

The New Hyderabad Academy

The Hon. Secretary, the Hyderabad Academy, Hyderabad, writes:

"An event of great literary importance both to Hyderabad and the intellectual world outside is the formation here of a Society of Scholars under the name of the Hyderabad Academy. The primary object of this body is to stimulate the production of creative and scientific literature of a high standard by its members and promote a right taste for literary judgment among the intellectual classes by (a) affording opportunities for a free interchange of ideas between the members interested in particular subjects and for active collaboration between them, (b) conducting a Journal of its own in English and Urdu and (c) publishing the works of its members.

"The Academy has started with about 40 members all belonging to the front rank of scholars belonging to Hyderabad, most of whom are either professors of the Osmania University or are its distinguished products holding high European and other Academic qualifications, and further membership is open to every person who has to his or her credit any published works of outstanding merit or is engaged in high research and is recommended by the Academy's Council.

"Scholars of international reputation, particularly the Orientalists of England and the European Continent, are expected to join as Honorary Members and correspondents of the Academy.

"The Academy will issue a quarterly magazine both in English and Urdu embodying the results of research by its different members.

"It has been decided to translate into Urdu the *Encyclopaedia of Islam* a monumental work dealing with the Islamic history, philosophy, religion, arts and sciences, personalities and peoples, and issue the journal of the Academy. The Academy has before it a programme to concentrate in the pages of the journal and other publications of the Academy not merely the results of research by its members in art and science but to bring to light the literary and scientific achievements of India in the domain of knowledge available in Sanskrit, Persian, Arabic and the modern Indian languages."

From *The Muslim Review*, October, 1938.

Slavery in Arabia

To debate whether the Koran sanctions or merely recognizes slavery is profitless and worse. The same question exercised men's minds a hundred years ago in the United States, and the New Testament then, as the Koran now, was looked on by the rich slave holder as endorsing the system, and giving it divine sanction, the progressive liberal in religion in each case asserting that on the contrary the spirit of the sacred book is better honored by the abolition of so unjust and deteriorating an institution. Certainly every missionary will rejoice to agree with the progressive and humane interpretation, not only agreeing, but offering active assistance whenever circumstances put in his hands the opportunity to do so. The interpretation of the Koran is something for Moslems, not for outsiders. May God strengthen the arm of those who interpret it as fostering the abolition of slavery.

Slavery as seen in Arabia is more affected by economic and social factors than by what is written in the Koran. Buying and selling and owning a fellow man as a piece of chattel property, is what it is, by virtue of its own nature, and like war, famine and pestilence, it is not greatly modified by humanitarian embroidery pasted on the outside. Slaves are a poor investment economically, and on this account very few of them are found among the Bedouins of the hungry wastes of Nejd. Twenty-five years ago, when Oman was prosperous, it was largely worked on a plantation system, which called for large numbers of slaves. They did extraordinarily little work, and were so well fed and fat that they almost shone. I remember one such slave who was governor of the province, and it was not at all unusual to find a slave, supervisor of the affairs of the entire plantation. But the prosperity of Oman has passed away, and with it most of the slaves. In the Bâtina where present-day poverty is the most bitter, I do not know of a single plantation worked as they were twenty-five years ago.

On the Pirate Coast, where slaves are kept to dive for pearls, slavery is a repulsive and dreadful thing. Men and women live on the level of animals. As little is spent on them as possible, they being regarded simply as pieces of equipment for pearl diving. The missionary visited at night by such men begging for assistance in running away, listens to many dreadful stories. Nor are the stories false. Just before my arrival at one of these towns, three slaves had run away, the attempt being to get to Bahrain, where a bona fide British Consul would give them freedom. It was a desperate effort and it did not succeed. The men were caught, and whipped so severely that one of them died.

It is to be said with all gratitude that even on the Pirate Coast, the finer spirits of the community, granted their judgment is not perverted by the personal holding of slaves, agree that slavery is an evil system, and assert that it is out of harmony with the spirit of their religion. The slave holders on the contrary, like the beneficiaries of privilege everywhere, assert roundly that slavery comes direct from the deep counsels of God, and represents His revealed will.

Even on the Pirate Coast, the slave finds much protection in the provision by which he can demand a sale to a new master whenever he is dissatisfied with his old one. Apparently there is no appeal from this, and it prevails in places as far apart as Sharga and Kuwait. Provisions of this sort depend for their effectiveness on general public sentiment. Ordinarily it is not of much use to ask for a sale to a new master, for the new will be no different from the old. Nor does this provision nor any other, permit running away from slavery altogether. That is a crime which very nearly merits the death penalty.

Excluding the extreme situations in the pearling communities on the Pirate Coast, where slavery is pure devilish iniquity, the suffering connected with being a chattel instead of a man, is largely a psychological thing. There are men who value their freedom as a man, more than food, clothes, shelter and women all lumped together. A certain amount of this sentiment is universal, and I have never met a free man who longed to be a slave, as against very many

slaves who wanted to be free. But the weight of this burden on the soul varies greatly in different people. So far as experience in Oman goes, the African carries it more comfortably than the Beloochee. The Arab, one imagines, would simply die under it.

But slavery is a very deteriorating thing for the slave, and scarcely less so for his owner. The whole community is polluted by it. Every effort to abolish it has our sympathy and cooperation, and those who labor to that end, our right hand of fellowship.

Muscat

P. W. HARRISON.

A Moslem Editor's Regret

The following paragraph with the above title appeared in *The Sunrise* for July 2, 1938. We are omitting the name of the author of the article to which the paragraph refers:

"The Editor of *The Sunrise* is sorry for having allowed an article headed ("Death and Resurrection" of Jesus) to appear in the form in which it did, in the issue of June 4, 1938. The article in question may possibly have offended our Christian friends, and the Editor expresses his profoundest regret that he omitted to exercise that scrupulous care in the publication of matter affecting other communities and religions, expected of a paper published under Ahmadiyya auspices. Certain passages, the import of which was not adequately assessed before being passed for publication, have been found on later reading to have a marked tendency to offend the susceptibilities of Christian readers, and the tone of the whole article generally was not commendable. Rather than publish an article containing unpleasant references to other communities which might injure the cause of peace between communities the *Sunrise*, as an organ of the Ahmadiyya Movement, is pledged to the principle of promoting communal harmony and goodwill between religions, and it is, to say the least, unfortunate that a passing lapse should have disturbed that principle in this case. The Editor apologizes to the Christian community and to other readers whose sense of fairness may have been offended and assures them that in future strict care would be exercised in a matter like this."

Ancient Hadhramaut

To an audience of the Royal Central Asian Society more than usually large, Miss Gertrude Caton-Thomson lectured upon "The Hadhramaut and its Past," Lord Lamington presided. Miss Caton-Thomson was one of three ladies—the other two being Miss Stark and Miss Gardner—who last year spent many months in Southern Arabia on a scientific mission. With the aid of numerous slides, some taken by the Royal Air Force and some by herself and Miss Gardner, the lecturer held her audience spellbound for over an hour.

The party went inland from Mukalla, stayed at such towns as Terim and Shibam for a while, and finally settled to serious archæological work in Huraidha. Here they succeeded in unearthing a remarkable building erected in honour of the Moon God, all their finds dating from possibly the fourth century B. C. They found nothing earlier than the products of Achaemenid times, and nothing later than Roman.

The relationship between the Hadhramaut and Persia (Iran) in ancient times was, the lecturer contended, well worthy of investigation. How Persian coins filtered into Southern Arabia was something of a mystery. During the course of her remarks Miss Caton-Thomson showed most interestingly the extent of what was probably Javanese influence, depicting on the screen some most artistic doors which were certainly not Arabian in inspiration. She paid a great tribute to the work in the Hadhramaut of Mr. and Mrs. W. H. Ingrams. Hers was the first undisturbed archæological expedition to the Hadhramaut.

The expedition was certainly worth while, and investigation by experts of the various "finds" was still proceeding. From such examination new light may be thrown on the still mysterious civilization of Southern Arabia.—*Near East and India.*

Conference of Missionaries to Moslems,

New Delhi, December 6 & 7, 1938

There was held at New Delhi in the first week of December, under the auspices of The Henry Martyn School of Islamics, a very profitable two-day conference of missionaries to Moslems. The time and place chosen suited the convenience of a number of delegates from the Near East on their way to the World Missionary Conference at Madras. Thus, out of a total attendance of 61 there were present two from Turkey, five from Iran, three from Palestine, and one from each of the following places: Beirut, Cairo, Kashgar, Singapore and Korea. The remaining 46 delegates were drawn from almost every part of India, including the Northwest Frontier Province, Bombay Presidency, Bengal, Central India and the Deccan.

Under the able leadership of Dr. M. T. Titus, the Conference considered the general subject of "The Christian Enterprise and Its Influence on Islam". Among those who addressed the gathering were Dr. H. H. Riggs of Beirut (who presented the results of a recent inquiry by the Near East Christian Council into the reasons for lack of results attending our efforts); Rev. J. Christensen of Mardan (on the theological approach) and Rev. D. A. Chowdhury of Bengal (on the Church and the Convert). Thereafter, Rev. L. Bevan Jones and Mr. S. A. Morrison of Cairo spoke on the urgent need in our evangelistic work for the closer coordination of our efforts in Church and Mission.

Another session was allotted to the consideration of Christian literature for Moslems. Miss Padwick, of Jerusalem, spoke on some of the present directions in literature, and Dr. Titus on the promotion and production of literature in India, more especially in the last sixteen years. Rev. W. A. Zoerner followed with the story of an experiment in newspaper evangelism in North India. Arrangements have been made for some of these addresses to appear in leading Journals.

Notwithstanding our disappointment that no delegate from Java had found it possible to be with us, we were privileged to hear

a most moving account of earlier gains and recent loss in Chinese Turkestan from the Rev. Gustaf Ahlbert, of the Swedish Mission.

The Conference opened each morning with a period of worship in which we were led by Bishop B. T. Badley of Delhi, and Rev. Barakat Ullah of Lahore.

A letter of affectionate remembrance and sympathy was sent from the Conference to Dr. Zwemer in his illness, to which all present affixed their signatures.

It should be added that much of the success attending the Conference was due to the gracious way in which the secretaries of the Y.M. and Y.W.C.A. made their accommodation available for the visitors to Delhi.

L. BEVAN JONES.

The Spread of Islam in West Africa

The monthly magazine of the Sudan United Mission has an interesting sketch regarding Islam in West Africa, from which we quote several paragraphs:

"This very cursory sketch of the spread of Islam suggests a number of summarising observations. Islam has had eight centuries to filter and fuse its way across the Sudan. It has largely been the result of the political and military progress of various Moslem kingdoms and races into new areas. It was not the result of any concerted and organised attempts to win the Africans from paganism. By the end of the nineteenth century, it had not gone much beyond the hinterland borders of the true Negroland of the Guinea Coast. This means that Southern Nigeria was still largely free from Islam, whereas Northern Nigeria was largely a cordon of Moslem states. Northern Nigeria, together with the entire Moslem hinterland, was a close geographic neighbour with the Guinea Coast, but culturally it was far removed. It fronted, not to the south, but clear across the desert, to the north. For nearly a millenium, its religion, its education, its politics and its trade were all connected with those of the Moslem areas to the north and east. Its attitudes to, and relations with, the races of the Guinea Coast and the many pagan tribes on the northern fringe, were coloured by the enmity and arrogance growing out of their difference of race, religion, economic and political life." . . . and, speaking of the present century, "One of the first results of this political control was the amalgamation of the Moslem hinterland with the pagan coastlands, and the establishment of law and order over this unified territory meant that anyone from anywhere could travel freely throughout the area in comparative safety. The *Pax Britannica* stopped inter-tribal wars and softened old-time enmities. Consequently, one of the big barriers to the spread of the hinterland peoples to the coastland was eliminated. The Nigerian Railway, which reached Kano in 1911, gave Europeans easy access to the north, but it also gave the Moslem Hausas easy access to the south.

"Another feature of the political control was the system of indirect rule. This is generally conceded to be an advanced and

enlightened policy, but it often results in the placing of pagan tribes under Moslem rulers, with the additional prestige of the European Government. And Islam profits greatly thereby.

"The preliminary occupation of much of West Africa was by trading firms, and the establishment of peace resulted in a large trade revival. Roads and railways, the telegraph and the post began to knit the whole life of the people together and to bring great changes in their attitude to one another. Many of the Moslems who had hitherto been resisted by pagans dwelling in hill fastnesses are now welcomed as traders into the rapidly changing economic life of these very pagan groups. As the late Mr. W. J. W. Roome put it: 'Along the new wide roads comes the Moslem trader, protected by British justice, stopping to pray in the villages, selling his charms, influencing chiefs, securing the erection of a grass hut that he styles a mosque, and throwing the glamour of his religion and superstition over the submissive minds of the pagans.'"

A Dustless Road from India to Europe

That is the caption of an article in *Motoring in India*, organ of the Western India Automobile Association. And that was the subject seriously discussed at a lunch held in Bombay on April 7th! There were present the Minister for Public Works of the Government of Bombay, the Consuls for Iraq, Iran, France, and Afghanistan (representing also Turkey), and other gentlemen representing commercial and motoring interests. Yet unbelievable as it may seem, such a road is actually being projected. It is said that such an international highway is already nearly completed from London to Istanbul, and the presence of the consuls of the countries in Asia through which it must pass is proof that interest in the project of a continuation to India is awakened. Railway connection of India with Europe is and has been a dream for many years, but it may be that a highway for motors will be ready first. It is not uncommon for people to drive by motor from India to Europe or vice versa, but the building of a highway from Calcutta, Bombay and Delhi to London on which the ordinary person may drive with no more difficulty than for a trip across India, is a project the consequences of which cannot be measured. What will such a highway mean for the Kingdom of God?—*United Church Review*.

Telephones for Mecca and Loud-speakers in Damascus

The steady progress of western civilization with all it means for the Arabs is noted in the press. We read that the Saudi government has decided to put up 700 telephone wires in Mecca and 400 in Jeddah. The work has progressed so far that the lines were in use during the pilgrimage. In Damascus they have put up loud-speakers in one of the leading mosques (Al-Amawi) to facilitate the hearing of the Friday sermon on the part of the worshippers.

SURVEY OF PERIODICALS

BY SUE MOLLESON FOSTER

Union Theological Seminary Library

I. GENERAL

ABSTRACTA ISLAMICA. (In *Revue des Études Islamiques*, Paris. Cahier I, 1938. pp. 65-99).

Comprises "Judaeo-Arabica" by G. Vajda and "Arts and Archaeology" by J. Sauvaget.

AT SIALK: PREHISTORIC IRAN. R. Ghirshman. (In *Asia*, New York, November, 1938. pp. 645-650).

The discovery of a civilization dating from the fifth millennium B.C. has rewarded the work of the French Expedition of the Louvre excavating at Kashan (1933-1938).

CONTRIBUTIONS À L'ÉTUDE DU HARARI. Wolf Leslau. (In *Journal Asiatique*, Paris. Octobre-Décembre, 1937. pp. 529-606).

Conclusion of a study of the language used in a Moslem section of Eastern Abyssinia and believed to be a trace of ancient Semitic immigrations from Arabia.

IQBAL'S EDUCATIONAL PHILOSOPHY. Kh. Ghulam Saiyidain. (In *Islamic Culture*, Hyderabad. July, 1938. pp. 334-351).

Discusses Iqbal's thoughts on dualism and on the individual and the community.

ORIENTAL TYPES AND SCENES IN RENAISSANCE AND BAROQUE PAINTING. H. Goetz. (In *The Burlington Magazine*, London. August-September, 1938. pp. 50-62; 105-115).

A detailed analysis, with illustrations, of the representations and misrepresentations of Persians, Turks, Arabs, Byzantine Greeks, Hindus and Chinese in Italian, German and Dutch paintings of the 14th-17th centuries.

PERSIANS AND PERSIAN COSTUMES IN DUTCH PAINTING OF THE SEVENTEENTH CENTURY. H. Goetz. (In *The Art Bulletin*, New York. Vol. XX, 1938. pp. 280-290).

Shows the influence the Levant trade exercised upon the art of the day.

SHER SHAH'S MAUSOLEUM AT SASARAM. H. Goetz. (In *Ars Islamica*, Ann Arbor. Vol. V, Part 1, 1938. pp. 97-99).

A description and a historical and artistic appreciation of the tomb of the great Suri sultan and of related buildings.

II. ARABIA

WHITHER ARABIA? Samuel M. Zwemer. (In *World Dominion*, London. October, 1938. pp. 405-408).

A comprehensive review of the book, "Whither Arabia?", by Dr. Harold W. Storm.

III. HISTORY OF ISLAM

L'ARABISATION DE L'ORIENT SÉMITIQUE. A. Poliak. (In *Revue des Études Islamiques*, Paris. Cahier I, 1938. pp. 35-63).

Outlines the history of the assimilation of non-Arab peoples in lands subjugated by the Moslem conquests, a union achieved by moderate treatment and not by cruel methods.

THE CITY STATE OF MECCA. M. Hamidullah. (In *Islamic Culture*, Hyderabad. July, 1938. pp. 254-276).

A survey of the political, social and moral conditions prevailing in this metropolis before the days of Mohammed.

DE LA DÉFAITE D'ANKARA À LA PRISE DE CONSTANTINOPLE. P. Wittek. (In *Revue des Études Islamiques*, Paris. Cahier I, 1938. pp. 1-34).

Views a half century of Turkish history, 1402-1453; a period which sufficed to transform the Ottoman state into an empire.

IV. KORAN. TRADITION. THEOLOGY

AL-FÂRÂBÎ'S POLITICAL THEORIES. H. K. Sherwani. (In *Islamic Culture*, Hyderabad. July, 1938. pp. 288-303).

The author finds that the suppositions of the Social Contract and of Sovereignty are foreshadowed in the writings of this great thinker.

WHAT IS THE KORAN? The Rev. E. E. Elder. (In *The Missionary Review of the World*, New York. December, 1938. pp. 578-580).

Describes the main features of the remarkable book which still exercises such profound religious and social influence in Arabic-speaking lands.

V. RELIGIOUS AND SOCIAL LIFE

CHANGE COMES TO BIBLE LANDS. Frederick Simpich. (In