

## NOTES OF THE QUARTER

**Translation program for publications in the field of Near and Middle East Studies.** The Joint Committee on Near and Middle East Studies (of the American Council of Learned Societies and the Social Science Research Council) is interested in gathering information and counsel concerning the translation into English of scholarly material of enduring quality (reference works, essays, monographs, articles, etc.) in various aspects of Near and Middle Eastern studies. Two categories of works—both contemporary and non-contemporary—are being considered: 1. those in French, German, Italian, Dutch, Russian, and other modern European languages; and 2. those in Arabic, Hebrew, Persian, and Turkish (and possibly other languages of the area).

Any scholar interested in this matter is requested to send suggested titles for translation (with full and accurate bibliographical citation) to the address given below. But even more important, if anyone is himself translating something in the above categories, or knows of someone who is engaged in such work, it would be desirable to have the information sent to this address so that at the very least a central registry or clearinghouse for such news might begin to be established.

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**Islamic Studies at The Hartford Seminary Foundation.** Although each issue of *The Muslim World* carries with it the name of The Hartford Seminary Foundation and in this way calls the attention of its readers to the existence of this institute, it seems proper to bring specifically to the readers' notice the facilities for *Islamic Studies* at Hartford, as it was done for Selly Oak Colleges in the October 1966 issue (p. 331).

The history of Islamic Studies at The Hartford Seminary Foundation goes back to 1892, the year in which Dr. Duncan Black Macdonald arrived in the United States. The Macdonald Room in The Case Memorial Library—a room which contains Dr. Macdonald's private library, a great number of additional Arabic and Islamic publications and over a thousand Islamic Arabic manuscripts—is, for those who study Islamics at Hartford, a daily reminder of what the Seminary owes to this great scholar. Each of his successors—Dr. Calverley, Dr. Cragg and Dr. Douglas—has made his own important contribution to the study of Islam and Muslim-Christian relations, and to their names those of Dr. Seale and Dr. Daud Rahbar should be added as persons who have also played a significant part in the history of Islamic Studies at The Hartford Seminary Foundation.

As far as the future is concerned, the Department of Islamics intends to offer during the next academic sessions:

- (a) a two-semester "introductory" course in which a discussion of selected topics in the field of Qur<sup>2</sup>anic study, the study of Hadīth, the history of Islam, Muslim theology and philosophy, and Šūfism, serves as an introduction to the methodology of the study in these various fields;
- (b) one-semester courses on Islam in Modern History, Islam in West Africa, and the History of Muslim-Christian Encounter;
- (c) seminars (for students able to use Arabic texts) on (1) Islamic Theology and Philosophy, (2) Šūfism\* (selections from Ibn al-‘Arabī and ‘Abd al-Karim al-Jīlī) and (3) Muslim Ethics.\*

Besides offering the possibility to concentrate in Islamics for a Ph.D. in History of Religions, The Hartford Seminary Foundation also offers opportunities to combine some courses in Arabic and Islamics with study in any of the other fields represented at this institute (Linguistics, Hinduism, African Studies, Anthropology, Biblical Studies, Christian Theology, Church History, Philosophy and Psychology of Religion, Social Ethics).

The Department of Islamics, fully aware of the fact that it has to restrict itself in the wide field of Islamic Studies, hopes to concentrate its work also in the future on those aspects in which this institute has been particularly interested from the beginning. This specific interest is clearly reflected in the best known publications of those who have been connected with the Department in the past: Dr. Macdonald's *Development of Muslim Theology, Jurisprudence and Constitutional Theory* and his *The Religious Attitude and Life in Islam*, Dr. Calverley's *Worship in Islam* and Dr. Cragg's *The Call of the Minaret*.

Enquiries for further information should be directed to Mr. John B. Breckenridge, Director of Student Activities, or to Dr. Willem A. Bijlefeld, Department of Islamics, The Hartford Seminary Foundation, 55 Elizabeth St., Hartford, Connecticut 06105.

#### *New Journal*

**The Journal of Developing Areas**, I, 1, October, 1966. General Editor: Spencer H. Brown. Published quarterly by the Western Illinois University Press. Subscription rates are: North America, \$4.00; South America and Europe, \$4.50; Elsewhere, \$5.00.

The Journal's purpose is "to stimulate the descriptive, theoretical, and comparative study of regional development, past and present, with the object of promoting fuller understanding of man's relationship to the developmental process."

**KUWAIT. New University.** The Kuwait University was inaugurated late last month in a solemn ceremony led by Khaled Massoud Fuheid, Kuwaiti Minister of Education and Chairman of the university.

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\* A course offered every second year.

Minister Fuheid said the new university will open with two faculties, one for sciences and one for education, and will award two degrees, a Master of Arts and a Ph.D. Future expansion will include faculties for medicine, engineering, commerce, law and pharmacy, the Minister of Education added.

Egyptian, Iraqi, Syrian, Lebanese, Jordanian and Indian professors will staff the Kuwait University, which was formally opened on November 25, 1966, by the Kuwaiti Emir, Sheikh Sabah Salem al-Sabah.

*Arab News and Views*, November 1, 1966.

**A Great Institution Abroad.** "This college is for all conditions and classes of men without regard to color, nationality, race, or religion. A man white, black, or yellow; Christian, Jew, Mohammedan, or heathen, may enter and enjoy all of the advantages of this institution for three, four, or eight years, and go out believing in one God, in many gods, or in no god. But it will be impossible for anyone to continue with us long without knowing what we believe to be the truth and our reasons for that belief."

The college in question is the American University in Beirut. And the speaker of the words was Daniel Bliss, who was responsible for the founding of the institution 100 years ago this week. We congratulate the university on this centennial. We pay tribute to the memory of the Rev. Mr. Bliss, an American Protestant missionary from Vermont. And we salute his coworkers and successors—among them younger generations of the Bliss family—who, through the years, have made the American University in Beirut probably the most remarkable United States-sponsored educational institution overseas.

It has grown quietly, for the most part. But its contribution to the Arab awakening that got under way in the 19th century was impressive. The various delegations that gathered in San Francisco in 1945 to launch the United Nations included no fewer than 19 of the American University's graduates. That seems to us a pretty good score—even though we do not have at hand the San Francisco tallies for Harvard, Oxford, or Cambridge. And in the forefront of the nationalist movements throughout the Middle East there always have been graduates of the university—who often went on to become Premiers or Foreign Ministers.

For its first half-century, the Syrian Protestant College—as it was originally called—lived under the rigors of Ottoman rule. Between the two world wars, Lebanon was under the French flag. And since the end of World War II, the university has been lapped by the waves caused by the establishment of Israel—which has resulted in difficulty in fulfilling every point in Daniel Bliss's declaration of faith—and the more recent upheavals within the Arab world. That the university not only has survived but continued to flourish is the fruit of the integrity of its founder and of his successors' having stuck to the course he charted.

All this was disinterested and unselfish effort. But the harvest has done more than any conscious or calculated propaganda to preserve the good name of the United States in an Arab world so often so suspicious of other things American.

Editorial, *Christian Science Monitor*, Boston, Mass., October 15, 1966.

**Islamic Research Conference Concludes Second Session in Cairo.**

The third Islamic Research Conference Thursday concluded its second session in Cairo. The conferees recommended that Muslims must adhere to the Sunnah as a second source of Islamic legislation and that the Islamic Research Academy should continue its studies in economics, finance, culture, and all kinds of insurance under Islam. The Conference resolved that insurance for health, disability, unemployment, injuries, and old age are permissible. It was also resolved that the beginning of lunar months should be decided first on the sighting of the moon and secondly on the number of days in the month.

"Islam does not differentiate among people by color, race, or place or birth; Islam knows no classes in the community, and all people are considered equal in terms of rights and duties." International relations must be based on justice, respect for man's dignity, and the fulfillment of just agreements. Any unjust agreement is considered void.

The conferees resolved that Islamic principles envisage a complete economic system distinguished from any other system.

*Daily Arabic News Broadcasts*, 29 October 1966.

**Arab League to Distribute Islamic Books.** The Supreme Council for Islamic Affairs and the Arab League have agreed to provide Islamic culture offices in Africa, Asia, and Latin America with publications of the Supreme Council for Islamic Affairs. Committees have been formed to study the requirements of the centers and to provide them with 100,000 books in various languages.

*Daily Arabic News Broadcasts*, 7 November 1966.

**Muslim World League Council Publishes Resolutions.** On 20 November, the Founding Council of the Muslim World League published the resolutions passed at its eighth session in Mecca. The Council reviewed actions taken in connection with the call for Islamic solidarity and studied the response to this call. The Council has sent a message to HM King Faysal thanking him for his praiseworthy efforts for Islamic solidarity and for inviting Muslim heads of state to a summit conference to discuss means of cooperation among Muslim countries. The Council also expressed great satisfaction for the support shown by the Muslim people for the idea of Islamic solidarity despite campaigns launched by Zionists, communists, and imperialists. The Council formally resolved to work for the realization of solidarity.

The Council also decided to establish a Muslim World Youth Organization to coordinate cooperation among Muslim young people and to propagate Islam.

The Council condemned the war in Yemen and urged Arabs, other Muslims, and peace-loving countries to work for stopping the aggression against the Yemeni people.

The Council declared for the rights of the Palestinian people and for self-determination in Kashmir, condemned the recent executions of Muslim brothers in the UAR, and decided to aid Islamic organizations in Europe, the United States, and Africa. *An-Nadwah*, No. 2378, 21 November 1966.

*Extracts from the Saudi Press*, No. 803, 5 December 1966.

**New Saudi Weekly Started.** The first number of a new weekly newspaper, *Akhbar al-‘Alam al-Islami*, was published 1 November 1966 by the Muslim World League. The eight-page tabloid publication is edited by Fuad Shakir and sells for two qirsh; annual subscriptions are SR 30. The first number carried editorials, sermons, biographies, poems, extracts from the Saudi press, news of the Muslim world, and an article on Soviet military bases in Egypt.

*Extracts from the Saudi Press*, No. 798, 9 November 1966.

**King Faysal Addresses National Guardsmen.** HM King Faysal was honored Sunday by the National Guard at a rally held near the al-Kharj road. King Faysal addressed the Guardsmen after hearing a welcoming speech. Following is a summary translation of His Majesty's speech:

I am addressing you not as a responsible official but as a brother who shares your feelings and sentiments. Earlier in my life I was the comrade-in-arms of many of your fathers and brothers—soldiers for God's religion in the service of ‘Abd al-‘Aziz ibn ‘Abd ar-Rahman, who built this great country for us. By being faithful to God and following His orders, we are serving ourselves and building our future.

I owe it to you to tell you, without hypocrisy or flattery, what I think of you. I have faith in you. You are the children and grandchildren of the first *mujahidin* [fighters for God]. In following their example and principles you are serving yourselves and your country and nation, for a soldier without ideology and honor is not worthy of being called a soldier.

I feel I am one of you, and I often wish to be able to spend my time with you to recall the memories of years past. Perhaps you do not remember it, but your fathers remember the time when our transport was camels and horses and our wits were our weapons. We used to spend days with nothing to eat or sharing the meals of the desert beasts in order to serve God and our nation. Yet we were better off than those who preceded us in the *jihad*. You are better off yet, but the responsibility borne by you is greater than the one we had to carry. Our job was to make brotherhood prevail and to

end tribal quarrels; our hardy life sharpened our resolve. I am glad that the good life you are enjoying has not diverted you from performing your duties and upholding your ideals.

Your responsibility is greater than ours was because it is not restricted to the frontiers of our country. You must be the symbol of the *jihad* for God, religion, country, and nation. When I say country and nation, I do not mean Saudi Arabia; I mean the whole Arab homeland and the Muslim homeland beyond it. The day shall come when you are summoned to a *jihad*. Where to? To Palestine, which was raped by the Zionists with the assistance of all the major powers, both East and West. By creating Israel, they created an imperialist base to interfere in our internal affairs and to disseminate corrupt principles contrary to our religion and dignity. The Eastern and Western imperialists have created a cancer in our midst to serve imperialism, Zionism, and communism. When the time is right, and when our Arab brothers agree on a *jihad*, you shall be the spearhead of the Arab *jihad*.

*Daily Arabic News Broadcasts, 7 November 1966.*

**Joint Saudi-Niger Communique Issued as President Diori Leaves for Kuwait.** President Hamani Diori of Niger ended his seven-day visit to Saudi Arabia Sunday. A joint communique issued upon his departure stated that President Diori had visited Saudi Arabia in his capacity as President of Niger and President of the Organisation Commune Africaine et Malgache at the invitation of King Faysal. He was warmly received by the Saudi people, who openly expressed their feelings toward the great African Muslim leader. President Diori greatly admired the progress of Saudi Arabia under King Faysal's leadership.

The two leaders held talks in a fraternal atmosphere and declared for strengthening relations between their countries through the promotion of cooperation in cultural, economic, and social fields so that their fraternal ties might rise to the level of the spiritual bonds linking them. They reviewed conditions in the Muslim world and reaffirmed their upholding of the precepts of the Shari'ah and their belief that the message of Islam is immortal. The two leaders declared their deep belief that the solidarity of Muslim people and fraternal meetings of Muslim leaders help strengthen the Islamic personality and preserve their spiritual heritage. President Diori and King Faysal called for a stronger UN. They upheld the struggle of the Arab and African people to attain their rights and called for the restoration of the legitimate rights of the Palestinian people.

It has been agreed, the communique added, that Saudi Arabia and Niger will exchange political missions at the ambassadorial level. King Faysal has accepted an invitation to visit Niger.

Niger President Hamani Diori Sunday left Riyadh for Kuwait for a two-day state visit.

*Daily Arabic News Broadcasts, 21 November 1966.*

**SAUDI ARABIA.** Sudanese President Isma'īl al-Azhari visits Saudi Arabia. During his visit to Saudi-Arabia, President al-Azhari of the Sudan said, on November 27, 1966, in answer to a welcome extended to him by HM King Faysal, that he was elated to be in the Cradle of Islam. "We have come," he said, "carrying the friendship and warm greetings of a nation that believes in God and in itself, is sincere in what it says, free in what it does, and which follows an independent foreign policy. I firmly believe," he continued, "in the pioneering responsibility of the Arab nation. We are convinced that we can discharge our responsibility if we uphold our traditions and depend on the philosophy of Islam. Our society is based on Islamic philosophy and derives its teachings and ideals from it. In my country, we are now in the course of drafting a constitution deriving its principles from Islam."

A joint communique issued December 3 at the end of the visit noted that King Faysal and President al-Azhari had agreed that the bond of brotherhood between Muslims and the inevitability of their solidarity were too great and sublime to be regulated by a pact, whether military, political, or economic. The essence and purpose of the Islamic call is to revive the genuine Islamic teachings which are based on tolerance, goodwill, affection, and peace. The Islamic call is a call for action in a world torn by materialistic and atheistic currents. It is not the call of an individual or a nation; it is the duty of every Muslim. The Islamic message meets in essence with all revealed messages. States which believe in God must unify their efforts and mass their resources in order to build an insurmountable dam in the face of currents now sweeping the world.

The two leaders, the communique continued, declare that Sudan, geographically and historically, is the meeting place of Arab and African civilizations. Arab, African, and Muslim states must, therefore, support it to discharge its mission in such a sensitive part of the world. The two leaders also declare their intention to continue the struggle, both on popular and official levels, for regaining Palestine. This is not a political or an ideological problem, but primarily a human problem. They also declare for the continuation of the struggle to liberate colonized areas, particularly in the Arab world.

*Daily Arabic News Broadcasts*, 4 December 1966,  
and 28 November 1966.

**Penalty for not attending prayers.** Muslims in Malaya can now be fined up to eighty dollars for not attending prayer services on Fridays, it is reported from Penang. Islamic religious authorities are currently keeping count of the number of Muslims who fail to attend their Friday prayers for three consecutive weeks, so that action can be taken against them. The recently instituted fine was provided under the State Islamic religious law enactment.

*National Christian Council Review*, October, 1966, p. 439.

**Haile Selassie Visits Jordan.** Ethiopian Emperor, Haile Selassie, arrived in Jordan on October 12 for a four-day visit. In Amman, he said that his country would support any action to be taken for a just solution of the Palestine problem. The Ethiopian Emperor toured the Western Bank and holy places in Jordan. He said that Islam and Christianity were both true religions and that relations between Muslims and Christians must continue to be strengthened.

*Daily Arabic News Broadcasts, 15 October 1966.*

**Vatican Favors Internationalization of Jerusalem Holy Places.** A Vatican spokesman announced Saturday that Pope Paul VI last week discussed with Egyptian Foreign Minister Mahmud Riyad placing Christian holy places in Jerusalem under international supervision. "The Pope's discussions with foreign statesmen are usually shrouded with the utmost secrecy," the spokesman added, "but I believe the Apostolic See is firmly in favor of the internationalization of the holy places." Radio Amman added that Riyad had asked the Pope to intercede with the Italian Government for the postponement of UAR debts.

*Daily Arabic News Broadcasts, 28 November 1966.*

**Arab Foreign Ministers Meet in New York; Discuss Arab Issues Currently before U.N.** Full support of Morocco's rights to Spanish Sahara and Ifni has been pledged by the Arab Foreign Ministers at a meeting of the Ministers with Ambassador Abdel-Khalek Hassouna, Secretary-General of the League of Arab States, in New York City on October 6.

Acting in their capacities as chairmen of the Arab delegations attending the 21st Session of the United Nations General Assembly, the Ministers met to discuss Arab issues currently before the world organization. Mr. Philip Takla, the Lebanese Foreign Minister who was President of the 46th Session of the League of Arab States Council held in Cairo last month and who is now head of the Arab group at the U.N., presided over the New York meeting.

Besides the Moroccan issues, the Ministers reviewed the decisions reached by the League Council during its September meeting relating to the Palestine question, and passed recommendations calling for the implementation of the Council's decisions.

The Ministers also reached an agreement as to the ways and means of implementing the Council's decision regarding the election of Libya to the U.N.'s Economic and Social Council.

*Arab News and Views, October 15, 1966.*

**IRAQ. Peaceful Exchange.** As a token of conciliation, Mahmoud Shaker Shoukry, Iraq's Defense Minister, presented a *Koran*, the holy book of Islam, to Mullah Mustafa Barzani. The Kurdish leader, in turn, gave his gun to the Defense Minister as a symbol of peace.



The exchange took place last week in the mountainous region of northern Iraq.

Originally, Iraqi President Abdel-Rahman Aref planned to visit northern Iraq and meet with Mullah Barzani. But due to unavoidable circumstances, the Defense Minister, accompanied by Major General Hammoudi Mahdi, the Acting Chief of Staff, made the trip, spending four days in the Kurdish area. This was the first meeting between government officials and the Kurdish leader since June 29, when the former Iraqi Premier Abdel Rahman Bazzaz announced a 12-point peace program.

According to Baghdad Radio, Mullah Barzani said he was prepared to carry out the peace terms, and promised to suspend clandestine Kurdish broadcasts and return Iraqi officials to local government in northern Iraq.

Sources in Iraq indicated that both General Shoukry and General Mahdi reassured the Kurdish leader of the government's willingness and ability to implement the June agreement, which, in part, promised the decentralization of the administration and the placement of Kurds in local government posts.

*Arab News and Views*, October 15, 1966.

**Niger Mediates Sudan-Chad Disputes.** Representatives of Sudan and Chad Saturday ended a meeting in Niamey, capital of Niger, called to ease the tension between the two countries. A joint communique incorporated Niger President Diouri's mediation proposals that Chad should apologize for a border incident in which three Sudanese were killed and seven wounded and should retract its threat to shoot down any Sudanese plane violating Chad's airspace.

*Daily Arabic News Broadcasts*, 17 October 1966.

**Cooperation for Effective Aid.** Representatives from Lebanon, Syria and Saudi Arabia participated in a two-week conference on aid held by the Overseas Studies Committee of Cambridge University of Jesus College. Taking part in the conference were 117 delegates from 31 countries and the United Nations. Representing the three Arab countries were Dr. Hassan Saab, secretary of the Development Studies Association, Lebanon; Samir Mansour, of the Syrian Embassy in London; and Bakr Khomais, head of the Agency for Technical Cooperation Administration, Council of Ministers in Saudi Arabia. Ideas and experiences on the subject "How to Make Aid More Effective through Cooperation" were exchanged at the conference. The delegates concentrated on why aid should be given, the roles of bi- and multi-lateral aid, international cooperation, coordination of aid and the impact of aid for development on the public at all levels.

*Arab News and Views*, October 1, 1966.