

3060 GEORGE, D. Gotthold Weil, der erste Direktor
der Orientalischen Abteilung der Preussischen
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pp.59-61

George, D[ietter]: *Gotthold Weil, der erste Direktor der Orientalischen
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فيل (١٢٢٣ - ١٣٠٦ هـ)
(١٨٨٩ - ١٨٠٨ م)

جوتهولد فيل Gotthold Wail : مستشرق

ألماني . ولد في سالزبورج ومات في برسيجاو .
أقام زمناً في باريس يأخذ العربية عن علماء
المستشرقين ، وانتقل إلى الجزائر ثم إلى مصر
حيث اشتغل مدرساً ومترجماً . ولما عاد إلى
بلادته عمل في مكتبة «هايدلبرج» ثم عين
أستاذاً للتاريخ الشرقي في جامعها سنة ١٨٣٧م .
نشر بالعربية «الإنصاف في مسائل الخلاف
بين البصريين والكوفيين» للأبباري . وترجم
إلى الألمانية عدة كتب ، منها سيرة ابن هشام .
وله بالألمانية كتب في تاريخ الشعوب الإسلامية
وفي تاريخ الخلفاء (٢)

(١) فوات الوفيات ١ : ١٠٩

(٢) Dugat 1 : 42 ومعجم المطبوعات ٤٨٠ في الكلام

على كتاب الإنصاف . والمستشرقون ١١٠ وآداب

شيخو ٢ : ١٤٩ وسماه «غوستاف» نقلا عن الفرنسية ،

كما هو في تاريخ دراسة اللغة العربية بأوربا ٤٣

Zirikli. "EI-ALAM". II. c. s. 140,

1954

AKIKI, Necip. "el-Müsteşrikün"

II. c.,s. 457, 1980(KAHİR E)

فايل ، جورج - Weil, G.

آثاره : الزمخشري وابن الأنباري (المجلة الآشورية ١٩٠٥ - ٦) ، وفقهاء اللغة العربية -
ومصنفات زاخاو (تكرم زاخاو ١٩١٥) ، وفلسطين (عالم الإسلام ١٩١٧) ، والمكتبات
الشرقية في ألمانيا (المكتبات ١٩٢٠) ، والسحر (نشرة معهد اللغات الشرقية ببرلين
١٩٢٨) ، واليهود والحديث (المجلة اليهودية ١٩٣٩) ، والنثر العربي (أوريانس ١٩٥٤)
والإنصاف في الاختلاف . وأرنولد توينبي ومستقبل الإسلام (شئون الشرق الأوسط ٢ ،
١٩٥١) ، واللغة العربية (مؤتمر المستشرقين ٢٤ ، ١٩٥٧) .

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. [Pt. 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 Muselmänner*, 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 Bukhsh as *History of the Islamic Peoples* (Calcutta, 1914).

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

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German-Jewish orientalist Gotthold Weil
(1882-1960) and the legacy of German *Wissenschaft*
and the field of Oriental studies at the early Hebrew
University.