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MADDE YAYIMLANDIKTAN
SONRA CELEN DOKÜMANI

G. Weil

MGWJ, 75 (1931) p. 321-8

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HISTORICAL WRITING ON THE PEOPLES OF ASIA

HISTORIANS OF THE MIDDLE EAST

Edited by

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27. SOME REMARKS ON WEIL'S HISTORY OF THE CALIPHS

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It was at Heidelberg in mid-February 1846 that Weil wrote the preface to the first volume of his *History of the Caliphs*. Who was this Dr. Weil, who thus attempted, practically for the first time, to undertake the enormous task of displaying the history of the successors of Muhammad, the history, that is, of the Caliphate, an institution which bulks in general history as large as almost any other and with which, up to the time in which it flourished, only the Roman Empire and perhaps the Papacy are to be compared? Dr. Weil, before he came to write his *History of the Caliphs*, had had a remarkable and in some ways unique career, which undoubtedly put him in the position of being able to write it. Details of that career are to be found in the *Jewish encyclopaedia*, for Weil was descended from a Jewish family, and it may safely be said that the story of his early difficulties and ultimate success is not the least interesting of the biographies which feature in the pages of that remarkable work. Weil was also known to our contemporary Najib al-'Aqiqi, when he compiled his interesting book on European Orientalists, *al-Mustashriqun* (Cairo, 1947); but for anything like a complete account of the author of the *History of the Caliphs* one will turn more naturally to the other work. It is from the *Jewish encyclopaedia*, then, that I extract the following on Gustav Weil.

He was born in Sulzburg, Baden, 25 April 1808; died at Freiburg-im-Breisgau, 29 August 1889, at the advanced age of eighty-one. Being destined for the rabbinate, he was taught Hebrew as well as German and French, and he received instruction in Latin from the minister of his native town. At the age of twelve he went to Metz, where his grandfather was rabbi, to study the Talmud. For this, however, he developed very little taste, and he abandoned his original intention of entering upon a theological career. In 1828 he entered the University of Heidelberg, devoting himself to the study of philology and history; at the same time he studied Arabic under Umbreit. Though without means, he nevertheless went to study under De Sacy in Paris in 1830, and thence followed the French military expedition to Algiers, acting as correspondent at Algiers for the *Augsburger Allgemeine Zeitung*. This position he resigned in January 1831, and journeyed to Cairo, where he was appointed instructor of French at the Egyptian Medical School of Abū Za'bal. (To this it may be added from Najib al-'Aqiqi, who evidently had his own sources of information on Weil, that

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✓ WEIL, GUSTAV

فايل، جوستاف (١٨٠٨-١٨٨٩)

مستشرق ألماني .

ولد في ٢٤ أبريل ١٨٠٨.

تعلم العبرية والفرنسية على يد معلم خصوصي في منزله .

ودخل جامعة هيدلبرج، ليدرس اللاهوت ، لكنه ما لبث أن عاقه ، واتجه إلى الدراسات التاريخية ، والفيلولوجية عند أشلوسر Schlosser وكرويتسر Creuzer وبير Baehr . ودرس مبادئ اللغة العربية على أومبرايت Umbreit أستاذ اللاهوت .

طبقات المستشرقين

وسافر إلى باريس في ١٨٣٠ ليواصل دراساته الشرقية . فتلقى دروساً في العربية على الطبيب برون Perron في مقابل أن يعطي هذا الأخير دروساً في الألمانية . وتابع دروس اللغة السريانية عند كاترمير . لكنه اضطر إلى ترك باريس، لقلّة موارده المالية . وسافر إلى البلاد العربية ، واتفق مع صاحب " مجلة أوجسبورج العالمية " على أن يرأسه بمقالات من هناك مقابل ما يكفي للضروري لمعاشته .

فأقام أولاً بضعة أشهر في مدينة الجزائر، سافر بعدها إلى القاهرة . وأمضى في القاهرة قرابة أربع سنوات ، قام في أثناءها بالتدريس والترجمة في كثير من المدارس الحكومية في مصر . وفي أوقات فراغه كان يواصل دراسة العربية والفارسية والتركية . وكان معلمه في العربية هو الشيخ محمد عياد والشيخ أحمد التوانسي ، ويزامله في هذه الدروس فولجانس فرنيل Fulgence Fresnel .

ومن القاهرة سافر إلى استانبول فأقام بها بضعة أشهر . ثم عاد إلى هيدلبرج ، فعين في ١٨٣٧ موظفاً في مكتبة جامعة هيدلبرج . وفي السنة التالية عين أميناً للمكتبة . ثم عين في ١٨٤٥ أستاذاً مساعداً للغات الشرقية في جامعة هيدلبرج . وفي ١٨٦١ عين أستاذاً ذا كرسي للغات الشرقية . وتوفي في ١٨٨٩/٨/٣٠ في فرايبورج .

أما إنتاجه فيشمل :

- ترجمة ألمانية لكتاب " أطواق الذهب " للزمخشري ، وهو يتألف من ٩٩ مقامة على غرار مقامات الحريري . شتوتجرت ١٨٣٦ .
- " الأدب الشعري عند العرب " . شتوتجرت ، ١٨٣٧ .
- ترجمة " ألف ليلة وليلة " بحسب النص العربي المطبوع في مطبعة بولاق وبحسب مخطوط في مكتبة جوتا (ألمانيا) . شتوتجرت وبفورتسهيم، ١٨٣٧-١٨٤١ ، في ٤ مجلدات .
- " النبي محمد : حياته ومذهبه " شتوتجرت ١٨٤٣ .
- وفي هذا الكتاب اعتمد فايل خصوصاً على سيرة ابن هشام وعلى " السيرة الحلبيّة " لعلي الحلبي وعلى السيرة النبوية لحسين الديار بكري . ويعد كتاب فايل هذا أول سلسلة من الكتب التي سيكتبها المستشرقون المحدثون عن سيرة النبي ورسالاته . ويعد أيضاً من أشدها تحاملاً وبعداً عن الموضوعية العلمية والدقة التاريخية كما ذكر الدكتور عبد الرحمن بدوي في موسوعته .
- ترجمة " السيرة " لابن هشام (أو بعبارة أدق: " السيرة " لابن إسحق برواية عبد الملك بن هشام) ، في مجلدين ، شتوتجرت ، ١٨٦٤ .
- " مقدمة تاريخية نقدية للقرآن " ١٨٤٤ .
- " الأساطير الكتابية (نسبة إلى العهد القديم من الكتاب المقدس) عند المسلمين " ، فرانكفورت، ١٨٤٥ في ٢٩٨ ص . وقد جمع فايل هذه الأساطير من كتب التفسير وقصص الأنبياء .
- " تاريخ الخلفاء " ، مانهيم ١٨٤٦-١٨٥١ في ٣ مجلدات .

Weightman, Simon C. R., born 20th cent., he gained a Ph.D. and became a lecturer at SOAS. His writings include *Indian Subcontinent; Traveller's literary companion* (1996), and he was joint author of *Introductory Hindi course* (1979). Note

Weigt, Ernst, born 12 August 1907 at Marburg, he received a Dr.phil. in 1932 at Leipzig for *Die Kolonisation Kenias*. He was for many years a director of Wirtschafts- und Sozialgeographisches Institut, Nürnberg. His writings include *Europäer in Ostafrika* (1955), and *Kenya und Uganda* (1958). He was honoured by *Ostafrikanische Studien; Ernst Weigt zum 60. Geburtstag* (1968), and *Ernst Weigt; eine Würdigung anlässlich seines 65. Geburtstages* (1972). HbDIWiss; Kürschner, 1966-2001; Unesco

Weiber, Gerhard, born in 1947, he studied political science, sociology and modern history and received a Dr.phil. in 1978 from the Universität München for *Militär und Entwicklung in der Türkei, 1945-1973*. He held an assistantship at München, before he accepted the same position at a Middle East research centre in the Freie Universität Berlin. Note

Weijers, Hendrik Engelinus, 1805-1844 see Weyers, Hendrik Engelinus

Weiker, Walter F., born in 1931 at Berlin, he went to the U.S.A. with his family in 1938. He was a graduate of Antioch College. After his M.A. in 1958 from Johns Hopkins University, Baltimore, Md., he went to Turkey from December 1959 to April 1961 on a grant from the Ford Foundation. He received a Ph.D. in 1962 from Princeton for *The Free Party of 1930 in Turkey; local opposition in a rapidly modernizing nation*. From 1962 until his death of cancer on 8 June 1997, he was a professor of political science at Rutgers University, Newark, N.J. His writings include *The Turkish revolution, 1960-61* (1963), *The modernization of Turkey* (1981), and *Ottomans, Turks, and the Jewish polity; a history of the Jews of Turkey* (1992). AmM&WS, 1973 S, 1978 S; MESA bulletin 31 ii (1997), pp. 207-208

Weikert, Alfred, born 29 April 1910 at Wien, he gained a Dr.jur. and subsequently became an educational official in the Austrian government in Wien. He was a sometime president of the Hammer-Purgstall-Gesellschaft. KDILK, 1952; Note; WhoAustria, 1959/60-1964

Weil, Daniel, born 19th cent., he was affiliated with the Alliance scientifique universelle. His writings include the booklet, *Annuaire de la délégation générale d'Égypte* (Alexandrie, 1885). BN

Weil, Elsie F., born at the end of the 19th cent., at Chicago, she graduated from the University of Chicago and became a writer. She contributed to several major American newspapers and was affiliated in various capacities with the periodical *Asia* from 1917 to 1946. Since 1947 she was editor of *United Nations world*. She lived and travelled in the Orient. Note; WhE&EA

Weil, Gotthold Eljakim, born in 1882 at Berlin, he received a Dr.phil. in 1905 from the Universität Berlin for *Die Behandlung des Hamza-Alif im Arabischen, besonders nach der Lehre von az-Zamahšarī und Ibn al-Anbārī*. In 1906 he joined the Staatsbibliothek Berlin, where he became the first director of its Oriental department from 1918 to 1931, concurrently teaching at the Universität. He emigrated to Jerusalem in 1934, where he held similar posts. He died in Jerusalem in 1960. BioHbDIE; DIBE; EncJud; JahrbIB, 1922-1929; Kürschner, 1925-1931; *Mitteilungen der Staatsbibliothek Preußischer Kulturbesitz* 14 (1982), pp. 59-61; *Welt des Islams* 38 (1998), pp. 280-285; Winingger

Weil, Gustav, born 24 or 25 April 1808 at Sulzburg, Baden, he was educated privately and at the École talmudique, Metz. He studied history and Arabic at Heidelberg and Paris. For lack of funds he went in 1832 as a journalist for a German newspaper to Algeria. After a few months he found employment in Egypt as a professor and translator at Egyptian schools, studying Arabic, Persian, and Turkish in his spare time. From Cairo he first went to Constantinople, where he spent a few months, and then proceeded to Heidelberg where he obtained his Dr.habil. in 1836. His critical remarks about Hammer-Purgstall, voiced in the translation of al-Zamakhshari's *Goldene Halsbänder* (1836), were so detrimental to his academic career that he was obliged to work from 1837 to 1848 as a librarian at Heidelberg, before obtaining a professorship. His writings include *Historisch-kritische Einleitung in den Koran* (1844), *Biblische Legenden der Musulmänner* (1845), its translation, *Legenden der Muselmänner over biblische personen* (1853), and *Geschichte der Kalifen* (1846-51). He died in 1889. BbD; BiD&SB; *Deutsche biographische Enzyklopädie* (1995-2000); EncJud; Föck, 175-76; JüdLex; *L'Orient, l'Algérie et les colonies françaises* 1 (1866/67), pp. 159-160; Winingger

Weil, Jürgen W., born 20th cent., he studied physics and Oriental languages at Wien. He spent 1963/64 on a research visit to Turkey. He received a Dr.phil. for his thesis *Mädchennamen verrätselt; 100 Rätsel-Epigramme aus dem arabischen Adab-Werk "Alf gariya wa gariya,"* a work which was published in 1984. In 1976 he was working for the International Atomic Energy Agency, Wien. Note

Weil, Maurice Henri, born 29 November 1845 at Paris, he was a soldier who advanced to the rank of captain and was awarded *Chevalier de la Légion d'honneur*. His writings include *La Campagne des*

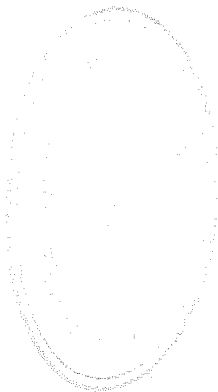
Christian critics, Toynbee has difficulty in finding his bearings in Islamic theocracy. From the experiences of the Christian church he postulates the principle that a religion which seeks the protection of the state or subjects itself to the state will, on balance, lose much more than it can gain; he is forced to admit, however, that the history of Islam contradicts this principle. As a corollary of this basic theory he describes the 'Abbasid caliphate as a rebirth of the universal state of the Near East which had been destroyed by Alexander the Great, and (unlike Spengler) regards the victory of Islam as having finally destroyed Hellenism; a further corollary is that he speaks of the universal church of Islam, from which, in his opinion, the new Arabic and Iranic civilizations were derived. It would be unjust, however, to reproach Toynbee for this theory, for the relation between politics and religion in Islam is in fact a problem about which Islamic students themselves have not yet reached agreement. Our survey must therefore end with the depressing conclusion that the lack of adequate preliminary work by Orientalists is mainly responsible for the fact that in Western historiography the portrayal and assessment of Islam as a historical phenomenon are still far removed from the perfection which Orientalists more than any others so ardently desire.

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It was at Heidelberg in mid-February 1846 that Weil wrote the preface to the first volume of his *History of the Caliphs*. Who was this Dr. Weil, who thus attempted, practically for the first time, to undertake the enormous task of displaying the history of the successors of Muḥammad, the history, that is, of the Caliphate, an institution which bulks in general history as large as almost any other and with which, up to the time in which it flourished, only the Roman Empire and perhaps the Papacy are to be compared? Dr. Weil, before he came to write his *History of the Caliphs*, had had a remarkable and in some ways unique career, which undoubtedly put him in the position of being able to write it. Details of that career are to be found in the *Jewish encyclopaedia*, for Weil was descended from a Jewish family, and it may safely be said that the story of his early difficulties and ultimate success is not the least interesting of the biographies which feature in the pages of that remarkable work. Weil was also known to our contemporary Najīb al-'Aqīqī, when he compiled his interesting book on European Orientalists, *al-Mustashriqūn* (Cairo, 1947); but for anything like a complete account of the author of the *History of the Caliphs* one will turn more naturally to the other work. It is from the *Jewish encyclopaedia*, then, that I extract the following on Gustav Weil.

He was born in Sulzburg, Baden, 25 April 1808; died at Freiburg-im-Breisgau, 29 August 1889, at the advanced age of eighty-one. Being destined for the rabbinate, he was taught Hebrew as well as German and French, and he received instruction in Latin from the minister of his native town. At the age of twelve he went to Metz, where his grandfather was rabbi, to study the Talmud. For this, however, he developed very little taste, and he abandoned his original intention of entering upon a theological career. In 1828 he entered the University of Heidelberg, devoting himself to the study of philology and history; at the same time he studied Arabic under Umbreit. Though without means, he nevertheless went to study under De Sacy in Paris in 1830, and thence followed the French military expedition to Algiers, acting as correspondent at Algiers for the *Augsburger Allgemeine Zeitung*. This position he resigned in January 1831, and journeyed to Cairo, where he was appointed instructor of French at the Egyptian Medical School of Abū Za'bal. (To this it may be added from Najīb al-'Aqīqī, who evidently had his own sources of information on Weil, that

بالمصادر المروفة قبله ، بل بحث في المكتبات عن مختلف المخطوطات المتعلقة بالسيرة واختار منها كتاب « إنسان الميون في سيرة الأمين المأمون » المروفة « بالسيرة الحلبية » تأليف (برهان الدين علي بن ابراهيم الحلبي) ، ثم تاريخ « الحنيس » (الحسين بن محمد بن الحسن الديار بكرى) . والمؤلفان من رجال القرن السادس عشر ، ولكنها قد نقلت حرفياً كل ما عثر عليه في الكتب القديمة منذ القرن الثاني للهجرة حتى عصرها . وبعد ذلك أرسل إليه الأستاذ (أوالد Ewald) ، المستشرق الألماني ، مخطوطة هامة جداً هي (سيرة ابن هشام) التي قام (وايل) في سنة ١٨٦٤ بت ترجمتها إلى الألمانية بعد أن تولى (وستنفلد Wuestenfeld) تحقيق النص العسري ونشره . ثم أقدم (وايل) على دراسة القرآن بمساعدة تفسير الجلالين وحاول ترتيب الآيات حسب تماقها الزمني ليستبين بها في متابعة حياة الرسول - وبعد ذلك سعى إلى دراسة شخصية محمد الإنسان والنبي والمرجع بصورة موضوعية دون أي تحيز ديني .

وكان طبيعياً أن يراجع (وايل) كل المؤلفات الأوروبية عن حياة الرسول . وقد درس أيضاً بحوث (جايجر Geiger) و (جيروك Gerock) عن علاقة الإسلام باليهودية والمسيحية .

والنتيجة التي انتهى إليها (وايل) من دراسته تلخص في قوله : « بالنظر إلى ما قام به محمد من نشر أسمى التعاليم الواردة في الكتاب المقدس (العهد القديم والعهد الجديد) بين شعب لم يصل إليه أي شعاع من نور الإيمان ، يجب على غير المسلمين أيضاً أن يتبروه رسول الله . »

منذ نشر كتاب (وايل) تقدمت دراسات المستشرقين خطوات عظيمة وكشفت عن كثير من الحقائق الجديدة . ولكن لا ينكر أن لهذا العالم

فضل سبق إلى البحث العلمي الدقيق . والأحكام التي وصل إليها العلماء بعده لا تختلف بالإجمال كثيراً عن رأيه

(وايل) والبحث التاريخي الانتقادي :

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لذلك كان المستشرق الألماني (كوستاف وايل Gustav Weil) حينما نشر كتاب « محمد الرسول ، حياته وتعاليمه » (١) على حق في قوله بأن كتابه هذا هو أول دراسة ذاتية مستقاة من المصادر العربية منذ كتاب (غايه) الذي انقضى عليه أكثر من قرن ، عدا أن (غايه) قد اقتصر على نقل بعض الأخبار عن (ابن العربي) و (أبي الفداء) دون أي نقد تاريخي . وهذان المؤلفان من الكتاب المتأخرين الذين لا يمكن الوثوق بهم .

إن (وايل) أيضاً يريد الاعتماد على المصادر العربية ، ولكنه يمتد ، من جهة بضرورة الرجوع إلى جميع المصادر الممكن الحصول عليها ولا سيما المصادر القديمة ، ثم يطالب من جهة ثانية ، باخضاع هذه المصادر إلى النقد التاريخي ومقارنتها وتمييز الروايات الصحيحة من المدسوسة أو المزورة أو المحرفة . ويمكن القول بأن (وايل) قد افتتح مرحلة جديدة في دراسة سيرة الرسول ﷺ . فهو أول مستشرق بحث بطريقة انتقادية في الروايات المتناقلة عن الرسول وحاول أن يميز الأخبار القديمة التي تستحق التصديق من الأساطير المتأخرة التي ليس هناك من دليل على صحتها . وهو لم يكتف

(١) Gustav Weil, Mohammed der Prophet sein Leben und seine Lehre, 1843.

MMLADm . C. 44/3 . s. 484-486 . 1969

غوستاف فايل (1808 - 1889) (Weil, Gustav)

درس فايل اللغة العربية في باريس، ثم سافر إلى الجزائر وكذلك إلى مصر حيث مكث مدة خمس سنوات تمكن خلالها من اللغة العربية. وبعد أن عاد إلى بلاده أصبح أستاذاً للعربية في جامعة هايدلبرج، وبعد ذلك في جامعة فرانكفورت ثم في جامعة برلين.

وقد اهتم فايل بالتراث العربي والديانة الإسلامية. وهو أول من وضع تاريخاً للإسلام من عام 632 م وحتى عام 1517 م. وهو صاحب كتاب «تاريخ الخلفاء» في ثلاثة مجلدات. كما وضع كتاباً عن سيرة النبي محمد (ﷺ) عنوانه: «النبي محمد حياته وتعاليمه». و«مدخل تاريخي نقدي إلى القرآن». ونقل إلى الألمانية سيرة ابن هشام، كما ترجم كتاب حياة النبي لابن اسحاق. وكتاب «الانصاف في مسائل الخلاف بين البصريين والكوفيين» للأنباري. كما وضع تاريخاً للخلفاء العباسيين في مصر. هذا، وإن فايل يعتبر أول مستشرق ألماني وضع الأساس للعلوم الإسلامية في القرن التاسع عشر وذلك في كتابه «النبي محمد حياته وتعاليمه»، وكتابه «مدخل تاريخي نقدي إلى القرآن».

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Michael "Dīrasatūl - Arabiyye vel-islamiyye fī urub al
S. 194-195, 1982 (BEYRUT)

was appointed Maître de Recherche at the Centre National de la Recherche Scientifique and professor at the École Pratique des Hautes Études of the Sorbonne. In 1956 he took up the post of professor of philosophy in Lille and in 1968 was appointed professor of philosophy at Nice. Weil represents a classical tradition in philosophy according to which man is a rational but, finite being. Although considering that past philosophical systems form the main stages of the development of the human spirit, Weil, unlike Hegel, does not think that Reason realizes itself entirely in the historical process. Philosophy is confronted by an eternal task: to grasp violence and to come to terms with it. In application, philosophy is not an Olympian and harmonious activity, but a moment of peace and reflection between violent events. In politics there is no reasonable attitude other than the desire for success, and success can result only from a certain capacity for thinking. Philosophers can locate reason in political actions and show that pure violence can never be a permanent scheme of action. Politics is always involved with morality, which for Weil is the refusal of the individual to accept foreign values and external influences. Man lives in inner (intellectual) freedom, and he wants his legitimate wishes to be satisfied. Dissatisfaction—even if no more than a vague sentiment—introduces a dialectical element into society, causing a dangerous antagonism between man and man. So, like politics, morality too is exposed to violent eruptions, and humanity needs philosophy in order to understand the nature of real human satisfaction. The latter consists in leading a meaningful life, and attaining true knowledge of an ever-present reality.

He wrote: *Logique de la Philosophie* (1950); *Hegel et l'Etat* (1950); *Philosophie Politique* (1956); *Philosophie Morale* (1961); and *Problèmes Kantiens* (1963). [E.J.F.]

WEIL, FRANK LEOPOLD (1894–1957), U.S. lawyer and communal leader. Weil founded the law firm of Weil, Gotshal and Manges in 1926. Weil led many Jewish and general community efforts in a voluntary capacity. Long active in scouting, he was a member of the national executive board of the Boy Scouts of America and chairman of the Jewish Committee on Scouting. He was president of the 92nd Street YM-YWHA, New York, 1932–40 and of the N.Y. Metropolitan Section of the National Jewish Welfare Board (JWB). From 1940 to 1950 he served as president of the National Jewish Welfare Board and in this capacity convened the first meeting which created the United Service Organizations (USO), becoming a vice-president and later chairman of the President's Committee on Religion and Welfare in the Armed Forces. As president of the J.W.B. during World War II, he succeeded in mobilizing U.S. Jewry for moral and religious support of the military on an unprecedented scale and received the Medal of Merit, the highest U.S. government civilian award.

Weil was also instrumental in initiating the historical study of J.W.B. and the Jewish community center movement with a view to determining their postwar objectives. The significant recommendations of the J.W.B. survey were adopted in 1948. During Weil's presidency, J.W.B. undertook the sponsorship of the Jewish Book Council of America; the National Jewish Music Council; and, for several years, the American Jewish Historical Society. He was a founder and president of the World Federation of YMHAs, Jewish Community Centers, and of the National Social Welfare Assembly. In 1952 he was chairman of the National Citizens Committee for UN Day. A vice-president of Temple Emanu-El, New York, he was elected chairman of the board of governors of Hebrew Union College—Jewish Institute of Religion, which established the Frank L. Weil Institute of Advanced Studies in Religion and the Humanities in his memory. [Ph.G.]

WEIL, GOTTHOLD (1882–1960), orientalist. Born in Berlin, Weil began his academic career at the Berlin State Library in 1906, and in 1918 became director of its oriental department, which he had founded. Teaching post-biblical Jewish history and literature at Berlin University from 1912, he was appointed professor in 1920. In 1931 he was



Gotthold Weil, orientalist and librarian. Courtesy Hebrew University, Jerusalem. Photo Prisma, Jerusalem.

appointed professor of Semitic languages at the University of Frankfurt in succession to Josef *Horowitz. Weil was dismissed by the Nazis with the rest of his Jewish colleagues in 1934. From 1935–46 he was head of the National and University Library in Jerusalem and also held the chair of Turkish studies at the Hebrew University (to 1952).

Weil's main field was Arabic studies, but he had wider Jewish interests as well and was on the board of various Jewish cultural institutions in Germany, and a governor of the Hebrew University. World War I directed his interest to Turkish studies. Tatar prisoners of war gave him the opportunity to conduct linguistic research, and he also published a *Grammatik der osmanisch-tuerkischen Sprache* (1917). His work in the field of Arab philology was concerned in the main with the history of Arab grammar (*Abul Barakat ibn al-Anbari, Die grammatischen Streitfragen der Basrer und Kufer*, 1913), and he also wrote about Arabic prosody (*Grundriss und System der altarabischen Metren*, 1958). In 1953 he published *Maimonides Responsum ueber die Lebensdauer* (text with German translation). On the occasion of his 70th birthday a *Festschrift* was issued by the Institute for Oriental Studies of the Hebrew University.

Bibliography: *Gotthold E. Weil Jubilee Volume on the Occasion of his Seventieth Birthday* (Articles in Hebrew with summaries in Eng., 1952); D. Goldschmidt, in: *Yad la-Koré*, 6 (1961), 172–3.

[L. Ko.]

WEIL, GUSTAV (1808–1889), orientalist. Born in Sulzburg, Baden to a rabbinical family, he was schooled at home and at Metz, and later studied at Heidelberg where he began his work in Arabic which he continued in Paris. As a correspondent he went with the French forces to Algeria (1830) and proceeded to Cairo where he spent over four years as French instructor at a medical school, devoting most of his time to enriching his Arabic and mastering Persian and Turkish. He spent some time at Constantinople. Upon his return to Heidelberg, he was employed as librarian, later as teacher, and, after two decades, was awarded a professorship.

His extensive literary output attempted to present a general survey of Arab letters and history, often on the basis of manuscript material. It can be divided into: (1) Work on the Koran and tradition, e.g., the first introduction to the Koran (*Historisch-kritische Einleitung*, etc., 1844) and a study tracing the rabbinic background of much of the biblical lore of the Muslims (*Biblische Legenden der Muselmaenner*, 1845; English tr. 1846); (2) translations (of the Arabian Nights; the biography of the Prophet by Ibn-Ishāk); (3) history, especially *Geschichte der Chalifen* (5 vols. 1846–62); a shorter work was translated by S. Khuda Bukhs as *History of the Islamic Peoples* (Calcutta, 1914).

Bibliography: JE; J. Fueck, *Die arabischen Studien in Europa* (1955), 175f. [M. PER.]

Encyclopaedia Judaica. cit: 16, s. 394, Jerusalem

(مدينة صغيرة بالقرب من فرايبورج - أن - بريسجاو
في جنوب ألمانيا) تعلم العبرية والفرنسية على يد معلم

مستشرق ألماني يهودي الديانة .
ولد في ٢٤ أبريل ١٨٠٨ في زولتسبورج Sulzburg

٢٧١

BEDEVI, A. " Mevsuatu'l-Müsteşrikuân "

s. 1984 (BEYRUT)
271-293,

المطبوع في مطبعة بولاق وبحسب مخطوط في مكتبة
جوتا (ألمانيا). اشتوتجرت وپفورتهيم،
١٨٣٧ - ١٨٤١، في ٤ مجلدات. وأعاد طبع هذه
الترجمة في ١٨٦٦. وكانت مطبعة بولاق في القاهرة قد
طبعت « ألف ليلة وليلة » في ١٨٣٥، وأشرف على
طبعه الشيخ عبد الرحمن الصفتي الشرقاوي، في
مجلدين من حجم الربع.

٤- ونشر تعليقة في « المجلة الآسيوية » JA (يوليو
١٨٤٢) جمع فيها عدة مواضع لمؤلفين مسلمين تتعلق
بأحوال نفسية كانت تنتاب النبي.

٥- رسالة إلى رينو عن واقعة تتعلق بالنبي في بدء
رسالته- في « المجلة الآسيوية » (عدد مايو ١٨٤٣).

٦- « النبي محمد: حياته ومذهبه Mohammed
der Prophet: Sein Leben und seine Lehre
اشتوتجرت ١٨٤٣. ويقع في ٤٥٠ ص.

وفي هذا الكتاب اعتمد قائل خصوصاً على سيرة
ابن هشام وعلى « السيرة الحلبية » لعلي الحلبي وعلى
السيرة النبوية لحسين الديار بكري. ويعد كتاب قائل

وسافر إلى باريس في ١٨٠٨. درس في
الشرقية. فتلقى دروساً في العربية. على الطبيب برون
Perron في مقابل أن يعطي هذا الأخير دروساً في
الألمانية. وتابع دروس اللغة السريانية عند كاترمير.
لكنه اضطر إلى ترك باريس، لقلة موارد المالكة.
وسافر إلى البلاد العربية، واتفق مع صاحب « مجلة
اوجسبورج العالمية » على أن يرأسه بمقالات من هناك
مقابل ما يكفي للضرورة لمعاشه.

فأقام أولاً بضعة أشهر في مدينة الجزائر، سافر
بعدها إلى القاهرة. وأمضى في القاهرة قرابة أربع
سنوات، قام في أثنائها بالتدريس والترجمة في كثير من
المدارس الحكومية في مصر. وفي أوقات فراغه كان
يواصل دراسة العربية والفارسية والتركية. وكان
معلمه في العربية هو الشيخ محمد عياد والشيخ أحمد
التوانسي، ويزامله في هذه الدروس فولجانس فرنيل
Fulgence Fresnel.

ومن القاهرة سافر إلى استانبول فأقام بها بضعة
أشهر. ثم عاد إلى هيدلبرج، فعين في ١٨٣٧ موظفاً في

S. 42

Dugat, Gustave HOE

C. I. S. 42. 48

1868 (PARIS)

GUSTAVE WEIL

43

Weil (Gustave), orientaliste allemand, né le 24 avril 1800 à Soultzbourg, petite ville des environs de Fribourg, dans

le grand-duché de Bade, reçut les premières leçons de latin du ministre protestant de son pays natal, en même temps que le précepteur de la maison paternelle lui enseignait l'allemand, le français et l'hébreu. A l'âge de douze ans il quitta Soultzbourg pour aller demeurer à Metz, auprès de son grand-père, qui était alors grand-rabbin du consistoire israélite, et qui le fit entrer à l'école talmudique de cette ville.

A dix-sept ans, il revint en Allemagne où il devait continuer ses études rabbiniques; mais, en visitant l'université de Heidelberg, il reconnut que la théologie ne lui convenait pas, et il s'adonna dès lors avec un grand zèle aux études historiques et philologiques, sous la direction de MM. Schlosser, Creuzer et Baehr. Le professeur de théologie Umbreit lui apprit les premières notions de la langue arabe.

En 1830, il vint à Paris pour y continuer ses études orientales. M. le Dr Perron lui donna des leçons particulières d'arabe en échange de leçons d'allemand. Il suivit le cours de syriaque de l'un de nos grands orientalistes, Étienne Quatremère, et plusieurs cours d'histoire et de géographie ancienne. Forcé d'interrompre son séjour à Paris, à cause de l'insuffisance de ses ressources, il se dirigea vers l'Orient, après avoir contracté un engagement littéraire avec le propriétaire de la *Gazette universelle d'Augsbourg*, qui pourvut à ses besoins les plus urgents.

Après un séjour de quelques mois à Alger, il se rendit au Caire, où il remplit, pendant près de quatre ans, les fonctions de professeur et traducteur dans plusieurs écoles fondées par le vice-roi d'Égypte. Le reste de son temps, il le consacrait à l'étude de l'arabe, du persan et du turc. L'arabe lui fut enseigné, en compagnie de Fulgence Fresnel, par les cheikhs Mohamed Ayyâd et Ahmed et-tounsi. Du Caire il passa à Constantinople où il resta