

Yine, bulunduğu coğrafi konum itibariyle Bağdat Vilayeti, Osmanlı Devleti'nin Basra Körfezi'ndeki hakimiyetini devam ettirebilmesi bakımından önemli bir yere sahipti. Midhat Paşa ise bu durumun farkında olarak, körfezde zayıflayan devlet otoritesini yeniden tesis etmek amacıyla Kuveyt'i Basra'ya bağlamış, Ahsa'ya askerî harekat düzenleyerek bölgede Bağdat Vilayeti'ne bağlı Necid Mutasarrıflığı'nı kurmuş ve hatta Bahreyn'e bile müdahale ederek İngilizlere Osmanlı Devleti'nin körfezdeki varlığını hissettirmiştir.

Abstract

MİDHAT PASHA'S BAGHDAD GOVERNERSHIP (1869-1872)

Midhat Pasha, who has an exceptional importance among the high officials of the 19th century Ottoman State, is widely known with his accomplishments during his Tuna Governorship as well as his contributions to the establishment of the Constitutional Government. However, his Governorship of Baghdad has been neglected. The governmental experience he was through in Nis and Danube and during his office of Head of Şûrâ-yi Devlet (*Council of State*) made his Baghdad Governorship the peak of his career. This study edited by departing from this thought, activities of realized by Midhat Pasha during his Baghdad Governorship including putting provincial organization into practice, land reform, purchase of sea and river vessels, construction of tramways, roads, bridges, hospitals and prisons, opening industrial school, publishing newspapers, putting revolts down and ensuring to return public order back, extending hospitality to Persian Shah in Baghdad and Nejd Campaign are discussed.

Keywords: Midhat Pasha, Baghdad, Public Works, Land Reform, Iran.

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SEYF b. ÖMER'İN ARABİSTAN İLE İLGİLİ KAYNAKLARI*

Wellhausen J.
Martin HINDS**

Ridde

Tabari Muhib. b. Ceara

Özet

Bu makale, ilk dönem İslâm tarihinde Hulefâ-yi Râşîdîn dönemine ilişkin geniş rivayetlere yer veren Seyf b. Ömer ve onun nakillerinin değerlendirilmesine katkıda bulunma amacını taşımaktadır. Konu; giriş, genel anlamda Seyf'in Kaynakları, Seyf'in Arabistan'la ilgili kaynakları, analiz ve değerlendirme başlıklar altında incelenmiştir.

Anahtar Kelimeler: Seyf b. Ömer, Vâkıdî, *Kitabü'l-fütûhu'l-kebîr ve'r-ridde*, Wellhausen, isnad, ravi, ridde, hadis, Tabari, rivayet.

Giriş

Bu makalenin amacı, kendisine *Kitabü'l-fütûhu'l-kebîr ve'r-ridde* isimli kitabın ithaf edildiği Seyf b. Ömer et-Temîmî el-Üseyyîdî el-Kûffî (ö. 180/796) tarafından ulaştırılan ilk dönem İslâm tarihiyle ilgili malzemelerin değerlendirilmesine katkıda bulunmaktır. Böyle bir değerlendirme, bir anlamda bu esrarengiz figürle bağlantılı ve görünüşte var olan bir çelişkinin de hesaba katılmasını gerektirmektedir. Bir yandan Seyf'in varlığını hala koruyan aktarımıları uzunca bir süre güvenilmez olarak addedilmiş ve kendisi de yalancı

* Studies in Early Islamic History, ed. J. Bacharach, L. I. Conrad, P. Crone, New Jersey 1996, s. 143-159.

** 1941-1988 yılları arasında yaşamış Ortadoğu ve ilk dönem İslâm Tarihi uzmanıdır.

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13 ARALIK 1991

31 MAYIS 1993

35 SMEND, R. William Robertson Smith and Julius Wellhausen. *William Robertson Smith: essays in reassessment*. Ed. W.Johnstone. Sheffield: Sheffield Academic Press, 1995 (Journal for the Study of the Old Testament: Supplement Series, 189), pp.226-251

23463 HESS, J. J. Miscellanea. i. Zu Wellhausen, Reste arabischen Heidentums², S.34. ii. Zu Sanfarā's Lāmija, V.50. iii. Zu Amr b. Kultūm, Mu'allqa, V.22. iv. Zu F. Hirth and W. W. Rockhill's Chau Ju-Kua. v. Zu den Ta-shi des Chau Ju-Kua. vi. Zu Herodot IV, 2. ZDMG 69 (1915), pp. 385-392; Correction, p. 567

* Wellhausen
— Senfera
— Lāmijatil-Ara b
— Amr b. Kultūm
— Mu'allqa

J. Wellhausen, *Die religiös-politischen oppositionsparteien im alten Islam*, Berlin, 1901.

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13 ARALIK 1991

Der seit 1879 erscheinende Tabari machte der Forschung nicht nur ein überreiches Material zur älteren islamischen Geschichte zugänglich, sondern gewährte auch in den umfangreichen Überresten älterer Geschichtsschreibung einen Einblick in die Tendenzen, von denen sie beherrscht war. Mit der kritischen Untersuchung der neuen Quellen hatten bereits de Goeje, Nöldeke u. a. begonnen; aber es blieb Julius Wellhausen (1844–1918)⁵⁶⁹⁾ vorbehalten, durch eine bewundernswürdige Kombination literarischer Quellenanalyse und historischer Kritik die islamische

- ⁵⁶⁷⁾ *Remarques sur les mss. orientaux de la collection Marsigli à Bologne*, in den Atti della R. Accad. dei Lincei, serie 3, vol. 12, 1885.
⁵⁶⁸⁾ Nachruf von VIKTOR ROSEN, Bull. de l'Acad. des Sciences, 5^e s., vol. 16 (1992), p. III–VII.
⁵⁶⁹⁾ Siehe H. H. SCHÄDER, Welt als Geschichte II 391–394. Nachruf von C. H. BECKER, Islamstudien II, 474ff.

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fück, Johann AS
S. 223-224 (15.10.16)

Geschichte von ihren Anfängen bis zum Zusammenbruch des arabischen Reichs in neuer Sicht darzustellen und damit die bisherigen, in der Hauptsache von Ibn al-Atir abhängigen Auffassungen zu überwinden. Wellhausen war auf Umwegen zu diesen Forschungen gelangt. Er hätte als Theologe begonnen und durch seine Pentateuchkritik bereits revolutionierend auf die alttestamentliche Forschung eingewirkt, ehe er sich — als Schüler Ewalds mit dem Arabischen wohlvertraut — mit den Arabern zu befassen anfing, „in der Absicht, den Wildling kennenzulernen, auf den von Priestern und Propheten das Reis der Tora gepropft ist“⁵⁷⁰⁾. Das führte ihn zum Studium des Islams, ohne den wir vom arabischen Heidentum nichts wüßten. Die „Antiquitäten“ aber fand er in der altarabischen Dichtung, die für ihn wie für Nöldeke nur ein sprachliches und historisches Interesse besaß und die er in dieser Hinsicht den lateinischen und griechischen Inschriften des Altertums verglich⁵⁷¹⁾. Auch seine *Reste arabischen Heidentums* (1887; 2. Aufl. 1897), die er aus islamischen Quellen zusammentrug, zeigen deutlich das Bestreben, das, was Hebräer und Araber in Religion und Kultur gemein haben, wiederzugewinnen, ohne dabei die Unterschiede zu verkennen.

Das Feld der politischen Geschichte des Islams betrat Wellhausen mit seinem *Muhammed in Medina, das ist Vakidi's Kitab al-Maghazi in verkürzter deutscher Wiedergabe* (Berlin 1882). Er benutzte dazu die Ausgabe von Kremers, die jedoch nur das erste Drittel enthält, und für den Rest die Handschrift des Britischen Museums (Or. 1617). Dazu kam eine zweite Londoner Handschrift (Brit. Mus. Add. 20737), die aber nur die erste Hälfte enthält. Diese Hilfsmittel schienen Wellhausen nicht für eine vollständige Textausgabe (und eine darauf beruhende Übersetzung), wohl aber für eine verkürzte Wiedergabe des Inhalts auszureichen, wobei ihm der *Essai sur l'histoire des Arabes* von Caussin de Perceval als Muster vorschwebte. Er hoffte umsonst, daß sein Buch in Laienkreisen Beachtung finden und Sprengers großes Werk über Muhammad verdrängen würde. Um so stärker wurde es von der Fachgelehrsamkeit an Stelle des heute noch nicht veröffentlichten Urtexts benutzt. 1884 edierte Wellhausen in seinen *Skizzen und Vorarbeiten* (Heft 1, S. 103–175 und arab. S. 1–129) als Er-

⁵⁷⁰⁾ *Muhammed in Medina*, S. 5.

⁵⁷¹⁾ WELLHAUSEN, *Skizzen und Vorarbeiten I* (1884), S. 105.

وِهُوسن (١٨٤٤ - ١٩١٨ م ١٢٦٠ - ١٣٣٦ هـ)

يوليوس ولهوسن : J. Wellhausen مستشرق ألماني . قال بروكلمن : كان من أساتذة مدرسة «غوتينجن» . صنف بلغته كتاباً في «تاريخ الدولة الأموية» و «دين العرب في الجاهلية» و نشر بالعربية ، مع ترجمة المائة ، الجزء الثاني من «أشعار المذلين» و كان كوسغرت قد نشر الجزء الأول منه .

وقال شيخو : صنف التأليف المدققة في تاريخ العرب قبل الإسلام و آثارهم الدينية والمدنية ، ثم تبع أخبارهم بعد الإسلام في عهدبني أمية و بنى العباس إلى سقوط تلك الدولة ، وتأليفة هذه من أجود ما كُتب في هذا الصدد ؛ وله تأليف آخر عن الأسفار المقدسة ذهب فيها مذهب الإباينين^(١)

AKIKİ, Necip. "el-Müsteşrikün"
T. c., s. ٣٨٦-٣٨٧, 1980 (KAHİRE)

فللهوزن ، ج . (١٨٤٤ - ١٩١٨)

بدأ دراسة اللاهوت لنقد التوراة ، ثم تخرج باللغات الشرقية على إيفالد في جوتينجن ، فعد من أشهر تلاميذه وقد خلفه فيها .
[ترجمته ، بقلم كارل بيكر ، في الإسلام ، ١٩١٩]

٣٨٧

آثاره : تاريخ اليهود . و محمد في المدينة ، بترجمة ألمانية مختصرة استناداً إلى الثلث الأول من المغازى للواقدي بتحقيق كريمير ، وإلى ثلاثة مخطوطات بالمتحف البريطاني ، ولكنه لم يجد فيها الكفاية لنشر الواقدي نشراً سليماً (برلين ١٨٨٢) ، والتمهيد للتاريخ الإسلامي في ستة أجزاء ، وفيه الجزء الثاني من ديوان المذلين ، عن مخطوط ليدين وباريس متناً وترجمة ألمانية (برلين ١٨٨٧ - كان نشر الجزء الأول كوزيجارت) ، وديوان المذلين (المجلة الشرقية الألمانية ، ٣٩، ٤١)، والاستلال لأقدم تاريخ في الإسلام مع نقد المصادر (برلين ١٨٨٤ - ٩٩) ، وأديان عرب الجاهلية ، وفيه دراسة عن الدين الإسلامي (برلين ١٨٨٧ - ٩٧) ، ومنذ ١٨٨٧ اشتغل بتحقيق الطبرى ، فعرف شخصيات الرواية فيه وحللها وعددها وجرحها ، والبحوث الأساسية عن يثرب (١٨٨٩) ، ودستور المدينة أيام النبي (١٨٨٩) ، ووسائل النبي والوفود إليه نقاً عن ابن سعد متناً وترجمة (١٨٨٩).
ودراسة عن أبي فراس الحمداني (١٨٩٦) ، وفتح إيران (برلين ١٨٩٩) ، والأحزاب المعارضة في الإسلام قدماً ديناً وسياسة (١٩٠١) ، والعرب والروم (جوتينجن ١٩٠١) ، والسيادة العربية (نقله إلى العربية الأستاذان حسن إبراهيم جسن ، و محمد زكي إبراهيم) و تاريخ الدولة الأموية وحروبها مع الروم (برلين ١٩٠١) ، والخارج والشيعة (نقله إلى العربية الدكتور عبد الرحمن بدوى) ، والدولة العربية وسقوطها من ظهور الإسلام حتى نهاية الدولة الأموية (برلين ١٩٠٢) ، وقد ترجمه إلى الإنجليزية وير ، وأضاف إليه فهرساً ، كلكتا ١٩٢٧ ، ونقله إلى العربية الدكتور محمد عبد المادي أبو ريدة وراجعه الدكتور حسين مؤنس) . وفي المجلة الشرقية الألمانية : اسم نهر العاصي (١٩٠٦) ، والمئنة (١٩١٢) ، والقرآن (١٩١٣) .

ابن اليو نانية = محمد بن علي ٧٩٣

ابن يونس (المؤرخ) = عبد الرحمن بن أحمد ٣٤٧

ابن يونس (الفلك) = علي بن عبد الرحمن ٣٩٩

ابن يونس (الوزير) = عبيد الله بن يونس ٥٩٣

ابن يونس (ابن منطة) = محمد بن يونس ٦٠٨

ابن يونس (الشافعى) = أحمد بن موسى ٦٢٢

ابن يونس (القىسوف) = موسى بن يونس ٦٣٩

يونس المصري (١٦٢٩ - ١١٢٠ هـ) = (١٦٠٩ - ١٢٠٩ م)

يونس بن أحمد الجل الأزهري الكفراوى

(١) بروكلمن ، في مجلة الجميع العلمي العربي ٨٧:٣ ، والأداب العربية في الرابع الأول من القرن العشرين ٨٣

Zirakli, "EL ALEM", ١٩٥٧، ٣٤٣، ٥-١٦١٥

(H. 8/92 = 8/266 = CHAUVIN Nr. 44), vor allem 'Azîz und 'Azîze (H. 4/45 ff., eingelegt in *Tâj el-mulâk*), worin die entsagende Liebe ihre dichterische Darstellung findet; ferner der Roman von 'Alî b. Bekkâr und Šemsennâhâr (H. 5/58 ff.) sowie *Ghânem und Kât el-kulâb* (H. 2/153 = 4/365 ff.). — Die eigenartigste Frauengestalt in 1001 Nacht ist aber unstreitig die Erzählerin, Scheherzâdâ, selbst, die ihr eigenes Ich zum Opfer bereitstellt, um ihre Geschlechtsgenossinnen von dem Wahnsinn eines tyrannischen Despoten zu retten, und der es dank ihrer Unverzagtheit und Klugheit gelingt, nicht nur das erstere Ziel zu erreichen, sondern auch ein höheres zugleich, nämlich den durch seine Verbitterung krankhaft gestörten Geist des Autokraten wieder zur Selbstbesinnung zu bringen und auf die Bahn des Menschlichen zurückzulenken. So erscheint es als ein seltsames — vielleicht aber doch nicht ganz ungewolltes — Spiel des Kreislaufes all' der Geschehnisse, daß eines Weibes Hochsinn das wieder zu sühnen versteht, was eines andern Unverständ und Leichtsinn über ihr Geschlecht heraufbeschworen, und mehr noch, durch ihre selbstlos-mutige Hingabe zur Verteidigung der unterdrückten Menschenrechte diesen wieder Geltung zu verschaffen weiß. Es spielt hier (in der ursprünglichen Konzeption des [indischen] Dichters¹⁾) unzweifelhaft ein Erlösungsgedanke herein, der von der opferwilligen Hingabe und selbstlosen Treue eines Weibes ausgeht und der ja in der Dichtung der indogermanischen Völker auch sonst des öfteren seinen Niederschlag gefunden hat [»Der arme Heinrich«, Senta im »Fliegenden Holländer«, GOETHE's Faust], der freilich aber dem Vorstellungskreis der semitisch-muslimischen Völker fremd und unbegreiflich bleiben, wenn nicht gar ungeheuerlich erscheinen muß.

Der andre liebt eine andre
Und hat sich mit dieser vermählt«

usw. und die Szene zwischen Hermia, Helena, Lysander und Demetrius im »Sommer-nachttraum«.

¹⁾ Für die arabische 1001 Nacht ist — wie entschieden betont werden muß — Scheherzâdâ nur die Märchenerzählerin *zat' ḫayyâ* wie Hârûm der Romansultan par excellence und die Rahmenerzählung eine belanglose Episode wie etwa der Rahmen zu der »Widerspenstigen Zähmung«. In den Augen des muslimischen Erzählers ist einfach alles unterschiedslos novellistischer Stoff, während dem ursprünglichen Dichter wohl die ethisch-dramatische Idee vorgeschwobt haben mag.

Der Islam 9 (1919)

Kleine Mitteilungen und Anzeigen.

Julius Wellhausen,

geb. 1844 zu Hameln, gest. 1918 zu Göttingen.

Geschichte schreiben ist ebensowenig lernbar wie Geschichte machen. Staatsmänner und Historiker werden geboren. Historischer Sinn ist ein Geschenk Gottes, aber er macht noch nicht den Historiker. Der wahre Historiker muß die Kleinarbeit des Kärrners mit der Kunst eines Baumeisters verbinden. Der historische Sinn muß die mühsam herbeigeschaffte Masse meistern und die künstlerische Gestaltungskraft sie adeln. In diesem Sinne ist WELLHAUSEN ein echter Historiker gewesen.

Schreiber dieses Nachrufes hat WELLHAUSEN nie gesehen, aber er hat ihn erlebt. Schon auf der Schule haben die *Prolegomena* seine Berufswahl bestimmt, und wie persönliche Geschenke hat er zeitlebens die historischen Arbeiten WELLHAUSEN's mit Ungeduld erwartet und mit Dankbarkeit genossen. So darf er sich wohl einen Schüler des großen Toten nennen. Wenn er es andern überlassen muß, den Menschen WELLHAUSEN zu schildern, so fühlt er sich doch berechtigt, ja verpflichtet, zu bekennen, wie er den Historiker WELLHAUSEN gesehen, und was er in ihm verehrt hat.

Auf drei Gebieten hat sich WELLHAUSEN's großes Können ausgelebt; er hat die alttestamentliche Wissenschaft völlig umgestaltet, er hat die Geschichte des Arabertums geschrieben und die neutestamentliche Wissenschaft befruktet. So verschieden diese Gebiete bei der heutigen Arbeitsteilung auch erscheinen, für WELLHAUSEN waren sie der eine große Schauplatz der Auswirkungen des Semitentums. Indem er stets das Ganze übersah, konnte er im einzelnen bahnbrechende Erkenntnisse finden. Das Genie sieht den Zusammenhang, die Epigonen die Disziplinen. Die Geschichte der Wissenschaft wird stets WELLHAUSEN's Bedeutung für die alttestamentliche Disziplin in den Vordergrund rücken, aber wohl nur, weil der Kreis der Arbeiter hier größer, die Auswirkung seiner Ideen hier weiter war. Die Genialität der individuellen Leistung war aber auf arabischem Gebiet wahrscheinlich stärker. Im Alten Testament hatte er Vorläufer, die Fragestellung war dort gegeben, das Problem lag in der Luft, wenn auch erst sein Eintreten den Stein ins Rollen brachte. Ganz anders bei seinem Aufriß der Geschichte des arabischen Reiches. Hier hat er mit bisher unerhörter Kraft Richtschneisen durch einen undurchdringlichen Urwald geschlagen und einzelne Teile in einen wohlgepflegten Park umzuschaffen begonnen. Er selbst liebte dies Arbeitsgebiet und wußte genau, was seine Arbeit hier bedeutete. Ein Jahr nach Erscheinen seines *Arabischen Reiches* schrieb er: »Daß das Interesse für arabische Geschichte und das Verständnis dafür gering ist, wußte ich wohl; daß es aber so minimal sei, daß überhaupt keine Besprechung meines Buches erschienen ist, hatte ich doch nicht geglaubt. . . . Die Ernte ist hier reich, aber der Arbeiter sind gar zu wenig. Alles stürzt sich auf das Alte Testament und auf die Keile. Niemand mag die weit-schichtige arabische Literatur durchlesen, auch die meisten Professoren tun es nicht.«

Erinnerung an Julius Wellhausen

Von ENNO LITTMANN

In dem mir zu meinem achtzigsten Geburtstag gewidmeten Buch *Ein Jahrhundert Orientalistik* (MCMLV. Otto Harrassowitz, Wiesbaden) hat R. PARET von mir verfaßte Nachrufe und Lebensbilder zusammengestellt, und A. SCHALL hat ein vollständiges Verzeichnis meiner Schriften gegeben. Auf S. VIII ist meine Grabrede auf Julius Wellhausen erwähnt; ebenso ist sie auf S. 146 genannt mit dem Zusatze, daß sie bei Ad. Littmann in Oldenburg o. J. gedruckt wurde. Sie erschien 1918 als Privatdruck in wenigen Exemplaren. Die Grabrede selbst ist in dem „Jahrhundert Orientalistik“ nicht enthalten. Aber da WELLHAUSEN einer der größten Orientalisten des 19. und 20. Jahrhunderts war, möchte ich meine Rede auf ihn den Nachrufen und Lebensbildern hinzufügen. Ich lasse sie hier abdrucken mit vier ganz kleinen Änderungen; diese Änderungen betreffen einige Worte, die durch das damalige Zeitgeschehen gegeben waren, die aber jetzt nicht mehr angebracht wären. Zum Schluße führe ich die Hauptwerke WELLHAUSENS an, auf die sich meine Würdigung seiner Leistungen stützt.

*

Julius Wellhausen ist gestorben! Ein ganz Großer ist mit ihm dahingegangen, ein Fürst der Wissenschaft, wie ihn die Welt selten erlebt!

„Sonne und Mond haben ihren Glanz verloren, die Erde erbebte bei seinem Hinscheiden, die Quellen sind versiegt und die Meere ausgetrocknet.“ So würden die Söhne des Morgenlandes, deren Denken und Fühlen er so gut kannte, jetzt um ihn klagen. Für uns aber ist es verständlicher, wenn ich hier mit vollem Rechte offen bekenne: für seine Wissenschaft war er einer der allergrößten Pioniere und Bahnbrecher.

Trauernd stehen wir an seinem Sarge, und am liebsten würden wir unsere Trauer stumm ertragen. Worte können die Größe unseres Schmerzes, die Größe des Verlustes, den wir erlitten haben, nicht ausdrücken.

Da alles irdische menschliche Leben einmal zum Abschlusse kommen muß, so wußten wir, daß auch er uns dereinst genommen würde. Wir bebten und zitterten, wenn wir an diesen Augenblick dachten. Jetzt ist dieser Augenblick gekommen mit erschütternder Gewalt.

Wenn je eines Menschen Werk nach seinem Tode fortlebt und für ihn als ein Denkmal bleibt, das unvergänglicher ist als Erz, so ist es das Le-

benswerk von Julius Wellhausen. Wenige haben wie er am sausenden Webstuhl der Zeit geschafft. Mit seiner Tätigkeit begann eine neue Zeit in der Wissenschaft: um ihn tobte der Kampf der Meinungen, er selbst stand in einsamer Größe da. Das Wort „genial“, das so oft mißbraucht ist, hat er gehaßt; aber in ihm wohnte der echte Genius wissenschaftlicher Schöpfungskraft. Er sah das Richtige, wo er nur zufaßte, und wußte es in unvergleichlicher Weise zur Darstellung zu bringen. So war seine Arbeit am Alten Testament, am Neuen Testament, an der arabischen Dichtkunst, der heidnischen Religion der Araber, der Religion des Islams, der Geschichte der Araber. Überall rodete er Urwald; aus rohen Marmorblöcken ließ er formvollendete Bildwerke erstehen.

Schon als ganz junger Gelehrter schleuderte er die Brandfackel seines Geistes in die Welt. Er hatte erkannt, daß die überlieferte Anschauung vom Werden und von der Entwicklung des alttestamentlichen Schrifttums nicht richtig sei, und er setzte nun eine neue, richtige an ihre Stelle. Zwar hatten schon vor ihm zwei Gelehrte ähnliche Gedanken gehabt, aber sie hatten sie nicht so zum Ausdruck bringen können wie er. Als er, ein Dreißiger, sein weltberühmtes Buch geschrieben hatte, fiel es allen, die sehen konnten und wollten, wie Schuppen von den Augen. Ein etwas älterer Fachgenosse bekannte freimütig, er hätte sich gerade mühsam ein Gebäude seiner Wissenschaft vom Alten Testament zurechtgezimmert gehabt, da sei Wellhausen gekommen und habe es umgeworfen wie ein Kartenhaus; nun müsse er versuchen sich ein neues zu errichten auf dem Grunde, den Wellhausen gelegt habe. In der Wissenschaft hieß es damals: für oder wider die Wellhausensche Theorie. Er wurde viel angefeindet; aber er ließ sich dadurch nicht beirren, sondern er ging seinen geraden Weg, in dem Bewußtsein, daß er recht habe, und in der festen Zuversicht, daß die Wahrheit sich durchsetzen werde. Der englische Minister Gladstone fühlte sich sogar bewogen, ein Buch gegen Wellhausen zu schreiben; aber jenes Buch erregte bei diesem nur ein mitleidvolles Lächeln.

Sein Werk hatte er als Professor der Theologie geschrieben. Aber gerade unter den Theologen erstanden ihm viele Gegner, und so verzichtete er auf seine ordentliche Professur in der theologischen Fakultät, eine mutige Tat der Überzeugungstreue, wie sie nur selten vorkommt; durch sie ist er gewissermaßen den berühmten „Göttinger Sieben“ gleich geworden. Er wurde dann außerordentlicher Professor der morgenländischen Philologie. Doch nach sehr kurzer Zeit wurde er auch in der philosophischen Fakultät ordentlicher Professor. Nun wandte sich seine Forschertätigkeit dem Arabertum zu. Die alten Sänger der Wüste mit ihrem unbändigen Stolz und Trotz und ihren oft menschlich rührenden Eigenschaften zogen ihn an. Und wie er sich in die Gedankenwelt der alt-

بِولِيوسْ قَلْهَاوِنْ

(١٩١٨ - ١٨٤٤)

بقام : الأستاذ انطوان شال

وقد كان قلهاوزن سعيداً بهذه التركة فيما بعد، مع راتبه الضئيل عندما أصبح استاذاً خارج الملائكة في هالة لم يكن قلهاوزن طفلاً معجزة على الإطلاق. فقد كان هزلياً متحفظاً، كما أن معلماً كتب في شهادته المدرسية أنه يفتقر إلى كل قدر من الخيال. وفي سن الخامسة عشرة انتقل إلى المدرسة الثانوية (الليسيوم) في هانوفر، ولم يكن هناك طفلاً معجزة أيضاً، إلى أن بدأ عام ١٨٦٢ دراسة اللاهوت في جوتينجن كما كان ينتظرون من ابن القسيس آنذاك. وراح يدرس في البداية دون لذة واهتمام حقيقيين، وكان التأمل اللاهوتي والفلسفى بالنسبة له في سنواته الدراسية الأولى شيئاً مقيتاً ككل ما يفرض بالإكراه.

وراح ينتظر الرجل الذي لم يكن قادراً على تعليمه بعض العلم فحسب، بل وقادراً على إرشاده أيضاً. ولم يكن هناك فائض من أمثال هؤلاء الرجال في جامعة جوتينجن وخاصة في كلية اللاهوت فيها، إلى أن وقع بين يديه في فصح عام ١٨٦٣ كتاب إيفالد حول تاريخ بني إسرائيل غالق في نفسه هو شديدةً حتى أنه عزم على تعلم اللغة العبرية التي لم يكن قد تعلمها حتى ذلك الحين بعد. ويقول في ذلك : «إنني لم أكن أفهم المشاكل اللاهوتية؛ ولكن ما همني كان إيفالد وكذلك الكتاب المقدس، الذي كنت ملماً بدقائقه بحكم نشأتِي». ويكتب قلهاوزن في مكان آخر : «لقد أتقنني إيفالد، أنا الذي كنت أقابل بالسخرية غالباً آنذاك».

وهكذا فقد كسب هايرش إيفالد (١٨٠٣ - ١٨٧٥)، الذي أصبح غريب الأطوار في سني عجزه، وأحد «كبار جوتينجن السبع»، تلميذاً آخر استطاع بغير زرته التي لا تخفي أن يدرك ويستخلص لنفسه ما في تفكير إيفالد

إذا تجرأ كاتب هذه السطور، الذي لم يولد في فترة حياة بوليوس قلهاوزن، أن يكتب عن قلهاوزن في هذه المجلة، فإنه لا يفعل ذلك إلا لأنه أتيح له من خلال اتصاله الوثيق المستمر بأستاذه الجامعى خلال اثنى عشر عاماً أن يعرف تفاصيل شخصية كثيرة عن سلفه في الوظيفة الجامعية وصديقه الشخصى الحميم^(١). وبهذه المعرفة حول شخص قلهاوزن الذى انتقلت بالاتصال الانسانى المباشر وبالمعرفة التى تناول مؤلفاته وأعماله والتي تمت بمواصلة الاطلاع الدائب، فإنى سأحاول فيما يلى أن أرسم ملامع سيرة بوليوس قلهاوزن كرائد طليعى في ميدان أبحاث الكتاب المقدس والدراسات الإسلامية والعربية.

ولد بوليوس قلهاوزن في السابع عشر من مايو عام ١٨٤٤ في مدينة هاملن في سكسونيا السفلية على نهر الفيزر وكان أبوه قيسيراً لتلك البلدة المانوفورية الريفية بحيث أتيح للابن أن يتربى في اتصال مباشر بالشعب. وقد علق على ذلك مرة بقوله : «إنى مدین لذلك الوضع بالكثير، وربما بأفضل ما عندي».

وعاش قلهاوزن مع الطبيعة هنا كأبناء الريف، فكان يشعر مباشرةً وبدون وساطة بتغير فصول السنة، ويستمتع بيده مطاردة الأبقار والأغنام وكأنه عيد بيج. وكان مزارع عجوز قد أحاط الصبي بحبه ورعايته الشديدين، حتى جاءه ذات يوم وأسر له بأنه أعد وصيته ثم قال له بلهجته الريفية العامية : «وقد ذكرتك بشئ فيها أيضاً».^(٢)

(١) انظر رثاء ادوارد شوارتز Eduard Schwartz لقلهاوزن، ص ٣٢٧ من مجموع المؤلفات، المجلد الأول، برلين، ١٩٣٨.

(٢) «Da steilst du ok in»

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Sandhinirmocana (Untying the Knots), attest. Echoing the term *bhavajāla* ("net of existence") contained in the *Mañjuśrināmasamgīti*, Śāntideva, a Mahāyāna poet-philosopher of the seventh century CE, employs the image of a fisher's net to describe the desperate plight of living beings: "chased by fishers, the emotional defilements, into the net of birth . . ." ("kleśavāgurikāghrātāḥ praviṣṭo janmavāgurām"; *Bodhicaryāvatāra* 7.4).

In defining the essential elements of the process of enlightenment, the *Mahāyānasūtrālāṅkāra* (9.35) likens the realization of voidness (*śūnyatā*) and the cultivation of skillful means (*upāya-kauśalya*) to the warp and woof, respectively, of a fabric: "Just as the particulars of its knotting [*pamśu*] determine whether a cloth [*vastra*] is colorful or not, so the liberating gnosis is determined as colorful [i.e., endowed with positive qualities] or colorless by the power of motivation."

[See also Knots and Binding.]

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J. BRUCE LONG

WEIL, SIMONE (1909–1943), essayist and religious mystic. Born in Paris of secularized Jewish parents, Simone Weil was part of a family whose outstanding trait was intellectual precocity. As a student at France's École Normale, a school noted for its lofty intellectualism and academic rigor, she scored highest on a nationwide entrance examination and in 1931 graduated with the highest rank. The most remarkable quality of this woman, beyond her surpassing intellectual brilliance, was her disposition to extend herself physically in following her sympathies. She also suffered from excruciating headaches, which added to the frailty and exhaustion that came from nervous disability and undernourishment.

From 1931 to 1934, Weil taught school in several French towns and engaged in political activity in behalf of unemployed and striking workers. This political activity, together with her eccentricities of dress and manner, did not make for a successful teaching career. Weil's growing concern with Marxism led her to take a job in a Paris factory, which she stayed with only four months. In 1936 she went to Spain to join Loyalist frontline troops as a battalion cook, but colossal ineptitude for this work, plus a growing conviction that nei-

ther side wore the mantle of righteousness, led to her withdrawal from this venture as well.

Beginning in 1937, after several mystical experiences, she became a Christian, relating that in one of these experiences "Christ himself came down and he took me." After this experience her writing was largely concerned with religion. Weil did not write any books. What we know about her thought comes from her letters, journal, and essays, which may account for the lack of a coherent and developed statement of her religious views. The closest she came to a formal religious affirmation was to the Roman Catholic church but, curiously, she refused its baptism, partly on the grounds that Christianity claimed the Old Testament as the foundation of its truth. She rejected this because she felt that the Old Testament contained too much of war and was too tribal to sustain the Catholic claim to universality.

As a thinker in religion Weil is especially significant for her insights into the effect of mass material culture on the human spirit, especially in terms of the vitiating of freedom and the fragmenting of the idea of community. She died in England during World War II from what is now presumed to have been anorexia nervosa.

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WILLIAM D. MILLER

WELLHAUSEN, JULIUS (1844–1918), German Orientalist of signal importance for the study of the history of ancient Israel and early Islam. Wellhausen began his career as professor of Old Testament at the University of Greifswald (1872–1882) and continued as Semitist at the universities of Halle (an der Saale, 1882–1885), Marburg (1885–1892), and Göttingen (1892–1913). He received his early training from Heinrich Ewald (1803–1875) in Göttingen. Wellhausen represents a high point in the literary-critical method in Protestant historical theology: for Wellhausen the critical analysis of literary tradition according to motives and sources, whether in the Old and New Testaments or early Islam, constituted the basis for any historical research. He was critical of the Religionsgeschichtliche Schule (e.g., the work of Hermann Gunkel) that was in the early stages of development at this time. [See Religionsgeschichtliche Schule.]

Wellhausen's work began with his Old Testament studies. With his works "Die Composition des Hexa-

درس فلهاؤزن على إيفالد في جامعة غوتينجن، ثم خلفه فيها كأستاذ للدراسات العربية والإسلامية. وهو عالم في التاريخ الإسلامي والفرق الإسلامية. ومن أبرز ما خلفه لنا تحقيقه لـ« تاريخ الطبرى ». وكتابه عن الأحزاب المعارضة في الإسلام (Die religiös-politischen Oppositions-Parteien im alten Islam).

وأهم كتاب ألفه فلهاؤزن هو « الإمبراطورية العربية وسقوطها » (Das Arabische Reich und sein Sturz) (1902) الذي ترجم إلى الإنجليزية وإلى العربية بفضل

١٩٧

Michael - "Dirasat al-Arabiyah ve-nisamiyah fi-Umawiyah" ١٩٦٥-١٩٧٥ (١٩٨٢) BEIRUT

ترجمة الدكتور محمد عبد المادي أبو ريده. وله كتاب عن « الحوارج والشيعة » نقله إلى العربية الدكتور عبد الرحمن بدوي. كما تناول تاريخ الحروب بين العرب والروم (Die Kämpfe der Umayyaden gegen die Rhomäer).

ولقد تکن فلهاؤزن من الإشراف على مصادر التاريخ العربي القديم في المحاھلية وفي أوائل إسلام ونقدھا وتحليلھا ، كما برز في التأريخ للدولة الإسلامية حتى سقوط الدولة الأموية. كما تناول النبي محمد (ص) كقائد عربي فألف كتابه « تنظيم محمد للجماعة في المدينة » (Muhammed in Medina) و « كتب محمد والسفارات التي وجهت إليه » .

ولقد قال عنه المستشرق الألماني بيكر (Becker) في ذكراه : « كان فلهاؤزن لا يتجه إلى مادته بالتساؤلات ولكنه كان يدع التساؤلات تفرض نفسها من روح المصدر نفسه ، وكان يفوق كل من سبقه في أنه يرى المصدر ككل متكامل ، ولذلك وقف حيال المدونات الفنية عظياً رفيعاً » .

وإن فلهاؤزن يعد من أبرز المستشرقين الألمان الذين عاشوا في القرن التاسع عشر. وهو يتماز ببساطة أسلوبه ووضوح أفكاره . وقد جمع بين صفات المؤرخ وعالم اللغة . وكان ملماً بجميع التفاصيل المتعلقة بالحقبة التاريخية التي يورخها كالأوضاع السياسية والأحوال الاقتصادية وطرق العيش وأنواع اللباس والأكل والمشرب والعادات . وكان هدف أبحاثه التأكيد على خطوط التطور الكبيرة والرئيسة ، واكتشاف العوامل والقوى المؤثرة في الأحداث التاريخية .

هذا ، وإن فلهاؤزن يعتبر أعظم مؤرخ أرخ للإمبراطورية العربية وخاصة في كتابه « الإمبراطورية العربية وسقوطها » الذي ذكرناه آنفاً والذي يستعمل على التاريخ العربي حتى سقوط الدولة الأموية سنة ٧٥٠ م. والذي يعتبر أفضل ما كتب .

Near there an artificial lake, 7 mi. long, was created behind two dams which control the flow of water to the Grimsel underground power station. Below the Handegg falls, the Aare drains the Oberhaslital and there a power station was built in the Aare gorge at Innertkirchen above Meiringen. The Aare expands into the glacial lake of Brienz, on the southern shore of which the spectacular Giessbach falls occur. The river then crosses the lake delta of the Bödeli at Interlaken as a canalized river, before expanding into the similarly formed lake of Thun, at the lower end of which is the medieval castle town of Thun. Flowing northwest in a deeply entrenched valley, the Aare almost encircles the peninsula on which the medieval core of the city of Bern (*q.v.*) lies, then turns west and finally north to Aarberg, where it is diverted west by the Hagneck canal into the lake of Biel (Bienne). It subsequently flows northeastward parallel to the foot of the Jura, past the castle towns of Solothurn, Olten and Aarau. The chief right bank tributaries in this section are the Grosse Emme, Wigger, Suhr and Aa. Below Brugg, first the Reuss and then the Limmat converge on the Aare. The combined rivers turn north to join the Rhine at Coblenz.

(A. F. A. M.)

AARGAU (Fr. ARGOVIE), a canton of northern Switzerland, takes in the lower course of the Aare river (*q.v.*), whence its name. The capital is Aarau and the total area of the canton is 1,403.5 sq.km. (542 sq.mi.). It forms the northeastern section of the great Swiss plateau between the Alps and the Jura. Its fertile valleys alternate with pleasantly wooded hills.

In 1415 the Aargau region, previously the centre of the Habsburgs, was taken from them by the Swiss Confederates. Bern kept the southwestern portion. In 1798 the Bernese part became the canton of Aargau of the Helvetic republic and the remainder of the Aargau region formed the canton of Baden. In 1803 the two halves (plus the Frick glen, ceded in 1802 by Austria to the Helvetic republic) were united under the name of Canton Aargau and admitted to membership of the Swiss confederation.

The population in 1950 was 300,782 and in 1960 was 360,940, almost exclusively German-speaking with Protestants predominating. The canton is governed by an executive council of five members who are elected by direct vote, and it sends 13 members (on the basis of the 1960 census) to the federal *Nationalrat*. The principal industries are agriculture, dairying and fruit growing, straw-plaiting, electrical engineering, the making of precision instruments, cement and cigars, and the mining and refining of salt. The canton has much to offer the tourist in its beautiful landscape, its ancient castles and its museums with their artistic treasures. Baden (*q.v.*), an important city in the canton, has a tourist industry based on hot sulfur springs.

AARAU, capital of the canton, had a population (1960) of 17,045. At the southern foot of the Jura, it is built in terraces on the right bank of the Aare and is 50 mi. by rail N.E. of Bern and 31 mi. W. of Zürich. In the newer parts industries have grown up, the most important of which produce footwear and precision instruments.

Once an ancient fortress, it was taken by the Bernese in 1415, and in 1798 became for a time the capital of the Helvetic republic. The cantonal library has a fine collection of books and manuscripts, and the art gallery an important collection of pictures. Eight miles by rail northeast of Aarau is Schinznach Bad whose famous sulfur waters have been used for medicinal purposes since the end of the 17th century. Near Schinznach Bad is the ruined castle of Habsburg, or Habichtsburg (hawk's castle), the original home of the Habsburg family.

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AARHUS (officially ÅRHUS), a seaport, the capital of Aarhus *amt* (county), and the second town in Denmark, lies on the east coast of Jutland on Aarhus bay. Area 20.5 sq.km. (7.9 sq.mi.) (including suburbs, 114.2 sq.km. [44.1 sq.mi.]). Pop. (1960) 119,568.

The oldest buildings in the town are the 11th-century crypt of St. Nicholas under the Church of Our Lady and the 13th-century cathedral. The town hall built in 1941 by A. Jacobsen and E. Möller

and the university (1932) by C. F. Möller are fine examples of modern Danish architecture. There is an art gallery, historic museum and Den Gamle By, a unique open-air museum of an early Danish town. Aarhus has a botanical garden and several other parks. In addition to the university (opened 1906) there are training establishments for dentists, journalists and journalists; a merchant high school; and four teachers' training colleges.

Aarhus is the centre of both transport and commerce in Jutland. The harbour, with a maximum depth of 33 ft., has eight docks. Daily services are maintained from Aarhus to Kalundborg, Copenhagen; Halmstad, Swed.; and Oslo, Nor. From the Tirstrup field, 37 km. (23 mi.) N.E., there are daily flights to Copenhagen. The major industries of Aarhus are metals and chemicals.

Though the origin of the town is unknown, it became an episcopal residence as early as 948. The oldest existing charter from 1441 and refers to a still earlier one. Since the beginning of the 19th century Aarhus has expanded rapidly.

Aarhus county (area 311 sq.mi. [804 sq.km.], pop. [1960] 221,895) is low-lying, fertile farming country with a large amount of woodland.

AARON, the traditional founder and head of the Jewish priesthood, who, in company with Moses, led the Israelites out of Egypt (see EXODUS; MOSES). He is described as a son of Amram and Jochebed of the tribe of Levi, and as three years older than his brother Moses (Ex. 6:20; 7:7). He acted together with his brother in the desperate situation of the Israelites in Egypt (Ex. 4 ff.) and took an active part in the exodus. While Moses was the actual leader, Aaron acted as his "mouth." The two brothers went to Pharaoh together, and it was Aaron who told the king to let the people of Israel go, using his magic rod in order to show the might of Yahweh. When Pharaoh finally decided to let the people go, Yahweh gave the important ordinance of the Passover to Aaron and Moses (Ex. 12:43 ff.). But Moses alone was sent up on Mt. Sinai, and he alone was allowed to come near to Yahweh (Ex. 24:2). Moses later was ordered to "bring near" Aaron and his sons (Ex. 28:1), and they were anointed and consecrated to be priests "by a perpetual statute" (Ex. 29; cf. Num. 3). Aaron's sons were to take over the priestly garments after him. Aaron is not represented as wholly blameless. It was he who, while Moses was delayed on Mt. Sinai, made the golden calf (*q.v.*).

Once a year, on the Day of Atonement, Aaron was allowed to come into the holy of holies (see TABERNACLE), bringing his offering (Lev. 16). Together with his sister Miriam, Aaron spoke against Moses because he had married a foreigner (a Cushite woman), but as in the episode of the golden calf the narrative in Num. 12 tells how Aaron was merely reproved, though Miriam was punished, for the offense. In the rebellion of Korah the Levite, however, Aaron stood firmly at the side of Moses (Num. 16). Aaron died on the top of Mt. Hor at the age of 123 (Num. 33:39). In Deut. 10:6 which represents another tradition, he is said to have died in Moserah and was buried there, while Deut. 32:50 has the same tradition as Num. 20.

Aaron is a central figure in the traditions about the exodus, though his role varies in importance. At the beginning he seems to be co-equal with Moses (cf. also Mic. 6:4), but after the march out of Egypt he is only a shadow at Moses' side. Moses is obviously the leading person in the tradition, but it is also clear that he is pictured as delegating his authority in all priestly and cult matters to Aaron and "his sons."

Aaron and the Biblical Critics.—Scholars have long been aware that the figure of Aaron as it is now found in the Pentateuch (*q.v.*) is built up from several sources or layers of traditions. According to J. Wellhausen and his followers the Jahwist source (J) was the oldest one, followed in order by the Elohist (E), Deuteronomist (D), and Priestly code (P). Scholars have distributed the passages about Aaron to one or the other of these sources. Although their results differ, they do agree in ascribing about 90% of the material about Aaron to the Priestly source which was written after the exile and is also the source that can be most easily traced. According to Wellhausen, Aaron was not mentioned at all in the early (Jahwist) narrative, but he may

H.L. Fleischer هـ. لـ. (١٨٠١ - ١٨٨٨)

ولد في شاندون، وتعلم في بوترن، وتخرج في جامعة ليزيج. ومما درسه فيها اللاهوت، فألما بالشرق إلمامه حبيبه إليه، ولما دعي للتدرис (١٨٢٤) في قصر المشير كونكور مرفاق نابليون تعرف إلى دي ساسي والتحق بمدرسته، وتعلم على برسفال العربية الفصحى والفارسية والتركية، وطقق يتردد على المكتبة الإمبراطورية وفيها كل ما يرجوه وزاد جبه للعربية محالله شباب مصر الذين أوفدهم (محمد علي) يبعثة علمية إلى باريس، واتصاله بأدباء لبنان وعلمائه، وله عن كتبهم ومحاجاتهم أبحاث نفيسة. وعرف بعلو كعبه في العلوم والمعارف، وبات من الأئمة القائلين، فعن حين عودته إلى ألمانيا (١٨٢٦) أستاذ للغات الشرقية في جامعة درسدن، وأسس الجمعية الشرقية الألمانية في هالة (١٨٤٥) DMG، التي أصدرت مجلة ZDMG نشرت كثيراً من الكتب العربية المشهورة، ثم قصد بطرسبurg، ولم يمارس منها خلف روزنمولر على كرسى العربية في جامعة ليزيج طوال خمسين عاماً حتى وفاته. وقد نال طلابه على يده شهرة واسعة، وعرف في ألمانيا بأنه مؤسس الدراسات العربية المنظمة وعميدها مجازياً فيها فرياتاج ولو جيل.

آثاره: انتقد ما خلفه أستاذته دي ساسي من قواعد في العربية وصححها. كما انتقد الجزء الأول من طبعة ألف ليلة وليلة (المحللة الآسيوية الفرنسية ١٨٢٧)، ونشر القسم الخاص بالجاهلية من تاريخ أبي الفداء، متنًا وترجمة لآتينية، وتعليقًا (ليزيج ١٨٣١) ومطلوب كل طالب من كتابه على ابن أبي طالب، مائة حكمة ومثل العربية والفارسية، متنًا وترجمة وتعليقًا (١٨٣٧)، والمفضل وأطباق الذهب للزمخشي (١٨٣٨). ومن مصنفاته: تاريخ العرب قبل الإسلام (ليزيج ١٨٣١)، وفهرس المخطوطات الشرقية في مكتبة درسدن الوطنية، وصف فيه ٤٥٤ مخطوطاً، في ١٠٥ صفحات، وذيله بعنوان الكتب وأسماء مؤلفيها والأعلام الجغرافية (١٨٣١)، وفهرس المخطوطات الشرقية في مكتبة مجلس الشيوخ، صفحة ٥٥٦ (١٨٣٩). وترجم ألف ليلة وليلة، وفي تسعة مجلدات (١٨٤٣) وتفسير القرآن للقاضي البيضاوي (١٨٤٦)، وأجرامية فارسية لميرزا محمد إبراهيم (١٨٤٧)، ورسالة هرمس في زجر النفس متنًا وترجمة ألمانية (١٨٧٠)، وعجائب المخلوقات للقرقيزى، وشرح تعليقات على مراصد الأطلاع لابن عبد الحق، والجزء الثالث من كتاب النجوم الراهنة لابن تغري بردى. وشرائع الالائع (المجموعة الثانية من مصنفات فلايشر)، وزوال الترح في شرح منظومة ابن فرح لابن عبد الهادي المقدسي نشر منها مصطلح الحديث بترجمة ألمانية (ليندين ١٨٩٥)، وكانت له نقدات على ما كان يحققه المستشرقون من كتب يغنى بها الجملة الشرقية الألمانية، ومعاونة في مراجعة ترجمة التوراة إلى العربية (طبعه الجامعة الأمريكية في بيروت). فللهازن، جـ. (١٨٤٤ - ١٩١٨)

بدأ دراسة اللاهوت لنقد التوراة، ثم تخرج باللغات الشرقية على إيفالد في جوتينجين، فعد من أشهر تلاميذه وقد خلفه فيها.

[ترجمته، بقلم كارل بيكر، في الإسلام، ١٩١٩].

آثاره: تاريخ اليهود. ومحمد في المدينة، بترجمة ألمانية مختصرة استناداً إلى الثالث الأول من المعازي للواقدي بتحقيق كريمير، وإلى ثلاثة مخطوطات بالمتحف البريطاني، ولكنه لم يوجد فيها الكفاية لنشر

M. P. Feghali الأب ميخائيل. (١٨٧٧ - ١٩٥٢)

تعلم في لبنان العربية والسريانية والفرنسية والعبرية واللاتينية، ثم التحق بجامعة بوردو (١٩٠٢) فتعلم اليونانية والفلسفة وأصول الدين وسيم كاهناً (١٩٠٨) وعين مديرًا للمحاضرات في معهد الآداب بجامعة بوردو (١٩١٩ - ١٩٢٩) وأستاذًا في السوربون (١٩٢٩) وفي مدرسة اللغات الشرقية الحية بباريس. وكان في تلك الأثناء قد حصل على إجازة الأستاذية في الأدب الفرنسي، وشهادة معهد العلوم العالمية والدكتوراه بدرجة مشرف جلاد، وأسس البيت اللبناني في باريس (١٩٣٧).

وقد أوفدته الحكومة الفرنسية في مهمات علمية إلى: سوريا، ولبنان، والمغرب. ومثل جامعة بوردو في مؤتمر المستشرقين واللغويين، والحكومة الفرنسية واللبنانية في مؤتمر المستشرقين بروان (١٩٤٥) وانتخب عضواً في الجمعية اللغوية بباريس، والجمعية الآسيوية الفرنسية، والجمعية الجغرافية في بوردو، والجمع اللغوي للدراسات السامية، والجمع الفرنسي. وقد نال أربع جوائز أدبية من الجوائز الكبرى هي: ديلاند جارينو، وفولنه (مرتين ١٩١٩، ١٩٢٧) ووزارة المعارف (١٩٢٦)، ومنح أوسسة الجمع العلمي، والمعارف العامة، وجوقة الشرف.

آثاره بالفرنسية: صرف اللغة العربية العالمية (باريس ١٩١٨) ونحو اللغة العالمية (١٩٢٧) وأثر اللغة السريانية في اللهجات العربية (١٩١٨) والتذكير والتأنيث في اللغات السامية (١٩٣٣)، والفرع الأصولي للغات السامية والكلمات السريانية الدخلية على اللهجات العربية في لبنان (مذكرات الجمعية اللغوية بياريس ١٩٢٥ - ٢٢ - ١٩٢٠ - ١٩٢٢) ونبذ عن البيت اللبناني (منوعات رينه باسه جـ. ١، ١٦) وقد عني بالأدب الشعبي فألف فيه بمعاونة كوتى: هجة كفر عبيده (مذكرات الجمعية اللغوية بياريس ١٩١١ - ١٩١٢) ويعاونة نسيه. فغالي: نصوص عربية من وادي شحرور (في لبنان) نسخاً وترجمة وتعليقًا (المجلة الآسيوية ١٩٢٧، ٢١) وله: الأب لويس شيخو حياته وأثاره (١٩٢٨) والحياة الشعبية في لبنان وسوريا (١٩٣٥) والأمثال اللبنانية السورية في جزأين ١٩٣٨ والجوهر (١٩٣٨) ومعجم مفردات اللغة العالمية (عربي - فرنسي).

B.J. Vladimirtsov فلاديمير تسوف. (١٨٨٤ - ١٩٣١)

من كبار المختصين في الدراسات المغولية.

آثاره: جنكيز خان (لينينغراد ١٩٢٢)، ثم ترجمه ميرسكى إلى الإنجليزية، لندن ١٩٣٠)، وببحث في الكلمات العربية الدخلية على اللغة المغولية (حواليات المعهد الشرقي ٥، ١٩٣٠)، والمعجم المغولي المشترك ٤ (١٩٢٤).

فلايشار، مـ. (١٩٣١ - ١٩٤٤)

من أساتذة جامعة هاله.

آثاره: نشر كتاب مشاهير علماء الأنصار لحمد بن حسان البستي، وفيه ترجمة ١٦٠٢ محدث من الصحابة إلى التابعين فأتباع التابعين محققاً على المخطوط الوحيد في مكتبة جامعة ليزيج (المكتبة الإسلامية ١٩٥٩)، والدراسات الشرقية في جامعة هاله ٧، ١٩٣٧ - ١٩٦٤)، (جامعة هاله ٧، ١٩٥٨)، والعباسيون (المجلة الشرقية الألمانية ١٩٦٢، ١١٢)، وكتاب الأغاني (الدراسات الشرقية في ذكرى بروكلمان ١٩٦٨).

An eminent preacher, Wellesz served as rabbi in several Hungarian cities, including Csурго, Nagyбittse, and Obuda. Some of his speeches were published separately, and others in the Hungarian Jewish homiletical review, *Magyar Zsinagóga*. He also devoted himself to philological research and contributed various studies on the Hebrew Bible, Midrashim, and Jewish folklore, but his main interest was in researching Franco-German responsa literature of the 11th–13th centuries.

Among his writings are: *Isaak b. Moses Or Zarua* (in MGWJ, 48 (1904)); *Ueber R. Isaak b. Moses Or Sarua* (in JJLG, 4 (1906)); *Hayyim b. Isaac Or Zarua* (in REJ, 53–59 (1907)); and *Meir b. Baruch of Rothenburg* (in REJ (1909–11), 2 parts). His excellent monograph on Rashi, *Rasi Eleite és működése* (Hung., 1906) was acclaimed by Jewish scholars and attracted attention abroad.

Bibliography: M. Weisz, in: *Magyar Zsidó Szemle*, 32 (1915); I. Schmelczer, in: *Studies in Bibliography and Booklore*, 8 (1966), 10–16. [I.Sc.]

***WELLHAUSEN, JULIUS** (1844–1918), German Semitist. Born in Hameln, Wellhausen was the son of a Lutheran clergyman. He studied in Goettingen under H. Ewald and was professor of theology in Greifswald from 1872 to 1882. However, he resigned from this position because he did not believe himself equal to the task of “preparing the students for serving the Protestant Church.” He was professor of oriental studies in Halle from 1882 to 1885, in Marburg from 1885 to 1892, and in Goettingen from 1892.

Wellhausen summed up the conclusions of the 19th-century Pentateuch criticism and based upon it a new comprehensive view of the history of Ancient Israel. He also analyzed the Gospels of the New Testament and the pre-Islamic and early Islamic tradition of the Arabs. In his first important book, *Der Text der Buecher Samuelis* (1871), Wellhausen made consistent use of the Septuagint in order to arrive at the original text of Samuel; in his second important book, *Die Pharisaeer und die Sadduceer* (1874), he followed mainly Josephus and the New Testament in his description of the two parties and their relationship. He then turned to the tradition concerning the beginnings of Ancient Israel. In *Die Composition des Hexateuchs* (1889), he put forward a new and modified hypothesis concerning the four sources: Jahwist (J), Elohist (E), Deuteronomy (D), Priestly Code (P). Taking as his starting point the works of K. H. Graf and A. Kuennen, he reversed the chronological order: he dated the Priestly Code, which had until then been regarded as the oldest source (*Grundschrift*, “primary source”), from the period after the Babylonian Exile. In 1878, he analyzed the remaining historical books (Bleek-Wellhausen, *Einleitung in das Alte Testament*, “Introduction to the Old Testament,” 4th–6th editions, 1878–93) and he applied the conclusions of this research in his historiography *Geschichte Israels* (1878; later *Prolegomena zur Geschichte Israels*, 1882; *Prolegomena to the History of Ancient Israel*, 1885) in which he revived the theses of W. M. L. de Wette and W. Vatke. He considered the Priestly Code and Chronicles as sources not for the history of Ancient Israel but only of post-Exilic Judaism. Ancient Israel did not yet know theocracy as a hierocratic institution but only as an idea. The actual law originated only shortly before the Exile (Deuteronomy); after the Exile it became the basis of the canon in the form of the ritual law written down by the priests. In 1894, Wellhausen wrote his *Israelitische und juedische Geschichte* (“The History of Ancient Israel and of the Jews”) as a development of the sentence “YHWH the God of Israel, Israel the people of YHWH,” which he called the “foundation on which the collective consciousness of Israel has rested at all times.” He included in this history, as a matter of course, a chapter

on the Gospels, though later he published this only with reservations. He concerned himself with the Arabs first of all for the sake of the history of Ancient Israel, namely in order to “become acquainted with natural man in whom the law of the Lord was implanted by priests and prophets.” He believed that the best explanation of the religion of Ancient Israel was to be found in the religion of the pre-Islamic Arabs (*Reste arabischen Heidentums*, 1887). Here also, a critical appraisal of the sources led him to a historiographic synthesis: *Das arabische Reich und sein Sturz* (1902).

Wellhausen was not only a penetrating analyst, but also an excellent writer. He had a great deal of effect even on his adversaries, who attacked him vehemently, for instance with the claim (today definitely disproved) that he was a Hegelian. The driving force behind his historiography was a delight in the free development of human individuality. His view of Ancient Israel has been corrected in many details by the further development of literary criticism (H. Gunkel) and recent research on the Ancient Near East.

Bibliography: A. Rahlf, in: K. Marti (ed.), *Studien zur semitischen Philologie und Religionsgeschichte* (1914), 353–68; O. Eissfeldt, in: *RGG*, 6 (1962), 1594–95; L. Perlitt, *Vatke und Wellhausen* (1965); F. Boschwitz, *Julius Wellhausen, Motive und Masstabe seiner Geschichtsbeschreibung* (1968²). [R.S.M.]

WELNER, PINCHES (1893–1965), Danish author and journalist. Born in Lodz, Poland, he emigrated to Denmark in 1913, and earned his livelihood as a weaver and tailor. Later he made his name as a Yiddish writer and as Denmark’s chronicler of East European Jewish life. He also wrote for the general and Jewish press in Scandinavia and other countries and contributed to Yiddish journals in many countries.

Welner’s books only appeared after World War II, *I hine Dage* (“In Those Days,” 1949), dealing with the Nazi persecution of the Danish Jews and their famous escape across the Øresund in 1943. A Yiddish version appeared in Buenos Aires in 1958. This theme also inspired a later work, *Ved Øresunds bredder* (“On the Shores of the Øresund,” 1953). The Polish shtetl, with its traditional Jewish types, retained its hold on Welner’s imagination and provides the setting for *Den Brogede Gade* (“The Confused Street,” 1960); there is also some vivid description and autobiographical material in *Fra Polsk jøde til dansk* (“From Polish to Danish Jew,” 1965), which depicts Jewish refugee life in Denmark before and during World War I. Welner published several other books, the last of which, *Fremmed fugl* (“Strange Bird”, 1966) is a collection of short stories. A vice-president of YIVO, Welner was an active Zionist, serving as president of the Danish branch of the *Ihud Olami* (*Po’alei Zion), which he himself founded. In 1946 he published *Krigen mod jøerne* (“War against the Jews”), an attack on the British policy in Palestine.

Bibliography: *Dansk skønlitteraert forfatterleksikon 1900–1950*, 3 (1964), s.v. [T.M.]

WELSH, ARTHUR L. (AI) (1881–1912), pioneer U.S. aviator. Welsh, who was born near Kiev, Russia, was taken to the United States in 1890. In 1905 he joined the U.S. Navy, serving for four years. His interest in flying led him to join Orville Wright’s flying class in 1910, and after several months, when he had learned to fly solo, he joined the Wright Brothers Aviation School in Dayton, Ohio, as an instructor. He tutored many important U.S. aviators, including General Henry H. Arnold, U.S. Army Air Chief of Staff during World War II. Welsh established many flying records and won a number of trophies, including the George Campbell Cup for altitude at Belmont Park in 1911. His trophies and records are at the National Air Museum of the Smithsonian Institution in Washington, D.C. In 1912 Welsh was assigned by the Wright Brothers to supervise flight training for the War Department at College Park,

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uments, but from literary compilations that only attained their present form a century or even two centuries or more after the events they purport to describe. The relatively late date of the sources does not necessarily make them fraudulent, of course, and it became generally accepted by modern historians that some of the information in these sources—perhaps most of it—is considerably older material that was preserved and transmitted until it found its way into the literary compilations now available to us. But the lateness of the sources does, at least, mean that the existence of anachronistic and tendentious accounts of a spurious character that might be woven in with more authentic older material cannot be dismissed out of hand. As a result, sharp disagreement has persisted among historians of Islam on what and how much material in the extant sources is older, as it has on the question of how old this “older” material actually is and what interests and attitudes it reflects. Finally, it has been asked how—and even whether—scholars can discriminate between “authentic” older material and tendentious, fabricated, or anachronistic accounts of more recent provenance.

As already noted, this debate in modern scholarly circles goes back virtually to the beginnings of Western historiographical studies. M. J. de Goeje, in his *Mémoire sur la conquête de la Syrie* (first edition, Leiden, 1864), decided that many of the contradictory historical accounts about the conquest of Syria were unreliable, and concluded that only a certain fraction of them—he favored those purveyed by the historian al-Waqidi—could be accepted as trustworthy. Similarly, Julius Wellhausen, in his *Prolegomena zur ältesten Geschichte des Islams* (Berlin, 1899), tried to demonstrate that the accounts about the conquests of Iraq transmitted by Sayf ibn ‘Umar were romanticized, filled with evidence of tribal chauvinism, chronologically absurd, and in other ways gave an appearance of unreliability. For a time such studies seemed to provide the

-Wellhausen-Jutins

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desired critical basis on which the historian could rely when evaluating the historical traditions with which he had to work in studying the early Islamic period; and for many years (and, to a certain extent, even today) “critical method” in working with these sources came to mean, for many, simply rejecting accounts derived from Sayf ibn ‘Umar’s collections and relying on other early authorities, such as al-Waqidi, instead.

In the meantime, however, there appeared Ignaz Goldziher’s classic *Muhammedanische Studien* (Halle, 1888-90), which first demonstrated that among the collections of *hadiths* (sayings) attributed to the prophet Muhammad—even in those collections that had been most carefully screened by Muslim scholars to sift out forgeries—there were many *hadiths* that careful analysis of content revealed certainly to be products of a later period and not authentic utterances of the prophet at all. Because the methods used by medieval Arab scholars to transmit and verify *hadiths* were in many respects similar to those they used to deal with historical accounts, Goldziher’s conclusions cast a shadow of doubt on the reliability of all historical accounts. Far more than the studies of de Goeje and Wellhausen, therefore, Goldziher’s critique was disturbing in its implications for historians of early Islam—or, at least, should have been; and ever since his day, scholarship in the field of early Islamic history has suffered from what might be called a collective schizophrenia, a profound division over the assumptions that should properly underlie efforts at historical reconstruction. Some scholars have treated the Arabic sources as fully reliable, adopting only those criticisms that they could not in good conscience ignore (e.g., Wellhausen’s rejection of Sayf’s traditions) and picking their way through the remaining material according to their own (often not explicit) criteria for determining what was and what was not “authentic.” Typical examples of this approach are W. Montgomery Watt’s studies of the life of the prophet, *Muhammad at Mecca* and

A.A.DURI

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Tamam "Goldziher Dergi" yesintildisi.

dont il fait la justification philosophique de ses préoccupations réformistes. Il analyse les causes de la crise intérieure de l'Empire, réunissant les écrits politiques et économiques de ses contemporains les plus originaires, et propose lui-même des mesures pour améliorer le rendement du tribut en riz et celui de la gabelle, et des plans de lutte contre l'inondation, qu'il applique avec succès comme sous-préfet au Kiang-sou (1849-1854). C'est sur le problème des relations avec l'Occident qu'il apporte sa contribution majeure. Il se fait l'historien des expériences militaires de la Chine sur ses frontières de terre et de mer, notamment sous les Mongols et les Tsing. Il participe à la lutte contre les Anglais en 1840-1842 et rédige en 1842 le *Mémoire illustré sur les pays d'outre-mer* (*Haigeo ruzhi*). Cet ouvrage, publié en 1844, réédité et augmenté en 1847 et 1852, propose une politique concrète de défense : emprunter les techniques étrangères et opposer les unes aux autres les nations qui attaquent la Chine, selon le vieux principe qui consistait à « maîtriser les Barbares par les Barbares ». Par sa description détaillée et critique des pays étrangers, il joue un rôle important dans la découverte intellectuelle de l'Occident, non seulement auprès de tous les lettrés et fonctionnaires chinois jusqu'à la fin du xix^e siècle, mais au Japon, où son œuvre, traduite dès 1854-1856, inspire les réformateurs de l'ère Meiji.

WEIZMANN CHAIM (1874-1952)
ISRAËL 9-218 a, 219 et 220 doc.
SIONISME-Création et défense d'un nouvel État juif 14-1058 c

WEIZSÄCKER VIKTOR VON (1886-1957)
L'œuvre de V. von Weizsäcker est, au même titre que celle de Kurt Goldstein, issue de l'observation neurologique. Elle tend comme telle à l'institution d'une psychologie centrée sur le sujet vivant, c'est-à-dire vers cette biologie particulière de la conduite qui n'est pas concevable comme un pur domaine d'application de la biologie générale. Cependant, si Goldstein enseigne qu'aucun symptôme psycho-pathologique ne saurait mener à une compréhension concrète des comportements s'il est abordé en dehors du contexte de l'organisme total, von Weizsäcker tente d'élargir le cercle du champ vital du sujet et aboutit à une philosophie du vivant qui fait droit de façon plus explicite à l'ontologie. Cette dernière expression ne suggeré toutefois aucune obéissance d'école, et si l'auteur du *Cycle de la structure* (*Gestaltkreis*, 1933) se réfère à Husserl et à Heidegger, c'est parce que ses analyses débouchent sur des conclusions qui trouvent dans la pensée phénoménologique (et dans ses dérivés existentiels) une épistémologie qui transcende les limites de la cohérence formelle des systèmes. Le cycle de la structure définit, à partir de l'observation et de la description concrètes, les échanges vitaux qui ont alimenté toutes les anciennes spéculations philosophiques sur les relations sujet-objet. Mais loin d'entretenir ou de raviver ce problème sur le plan conceptuel, von Weizsäcker le situe d'emblée au niveau des actes. C'est dire que, selon lui, toute théorie de la subjectivité repose sur l'autonomie de la conscience, considérée non pas comme une entité, mais comme la composante constitutive d'un ensemble englobant nécessairement le perçant et le perçu, le structurant et le pathique. Contrairement à la Gestaltthéorie, la forme n'est pas conquise ici comme un ensemble d'émergence qui peut exister et perdurer par lui-même (ce qui revient à élargir simplement l'atomisme psychophysique et le behaviorisme moléculaire), mais qui résulte de la spontanéité du mouvement. « Tandis qu'un processus physique se déroule de manière identique quelles que soient l'élément matériel, le moment ou le lieu, écrit von Weizsäcker, et donc que tout y est interchangeable, il n'y a point dans le biologique cette interchangeabilité parfaite. Chaque opération y est originale, irremplaçable dans le tout comme dans ses parties. » Le sujet est donc origine de changement initiateur et les montages biologiques qui le constituent sous cette forme, ne peuvent donc être démontés en unités réflexiologiques partielles. De même, les perceptions ne sont jamais des agrégats, même si l'on inclut dans les structures équilibrées une composante dynamique liée aux seuls segments génératifs de l'objet. Élargissant les principes de la Gestaltthéorie, la *Gestaltkreis* instaure une conception de la totalité dans laquelle le sujet est lui-même inclus au titre d'initiateur et de modulateur expressif. On comprend qu'en tel abord de la subjectivité brise le rapport traditionnel de la polarité sujet-objet ou organisme-nucléus. A ces vues précompréhensives, qui s'apparentent non seulement à celles de Kurt Goldstein mais aussi à celles d'Erwin Straus, les faits de la pathologie nerveuse apportent de nombreuses confirmations. Mais pour être fidèle à la pensée de von Weizsäcker, il serait plus juste de dire que les faits cliniques ne peuvent être considérés

comme de simples « preuves » de sa théorie : ils n'accueillent en fait leur statut d'indices significatifs qu'en vertu des hypothèses de départ qui rendent possible leur mise en évidence sous la forme de phénomènes biologiques inédits dans le vécu. La psychologie phénoménologique qui se développe actuellement sans obéissance directe à l'égard de la philosophie phénoménologique, compte sans conteste von Weizsäcker parmi ses fondateurs. Mais l'influence de la problématique développée dans le *Gestaltkreis* s'est déjà marquée dans les travaux de Auersperg et de Huytindijk, lesquels ont développé à partir de faits expérimentaux nombreux, une conception psychologique nouvelle de l'action réflexe et de l'expression, dans laquelle des concepts opérationnels comme ceux de la cybernétique, par exemple, sont situés dans le contexte biologique des comportements.

WELENSKY ROY (1907-)
AFRIQUE-Décolonisation 1-361 a

WELFARE STATE

L'assistance sociale est aux États-Unis une notion relativement récente. Elle est née il y a une quarantaine d'années, lorsque le président Roosevelt entreprit de pallier dans la mesure du possible les effets de la grande crise économique. Elle s'est considérablement étendue après l'élection de John F. Kennedy, qui a voulu réduire les poches de pauvreté que la puissante et riche Amérique des années cinquante-soixante découvrait avec horreur sur son propre territoire. Elle n'a jamais cessé d'avoir ses ennemis qui reprochent au gouvernement fédéral de se transformer en Welfare State, en État-Providence, qui prive les citoyens de leur liberté d'initiative et qui incite les pauvres à la paresse en leur procurant des secours trop importants.

Les crédits destinés au Welfare proviennent en partie de Washington (il existe un département chargé de l'aide sociale, de la santé publique et de l'éducation : Health, Education and Welfare), en partie des États et des collectivités locales. Les pratiques varient selon les lieux ; elles varient aussi suivant les professions et les industries, chacune conservant le droit d'améliorer les avantages sociaux de ses membres. Il faut donc schématiser. Le Medicare assure les soins gratuits aux personnes âgées de plus de soixante-cinq ans, dans certaines conditions et dans certaines limites ; il est quelquefois complété par le Medicaid, qui assure les soins gratuits aux personnes déclarées indigentes. Les autres recourent à un système extrêmement complexe d'assurances privées. Le Welfare désigne aussi l'assurance chômage qui varie d'une ville à l'autre, d'un Etat à l'autre. Il comprend enfin un programme d'aide, destiné aux « pauvres », c'est-à-dire aux familles dont les revenus annuels sont inférieurs à 3 700 dollars (pour une famille de quatre personnes). Toute famille assistée bénéficie dans les grandes villes de soins gratuits, de food stamps (timbres pour l'alimentation) ; une aide spéciale est accordée aux personnes âgées dans le besoin, aux invalides et handicapés. Ce n'est pas encore la garantie d'un revenu minimal, ni même la certitude que la pauvreté, particulièrement répandue dans la population noire, disparaîtra. Mais c'est incontestablement une étape dans l'histoire sociale des États-Unis.

Dans son message sur l'état de l'Union (30 janvier 1974), Richard Nixon annonçait l'établissement d'un nouveau système d'assurance santé généralisé qui devrait mettre à la portée de tout citoyen américain les soins médicaux les plus modernes.

Bien-être (Économie du) 3-265
TRAVAILLISME 16-296 c et 297 c

WELFS LES

ALLEMAGNE-Allemagne médiévale
1-703 tabl.

SAINT EMPIRE ROMAIN GERMANIQUE
14-601 a

WELHAVEN JOHAN SEBASTIAN (1807-1873)

NORVÉGIE 11-904 c

WELLAND CANAL

NIAGARA (PENINSULE DU) 11-791 a

SAINTE-LAURENT 14-615 a

WELLES ORSON (1915-)

FORD (J.) 7-156 c

MONTAGE (cinéma) 11-289 c

ROMAN-Roman et cinéma 14-316 a

ill. 4-505

ill. 14-939

WELLESLEY RICHARD COLE (1760-1812)

GRANDE-BRETAGNE-Histoire 7-901 a

INDE-Histoire 8-812 c

WELLHAUSEN JULIUS (1844-1912)

Orientaliste et exégète protestant allemand. L'œuvre de Wellhausen porte sur l'histoire d'Israël, ainsi que sur la composition des livres historiques de l'Ancien Testament et des quatre Evangiles. Deux

préoccupations la caractérisent : d'une part, un effort pour expliquer l'histoire du peuple hébreu en évitant de prendre en compte les interventions surnaturelles auxquelles la Bible se réfère et en faisant appel à tous les facteurs, mais à ceux-là seulement, dont se sert l'histoire des autres peuples ; d'autre part, un souci de substituer l'étude de la composition des livres de la Bible et de leurs sources documentaires au thème traditionnel de leur révélation divine. C'est ainsi que, dans le texte actuel du Pentateuque, il a été conduit à distinguer, au lieu d'un même et unique rédacteur, l'utilisation de quatre documents d'esprit et d'âge différents

WELLINGTON ARTHUR WELLESLEY 1^{er} duc de (1769-1852)

Issu de l'aristocratie britannique établie en Irlande depuis le xvii^e siècle, Arthur Wellesley sert aux Indes (où son frère aîné est vice-roi), de 1796 à 1805. Il y révèle son talent de combiner les qualités de chef militaire, d'administrateur et de diplomate. De retour en Angleterre, élu à la Chambre des communes, il est secrétaire dans le gouvernement conservateur pour les affaires d'Irlande. A partir de 1808, il joue un rôle éminent dans la péninsule Ibérique, à la tête du corps expéditionnaire britannique : il défend Lisbonne contre Masséna, aux lignes de Torres Vedras ; en Espagne, il tient tête à Soult ; stratège seulement honorable mais tacticien de premier ordre, il harcèle les armées françaises par une suite d'offensives et de retraites habilement conduites. (C'est alors qu'il est créé vicomte de Wellington.) En juin 1813, il remporte une victoire décisive sur Jourdan à Vitoria. A la fin de 1813, il pénètre en France, assiège Bayonne, bat Soult à Orthez et lui livre une bataille sanglante et inutile devant Toulouse le 10 mars 1814. Il favorise la proclamation à Bordeaux de la restauration des Bourbons (12 mars). La paix signée, il est fait duc et nommé ensuite ambassadeur auprès de Louis XVIII. Il vient relever Castlereagh au congrès de Vienne, en février 1815, aide à organiser la mobilisation générale des forces alliées contre Napoléon revenu à Paris. Commandant le corps anglo-hollandais en Belgique, il inflige à l'Empereur la défaite décisive de Waterloo (18 juin), bien que sa victoire soit due bien davantage à l'intervention de Blücher qu'à son propre génie, elle porte au plus haut point son prestige personnel. Il aide puissamment à la seconde restauration de Louis XVIII en négociant avec le gouvernement provisoire de Fouché pour faire rentrer aussitôt le roi à Paris et placer les Alliés devant le fait accompli. Dans les négociations du second traité de Paris, Wellington soutient avec Castlereagh une politique modérée : il veut que les Alliés prennent toutes leurs sûretés contre un réveil de la révolution et du bellicisme en France, mais qu'ils n'imposent pas de sacrifices intolérables qui amèneraient le renversement de la monarchie. Sur celle-ci il exerce, de 1815 à 1818, une sorte de tutelle, en qualité de commandant en chef des armées d'occupation, investi des pleins pouvoirs et de la confiance des souverains alliés. Il agit comme arbitre dans le règlement final des dettes de guerre, ce qui permet au Congrès d'Aix-la-Chapelle de décider la fin de l'occupation alliée. De retour en Angleterre, il fait partie du gouvernement comme ministre chargé de l'administration de la guerre et réorganise l'armée. La mort tragique de son ami Castlereagh fait que Wellington le remplace au Congrès de Vérone : conformément aux ordres du ministère des Affaires étrangères, George Canning, il s'y oppose, mais en vain, à l'intervention française contre la révolution libérale en Espagne et consacre ainsi la rupture de l'Angleterre avec ses anciens alliés du continent. Autre mission diplomatique à Saint-Pétersbourg au printemps de 1826, pour empêcher le tsar Nicolas I^r d'intervenir seul dans la question d'Orient : Wellington signe un accord de collaboration tendant à établir une Grèce indépendante. Mécontent de la politique trop libérale du ministre des Affaires étrangères, il donne sa démission lorsque Canning devient Premier ministre. Après la mort de celui-ci, il devient commandant en chef de l'armée, puis chef (9 janv. 1828) d'un gouvernement qui, plus conservateur que celui de Canning, impose néanmoins à son parti et à Georges IV la suppression des lois qui faisaient des catholiques et autres dissidents religieux des citoyens de seconde zone. Mais il refuse obstinément la réforme du système électoral réclamée par l'opinion et abandonne le pouvoir au parti whig qui réalisera cette réforme en dépit de son opposition acharnée. Jusqu'à sa mort, il restera le mentor respecté du parti conservateur et le grand homme honoré par toute une nation.

VICTORIENNE (époque) 16-754 c

WELLINGTON, Nouvelle-Zélande

Capitale politique de la Nouvelle-Zélande, Wellington (350 000 hab.) n'est pas la ville la plus peuplée du pays car

l'agglomération d'Auckland est deux fois plus importante. Pourtant très bien située à l'entrée du détroit de Cook (extrémité méridionale de l'île du Nord), Wellington jouit d'une situation exceptionnelle sur la baie magnifique en bref abriéto de Port Nicholson. Aux antipodes de Madrid, la ville a un climat tempéré océanique, pluvieux et très venteux. Fondée en 1840, elle s'est développée sur une étroite bande de terre entre la baie et un escarpement de falaise récent ; des tremblements de terre la secouent de temps en temps. Le centre administratif et commercial est situé près du port. Les quartiers résidentiels gravissent les pentes de l'escarpement et s'étagent sur de hautes collines. Les industries (textiles, aliments et constructions mécaniques) sont surtout localisées dans la petite plaine alluviale de Lower Hutt, située au fond de la baie, où de nouveaux quartiers résidentiels trouvent également la place de s'étendre. Le trafic commercial, tant avec l'île du Sud qu'avec l'Australie, est très actif, mais la ville ne joue pas un rôle comparable à celui d'Auckland pour le commerce international.

WELLMAN WILLIAM (1896-1975)

L'Américain Wellman appartient à la génération qui débute dans les années vingt sur les plateaux d'Hollywood. Son œuvre abondante n'a pas suscité autant d'exégèses que celles de ses rivaux, Ford ou Hawks. Elle n'en est pas moins importante dans l'histoire du cinéma américain. Plus encore que Hawks, Wellman fut le cinéaste de l'aviation. Son premier chef-d'œuvre s'intitule *Les Ailes* (Wings, 1927) ; l'un de ses derniers films est consacré à l'*Escadrille La Fayette* (1958). De son œuvre muette, mal connue, émergent *Les Mendians de la vie* (Beggars of Life, 1927), où la beauté de Louise Brooks séduit les surrealistes. En 1931, avant *Scarface* de Hawks, il tourne *L'Ennemi public* (*The Public Enemy*). Le premier, il introduit, dans la comédie sophistiquée d'Hollywood, l'humour noir : *La Joyeuse Suicidée* (*Nothing Sacred*, 1937). La Seconde Guerre mondiale trouve en lui un observateur attentif non des grandes opérations militaires, mais du destin individuel des soldats : *Les Forçats de la gloire* (*The Story of G.I. Joe*, 1945) et *Bastogne* (*Battleground*, 1949). Avec la guerre froide, il tourne le premier film anticommuniste : *Le Rideau de fer* (*The Iron Curtain*, 1948). Mais c'est au western qu'il doit sa réputation : *L'Étrange Incident* (*The Ox-Bow Incident*, 1943), peinture effrayante à force de froideur d'un lynché dans l'Ouest, marque un tournant dans l'évolution du western ; sa biographie de *Buffalo Bill*, l'année suivante, surprend par sa fidélité à la réalité historique et par sa sobriété. On peut préférer toutefois à ces deux films quelque peu placés *La Ville abandonnée* (*Yellow Sky*, 1948) aux admirables images, *Au-delà du Missouri* (*Across the Wide Missouri*, 1951) et surtout *Convoi de femmes* (*Westward the Women*, 1951) qui aborde, avec une force que ne retrouvera pas la nouvelle version de Hugo Fregonese en 1965, le problème de la femme dans l'Ouest des temps héroïques.

Plus ambitieux que Dwan, Walsh ou King, mais moins célèbre que Ford, Hawks ou Vidor, Wellman occupe avec quelque soixante-quinze films une place privilégiée parmi ces vétérans du cinéma américain.

WESTERN 16-985 c

WELLS CATHÉDRALE DE GOETHIEN (ART) 7-821 c et 823 c
ILL. 7-820

WELLS HERBERT GEORGE (1866-1946)
€ 16-980

ESPACE (CONQUÊTE DE L') 6-468 a
SCIENCE-FICTION 14-749 c

WELLS HORACE (1815-1848)
CHIRURGIE 4-398 a

WELSCH MAXIMILIAN VON (1671-1745)
Architecte allemand. Originaire de Kronach en Franconie, Maximilian von Welsch reçoit à Bamberg une formation d'ingénieur militaire qui le mène au grade de général. En 1704, il entre au service du prince-archevêque de Mayence, l'archichancelier d'Empire Lothair Franz von Schönborn (1655-1729), et il s'établit définitivement dans cette ville.

Comme Balhazar Neumann, qui fut également au service de la famille des Schönborn, Maximilian von Welsch dédie sa carrière à disposer l'archidiocèse de Mayence au début de sa carrière, à disposer Lorsque Lothair Franz fit édifier au village de Weissenstein en Franconie la somptueuse résidence familiale qu'est le château de Pommersfelden, von Welsch donna les plans du jardin (1715) et ceux des écuries qui ferment la cour d'honneur (construites de 1714 à 1718) ; peut-être a-t-il participé à l'élaboration des plans du château lui-même.

come to another watershed, the beginning of a new phase which perhaps needs to be explained in different terms; but at least in the two or three generations before, there is something in the historical process which can still be called an "Islamic" history.

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FROM WELLHAUSEN TO BECKER: THE EMERGENCE OF KULTURGESCHICHTE IN ISLAMIC STUDIES

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In 1927, the faculty of law at the University of Kiel in Northern Germany decided to nominate Hermann Kantorowicz, a well-known specialist in medieval law,¹ as the recommended candidate for a vacant chair. Kiel belonged at that time to Prussia; thus it was the Prussian minister of cultural affairs who had to give his confirmation and to appoint the new professor. But the Foreign Office intervened; the foreign minister himself, Gustav Stresemann, pointed to the fact that Kantorowicz, in an expert opinion written for a parliamentary fact-finding committee, had not supported the official German standpoint in the question of war guilt. The controversy seems strange to us; ideological shibboleths look ridiculous once they have had their day. But it may have taken some courage on the part of the minister of cultural affairs to remind Stresemann of the difference between a political creed and scholarly inquiry.² In fact, Kantorowicz got his chair—although with some delay and for only a few years; he emigrated in 1933, first to the United States and then to England where he taught from 1935 until his death in 1940. The man who had supported him died in 1933, two weeks after Hitler's seizure of power which was to give the question of war guilt an unprecedented dimension; his letter to Stresemann was burnt with the archives during the bombardments of Berlin, in 1945. He was an Orientalist, one of the few figures of international renown in this discipline: Carl Heinrich Becker.

I should perhaps have said: he had been an Orientalist, for he had left the field

¹ Hermann U. Kantorowicz, born in Posen (now Poznan), November 18, 1877. His most creative contribution to his discipline was his doctrine of free law (*Freirechtslehre*). Cf. the biographical sketches in: *Der Grosse Brockhaus* (Leipzig, 1931), IX, 670; *Encyclopedia Britannica* (London, 1974 ff.), V, 696; *Neue Deutsche Biographie* (Berlin, 1953 ff.), XI, 127 f.

² Cf. Erich Eyck, *Geschichte der Weimarer Republik* (2 vols.; Erlenbach, 1954) II, 139, note. I owe this reference, together with some other valuable bibliographical information, to Fritz Steppat.

But his ambitious policy of annexation (see INDIA-PAKISTAN, SUBCONTINENT OF: *History*) and the vast military expenditure alarmed the Court of Directors of the East India Company, and in 1805 he was recalled, and even threatened with impeachment. After the conquest of Mysore he had been given an Irish marquessate (1799), but though on his arrival in England the dying Pitt offered him high office on the first vacancy, Pitt's successor, Lord Grenville, disappointed his hopes in January 1806. In March 1807, however, after much hesitation, he refused the duke of Portland's offer of the foreign secretaryship. In 1809 he went to Seville as ambassador extraordinary to concert measures with the Spanish junta for the war against Napoleon. Returning home at the end of 1809 he accepted Spencer Perceval's offer of the foreign secretaryship, but a life of dissipation in the tropics had sapped his energies, and his indolence, neglect, inefficiency, and insufferable pride (seven years of virtually royal power had banished from his mind all ideas of self-restraint) were now such that his colleagues almost welcomed his resignation in February 1812. Unlike most of them he supported Catholic emancipation and demanded more vigorous prosecution of the Peninsular War. After Perceval's assassination (May 1812) Wellesley was asked to form a government, but he failed to get sufficient support; he was never subsequently thought of as a possible prime minister.

In November 1821 he was appointed lord lieutenant of Ireland. In April 1827 George IV insisted that an anti-Catholic lord lieutenant should be appointed, but Wellesley's successor-designate in Ireland, the marquess of Anglesey, was still in England when, in January 1828, Wellesley's brother the duke of Wellington was called on to form a government, and Wellesley resigned. Subsequently he acted with the Whigs, and in Earl Grey's reform ministry he was lord steward of the household (1830-33) and again lord lieutenant of Ireland (1833-34). He resigned, with the government, in November 1834. When, in April 1835, the Whigs returned to office, Wellesley was furious at not being sent back to Ireland, and threatened to shoot Viscount Melbourne, the prime minister. By that time his mind was almost in a state of hallucination about his greatness (he wanted to be made duke of Hindustan so that his rank would equal his brother's, the duke's greater fame and title haunting him night and day). Wellesley died at Knightsbridge, London, on Sept. 26, 1842.

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WELLESLEY, a college town (township) of Massachusetts, U.S., in Norfolk County, lies on rolling terrain 15 mi. (24 km.) W of Boston. The population of the township in 1970 was 28,051.

Originally a part of Dedham, the Wellesley area was included in Needham when that town was set off in 1711 and comprised its western precinct until 1881 when it was incorporated as a separate town. Its place-name was an adaptation of the family name of Samuel Welles, who settled in the area in 1763 and whose grandson-in-law H. Hollis Hunnewell purchased the Welles Estate and named it Wellesley. The natural beauty of the area and its easy access to Boston led to a steady population growth in the late 19th and early 20th century, although strict zoning restrictions have kept the nature of the town residential. The town is governed by representative town meeting.

The character of the town was greatly influenced by the existence of the liberal arts women's college which bears its name. The campus of more than 400 ac. (162 ha.) bordering on Lake Waban was once the country estate of Mr. and Mrs. Henry Fowle Durant, who decided in 1860 to establish a female seminary that would "offer to young women opportunities for education equal to those usually provided in colleges for young men." The college received its charter from the state in 1870, and in 1875 was opened to 314 students. Its resources and size have grown steadily and more than 40 buildings provide facilities for approximately 1,700 students and 170 faculty members. Students come from every state in the Union and several foreign countries. In 1959 the Jewett Arts Centre, containing facilities for fine arts, music and drama instruction, was opened. Despite its physical growth, the esca-

tial nature of Wellesley College as a liberal arts institution remained constant. Classes are kept small and program individual study based on a student's particular interests encouraged.

Wellesley is also the site of the Babson Institute of Administration (1919), the Dana Hall Schools, and the Convent of the Assumption.

See Alice P. Hackett, *Wellesley, Part of the American Story*; Florence Converse, *Wellesley College: a Chronicle of the Years 1870-1938* (1939). (M. R.)

WELLESLEY COLLEGE, a liberal arts college for women in Wellesley, Mass., chartered March 17, 1870, as a Female Seminary.

See **WELLESLEY**.

WELLHAUSEN, JULIUS (1844-1918), German Old Testament scholar, one of the most famous names in biblical studies of the 19th century and promulgator of the Graf-Wellhausen theory, which produced a revolution in Old Testament studies. He was born in Hameln, Westphalia, on May 17, 1844. He studied under H. G. A. von Ewald (*q.v.*) at Göttingen and began his teaching career there in 1870. He received a professorship at Marburg in 1872, but in that stronghold of Lutheran conservatism his position became difficult after the appearance of critical documents from his pen, and he resigned in 1882. Beginning again at Bonn, this time in Semitic languages, which freed him from clerical persecution, he became professor at Marburg in 1885 and at Göttingen in 1892. Though he thereby was robbed of opportunity to draw large numbers of students, he nevertheless gained a following almost without parallel by his convincing demonstration that the basic document of the Pentateuch (the P-document or P, as he called it) was the youngest rather than the oldest element in that composite work. Only then did it become possible to understand the evolution of Old Testament history. His demonstration gave vast stimulus to Old Testament research, and a great number of younger scholars carried the work further. For a discussion of Wellhausen's critical predecessor in the evolution of the Graf-Wellhausen theory, see **PENTATEUCH**.

Wellhausen was not only a master of literary criticism but also contributed to textual criticism. He was a student of Islam and produced important works in Islamic studies. In predicting heathenism he saw the best parallel to Hebrew life and religion at the nomadic stage. In his later years Wellhausen made important contributions to New Testament studies—to the Gospels, Acts, and Revelation.

The literary critical approach of Wellhausen's day and thereafter was not the last word: it has been supplemented by other approaches, and in detail many results formerly thought secure have been found not to be so. Nonetheless, Wellhausen may still be considered to occupy a place in biblical studies comparable to that of Darwin in biology. He died Jan. 7, 1918.

His major works included *Geschichte Israels* (1878), republished as *Prolegomena zur geschichte Israels* (1882; Eng. trans., 1883); *Die Komposition des Hexateuch und der historischen Bücher des Alten Testaments* (1889); *Israelitische und jüdische Geschichte* (1894); *Einleitung in die drei ersten Evangelien* (1905). Wellhausen kept alive Friedrich Bleek's *Einleitung in das Alte Testament*, eds. 4-6 (1878-93), by extensive alterations and additions.

See E. G. Kraeling, *The Old Testament Since the Reformation* (1955); W. Baumgartner, "Wellhausen und der heutige Stand der alttestamentlichen Wissenschaft," *Theologische Rundschau*, 24 ff. (1930); O. Eissfeldt in *Die Religion in Geschichte und Gegenwart*, 3rd ed., vol. vi, col. 1594 ff. (1962). (E. G.)

WELLINGBOROUGH, a market town and urban district in the Wellingborough parliamentary division of Northamptonshire, Eng., between the Nene and the Ise, 10 mi. (16 km.) N of Northampton. Pop. (1970 est.) 37,860. In 1935 the area intended to include the urban district of Finedon and other parts. In 943 Edred gave the church at Wellingborough to Croyland (Croyland) abbey, and the grant was confirmed by King Edgar in 966. The town received the grant of a market in 1201. It was formerly famed for chalybeate springs. After a disastrous fire in 1738 on a "fry-day," the town was built on its present site on a hill. Wellingborough School, founded in 1595, was endowed

ابوالقاسم سحاب، فرهنگ خاورشناسان،
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فرهنگ خاورشناسان

که بلباس روحانی مانند یکفر از علمای اسلامی از سواحل بحر احمر گرفته تا جد وغیره را سیاحت کرده .

وال پل Walpole

خاورشناسی که درجهات مختلفه شرق سیاحت کرده از اوضاع هرجا اطلاع پیدانموده و کتابی به عنوان Travels in Various Parts of the East نگاشته وطبع کرده و کتاب او منضمین یک رشته اطلاعات مفید است .

واربر، ت. ه. Weir, T.H.

یکی از خاورشناسان معاصر است که در احوال ابوالفضل العباس معروف به ابن حنیف شاعر دربار هارون الرشید متوفی ۱۹۲ تحقیقاتی نموده که در دائرة المعارف اسلامی لیدن مسطور است. و در احوال ابن جزله طیب بندادی معروف دارای ترجمه است، در احوال ابن عربی (۱) و ابن عسکر (۲) نیزدارای ترجمه است .

ولهوزن Wellhausen

خاورشناس آگاه بتاریخ دوره اول اسلامی که کتابی در سیرت حضرت ختنی مرتب و گزارش آن پزرگوار در مدینه بعنوان Mohammed in Medina بزبان انگلیسی نوشته . او کتابی هم در تاریخ عصر اموی بعنوان Das Arabische Reich و کتابی Das Religios Politichen و کتابی دیگر بعنوان Die Kämpfe der Arabe نوشته که در ۱۹۰۱ بچاپ رسیده جنگ های اعراب و از کتاب های مفید با اهمیت است .

- ۱- ابن عربی ، ابوبکر محمدبن علی یحیی الدین حاتم طائی ادلی است . این مرد سفرها نموده و در عقاید بالطی چیزها نوشت و خود اذباطنی ها به شمار آمده . ام مصنفات او فتوحات مکیابت که شرعاً (متوفی ۶۹۷) آندا مختصر نموده و فصوص الحکم هم از آنادا شمرده شده . هماناً در مخاطرات الابرار و الامر الحکم و تحقیق السفر و موافق النجوم وغیره .
- ۲- ابن عسکر، محمدبن علی بن عمر بن حسین بن صباح مراکشی .

schaft für Auswärtige Politik, Bonn, and a sometime ambassador to the USA. IntWW, 1989-1993/94; Wer ist wer, 1984

Weller, Friedrich, born 22 July 1889 at Markneukirchen, Saxony, he studied Oriental languages at Leipzig, where he received a Dr.phil. in 1915, and a Dr.habil. in 1922 for a thesis entitled *Der chinesische Dharmasamgraha*. He subsequently taught at Leipzig until his retirement in 1957. Since 1938 he held the chair of Indology at his alma mater. His writings include *Zum mongolischen Tanjur* (1949). He died in 1980. HbDtWiss; Kürschner, 1935-1976; Wer ist wer, 1955, 1958; Stache-Rosen

Wellesz, Egon Joseph, born 21 October 1885 at Wien, he was a musicologist and composer. His writings include *Aufgaben und Probleme auf dem Gebiete der byzantinischen und orientalischen Kirchenmusik* (1923). He died in Oxford, 9 November 1974. AnaBrit; Au&Wr, 1963; BioHbDIE; ConAu 53-56; DNB; DtBE; DtBlnd (10); EEE; EncAm; IntWW, 1974/75; Kürschner, 1926-1931; Master (3); NÖB; Wer; WhAm, 6; WhE&EA; Who, 1936-1974; WhoAustria, 1954; Who was who, 7; WhoWor, 1974/75; Wininger

Wellesz, Emilie (*Emmy*) Franciska née Stross, she received a Dr.phil. in 1921 at Wien for *Gandhara im Rahmen vergleichender Kunstforschung*. She subsequently became an associate in research at Kunsthistorisches Institut der Universität Wien, working under Josef Strzygowski. In 1935 she played a leading part, including the publication of a small catalogue, in the preparatory work on an exhibition of Islamic miniatures, textiles, and minor arts in the Museum für Kunst und Industrie, Wien. Devoted to her husband and to the social duties connected with her life as wife of a world-renowned scholar and composer, she still managed to follow her own interests to a certain extent even after their emigration to England in 1938. Her writings include the booklet, *Akbar's religious thought reflected in Mogul painting* (1952), *The Vienna Genesis* (1960), and she edited 'Abd al-Rahman ibn 'Umar al-Sufi's *An Islamic book of constellations* (1965). She died in Wien, 13 June 1987. WZKM 79 (1989), pp. 339-42

Wellhausen, Julius, born 17 May 1844 at Hameln, Germany, he was a theologian, and a Biblical as well as Arabic scholar of great influence. He was successively a professor at Greifswald, Halle, Marburg, and Göttingen, where he died on 7 January 1918. His writings include *Muhammed in Medina* (1882), and *Reste arabischen Heidentums* (1887). He is the subject of Horst Hoffmann's 1967 thesis, *Julius Wellhausen; die Frage des absoluten Maßstabes seiner Geschichtsschreibung*; Kurt Rudolph wrote *Wellhausen als Arabist* (1983). AnaBrit; DtBE; DtBlnd (4); EncBrit; EncJUD; Fück, pp. 223-226; Index Islamicus (3); JewEnc; Master (2); Μεγαλη ελληνικη ευκυκλοπαιδεια, vol. 6 (1928), p. 941; Pallas; RNL; Who, 1899-1909

Wells, Alfred Kingsley, born 24 June 1916 at White Plains, N.Y., he was from 197 to 1972 head of the Washington, D.C., office of the Greek town planner Konstantinos A. Doxiadis. Since 1981 he was in private praxis at Cessy (Ain), France. His writings include *Compulsory acquisition of land for communities and redevelopment in the U.S. and England* (London, 1970). NUC; WhoWor, 1987/88

Wells, Charles, born 6 September 1838 at London, he was educated at King's College, London. He was a professor of English at the Imperial Naval College, Constantinople, and as private secretary to General Kemball he served on the Turko-Persian Frontier Commission as well as the Turko-Serbian war, 1876. His writings include *ilm tedbir-i mulk, the science of the administration of a state; or, An Essay on political economy in Turkish* (1860), *Mehmet, the Kurd, and other tales from Eastern sources* (1865), *A Practical grammar of the Turkish languages* (1880), and *The Literature of the Turks* (1891). He died 5 October 1917. BritInd (2); Who, 1899-1909; Who was who, 2

Wells, Frederic Arthur, born 12 July 1901 at Nottingham, he was educated at University College, Nottingham, and LSE, gaining a Ph.D. in 1931 in economics. Except for visiting professorships abroad, including the Sudan, he was affiliated with the University of Nottingham throughout his life. His writings include *The British hosiery trade* (London, 1935). He died in 1971. Unesco; Who was who, 7

Wells, Henri Lake, born 8 March 1850, he was educated at the Military Academy, Woolwich. In 1871 he became a lieutenant in the Royal Engineers. He was specially employed in the War Office from 1873 to 1874, and posted in 1875 to India, where he served in the Afghan campaign, 1878-79. He also surveyed the routes for telegraph lines in Kashmir and Gilgit. Since 1880 he served as a director of Indo-European Telegraph in Persia, and later assisted on delimitation of the Afghan frontier. He was presented with a sword of honour by Shah Nasir al-Din. He became lieutenant-colonel, 6 November 1896. He died suddenly in Karachi, 31 August 1898. Boase; Buckland; DNB; Riddick

Wells, Sidney Herbert, born 10 August 1865 at Coltenham, Cambs., he was educated at private schools, Birkbeck and King's College, London. He was a British engineer who in 1906 visited Egypt to report on technical education. In 1907 he became director-general of the Department of Technical, Industrial, and Commercial Education, Egypt. In 1916 he was still resident in Egypt, and a member of the Société sultanieh d'économie politique, de statistique et de législation. He was awarded Medjidieh Order, and Order of the Nile. His writings include *Engineering, drawing, and design* (London, 1893). He died 28 March 1923. BritInd (2); Who, 1908-1921; Who was who, 2

كتابات Wellhausen
 بوليوس فلهوزن (١٤)
 م ١٩١٨

الخوارج والشيعة: هاتان الفرقتان هما أقدم الفرق السياسية والدينية في الإسلام. وقد راعى المؤلف أن يستخلص الواقع من المصادر التاريخية الصافية: كالطبرى، وكامل البرد، وكامل ابن الأثير؛ مستبعداً المؤرخين الذين لا يثق بهم كاليعقوبى، الشيعي المتعصب وغيره.

وقد عرض الأحداث في تسلسل نقدي متصل، حريصاً على إعطاء صورة دقيقة للذين يشاركون في هذه الأحداث، أو يطبعونها بظابعهم. وهو - في أحکامه كلها - يستند إلى مقتضيات الأحوال السياسية، بغض النظر عن العاطفية، وهذا هو النهج النقدي القويم.

في صدر الكتاب «تصدير عام» للمترجم، تحدث فيه عن هاتين الفرقتين، وعن الكتاب وصاحبـه. وفي آخر الكتاب فهرسان: للأعلام، وللأماكن.
 الكتاب جزء واحد، وقد طبع في مصر سنة ١٩٥٨ م.
 ترجمه عن الألمانية «عبدالرحمن بدوي».

أحمد أمين

م ١٩٥٤

١- فجر الإسلام: في الباب السابع من الكتاب ٢٩٦-٣٥٦: «كلمة في الخلافة،

١٤ - J. مستشرق آلان .

عبد الوهاب الصابوني، عيون المؤلفات، (تحقيق محمود رفاحوري)،
 DIA Ktp. Dm Nr 25380. 253 ١٩٩٢ حلب، مع ١، ص.

by all accounts he did, though his texts rarely flaunt his expertise in the world of *Realien*. His diligence and his intellectual generosity were legendary and his production prodigious, amounting to more than 700 scholarly books and essays.⁵⁷ But he was not a compiler or secondary source gleaner, as a modern scholar with such a c.v. would surely be; as his friend Hurgronje noted, it was his nature to work independently; “the only results he could ‘lay before the world’ were those he achieved through his own researches, [and] had repeatedly tested.”⁵⁸

Nöldeke’s political views are as indicative of his era as his religious and scholarly perspectives – though it is important to stress the diversity of opinions possible in his mid-century context. Though he shared a library at the University of Göttingen in early mid-1860s with two of the other great orientalists of his day, Heinrich Ewald and Paul de Lagarde, their political views were, explosively, at odds. Ewald, the eldest, was a pre-Bismarckian liberal; in fact, he had been one of the “Göttingen Seven,” dismissed from the University in 1837 for refusing to swear an oath to the King of Hanover. After his return to Göttingen in 1868, Ewald vehemently opposed Bismarck’s annexation of Hanover and the other German territories. Nöldeke dedicated his *Geschichte des Qorâns* to his teacher in 1860; but during the wars of unification, they broke, over politics and religion, and as a result of Ewald’s overbearing personality. Nöldeke, by this time, had become not only an agnostic but a firm supporter of Bismarck; his enthusiasm for the cause of unification was great enough to accept a position in 1872 at the University of Strasbourg, the new German university intended to bring German *Wissenschaft* to the just-conquered French territories. Nöldeke would remain essentially a Bismarckian liberal throughout his life, supporting imperialist ventures, but not very enthusiastically, and endorsing national pride and progress, but not without restraint. Ewald’s era was clearly over. The 1860s, 1870s, and 1880s belonged to the liberal historicists, to men like Nöldeke and to those like Julius Wellhausen, who would push the Higher Criticism to its logical and perhaps even self-immolating conclusions.

Julius Wellhausen: Hebraism and Realism

There has been uncertainty for many years about Julius Wellhausen’s religious convictions; if he remained at heart a Christian, as is probable, still, the theology professor who gloried in reading Petronius with his classicist colleague Ulrich von Wilamowitz Moellendorff in the later 1870s would have been a strange one – in any other company, that is, than that of the scholarly Protestants of the Wilhelmine era. Certainly the orthodox clergy thought him an atheist; his fellow Hebraist (and *Kirchenrat*) Franz Delitzsch described his “speculations” as “merely applications of Darwinism to the sphere of theology and criticism.”⁵⁹ A Lutheran pastor’s son, Wellhausen certainly did not wear his beliefs on his sleeve; he detested organized

⁵⁷ Ibid., p. 61.

⁵⁸ Hurgronje, “Nöldeke,” p. 277.

⁵⁹ Quoted in Rudolf Smend, “Julius Wellhausen and his Prolegomena to the History of Israel,” in *Julius Wellhausen and His Prolegomena to the History of Israel*, special issue of *Semeia* 25 (1983): 14.

religion and anything – Christian, Jewish, or Muslim – that smacked of priestly incursions into the lives of free individuals. A perhaps apocryphal story has it that Wellhausen deliberately timed his Sunday swimming expeditions to coincide with the hour Göttingen’s burghers went to church so that he might meet them with his bathing costume over his shoulder.⁶⁰ He was characterized, wrote his good friend Edward Schwartz, by “simplicity,” “the taste for independence,” a healthy peasant-boy appetite, and by his contempt for rhetorical pyrotechnics and self-advertisement.⁶¹ Wellhausen was comfortable throughout his life playing the iconoclast; he did not mind taking unpopular positions or choosing controversial or unfashionable subjects for study. But we should not think of Wellhausen as a kind of Mephistophelian, nay-saying *agent provocateur* – for he did believe quite ardently in something. Julius Wellhausen believed in *Wissenschaft*.

In this, as in so many other things, Wellhausen was a man of his age; he admired and in many respects resembled his older contemporary Theodor Mommsen and his younger one Eduard Meyer. He shared with them a powerful dedication to realism, rather than idealism, and to factual history. Even though his histories often look rather Hegelian, Wellhausen in fact despised speculative philosophy and built his historical accounts less on the master philosopher’s schemas than on the Young Hegelian versions of them formulated by Wilhelm Vatke.⁶² More specifically, of course, Wellhausen sprang from a tradition of Semitic studies stretching back to Herder and running through de Wette, Heinrich Ewald, Theodor Benfey, and Wilhelm Gesenius. These earlier nineteenth-century scholars saw it as their task “to apply the same principles to the Jewish People and its development as we are accustomed to applying to other human developments”; but they also, in Benfey’s words, displayed “the deepest recognition of the life-wisdom put forward in these works....”⁶³ They could still believe that scripture contained poetic and moral truths – even when its historical value was questionable. Wellhausen might well have believed that too deep down; but he was the product of a younger, *Realpolitik* generation, for whom these sorts of truth were not only problematical – for they could not be proved – but also rather too embarrassing to discuss publicly. We have to do, here, with not just a postromantic but even an antiromantic generation, one which for professing scientific theology meant to have one’s philological ducks in order – especially at a time in which fundamental questions about the integrity and chronology of biblical texts were being debated more intensively and extensively than ever before.

Wellhausen was, first and foremost, a student of Ewald and carried forward many of his projects. He shared Ewald’s affection for the prophets, for example, and also his interest in Arab civilizations; indeed, Wellhausen, as we will see

⁶⁰ Smend, “Julius Wellhausen,” p. 4.

⁶¹ See Schwartz, *Rede auf Julius Wellhausen* (Berlin, 1919), esp. pp. 29–30.

⁶² Vatke’s quite radical study, *Die Religion des Alten Testaments nach dem kanonischen Buchern entwickelt* (Berlin, 1835), was largely ignored on its issuing, partly because of its Hegelian jargon and partly because it appeared in the same year as Strauss’s even more radical *Leben Jesu*. H. P. Smith, “Vatke’s Old Testament Introduction,” in *Hebraica* 3, no. 3 (Apr. 1887): 188.

⁶³ Benfey, *Geschichte der Sprachwissenschaft und orientalischen Philologie in Deutschland* (Munich, 1869), p. 702.