed' Himself to us in a decisive manner. Responding with all our heart, soul and power, with our whole life to God's act of self-commitment in Jesus Christ means confessing anew, but with even greater intensity and deeper gratitude: "The Lord is God; there is none else"—"the Lord our God is one Lord."

For the confession of God's Oneness and Uniqueness is not an 'objective' statement of an eternal truth, but a most personal response to Him who, in encountering us in history, revealed Himself as the One who is the Only Subject of our salvation.

W. A. B.

The Muslim World, c. LVII  
 34-2, s. 79-93, 1967  
 (Hartford - Connecticut)

## THE EPIC OF SAMUEL ZWEMER

In this century not many men have lived who had the talent, power, and drive of Samuel Marinus Zwemer. During his lifetime, he exerted a tremendous influence on the Christian Mission to Islam, as well as the worldwide advance of the Church and the Gospel. That his influence lives on is attested by this article and the quarterly in which it is published.

Several years ago the writer was to introduce D. T. Niles, who is today one of the best known Christians of Asia. In the remarks it was mentioned that Samuel Zwemer said that the best introduction he ever received was by an Anglican Bishop at the Keswick Conference in England. The previous speaker had gone over his allotted time, so the good bishop merely said, "This is Samuel Zwemer, Missionary to Muslims; in the words of our Lord at the grave of Lazarus, I will merely say, 'Loose him and let him go.'" Surprisingly enough, D. T. Niles followed this by saying that his decision to enter the Christian Ministry had been vitally influenced by Samuel Zwemer. The world is covered across every continent today by missionaries who were inspired in their life decision by the "man sent from God named Samuel": his truth goes marching on.

In almost every article concerning Zwemer the statement of Dr. Kenneth Scott Latourette in the Introduction to the biography *Apostle to Islam* is quoted.<sup>1</sup> His position as a Church Historian gives authority to what he says: "No one through all the centuries of Christian missions to Moslems has deserved better than Dr. Zwemer the designation of Apostle to Islam. Indeed, if one means by these words to include all of Islam and all Moslems, it is doubtful whether they could so aptly be applied to any one since Raymund Lull"—and seven hundred years is quite awhile!

We may not, yet, be far enough away for a true perspective of his life; but many times I have heard the question asked: "Why say Zwemer was the greatest missionary to Muslims in this century? Can you name anyone who was a greater missionary anywhere in the world in this century?"

The occasion for this article is the one hundredth anniversary of the birth of Samuel M. Zwemer. He entered this world in the manse at Vriesland, Michigan, April 12, 1867, and passed to his reward and life eternal at the Harkness Convalescent Home at Port Chester, near New York City, April 2, 1952, ten days before his eighty-fifth birthday. In this review we may keep the biographical facts to a minimum in order to give more space to a delineation of his accomplishments and character.

<sup>1</sup> *Apostle to Islam, A Biography of Samuel M. Zwemer*, by J. Christy Wilson (Baker Book House, 1952).

Zürer, Werner, born 20th cent., he received a Dr.phil. in 1970 from the Universität München for *Die Nahostpolitik Frankreichs und Rußlands*. His writings include *Persien zwischen England und Rußland, 1918-1925* (1978). LC

Zvereva, Liudmila Sergeevna, born 20th cent., she was, with Nikolai Aleksandrovich Dlin, joint author of *Kyaeüm* (Moscow, c1964, 1968). OSK

Zviagelskaia, Irina Donovna, born 20th cent., she was a section head of regional conflicts at the Institute of Oriental Studies in the Soviet Academy of Science. In 1991 she was appointed vice-president of the Russian Centre for Strategic Research and International Studies. She was an honorary member of BSMES. She was joint author of *Три конфликта; инерция распада постсоветского пространства* (1996), and she was joint editor of *An ethnic history of Russia* (1996). Note

Zwahlen, Mary, born 20th cent., she received a doctorate in law. Her writings include *Le Divorce en Turquie* (Genève, 1981). LC

Zweig, Ronald William, born 17 October 1949 at Sydney, he was a graduate of Sydney University and received his Ph.D. in 1978 from Cambridge University for *British policy in Palestine, May 1939 to 1943; the fate of the White Paper*. He was since 1989 a director of the Institute of Research in History of Zionism, Tel-Aviv. His writings include *German reparations and the Jewish world* (1987), and he was joint editor of *Abba Hillel Silver and American Zionism* (1997). ConAu 124; Sluglett; WhoWor, 1991/92

Zwemer, Amy Elizabeth née Wilkes, born about 1866 at Woolverhampton, England. After she graduated as a registered nurse, she worked for sometime in a hospital in Sydney before volunteering for mission work in Baghdad. In 1896 she was married to Dr. Samuel M. Zwemer, and became the first woman worker in the Arabian Mission. Upon their retirement on 1 January 1930, they settled in Princeton, N.J. She died on 25 January 1937 in New York City, where she had gone from her home to attend an anniversary meeting of the Woman's Board of Foreign Missions of the Reformed Church in America, under which she had worked for many years. MW 27 (1937), p. 111

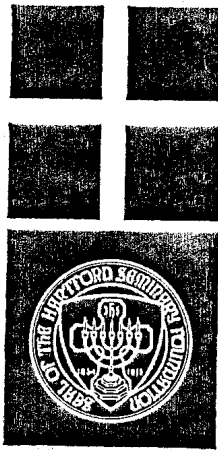
Zwemer, Samuel Marinus, born 12 April 1867 at Vriesland, Mich., he was a graduate of New Brunswick Theological Seminary, and ordained in 1890. His life falls into three periods characterized by pioneering work in Arabia, ecumenical leadership among missionaries to Islam, and a teaching career. At the end of the first stage, in 1912, he accepted an invitation to make Cairo his base and to promote ecumenical study and publications about Christianity and Islam, while in 1928, he accepted the position of professor of the history of religion and Christian missions at Princeton Theological Seminary. At all time, but especially between 1912 and 1928, he travelled widely in the Muslim world. His experience of the actualities of Islam was assisted by a keen anthropological eye which noted the details of "popular" as opposed to "textbook" Islam. This found expression in books such as *The influence of animism on Islam* (1920), and *Studies in popular Islam* (1939). At the same time, he was fascinated by al-Ghazzali, on whom he wrote his book *A Moslem seeker after God* (1920). He died in Port Chester, N.Y., 2 April 1952. Bidwell, p. 210; Fück, p. 286; Master index (3); MW 57 (1967), 79-93; Shavit; *Who was who*, 5

Zwettler, Michael James, born 22 April 1940 at Madison, Wisc., he graduated in 1962 from the University of Notre Dame and received a Ph.D. in 1972 from the University of California at Berkeley for *The oral tradition of classical Arabic poetry, its character and implications*. He taught at Berkeley, before joining the Department of Judaic and Near Eastern Studies in Ohio State University, Columbus, a post which he still held in 2003. DrAS, 1974 F; NatFacDr, 1994-2003; Selim

Freiherr von Zwiedinek-Südenhorst, Julius, born 9 August 1833 at Mantua, he went to school in Frankfurt am Main and studied law at Graz and Wien, where he also studied at k.k. Orientalische Akademie. In 1857 he was sent to Jerusalem as a consular élève; in 1859 he was appointed deputy interpreter to the k. k. internuncio at Constantinople; from October 1860 to November 1861 he was a delegate to the international commission to investigate the Syrian disorders; and in August 1863 he advanced to first interpreter at the consulate-general in Smyrna. A consul since 1866, he successively served until 1877 in Janina, Trebizond, and Beirut. Having accomplished a trade mission to Tehran in 1872, he was commissioned to write *Syrien und seine Bedeutung für den Welthandel* (1873). On the outbreak of the Russo-Turkish war in 1877, he was sent to Bucureşti as diplomatic agent and subsequently served as Austro-Hungarian delegate with the international commission in Bulgaria. In late 1879 he was appointed to the Foreign Ministry. He represented Austria at Berlin and Constantinople on questions of the Graeco-Turkish boundary settlement as well as the Ottoman financial crisis. Since 1888 he was minister plenipotentiary. Wurzbach

Zwittkovits, Franz, born about 1930, he received a Dr.phil. in 1961 from the Universität Wien for *Geomorphologie der südlichen Gebirgsumrahmung des Beckens von Windischgarsten*. He was a sometime assistant at Geographisches Institut in the Hochschule für Welthandel, Wien, and subsequently

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ISLAM TARİH SANAT  
ve KÜLTÜRÜ ARAŞTIRMA  
MERKEZİ - İSTANBUL

# DIE ARABISCHEN STUDIEN IN EUROPA

BIS IN DEN ANFANG DES 20. JAHRHUNDERTS

VON

JOHANN FÜCK

|  |                  |
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| Türkiye Diyanet Vakfı<br>İslâm Ansiklopedisi<br>Kütüphanesi. |                  |
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OTTO HARRASSOWITZ · LEIPZIG

schrieb er als Einführung seine *Aspects of Islam* (1911) und *The Presentation of Christianity to Muslims* (1916). Auch an der von Samuel Zwemer<sup>698</sup>) (1867—1952) begründeten Zeitschrift *The Muslim World* arbeitete er als Mitherausgeber mit. Dabei war er weder einseitig noch unduldsam, sondern betrachtete es als eine Paradoxie im Leben des Missionars, daß er das Volk, unter dem er arbeitete, und seine Lebensart lieben müsse, auch wenn er sie zu ändern suche.

Um der großen Nachfrage nach einer allgemein verständlichen und dabei wissenschaftlich zuverlässigen Darstellung des Islams abzuweichen, schrieb Macdonald, vornehmlich auf Grund gründlicher Studien der arabischen Quellen, für Craigs Series of Handbooks in Semitics sein *Development of Muslim Theology, Jurisprudence, and Constitutional Theory* (1903). Als Gegenstück zu dieser Darstellung der systematischen Theologie behandelte er, nachdem er 1907—1908 Ägypten, Palästina und Syrien besucht hatte, die religiösen Erfahrungen der Muslims in *The Religious Attitude and Life in Islam* (1909; 2. Aufl. 1912). Hatte er in dem früheren Werk unter dem Einfluß von Goldziher die Entwicklung religiöser Ideen rationalistisch geschildert, so wandte er jetzt die von William James, F. W. H. Myers u. a. entwickelten Methoden der Religionspsychologie auf den Islam an und zog dabei auch okkulte Phänomene zur Erklärung heran. Er förderte dadurch wesentlich das Verständnis Gazālīs und Ibn Ḥaldūns, von dessen Prolegomena er eine Auswahl in der Semitic Studys Series IV 1905 veröffentlichte.

Einen erheblichen Teil seiner Forschungsergebnisse legte er in Zeitschriftenaufsätzen und Beiträgen zu Sammelwerken, z. B. der Enzyklopädie des Islam, nieder. Als Mitherausgeber der von George Sarton 1913 begründeten Zeitschrift *Isis* betreute er die Geschichte der Naturwissenschaften im Islam, ein Gebiet, auf das er durch Beschäftigung mit der von ihm zuerst in ihrer Bedeutung erkannten muʿtazilitischen Atomistik geführt worden war.

Ein von Macdonalds sonstigen Studien weitab liegendes Sondergebiet war die Überlieferungsgeschichte der 1001 Nacht, deren Probleme er in einer Reihe von Artikeln<sup>699</sup>) behandelte.

<sup>698</sup>) Nachruf von E. E. CALVERLEY, MW 42, 157—159; die von CHRISTY WILSON geschriebene Biographie Zwemers *Apostle to Islam* ist mir nur aus MW 43, 216 bekannt.

<sup>699</sup>) Zusammenfassend in EI, Erg.-Bd. 18—22.

"Alois Musil in the Ard el-Kerak: A Compendium of Musil's Itineraries, Beiträge Zur Erforschung Der Antiken Moabitis Ard El-Kerak" (2007; A. Musil Kerak Topraklarında: Musil'in seyahatnâmelerinin Bir Hüülâsası: Antik Moab/Kerak Ülkesi Araştırmalarına Katkı, hazırlayan: Udo Worschech). Musil'in hayatı ve çalışmaları üzerine Jan Rypka tarafından öldüğü yıl kaleme alınan "Alois Musil, June 30th, 1868-June 30th, 1938" adlı bir biyografi de bulunmaktadır.<sup>48</sup>

<sup>48</sup> Akîkî, *el-Müsteşrikîn*, III/239, 347; [http://en.wikipedia.org/wiki/Alois\\_Musil](http://en.wikipedia.org/wiki/Alois_Musil); <http://www.neelwafurat.com>; *The Monthly Record, Prof. Musil's Explorations in the Deserts of Northern Arabia*, The Geographical Journal, cilt. 20, no. 6, (Aralık 1902), s. 653; Keskin, Hasan, *1914-1918 Osmanlı - Avusturya Macaristan İmparatorluğu İlişkileri*, Yüksek Lisans Tezi, Hatay 2006, s. 38-40, web: <http://kutuphane.mku.edu.tr/tez/t292.pdf>; Bilge, Mustafa L., *Musil, Alois*, TDV İslâm Ansiklopedisi, İstanbul 2006, cilt. 31, s. 264-265.



(47) Samuel Marinus Zwemer (1867-1952):

Amerikalı rahip ve müsteşrik. Orta Doğu'daki misyonerlerin öncüsü. Hollanda'dan Amerika'ya göç eden 15 çocuklu kocu Protestan bir ailenin 13. çocuğu olarak dünyaya geldi. Kardeşlerinden dördü pastör olan Zwemer'in bir kardeşi, Arap yarımadasında misyonerlik faaliyeti yürütürken öldü. Annesi tarafından küçük yaşta "misyonerlik hizmetine" adanan Zwemer, 1884'de girdiği Michigan-Hope College'daki misyon grubunda aktif olarak çalıştı. 1887'de Hope College'da lisansı, 1890'da New Jersey'deki New Brunswick Seminary (İlahiyat Fakültesi)'de yüksek lisansı tamamladı, Antik Yunan ve Roma Literatürü (Classical Literature) derecesini aldı. (1904'de Hope College'dan "İlahiyat Doktoru" ünvanını, 1918'de Muskingham College'dan "Hukuk Doktoru", 1919'da Rutgers College'dan "İlahiyat Doktoru" ünvanını aldı).

Reformist Kalvenist Protestan Kilisesi'ne bağlı bulunan bu üniversitelerdeki çalışmaları sırasında, James Cantine ve Philip