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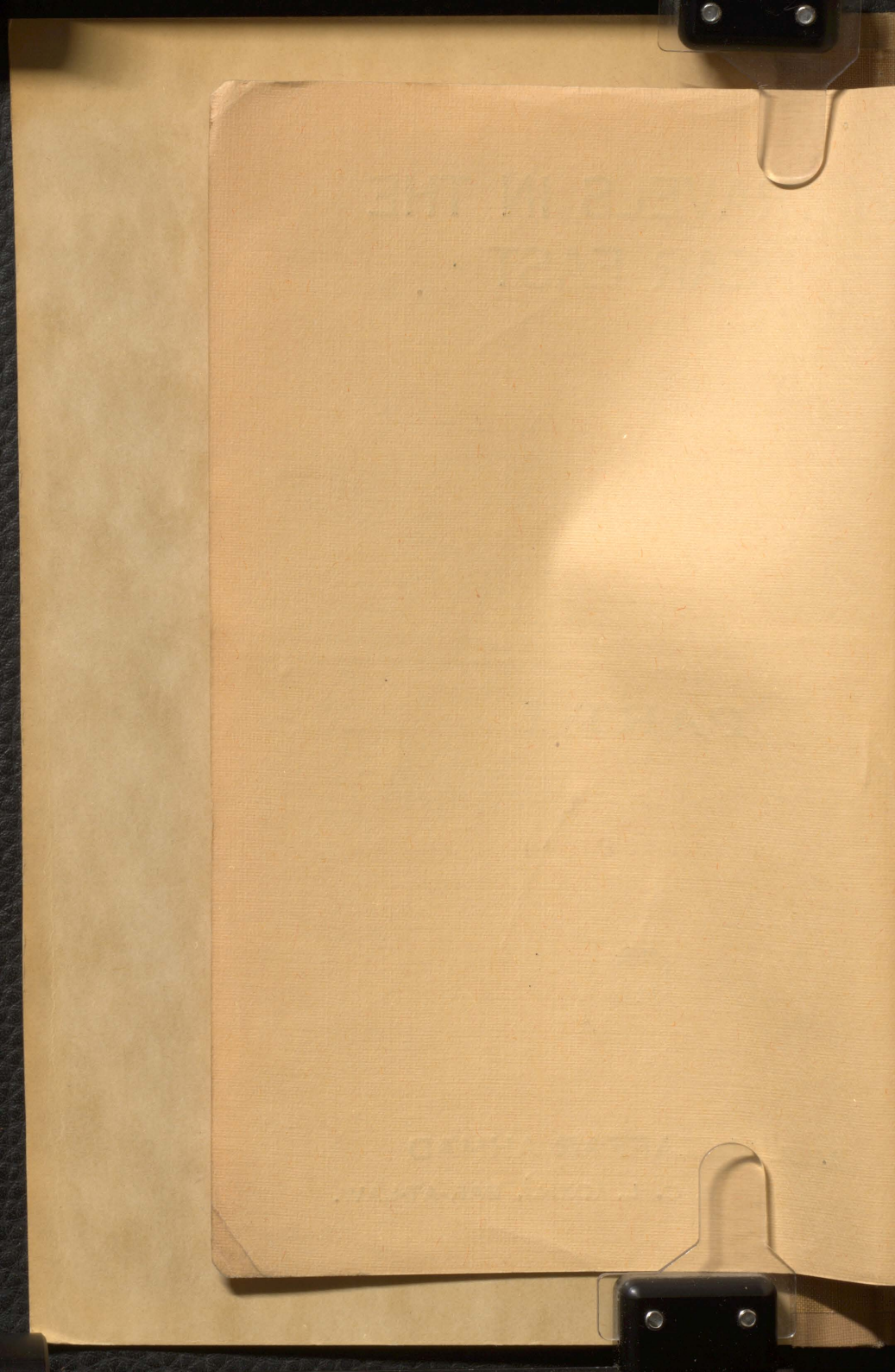
# MY TRAVELS IN THE NEAR EAST

## PART I



ABUL MUZAFFAR AHMAD

B. C. L. (OXN.), BAR-AT-LAW.





2 Parts  
5.00.

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# Travels in the Near East

PART I

## MODERN EGYPT & PALESTINE

BY

A. M. AHMAD, B. C. L. (OXON),  
BARRISTER-AT-LAW.



Price Rs. 2/8/-

*Published by*  
**Author**  
at 7 Park Lane, Calcutta

PART I

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*Printed at*  
**The Bangaratna Machine Press**  
BY KANAI LAL DAS,  
Krishnagar, Nadia



## PREFACE.

Since the close of the great European War in November, 1918, great changes have slowly and steadily, been taking place in most of the countries of the world. Even the proverbially unchanging East does not appear to be unaffected by the sweeping changes around. Under the magnetic influence of the great Zughlul, the Egyptians, both Moslems and Copt, have formed themselves into one nation; while a strong sense of nationality has dawned even amongst the Syrian and Palestinean Arabs. On the other hand Turkey has gone far ahead of these countries by introducing drastic and fundamental changes in all her secular and religious institutions. It has now, like the ancient Romans, completely separated *Jus* from *Fas*, *i. e.*, Law or State from Religion or Church. The stories of all these vast and stupendous changes happening in the Near Eastern countries fired my imagination and stimulated my long-cherished desire to visit these countries and study their newly reformed institutions at close quarters. Coupled with these I had also a strong

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desire to secure a free interchange of thoughts and ideas mainly regarding religious and educational matters between us, Indians and the leaders of those Near Eastern countries, by the establishment in those countries of institutions like the Bengal Islamia Education Trust. Impelled by these motives and a keen desire for sight-seeing I visited the Near Eastern countries to wit Egypt, Palestine, Syria and Turkey on several occasions during my recent travels in Europe.\*

Now on the conclusions of my journey I have undertaken to write a short account of my travels mainly for two reasons: Firstly, because it affords me great pleasure to give an account of time full of interest and satisfaction to me, the like of which I shall never perhaps again enjoy in this life. Secondly and chiefly because I think that the details of this short journey will not only be of some value to my country-men but will also serve as a peg on which to hang my short message. And that message? The trappings of ancient religious bigotry must be swept away. The binding, holding, and darkening forces must be loosened. The clear light of fellow-love and religious toleration

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\*I first travelled to the Near Eastern countries in the beginning of 1928 and then revisited them in October 1933 and August 1936.



which Islam enjoins on its followers, must be allowed to shed its beams over the country and to irradiate the minds of the people. When that light is seen, co-operation and advancement will replace jealousy and stagnation. Man's religion should help him to take advantage of modern developments and not hold him back from greater fulfilment. Islam can, shall, and will be the guiding light of modern India, but it must be the Islam of a national India, enlightening and tolerant not repressive and militant.

Vast and epoch-making changes, as referred to above, are taking place in Islam in modern Egypt, Turkey, and other parts of the world. The old order is changing yielding place to new and that new order is in each case a national one. Each race is ambitious of its betterment and is solicitous of its greater happiness. And each race is independently making adjustments in its ancient religious structure to meet the demands of the fuller life of its people. Let not my country lag behind. But advancement will not come, if stubborn religious hatred and dissensions are allowed to persist and prevail. Allow for the other man's views and work for the development of the nation. Do not let religious intolerance interfere with co-operation in every-day life. India should learn

lessons from Islam in other parts of the world and take example from the high religious tolerance advocated and practised by its Noble Founder and earlier sages. May God shed light soon !

7, PARK LANE, }  
CALCUTTA. }

A. M. AHMAD.

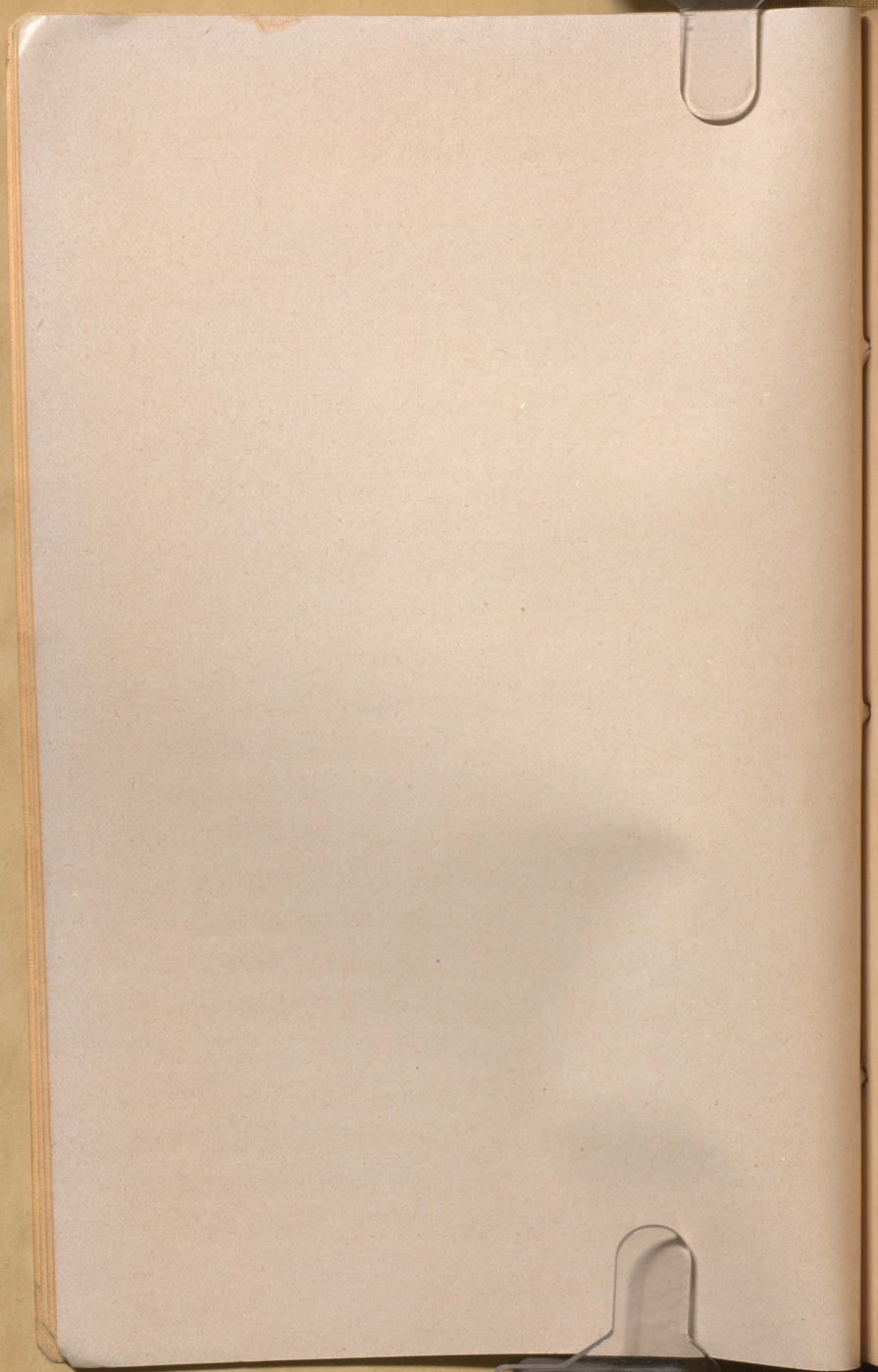
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My Travels in the near East.



A. M. Ahmad.





# Travels in the Near East

## BOOK I

### MODERN EGYPT

#### CHAPTER I

##### CALCUTTA TO PORT SAID (EGYPT)

I left home in the afternoon of the 18th December, 1927 and boarded the B. N. R. Bombay Mail at Howrah. Some of my dear children and relatives came to see me off at the station. With tears glistening in my eyes and pangs of separation gnawing at my heart I bade them good-bye. When the train steamed off the platform, my grown-up boys ran some distance along the paved platform, by the moving train, to catch a last glimpse of me, while I stood at the open window of my compartment with waving hands and tearful eyes.

The train rapidly passed through the confines of my dear province of Bengal and Chhota Nagpur that very night and on the following day it was speeding through the districts of Central Province, reaching

Nagpur in the afternoon of the 19th December. On the following morning at 7 A.M. it reached the beautiful and majestic city of Bombay, which for the Indians is the "gate-way of the west.". After alighting at the central station I went to an hotel in the town and then walked round the city sight-seeing, and visiting the High Court and other public buildings. The streets are quite broad and lined with many a stately building. I had a very enjoyable drive in the evening along the Malabar Hill Road facing the sea which is marvellously beautiful and picturesque.

On the morning of the 21st December I went on board the S. S. "Cracovia", Lloyd Tristino line, in the Alexandra docks and the ship weighed anchor at about 10 A.M.—the first run being from Bombay to Aden, 1664 nautical miles. The sea was somewhat rough in the beginning but it became calm and smooth and pleasantly cool soon after. On board the steamer, I got acquainted with a fellow passenger, Mr. M. B. Tewari of Mysore who is now a coffee-merchant of Aden, a self-made man. He first served as an apprentice under a Frenchman at Aden and after getting his training in the business, soon purchased the firm from the Frenchman on the latter's retirement. I tried to



pick up some French from him as he spoke the language quite fluently. Occasionally I played some indoor games with my fellow passengers. I also got acquainted with Dr. Choudhury, Professor of Botany in a Lahore College and his wife, both of whom belonged to Calcutta. Both husband and wife were really very delightful people. There were also Mr. and Mrs. Bingla, relations of His Highness the Maharaja of Indore in the First Class saloon with me. Mrs. Bingla, a very intelligent and up-to-date young lady, was educated in England. We usually sat at the same table at meals and had long discussions upon various topics. On Christmas Eve there were dances and cinema shows on board the steamer. On Christmas day we enjoyed the Christmas lunch and dinner served in right royal style. On the 26th December, we reached Aden at about 11 A.M. and there I posted some letters home. I then went ashore and had a look around the town which appeared to be quite a prosperous colony. The people of Aden seemed to be a mixed race of Somali Arabs, Indians and Jews. There were a good many taxi cabs in evidence and some good hotels. There is a newly white-washed mosque near the landing. Numerous Arab urchins were going about in the street

and were crying for *Bakshis* from the passengers. The place being then under Government of India, the Indian stamps were current there. Hindustani is generally understood. Even in midwinter the place appeared to be quite warm with a fierce sun blazing all the while.

From Aden which we left at 4 P.M. began the second stage of our voyage. The Red Sea was somewhat rough and quite warm. We passed several small islands, the Perim island being one of them. The steamer was going at the rate of 312 or 315 miles a day. On the 31st at about 2 A.M. we entered the Suez Canal (88 miles long) and passed through it very slowly at the rate of 5 or 6 miles per hour and reached Port Said at about 4-30 P.M. Here the Egyptian officers came on board the ship and inspected our passports. I landed at Port Said at 5 P.M. and after passing through the Quarantine Office where I had to pay 3 shillings and 3 pence I went to the Customs Office and boarded the train on the other side of the steamer station for Cairo. The train started at 6-30 P.M. and reached Cairo at about 10 P.M. I went to the world-famous Shepherd's hotel which was then full of tourists of all nationalities, especially Americans. Very fatigued both in mind and body I at once retired to bed in a luxuriously



furnished room of the hotel. I had already had dinner in the restaurant car of the train and the food was quite enjoyable, though the charge was a trifle high, being about 35 Egyptian Piastres.\*

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\* £1 = 97 Egyptian Piastres, Egyptian Pound being a little higher than Sterling Pound. 100 Piasters make one Egyptian Pound.

## CHAPTER II

# CAIRO

*1st January 1928*

On the morning of New Year's day I came out of the hotel for a stroll in the streets of the famous city of Cairo or El Quahera (the Victorious). The new town was founded under the orders of Moaz Billah, the Fatemide about 900 A. D. or 297 A. H. (Hijri). In the earliest period (642-870 A. D.) Fostat (Lit. Barrack or encampment) was the capital. The mosque of Amar-Ibnul-As is the representative building of the period and it was extended by Ahmad Ibn Tulun further north at about 870 A. D. (*Vide*, the mosque of Ahmad Ibn Tulun which is the capital monument of this period of Islamic Art in Egypt.)

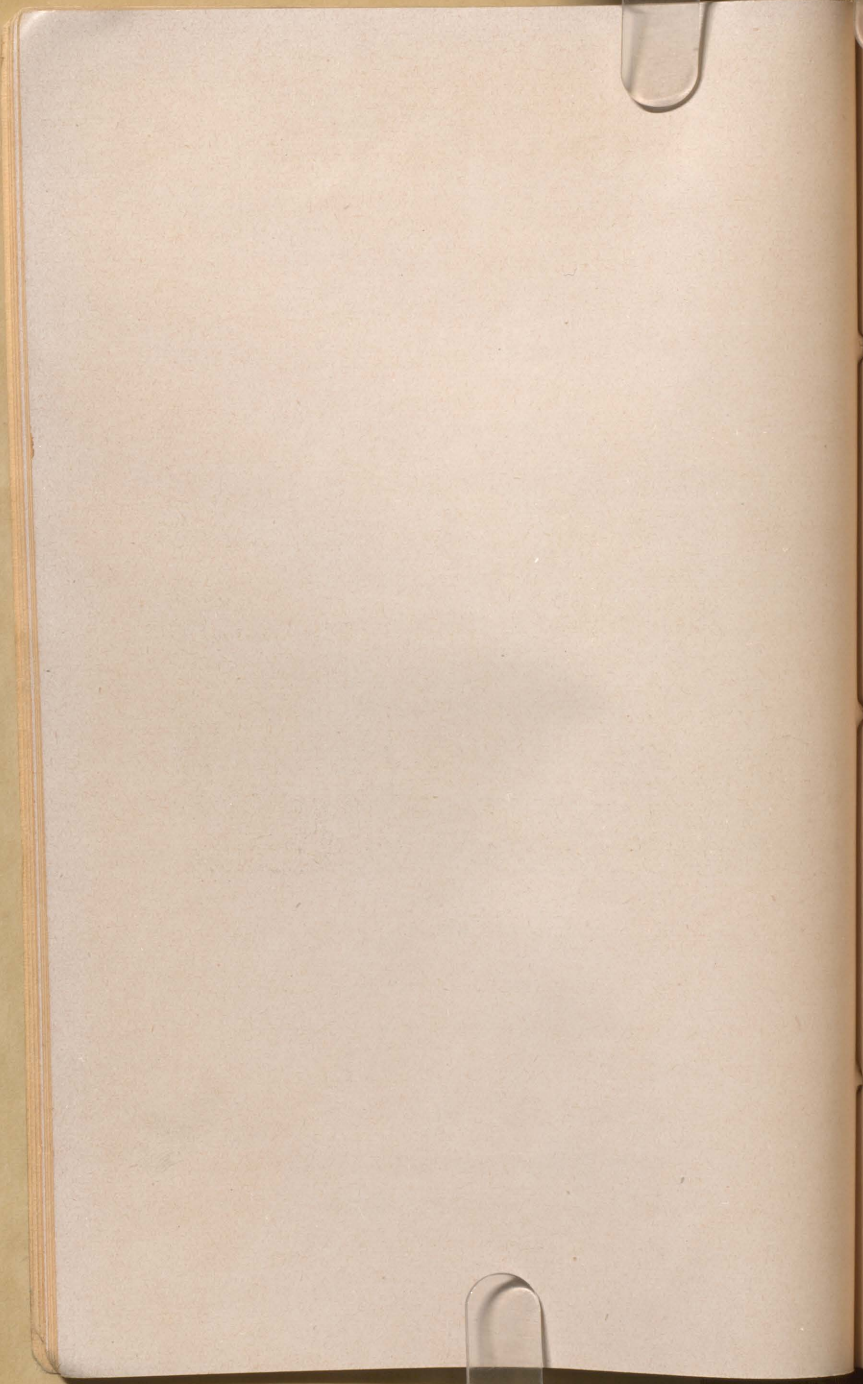
Cairo is still the romantic and picturesque city of the old Arabian Nights Tales with stately mosques, lofty minarets, and noisy and colourful bazaars like Khan Khalil and others and it is also an up-to-date modern city of lovely Boulevards, high-streets, beautiful



My Travels in the near East.



City of Cairo.





parks and pleasure-grounds with innumerable cafes and other places of amusements, which justify its second appellation of the Paris of the East. It is really the meeting ground of the East and West, a borderland between the Orient and the Occident. Add to this, the beauty of its climate, specially in winter,—a day without sun-shine in the winter months, is a rare phenomenon. There is bright lovely sun-shine, a cool, clear, and sparkling air and the comfort of an equable temperature which make Egypt a veritable garden of Eden at this time of the year!

I had originally intended to stay for a week or 10 days, at the most, in Egypt, but the charm, and the various amenities of the city, its delightful climate, and above all, the hospitality and friendliness of its inhabitants induced me to prolong my stay in this fairy land of the valley of the Nile. Besides visiting the world-famous Pyramids of Giza at the desert's edge and gazing at the prodigious figure of the Sphinx close by, I turned my long stay in Cairo to good account by studying the modern condition of Egypt, and mixing with her people, both high and low, and imbibing their ideas regarding the progress of their country on modern lines. In this connection, I must, at the outset,

express my thanks for the great help, I received from the British Residency at Cairo and the British Judicial Adviser, Sir John Percival, who personally introduced me to all the ministers and other high officials of the Egyptian Government. In this way I got ample opportunities for visiting and attending the sittings of the Egyptian Courts, hearing debates in the Egyptian Parliament and inspecting the University Colleges, boys' and girls' schools and various other educational and administrative institutions of the country. For the benefit of my countrymen, I shall try to give here a short account of my impressions not only with regard to the world-famous monuments and historic places of this ancient land but also with regard to the various institutions of modern Egypt through which its people are striving to achieve progress and national independence.

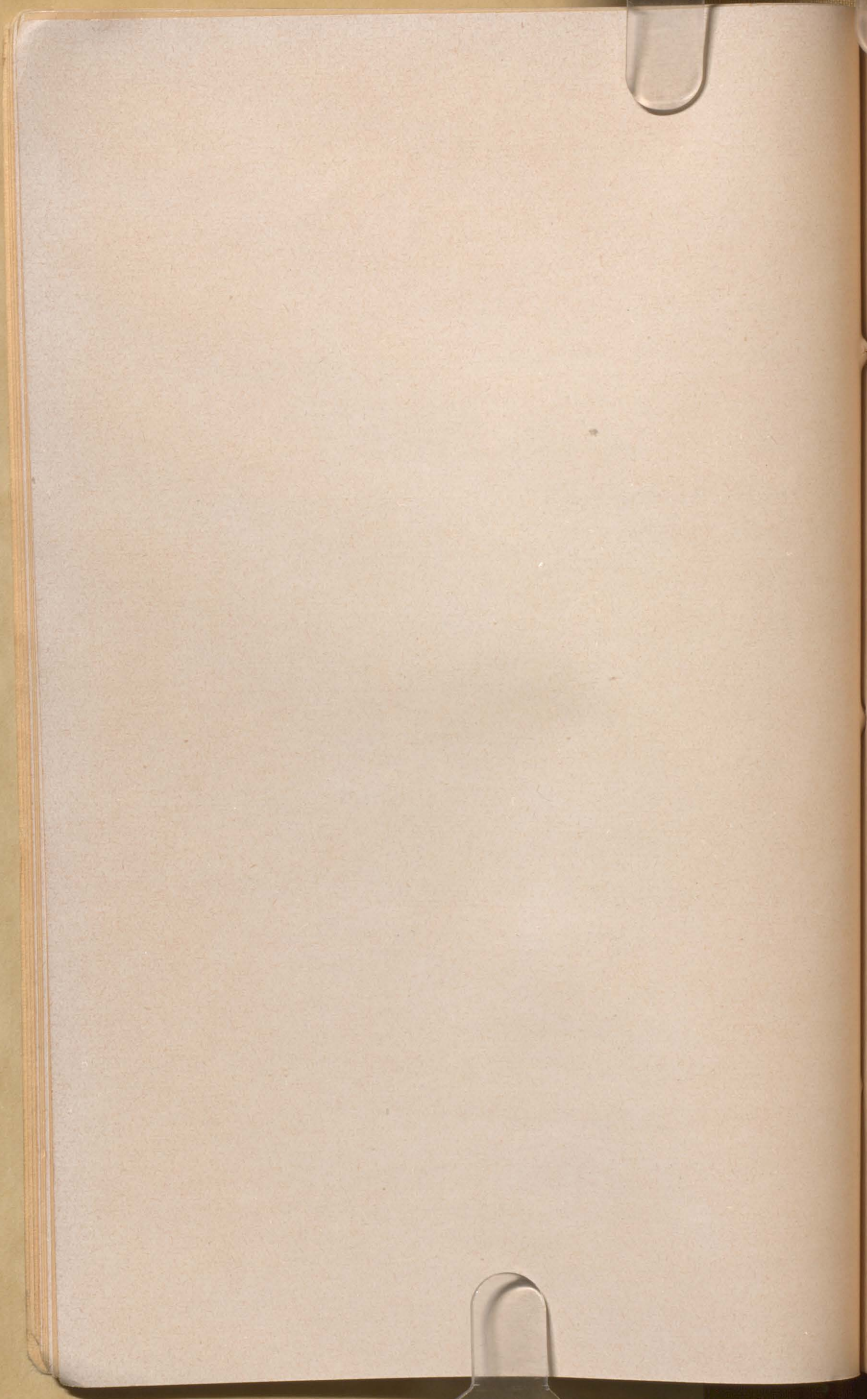
As for the ancient monuments of Egypt, I need not give a detailed description here as they are only too well-known and any reader interested in them may easily refer to various well-written books on the subject. I shall merely try to set forth in a short sketch my impressions regarding some of the wonderful monuments which I was fortunate enough to visit. The



My Travels in the near East.



Pyramid and Sphinsk.





first and foremost of them are the famous pyramids of Gizeh, which stand at a very short distance from Cairo about 10 miles off and can be reached by tram cars or other cheap conveyances from the town. The biggest and the highest of these Pyramids is that of Cheops or Khufu (Fourth Dynasty, 4700 B. C.) and was probably built about 4 or 5 thousand years before Christ. The second and third Pyramids were built by Khafra (4600 B. C.) and Mycennes or Mencaura (4550 B. C.) of the Fourth Dynasty. H. G. Wells in his "Outlines of History" characterizes these Pyramids as "unmeaning sepulchral piles of almost incredible vastness". These Pyramids are really the wonders of the world and nobody has as yet been able to discover with certainty the purpose for which they were built. The more accepted theory, now-a-days, however, is that they were probably built for guarding the dead bodies of the Kings and Queens of their times. The Pyramid of Cheops is about 480 ft. or accurately 481.3 ft high and its side 755.5 ft. long and it is calculated to weigh 4,833,000 tons. With the help of the Arab guides I ventured inside the huge Pyramid, dark and uncanny. I shall always re-call with a shudder the dark and steep stone-stairs through which I was first led to the

Queen's chamber and then higher up into the King's. In some places there was complete darkness and the ascent was very steep and dangerous. I was completely in the hands of the Arab guides and felt all along ill at ease at my helplessness and entire dependence on such unscrupulous persons as these, who all along tried to extort *Bakshish* or promises of *Bakshish* from me. The topmost chamber where the coffin of the King lay (but which was long ago desecrated and its contents rifled by thieves.) appeared quite big and roomy with a high ceiling and bearing some inscriptions on the walls. The lower chamber which is designated as that of the Queen's was not quite so high or spacious. The descent was somewhat light and easy. With a sigh of relief I at last stepped into day-light through an opening in the pyramid. I would not, however, advise any one to venture alone inside the great pyramid without first forming a party. Then riding on a camel, I visited the mysterious figure of the Sphinx and an old temple close by. I felt very uncomfortable on the back of the camel as I had never ridden one before.\*

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\* For detailed account of the Pyramids specially the great Pyramid of Khufu or Cheops, see Appendix at the end of the book.



After the Pyramids of Gizeh the most interesting and striking object in Cairo is the Egyptian Museum (at Kasrelnil) where all the old relics of ancient Egypt are stored. What a priceless collection of ancient Egyptian art and civilization! It has recently been considerably enriched by the addition of all the world-famous relics found in the tomb of King Tutan Khaman of ancient Egypt. The rooms of this vast and spacious museum are full of colossal statues, ancient mummies, old handicrafts and precious jewels and ornaments, offering a vivid idea of the bygone-days of early Egyptian glory and civilization. Thanks to the indomitable will and perseverance of the modern Orientalists, the Egyptian hieroglyphic writings found engraved in all the ancient temples, obelisks and statues have at last been deciphered by the discovery of the Rosetta Stone \* which is still preserved in the British Museum; and what a flood of light has been

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\* ROSETTA STONE :—“The celebrated Rosetta Stone which supplied Champollion with the key for the decipherment of the ancient monuments of Egypt was found near Fort St. Julian 4 miles north of the town in 1799 by Bomssard, a French Officer. It is a basalt stele inscribed in hieroglyphic, Demotic and Greek with a decree of the high priest assembled at Memphis in favour of Ptolemy V. Ephiaphanes. It was ceded to the English at the capitulation of Alexandria (1801) and is now in the British Museum.”—*Encyclopædia Britannica 11th Edn. Vol. 23.*

thrown on ancient Egyptian history, civilization and culture through the decipherment of these hieroglyphics. Even a cursory inspection of this unique museum will convince any casual observer what a glorious and highly developed civilisation these Egyptians had attained to long before the birth of Christ. A whole day will not suffice to explore all the treasures of this famous museum. There are rows upon rows of mummies, not only of the ancient Kings of Egypt, but also of its aristocrats, and even of its proletariat. In all of these mummies, the outward forms as well as the minutest details of the actual features of persons who lived thousands of years ago have been wonderfully preserved. What power of the human mind in its vain struggle to attain immortality through the medium of the same earthly body, which must be preserved against the ravages of time, these ancient mummies represent, and what irony of fate that some of these mummies lie scattered all over the museums of the modern civilised world! What fascination and charm they even now continue to exert on the minds of people and races quite alien to their culture and civilization!

Besides the Egyptian museum Cairo also boasts of an Arabic museum and Public Library. The Arabic



museum is one of the best of its kind. It contains some of the finest specimens of stone engravings, stone and wood works and other handicrafts of the Ommaid, Abasaïd, and Fatimide Caliphs of Egypt. It also exhibits many relics of the present reigning dynasty of Egypt. In the exhibition room of the public library there are many ancient and unique collections of early manuscript copies of the Holy Koran, besides many other priceless collections of Arabic and Persian manuscripts. The library is also well-stocked with modern books in every branch of knowledge and is much used by the public. There are 117,000 volumes in the library of which about 34,000, are in Arabic and Oriental languages and 24,000 manuscripts and photographic works. In the exhibition room is a collection of manuscripts, the earliest of which is Papyrus\*, written in the month of Ziquad 87 A. H. There are

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\* "The Papyrus is a kind of rush or aquatic plant of sedge family growing formerly in Egypt. The paper-reed or rush, *Cyperus Papyrus*, abounding in marshy river banks in Abyssinia, Palestine and Sicily, is now almost extinct in Egypt. It afforded to the ancient Egyptians and through them to the Greeks and Romans, a convenient and inexpensive writing material." — *The Century Dictionary Encyclopedia and Atlas, Vol. V.* From the inner pith (byblos) of Papyrus the ancients (as also the French) made their paper. (L. Gr. Fr., papyros or papuros—prob Egyptians).

also valuable copies of the Holy Koran, some of which had been copied in Cufic characters in the first century Hizra. In this room there is also a collection of Arabic coins, about 5 thousand pieces, the earliest of which is the Dinar of Abdul Malek lbne Marwan's time (77 A.H.)

This fascinating city of Cairo, besides possessing many stately public buildings like Abedin palace, citadels etc., is also famous for a very large number of ancient and superb mosques, the first and foremost of which is the mosque of Mohammad Ali, built by the founder of the present reigning dynasty of Egypt, and it is situated close to the citadel on the top of a hill overlooking the city. It has a commanding position and is one of the grandest mosques of Egypt. But in point of antiquity, the mosques of Amar Ibnul As, Al Azhar Sultan Hossain, Sultan Birbose and Sultan Barkuk take precedence. There is also the picturesque Blue Mosque situated in the narrow street of the native quarter of Cairo. The mosques of Sultan Hossain, Saidana Hossain and Saidah Zainab are considered to be very holy. The mosque of Sultan Hossain is of the period (1382-1517) of the great flowering time of Arab art in Egypt. In one of the inner portions of the Sultan Hossain mosque, the Koranic Sura "Iatul Kursi" has been very finely engraved. Its



walis are very thick and well-built and I have seen marks of shells lodged in the walls of the mosque, said to have been fired by the French artillery during the occupation of the town by Napoleon.

Here I experienced great difficulty in securing an entrance into the precincts of this holy mosque and I cannot resist the temptation of narrating the incident. This mosque is guarded by stalwart Egyptian Moslem Arabs and they do not allow any foreigners, especially European Christian tourists to enter the sacred precincts of the mosque. As I was dressed in European costume, I was taken for a Christian or an American tourist and my path was barred by the Arab guards. They informed me that none but Moslems alone were allowed to enter the holy place. On my telling them that I was a Moslem and a true believer they wanted authentic proof about it. This naturally made me a little perplexed. The situation was however saved by my suddenly noticing the "Iatul Kursi", the famous passage of the Holy Koran, written in the most charming Arabic Calligraphy on the walls of the mosque. I at once commenced reading aloud the holy passage. Hearing me read, they seemed to be enchanted and straightway embraced me and pronounced me, without

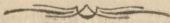
the least hesitation, to be a true Moslem. They then gladly took me inside the Mosque to the Holy of Holies and showed me round all the sacred places.

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## CHAPTER III

# Educational System of Egypt



### I. Religious Educational Institutions

It is well known how the conflict of East and West manifested itself in Egypt as almost in all the eastern countries in dress, daily life and thoughts of the people. Even in modern times the Muslim world had been living with the ideals of the middle ages with the result that its onward march and progress has much been crippled. The supporters of the European thought and culture had been frankly declaring that Islam stands in the way of advance and progress of humanity in general and that the real well-wishers and patriots of all the eastern countries should give up Islamic culture and thought in preference to the European and western culture. These were indeed the darkest days in the history of Islam. The Islamic world was also being gradually subjugated

and exploited by European countries and the Islamic culture was in great danger of being destroyed and annihilated as a spent-up force in the world. In these dark days of Islam Syed Jamaluddin Afgani was born in the bleak mountainous region of Afganistan at Asadabad near Kabul in 1839. At the age of 18 he completed all his studies and full mastered the whole range of Muslim science and art as were known at the time. After completing his studies he first came to India and stayed here for a year and a half and became acquainted with the European sciences and their methods. He also acquired some knowledge of English. He concluded his India tour by making a pilgrimage to Mecca in 1857. He then returned to Afganistan and took up service under the ruling Amir Dost Mahammad Khan. Later on he worked as Prime Minister under Amir Mahammad Azam. But when Sher Ali became Amir he left Kabul and came over to India again in 1869. But in India he was kept under restraint and was not permitted to hold any conference with the Muslim leaders here. He then went over to Cairo and stayed there for a brief period of forty days and during this time he frequented the Azhar University and



delivered lectures to the students and teachers in his lodgings. From Cairo he went to Constantinople. There he was received with high honours by Sultan Abdul Hamid, leading Turkish officials and scholars. But within a short time owing to some sharp difference of opinions with the Sheik Ul Islam he was forced to leave Turkey. He then returned to Cairo in March 1871 and lived there for 8 years. During his 8 years' stay in Egypt he did yeoman's service to the cause of Islam by bringing about the desired reformation and renaissance in Islamic teachings. His teachings and lectures gave birth to the nationalist movement in Egypt. But Twafik Pasha on coming to the throne soon drove him out of Egypt and then he came to Hyderabad and stayed in India for some time. At Hyderabad he composed in Persian the only work which has survived him *e.g.* "The Refutation of the Materialists"—a defence of Islam against modern derogatory attacks. After this Jamal was detained by the Indian Government in Calcutta when the Arabi rebellion was going on in Egypt. But on the collapse of the said movement Jamaluddin was allowed to leave India. He then went to Paris via London, and at Paris he stayed for three years. Here he was joined by his able disciple Shaikh Mohammad

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Abduh of Egypt and they both started a journal named 'Al-war-watul-osqua' ( the strong rope or the Indissoluble Bond ) with the object of arousing the Muslims to the need of uniting their forces against western aggression and exploitation. Only 18 numbers of the journal were published from March 1884 to October 1884. This paper exerted a great influence throughout the Muslim world and it brought into life the nationalist spirit of decadent Muslim countries. After the collapse of the paper "Al-war-watul-osqua" Jamaluddin Afgani went over to London and thence to Moscow and St. Petersburg and there he stayed for four years and continued to exert great influence over the Muslim countries. In 1889 while he was in Munich on a short sojourn he met Shah Nasiruddin there. The Shah brought him to Persia and made him his Prime Minister. It is stated that in 1886 also Jamaluddin had acted as one of the Ministers of the Shah. But as the Shah became suspicious of him owing to the tremendous influence exerted by him over the people, he had to leave Persia for taking change of air. Then in 1889 he again returned to Persia as stated above. He was again received by the people, as their leader. But the Shah again became suspicious of him and Jamaluddin had to take refuge in the graveyard of Shah Abdul



Azim for the safety of his life. But the Shah violated the sanctuary and had Jamaluddin arrested, although he was ailing at that time and he was sent to the Turkish Frontier. It was at about the close of 1890 or the the beginning of 1891. Jamaluddin then went to London and from there to Constantinople in 1892 and remained there till his death. Sultan Abdul Hamid treated him with marked respect and honour. He died in Constantinople in March 1897 and was buried with public honours in the Shaikh's cemetery in Constantinople. The Great Saint Jamaluddin Afgani suffered the miseries, poverty and oppression of this world but yet went on preaching that not only was Islam not antagonistic to the progress of humanity but Islam was the only panacea for all the evils of the present materialistic world and that if the Muslims followed the principles of Islam blending and harmonising the same with the scientific truths and advancement of the modern age they can surely create a new civilisation far higher than the present materialistic civilisation of western Europe. The basic idea of all his preachings was that Islam is a world-religion and by reason of its inward spiritual force, specially its doctrine of Towhid it is fully capable of adapting itself to the changing circumstances of every age and clime !

Shaikh Mohammad Abduh of Egypt was the greatest and ablest disciple of Syed Jamaluddin Afgani. He had not the fire and zeal of his master but was of much quieter type. He wrought immense changes in the national thoughts of Egypt and was the pioneer of modern education in the country. The Great Egyptian leader Zaglul Pasha had sat at the feet of Jamaluddin and had taken the vow of service to his country. Zaglul's follower His Excellency Nahas Pasha, who is a personal friend of mine, is now the Prime Minister of Egypt and the leader of the Wafd.

We now come to the world-famous mosque and the University of Al Azhar. I visited the famous mosque and the University accompanied by my friend Mahammad Ali Namazi Bey, Under-Secretary to the Ministry of Justice, on the 11th January, 1928, I also visited its central library containing about 51,000 printed volumes and manuscripts. There were about 4627 students on the rolls of the University at that time. I saw groups of students and teachers engaged in study both inside the mosque and also in its great quadrangle. I felt a thrill of inspiration inside this world renowned Moslem centre of learning and in the presence of the holy professors engaged in imparting religious instructions



to the Moslem youths assembled from all parts of the world in quest of truth and learning.

This University Mosque Al Azhar was first built by the order of Gawaher Ul Quiud, the Viceroy of the Caliph Al Moaiz, the 4th of the Fatimide Caliph of Egypt in 972 A. D. (361 A. H.). Caliph Al Moaz's son, Caliph Al Aziz Billah first appointed professors for the University and built there a large house close to the mosque, the latest addition to which is El Rawaqual Abbasi. The first regulations for governing Al Azhar were enacted in 1288 A. H.

The budget for 1925-26 was estimated at about  $92\frac{1}{2}$  thousand Egyptian Pounds. The number of professors and teachers is 246 and of students 5273, of whom 4517 are Egyptians and the remaining 756 Syrian, Turkish, and a few coming from Afganistan, Basra, India, Java, Persia, Somaliland and China. It may be noted here that there is an Indian Rewak or hostel attached to the Al Azhar University for students from India and it is under an Indian Sheikh who looks after the Indian students. Recently there has been much trouble in the management of the Indian hostel. During my stay in Egypt, I was successful with the kind help and support of the acting Rector, Sheikh Harun and the

Minister of Education, in inducing the Indian students to form themselves into an Association called "The Indian Islamia Education Trust,\* Cairo," with the

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\* The Islamia Education Trust was founded by A. M. Ahmad, Esq., B. C. L. (Oxon) Bar-at-law, District & Sessions Judge, Bengal, in October 1926. It was registered under Act XXI of 1860 in November 1931.

"The aims and objects of the Society shall be to impart religious, moral, intellectual, physical and economic education and training to Moslem boys and girls, to start schools and colleges both of residential and non-residential types and establish literary, scientific and charitable institutions for the promotion of science, literature or the fine arts or for the diffusion of useful knowledge and to found Library and Reading Rooms for general use among the members or open to the public, and to start the village banks and central banks generally for improving and relieving the economic condition of the people and for rendering financial aid to the institutions referred to above.

The profits, if any, of these institutions shall be utilized only for the benefits of the society.

The profits so derived shall not on any account be diverted to any other purposes, nor the members of the society shall have any share of, or interest in, such profit."

The creed of the Trust shall be purely educational and absolutely non-political. The Trust will act in co-operation with the Government. Non-Muslims will also be eligible to the benefits of the Trust.

The Trust began its work at Narayanganj, a sub-division of District Dacca, Bengal, and it was opened by the late Hon'ble Nawab Nawab Ali Choudhury, Khan Bahadur on the 30th December 1926. It first began its work with a H. E. School for boys and a primary school for girls at Narayanganj. In 1928 Classes I, II and III were separated from the H. E. School and were formed into a separate primary school for boys. In 1929 the Trust undertook work in Dacca town. In February of that year a free primary school for girls was opened at 16, Agamashi Lane, in the town of Dacca by Mr. K. Nazimuddin, after-



object of promoting unity among the students and improving their conditions in general.

The former Rector of the University was Al Sheikh Mahammad Abul Fadel who died quite recently and the present acting Rector of Al Azhar is Al Sheikh Ahmad Harun who was formerly its assistant Rector. Besides Al Azhar of Cairo which is the biggest and the most important religious institution, Egypt has got six other purely Mahammadan institutions and they are at Alexandria, Tanta, Assiut, Disiq, Dametta and Zagazig.

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wards the Hon'ble Sir K. Nazimuddin, Minister of Education. In the same year the primary school for girls at Narayanganj was raised to the U. P. standard. In 1930 the H. E. School at Narayanganj got provisional affiliation to the Calcutta University. In 1931 for the first time the H.E. School sent candidates for Matriculation Examination. In 1932 a girls' primary school at South Maisundi Dacca was affiliated to the Islamia Education Trust. In 1935 the Trust was maintaining at Narayanganj 1 H. E. School, 1 Boys' L. P. School & 1 Girls' U. P. School and at Dacca three Girls' L. P. Schools.

The Islamia Education Trust has recently received the grant of a very valuable plot of land in the Khidirpur Killa grounds at Narayanganj from the Government and has recently secured a building grant of Rs. 4000 for erecting a suitable building on the said ground with another Rs. 6000 contributed by the Trust.

The success of the Trust is mainly due to the untiring zeal, and selfless work and efficient management of the Hony. Secretary Dr. Md. Sahidulla of the Dacca University.

Any further information regarding the Trust may be had on application to the Hony. Secretary of the Trust, Muslim Hall, P. O. Ramna, Dacca.

Each institution is managed by a Rector. The total number of students for all the above religious institutions was 15230 in 1927, and now in 1928 only 10672.

A Commission has recently been appointed by the Egyptian Government re-organise the schools and Maktabs under Al Azhar so as to develop them on the lines of modern educational principles. I have had the pleasure of meeting the Secretary of this Commission, M. Hassanain Bin Khalid who is a science man educated in England, and has up-to-date European educational ideas. He was kind enough to take me round some of the newly modelled Maktabs and schools attached to Al Azhar, which are now imparting modern scientific education to their pupils side by side with religious training. M. Hassanain Bin Khalid also showed me how the students of those religious institutions are now keenly adopting European modes of dress and taking physical exercises; I humourously called them "the Jumping Sheikhs", as I found all of them taking their drill and other physical exercises like jumping etc., some in their flowing Arab costumes and others in European shorts and shirts. Men like M. Hassanain Bin Khalid who have got an honest and sincere zeal for educating their countrymen on sound modern lines are



the pioneers of the great national movement which is fast elevating Egypt to the high position of national independence and progress. Since the writing of these lines great and stirring news has been received in India through the agency of Reutor (2. 11. 28) that a meeting of the Moslem dignitaries convened by the grand Sheikh or Rector of Al Azhar University has unanimously approved a reform scheme submitted by my revered friend, Sheikh Mustapha Al Marahghi, the president of the Shariah Courts, Cairo (of whom I shall speak later on in detail while dealing with the Egyptian Courts) who was at the head of the Royal Commission appointed for reforming Al Azhar as stated above. This reform scheme, as indicated above, aims at transforming the great Al Azhar University from a medieval Islamic religious school into a modern University after European models. The new proposals provide for the thorough grounding of future graduates in modern science as well as religion with a view to the appointment of lecturers on Koranic Laws and preachers in Egypt and other moslem countries. The entrants must know half of the Koran by heart. His Majesty, King Fuad warmly supported the reform scheme. The number of students at the Al Azhar

will in future be limited to a total not exceeding 5000. There will be four courses, viz. primary, secondary, higher and technical. The age of admission will be from 12 to 15. It is also intended to organise a research Department. Outsiders will not be allowed to enter the University except oriental foreigners under special dispensation of the University.

It will not be out of place here to give a short account of other religious and educational institutions of Egypt of the present day.

According to the Census of 1917 there were 11,656,408 Mahomedans, 834,474 Copts and 260,036 persons of other religions. The proportion of Mahomedans to Copts is 14 : 1.

The head of the Coptic orthodox community is the Patriarch who resides in Cairo. There are numerous Coptic convents throughout Egypt called Dairs. In all these Dairs there are 500 monks. There are five convents in Cairo in which there are 200 sisters of charity. There are 600 Coptic orthodox churches throughout Egypt, some of them over 1,000 years old, and in these churches there are more than 1,000 clergymen. The High Court of the community is presided over by the patriarch and is composed of



12 members: 4 chosen by the Patriarch from the clergy and 8 elected by the community.

Ecclesiastical education is imparted in special schools at Cairo and Alexandria, while literary education is imparted in all the dioceses in Egypt.

The chief Mahomedan religious authorities in Egypt are Shaikh Ul Gameal Azhar and Mufti El Deyar El Misriah.

As stated above there are 7 Mahomedan religious institutions of which Al Azhar is the largest and the most important and has already been described. Each of these institutions is managed by a Rector—Al Azhar alone having an assistant Rector. There is a Board of Administration consisting of 12 members presided over by the Rector with the duties of drafting budgets, appointing teachers and other officers, the choice of text-books, discipline of students and distribution of permanent revenues of these institutions.

Besides these institutions for imparting Mahomedan religious education to the people there is a large number of Mosques, Mausoleums, Sabils (public supply of water for drinking etc.), burial places etc. in all about 2,675 in number. All these institutions derive their permanent income from properties made wakf or

dedicated expressly or impliedly to any charitable or religious object or the income is affected for the benefit of members of a family or of strangers with ultimate trust for the poor. Now these wakfs\*, which are akin to English law of trust, are of two kinds—private and public—Ahli and Khairi. A wakf Ahli or family wakf is one in which the income of the property made wakf is affected for the benefit of particular individuals, generally the settler's family, but on condition that in the event of extinction of beneficiaries there is a reversion to a pious or charitable purpose, such as school, hospital or poor relief etc. A wakf Khairi is either a wakf Ahli thus transformed either owing to the death without issue of the original beneficiaries or to future dedicator's descendants or else a wakf which was originally created for general

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\*Wakf means the permanent dedication by a person professing the Mahamedan faith of any property for any purpose recognised by the Musalman Law as religious pious, or charitable. (Vide the Wakf Validating Act VI 1913).

But this definition has been held by the Privy Council to be not exhaustive. (Vide the Calcutta Weekly Notes, Vol. 31 at page 625.)

I am glad to note that in Bengal an Act for the proper administration of Wakf property has recently been passed by the Bengal Legislative Council. (Vide the Bengal Wakf Act XIII of 1934.) The whole of the Act came into force with effect from 1st March 1936.



pious purpose or for public utility. In both kinds of wakf the settler designates an administrator or Nazer. In the case of wakf Ahli where the Nazer dies and no successor is appointed, the Kadi appoints one.

As far back as 1835 Mahommadali Pasha, the founder of modern Egypt found it necessary to form an administration to control the wakf properties. The administration was then converted into a ministry by Ismail Pasha and was directed by a minister up to January, 1884, when Tawfik Pasha again made an independent administration of it under a Director General immediately responsible to the Khediv. But in November, 1913 the administration was again changed into a Ministry and the Minister of Awkaf is a member of the Council of Ministers. But the budget of the ministry is not included in the general budget of the Government, though it comes under the same regulation as the Government budget. In 1924 the revenue of the Ministry amounted to £(E) 1,917,288/- and the disbursement £(E) 1,856,566/- The Medical Department of the Ministry of wakf also controls a large number of hospitals both in and outside Cairo. There is also a special section in the ministry of wakf for the management of secondary,

primary and elementary schools and orphanages dependent on it.

It may be noted here that a movement is now gradually gaining ground in Egypt for the abolition of these wakfs altogether mainly on the grounds that they offend against the *law of perpetuity*\* and thereby fetter free alienation of lands. Enlightened and advanced thinkers like Mahmmadali Pasha of Gizeh

\*The Law of Perpetuity :—This is a legal phrase which, in simple words, is meant as under :—

- (a) Duration without limitations as to time.
- (b) Quality or condition of an estate limited so that it becomes or may be inalienable either perpetually or for a period beyond a certain limit fixed by law.

—Webster's Dictionary.

A "perpetuity" in its legal sense, is commonly understood as denoting "an interest which will not vest till a remote period". Hence, it follows that "the Law of Perpetuity is a branch of the Law of property, and its true object is to restrain the creation of future conditional interests".

—Mookherjea's "The Law of Perpetuities" at page 2.

This is really speaking a very abstruse subject of law.

The famous "Rule against Perpetuities" has been laid down in *Cadell vs. Palmer* (1833) as follows :—

"That every executory limitation which may possibly take effect in possession after the expiry of a life or lives in being at the time of its creation and 21 years afterwards (excluding the period of gestation in the case of posthumous issue) is ipso facto void". In other words: the Rule may be described as a rule against remoteness and has come to mean in ordinary usage the rule against future estates which are void for remoteness as "tending to create perpetuity".



are in favour of this movement, while men of conservative ideas and the reactionary Olamahs like Sheikh Bakhit (whom I had the honour of visiting in his house and with whom I discussed this matter personally) are dead against total abolition of the wakfs mainly on religious grounds.

## II. General Cultural Education.

### (A) INSTITUTIONS DIRECTLY UNDER THE MINISTRY OF EDUCATION

During the time of my visit in January and February 1928 the portfolio of education was held by a very fine and able Minister, H. E. Ali El Shamshi Pasha whom I visited on more than one occasion and who always received me with unfailing courtesy and gave me every help even to the extent of deputing Government Officials to take me round all the important educational institutions of Cairo. It was due to his kindness that I secured a very intimate knowledge of the inner workings of practically all the important educational centres of Cairo. H. E. also on some occasions invited me to tea in his house and

discussed with me some of the important educational problems of Egypt and also enquired about the educational systems and facilities given to students in India, particularly in Bengal. H. E. is very well-read and is of exceptionally winning manners and is thoroughly conversant with all the modern European systems of education and has on hand a comprehensive and carefully worked out scheme for educating his countrymen, males and females. According to his calculation in the course of the next 10 years by introducing the system of compulsory primary education as conceived by him, some very striking results will follow. The percentage of literacy is increasing by leaps and bounds, and the students of all the great secondary schools are rapidly acquiring a fair knowledge of at least two modern languages, viz. English and French, apart from Arabic their own mother tongue.

(i) THE EGYPTIAN UNIVERSITY.

The first and foremost is the newly established Egyptian University founded by a Royal Decree dated 11th March 1925 with four faculties of art, law, medicine, and science located in Zafran Palace, Abassia, Cairo, which I visited



on the 8th January, 1928. I met the Chancellor of the University who received me with much courtesy and kindness. (I now understand that on the fall of Nahas Ministry this nobleman is now the Minister of Education in the present Ministry of Mohammed Pasha Mahmud). I went round the new University building which was originally a palace of the mother of King Fuad who made a gift of it to the University till suitable building be erected for it at Gizeh. Some temporary buildings for science laboratories etc. have been newly erected. I met an English professor from Oxford who is now in charge of the science department. I visited the geological and minerological laboratories and museums and found them quite well-equipped and up-to-date. Everything showed signs of progress and advancement and a new spirit appears to be at work and the whole Egyptian nation appears to be impelled by one strong desire for progress on modern European lines. The only point which should always be borne in mind is that they should not slavishly introduce European methods wholesale into their institutions; but after proper differentiation and discrimination they should try to imbibe only those good points and features of the European civilization

which are suitable to their modes of thinking and national needs.

Attached to this University which is now in its infancy there are the schools of medicine situated at Kaserel Aini and the school of law at Giza. I also visited the school of law at Giza and met the President of the College and other professors of law. I found one of the professors who is a Doctor of law from the French University, Paris, teaching Constitutional and International laws in quite up-to-date methods. The medium of instruction is Arabic and many good books on legal subjects appear to have now been in Arabic. The Egyptians by adopting their mother tongue Arabic as the official language of the country have greatly enriched the old classical language of the Koran, and there are at present a large number of daily papers in Arabic in Cairo e.g. As Seasat, Al Mokattam, Al Ihram etc. The Arabic language is now passing through a process of modernisation and is being greatly enriched by many scientific books written in that language. Cairo can also boast of the greatest living Arabic poet in the person of Showki, whom I personally met in a social gathering at the house of an Egyptian nobleman.



The poet is unassuming in his manners and is simple as a child. He is assuredly taking a striking part in moulding and ennobling the lives of his countrymen by his rich and varied poetry \*

(ii) THE GOVERNMENT SECONDARY SCHOOLS.

Before entering the University a student must hold a secondary education certificate (Art or Science). The Secondary Education Certificate Examination is held annually in May or June at Cairo, Alexandria and few other provincial centers. It is completed in two stages, Part I is based upon the syllabus of the first two years of the secondary course of study and Part II literary or scientific on the completion of the remaining three years course. In the language test (Arabic, English and French) the candidates must answer the questions in the language which forms the subject of the test.

The Ministry of Education maintains 5 secondary schools for boys at Cairo and 17 others outside Cairo in different important centres of Egypt, *e. g.* Alexandria, Tanta and others. A secondary school

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\*I deeply regret to state here that the poet Showki has recently died in Cairo.

for girls has recently been established at Shobra, Cairo. The fees both for boys and girls are, £(E) 20/- for day scholars and £(E) 40/- for boarders. At present there are 12,327 boys and 120 girls in these schools.

The secondary course extends over 5 years, branching out at the end of 3 years into two alternative divisions—literary and scientific. The syllabus is framed not only to supply a basis for general culture but also to prepare the scholars for the special requirements of higher colleges.

In addition to the Government secondary schools there are also grants-in-aid and private secondary schools in the country.

I visited one of the most famous boys' schools of Cairo, called Sadia Secondary School near Gizeh. There were about 300 or 400 students on the roll of the school at that time. The school buildings are quite fine and commodious and there are good arrangements for games with a Gymnasium attached to the school. This school was also visited by His Majesty, King Amanullah during his last visit to Egypt and he presented a silver ink-stand to the school authorities as a souvenir of his Royal visit. I also visited Saniah girls' school which is



a combination of a secondary girls' school and a training college for lady teachers. There were 206 students on the roll of the school of whom 44 were day scholars and the rest boarders. The boarding arrangement is on the second and third floor of the building and appeared to be quite nice and comfortable and managed on up-to-date hygienic lines. In the Training College the girls are quite grown up and some of the Musalman girls observe veils, while the rest, including the Coptic girls, do not at all observe the veil. The Head Mistress of the school is an English lady and appears to be quite capable and takes great interest in the welfare of the school, but I am told that she is soon going to be replaced by an Egyptian Head Mistress as the public are now very keen that all these educational institutions should be managed by their own people.

### (iii) PRIMARY SCHOOLS.

The applicants for entering the secondary schools must in their turn pass through a primary course of study. This course also extends over 5 years. Arabic is the medium of instruction, but English is taught as a foreign language. There are 44 Government Primary schools for boys and 15 for girls of which 17 for boys and 8 for

girls are in Cairo alone. The fees for boys are about £(E) 10/- for day scholars and £(E) 25/- for boarders, and the fees for girls—for day scholars £(E) 7/- and for boarders £(E) 15/-. The number of boys was 17,404 in 1925-26, girls, 2,089. I visited the Primary Department of the Saniah girls' school and saw the Kindergarten classes and play-grounds attached to the schools for these girls. They are also taught the rudiments of music.

#### (iv) ELEMENTARY SCHOOLS.

Besides the primary schools there are 337 elementary schools or Muktabs managed by the Ministry of Education while funds for their maintenance are provided by the Ministry of Wakf. The instruction imparted in these schools is exclusively in Arabic. The pupils, whose ages range from 5 to 14, are classified and taught in 4 standards. There are 63 schools set apart exclusively for girls. The number of pupils of these schools in December, 1925 was 49,531. The Ministry of Education also maintains higher elementary schools for girls. The length of the course is three years. The number of pupils in these girls' schools in December 1925 was 1037. In addition to the above elementary schools some 1370



compulsory elementary schools with 209,890 pupils have recently been established in the country and this is the first fruit of the new scheme of education planned by my friend, H. E. Shamshi Pasha, the late Minister of Education as stated above.

There are also 25 Training Colleges for men teachers and 18 colleges for women teachers. The courses of training extend over 3 years. In these institutions all the students are educated free. In 1928 there were 8,701 men teachers and 2,369 women teachers who were undergoing training in these institutions.

(v) INFANT SCHOOLS FOR BOYS AND GIRLS.

The lowest rung in the educational ladder is the infant and Kindergarten school, both for boys and girls. The length of the course is also 3 years. There are 20 such infant schools both for boys and girls with 1899 pupils in Cairo. I visited the Kindergarten school of Kasrinil and met the Head Mistress of this institution, Miss Zakiah Solomon, a very smart and intelligent Egyptian lady having been educated in England. She has also visited India for studying the Indian Educational system. She has a very sound and advanced ideas about the education of her own people. In most of the

girls' schools veil is not observed but I am told in Kasr-i-Dobara girls, schools where the girls of Egyptian nobility are trained, veil is still in vogue.

### (B) PROVINCIAL COUNCIL SCHOOLS

In addition to the above classes of schools managed and aided by the Ministry of Education there is a large number ( about 3270 ) of Maktabs or elementary and primary schools both for boys and girls ( about 269,276 in number ) under the Provincial Councils which have extensive powers over the development of education in the rural parts of the country. These Provincial Councils which have been authorised by the Government of the country to levy a tax supplementary to the land tax at the rate of 5 % of the land tax for the purpose of public utility including education. All the Maktabs and Schools under the Provincial Councils are regularly inspected by the Ministry of Education.

### (C) PRIVATE SCHOOLS

Besides the above classes of Government and Provincial Council schools there exists a large number of private free elementary, primary and secondary schools



organised on practically the same lines as the former and following a similar course of instruction. These institutions are generally maintained by charitable societies. The Orthodox Coptic community maintains 209 schools containing 22000 boys and 5794 girls. There is also a number of schools maintained by foreign colonies and dependent on foreign religious missions. It may be observed that though the Copts form only one-fourteenth of the entire population of Egypt, they are the most progressive and educated people of the country and the members of this community, both men and women, are making rapid progress in education. Since the time of the great national leader the late Zaglul Pasha the Copts, who formerly acted as a drag on the side of the Mussalmans, have now fully identified themselves with their Mussalman fellow-countrymen and have now become staunch supporters of Egyptian nationalism and independence. They have formed with the Mussalmans a strong nationalist party bearing the name of Wafd which has a clear majority in the Egyptian Chamber of Deputies or Maglise Nawab, of which I shall speak later on when I shall deal with the Egyptian Parliament.

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### III. The Agricultural, Technical and Commercial Education.

Over and above these general and cultural schools both literary and scientific, Egypt also has agricultural, technical and commercial schools. Egypt like India being mainly an agricultural country, great care and attention are now being bestowed on the agricultural education of its people. The provincial Councils have instituted two types of schools on the lines of (a) Mushtahir School and (b) Farm Schools for practical training in agriculture. These schools are managed by provincial councils concerned, but are supervised and inspected by the Ministry of agriculture which gives advice in technical and educational matters and contributes towards the maintenance of these schools by annual grants-in-aid.

#### RURAL CO-OPERATIVE CREDIT SOCIETIES.

In connection with the agricultural development of the country a rural Co-operative credit system, with limited and unlimited liabilities for enabling cultivators to secure capital at reasonable rate of interest for their agricultural needs, is now being introduced into the country. A rural co-operative credit department under the Ministry of



Agriculture has recently been placed under a Registrar of Co-operative Societies. I met this Official, Dr. Reshad and had a long talk with him over the introduction of the co-operative system and its rapid development in India, especially in Bengal. Dr. Reshad appears to be quite hopeful of achieving equal, if not greater results, by introducing the system of rural Co-operative Credit into his own country.

Already the people of Egypt have become quite alive to the necessity of having banks for financing their agriculturists at a cheap rate of interest. With this end in view and for helping mainly the cotton growers, the wise and able nobleman, Telat Bey Herb, has successfully established the famous financial concern known as Banque Meser with a huge capital and run chiefly by the Egyptians. I visited this Banque Meser in Cairo and had a long talk with its founder, Telat Bey Herb, who appeared to be quite a shrewd and a successful financier. I am sure that sound and prudent businessmen of the type of Telat Bey Herb will soon achieve the financial and economic salvation of their country.

For higher agricultural education and research work on the same, there is the agricultural college at Giza which I visited on the 18th January, 1928. The principal of

this college showed me different classes of the college with great courtesy. There were 226 boys on the roll at that time. I visited also the laboratory and the dairy and poultry farms attached to the college. The course of study extends over 4 years. The final college diploma is granted after a year's post-graduate research work. Yearly college fees £(E) 30/- for day scholars with mid-day meals and £(E) 60/- for boarders. Only students who hold secondary education certificate Part I or II (scientific side generally preferred) are admitted to the college.

For technical education there is Balaque Technical School which provides 5 years' course of study with training in various trades, divided into two sections—mechanical and electrical engineering. Fees for day scholars are £(E) 12/- and boarders £(E) 25/-. The number of students was 776 in 1925-26.

Besides the above there are Mesriah trades schools, the Cairo Model Workshop, the school of Accountancy, and courses in commerce consisting of a higher school and an intermediate school. The higher school course is for 4 and the intermediate for 3 years. Fees in the higher school are £(E) 15/- per year and in the intermediate £(E) 12/-. The number of pupils in higher



schools was 380 and in the intermediate schools 345. There are also night classes where commercial subjects are taught.

## A General Resume of the Educational Movement in Egypt of to-day.

### COMPULSORY ELEMENTARY SCHOOLS

The special feature of the present educational movement of Egypt is the gradual introduction of the compulsory elementary schools all over the country by the Ministry of Education which has, in hand as already stated, a very comprehensive and well-thought out programme on the subject. In the course of a single year not less than 1,370 compulsory schools have been started, and it is expected that in the near future the whole question of compulsory education of the masses will be successfully solved in Egypt. Contrast with this the poor efforts of our country specially those of Bengal for introducing compulsory primary education into its rural areas. A Bill is now pending before the local Legislature and it has been referred to a Select Committee. There is much talk, debate and discussion

in the Provincial Legislature, but no substantial work and no sound beginning has as yet been made.\*

Another important feature of the educational movement in Egypt is that the education of women is being pushed through vigorously and it is expected that in a very short time both boys and girls will stand on the same footing at least up to the primary stage.

Besides the new movement for compulsory primary education both for boys and girls, modern Egypt is also trying to impart higher education to the girls on the same footing as that of the boys. Already many girl students have been admitted to the new University of Egypt in its different branches. Most of these newly educated girls are gradually giving up veils. Even amongst the aristocratic and middle class people there is a strong movement for giving up veils altogether, as has already been done in Turkey. Though the ladies of the Egyptian Royal family and some of the ladies of the high class society still wear a very thin covering over half of their faces, yet I have also seen ladies of very

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\*The bill for primary education in rural areas has at last been passed by the Bengal Council (Vide Bengal Act VII of 1930). The Act provides for the progressive expansion and for the management and control of primary education in rural areas in Bengal, so as to make it available to all children and with a view to make it compulsory within 10 years.



noble and aristocratic families discard their veils altogether in public. The men on the other hand are fast adopting European modes of dress with the exception of wearing Turbush or red Fez. On this point also there is a strong movement going on for giving up the Fez altogether and replacing it by a Bowler hat. But the Fez is still holding its ground in Egypt, though totally abolished in Turkey where it first originated,— apparently due to the fact that the great nationalist leader Zaglul Pasha sanctioned its retention.

#### PROGRESS OF TECHNICAL AND VOCATIONAL EDUCATION

Another important and noticeable feature is that besides general and cultural education, the Egyptians are fast taking to technical and vocational training. Institutions for imparting sound agricultural, vocational and technical education to the masses are fast multiplying in the country. Even into Muktabs and other religious schools attached to the great University of Al Azhar scientific and technical instructions are now being freely imparted and these great religious institutions themselves are now being fast secularised.

THE PRIME NECESSITY FOR THE FORMATION  
OF THE CHARACTER OF YOUNGMEN

Though the complete modernisation of the Egyptian educational institutions on European lines may be considered to be a good sign of progress, still in my opinion each country should possess its own code of ethics, morality and religion for forming and developing the character of its youngmen who are really the bulwark of the country. So far as I have come in contact with Egyptian students, both boys and girls, in the school room or outside, I think that they are fast giving up the ideas of religion as the guiding principle of their lives. For instance the religion of Islam, which most of these students outwardly profess, strictly enjoins that a man should regularly offer his prayers at least 5 times a day to his Creator. But I noticed with great regret that the bulk of these students, both boys and girls, do not at all observe this injunction of the holy Koran and when asked as to the cause of non-compliance most of them replied that they could not perform their prayers as there were lots of absurd formalities which they could not carry out while putting on European dress and following European modes of life. Some of the students went so

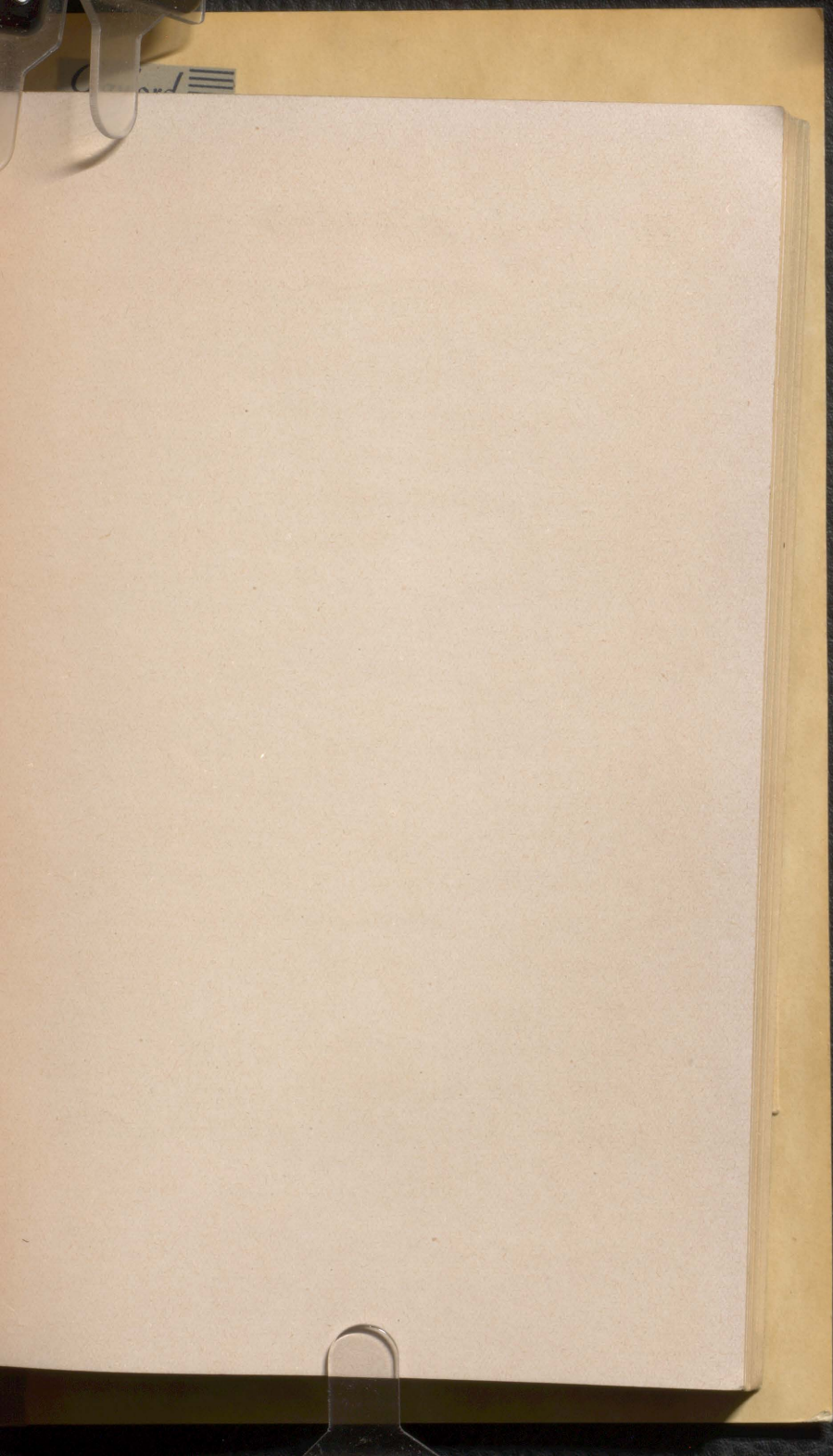


far as to tell me that the formalities of the Moslem prayer, *Ruku* — stooping down, and *Sujud* — falling prostrate in prayers — make it like a game of gymnastic, Gambaz and they are not expected to perform these absurdities in these days of modern civilisation and general enlightenment. To this I replied and explained in a lecture delivered to the students assembled in the Commercial Club of Cairo on the 17th January, 1928 that the essence of the prayer lies in the concentration of the mind (*Huzure Qualb*) so as to hold a communion between the creature and his Creator and so long as this essential point is complied with you can very well at the time of exigencies do away with the outward symbols and formalities of prayer. One should never divorce religion from education, for one's religion is the only sound basis on which character can be formed. Without the formation of character education is of no avail. It is simply (*Char Paya, Baro Kitabe Chand*)—the story of a beast with a load of books on its back. This also reminds me of a very pleasant and instructive conversation which I had with a grand-daughter of the able and well-known lawyer of Cairo, Mr. Hal Bawai who had one day kindly invited me to dinner in his house where all the members of his family and some of his intimate

friends were present. On my questioning the girl as to whether she says prayers five times regularly the girl very boldly and firmly replied in the negative and when asked as to the cause of her non-compliance with the injunction of the holy Koran, she frankly admitted that by adopting European mode of life and dress she finds great difficulty in performing ablutions and carrying out all other formalities which are to be observed before offering prayers and that if these "absurd technicalities" be done away with, she is ready to offer her prayers 25 times a day instead of the enjoined 5 times. What a great substratum of truth underlies the simple and frank avowal of this young girl! It is the heavy load of technicalities and formalities which is weighing down and killing the religious fervour of our people. It is high time that these technicalities and outward formalities in the religion should be simplified and if possible done away with to meet the vastly changing requirements of our 20th century life. Our soul has been cribbed, cabined and confined by the trammels of these outward formalities and they should be cast off forthwith.

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My Travels in the near East,



Huda Hanam Saharai,



## THE FEMININE MOVEMENT IN EGYPT

Lastly before leaving this topic of educational progress in Egypt I must say something about the great feminine movement which is daily gaining ground in Egypt. I had the honour and good fortune of personally meeting the leader of this movement, Madame Huda Hanum Shah Rawoi, a very rich and highly educated lady of Cairo. This lady who is now a widow, has practically devoted her whole life to this noble cause. She is working with great zeal and enthusiasm for uplifting and educating the women of Egypt. She is being greatly helped in this noble undertaking by the untiring zeal and perseverance of another highly intelligent and educated young lady, Madmoselle Ceza Nabrute, who, educated in Paris, is well-versed in French, Arabic and English. She is in fact the editor of "Les Egyptian", a monthly journal in French which is solely devoted to this cause. Madame Shah Rawoi has got a school and dispensary for the poor girls at Cairo, where they are given elementary and primary education free. The girls are also being taught domestic science, household accounts and hygiene and care of infants. Needle-work with dress making and other works of practical utility which will enable them to

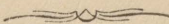
earn their livelihood are also being taught there. Accompanied by the Secretary Madmoselle Ceza Nabrute I visited this school and the attached dispensary situated in the poor quarters of Cairo and saw the girls engaged in making laces and preparing nice frocks etc. for children. Besides this free school for poor girls Madame Shah Rawoi has also a Fabrique for manufacturing porcelain plates and jars of antique Egyptian pattern on the outskirts of Cairo. I also visited this Fabrique which is run on efficient and scientific lines. I also inspected some porcelain plates and jars newly manufactured in quite antique Egyptian pattern. By the establishment of this Fabrique Madame Shah Rawoi is trying to revive the old Egyptian industry of manufacturing porcelain plates and jars of antique pattern. Madame Shah Rowoi has also got many patrons, advisers and helpers in her noble work of uplifting the condition of the women of her country. I had also the good fortune of once meeting Her Highness Azizah Hassan, the niece of His Majesty, King Fuad in the house of Madame Shah Rawoi and Her Highness spoke in fluent English to me and asked me intelligent questions regarding educational conditions specially that of the women of my country. Her Highness also takes a keen interest in the welfare of the Mussal-



mans of India and earnestly wishes that there should not be any mis-understanding or quarrel between the Hindus and the Mussalmans of India which she considers to be purely puerile and absolutely suicidal to the development of the country on national lines.

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CHAPTER IV  
**Administrative & Judicial System  
of Egypt.**



After dealing with the educational institutions of Egypt I will try to give here a short account of the present administrative and judicial systems of Egypt.

Before dealing with the administrative system of the country I will try to give here some account of the geographical features of Egypt,

THE GEOGRAPHICAL FEATURES OF THE COUNTRY  
AND ITS EXTENT

The territory of Egypt comprises (1) Egypt proper forming the north-east corner of the African continent extending from the Mediterranean Sea southwards to the parallel of 22 degree North latitude and from about the meridian of 25 degree east longitude to the Suez Canal, Gulf of Suez and the Red Sea. Egypt proper is conveniently divided into (a) the Valley and Delta of the Nile, (b) the Lybian or West Desert and (c) the Arabian or



Eastern Desert or as it is generally known as Lower Egypt comprising the Delta of the Nile and Upper Egypt comprising the Valley of the Nile, (II) The Peninsula of Sinai forming part of the continent of Asia, and (III) a number of islands in the Gulf of Suez in the Red Sea.

Apart from the great Sea Ports of Alexandria, Port Said and Suez, Egypt has very few other harbours and anchorages adopted for large vessels.

#### THE NILE

The Principal geographical feature of Egypt and the main source of its agricultural industry is the River Nile, the second longest River in the world. The length of its course from its remote source near Tanganyika to the Mediterranean Sea is about 4000 miles (Rival in length to the Mississippi about 4200 miles long). This wonderful river is the chief source of the wealth of the country and the main stay of the population. No wonder that ancient Egyptians worshipped Father Nile as one of their chief deities and annually sacrificed the most beautiful maiden of the land by throwing her into its water before the flood. A famous painting representing the ceremony hangs in the great hall of the Egyptian Senate or (Maglesse aiukh).

The arable lands of upper Egypt occupy the floor of the valley between the river and bounding cliffs ; while to the north of Cairo the cultivated area spreads out into the irregular fanshape formation of the Delta comprising the six most fertile provinces of Lower Egypt which has the richest soil in the country. The fertile province of Faiyum, though outside the valley of the Nile, being a depression in the Desert, still derives its water supply from the Nile by means of a great canal more than 150 Kilometres long called Bahr-i-Yusuff.

The water of the Nile is clear, when the river is low but during floods it becomes turbid and of a chocolate brown colour owing to the abundance of fine sediments from Abyssinian Mountains. This fine mud is rich in fertilising matter and is the primary cause of the fertility of Egypt. The art of irrigation engineering is directed to confining the river water in flood between its banks and guiding it over the lands by means of canals. The great Dam at Asswan serves to impound some of the water of the river in the earlier and more rapid part of the falling stage (Shellale Auwal or the first Cataract of the Nile) and to release it during the summer in order to compensate and mitigate the deficiency which would otherwise occur at the lowest stage. Barrages at Assiyut near Cairo



and at Zefta serve to control the supply of water into the great irrigation canals.

#### AREA AND POPULATION

The total area of the Egyptian territory is about 1,000,000 kilometres. Of this only 32,000 Km. or less than 1/30th part of the whole is cultivable or capable of supporting fixed population. The remainder consists of desert land sparsely inhabited by nomad Arabs. The population of Egypt in the last Census of 1917 was 12,750,918 of which 12,670,414 or more than 99% inhabited the valley and delta of the Nile, Faiyum and the Suez Canal zones and the remaining are scattered over the deserts and in the Sinai Peninsula. Density of the population in the delta and the valley of the Nile is about 410 to each sq. Km. and in the desert only one person to each 13 Sq. Km. Cairo, tho capital of Egypt, is the largest city in the African continent. Its population was 790,939 in 1927. Compare Bombay with a population of 1,157,851 and Calcutta with a population of 1,327,547—Calcutta with Howrah 1,419,321.

#### THE EGYPTIAN GOVERNMENT

Egypt is an independent and Sovereign State as recognised by the British after the Great War. Shortly after

the beginning of the Great War when Turkey joined the Central powers against the Allies, Martial Law was proclaimed in Egypt in November, 1914 and subsequently a British Protectorate was declared over Egypt. The Protectorate was however abolished by the Declaration of 28-2-22 by which a Monarchical form of Government limited by a Constitution was inaugurated. The present Egyptian Government is a Monarchy of a representative character. The ruling family is that of Mahammadali Pasha and succession to the throne is regulated by a Royal Rescript dated 13-4-22. The present reigning Sovereign is His Majesty King Fuad I who ascended the throne on 9-10-17 and was born on 26-3-1868. The heir-apparent is Prince Faruque born on 11.2.20.\*

#### (I) THE LEGISLATURE

The Legislative power is exercised by His Majesty the King in concurrence with the Parliament within the limits laid down by the Constitution.

#### (II) THE PARLIAMENT

A Royal Rescript dated 19-4-23 established the constitutional regime in Egypt and during the Premiership

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\*It is noted here with deep regret that King Fuad died in April 1936 and has been succeeded by the young Prince Faruque who is now the reigning Monarch of Egypt.



of H. E. Zaghlul Pasha the first ordinary Session of the Parliament was inaugurated by H. M. the King Faud I on 15.3.24,

The Parliament consists of the Senate (Maglese Shaiukh) and the chamber of Deputes (Maglese Nawab). The members of the Senate are 121 of whom  $\frac{2}{5}$ ths are nominated by the King, and the rest elected by general electorate on the basis of one Senator for every 180,000 inhabitants, The members of the Chamber of Deputies are all elected by general election on the basis of one Deputy for every 60,000 inhabitants.

SITTINGS—The Parliament has its seat in Cairo and cannot be held in any other place.

SESSIONS—The duration of Sessions for both Chambers is the same. If the Chamber of Deputies be dissolved for any reason, the sittings of the Senate will have to be suspended. The Sessions are either ordinary—on the convocation of the King before 3rd Saturday in November or by the virtue of law on the same day. Extraordinary Sessions is held on the convocation of the King alone.

RENEWAL—In respect of renewal there is an initial difference between the Senate and the Chamber of Deputies. The Senate is a permanent body and as such not renewable ; while the Chamber of Deputies is renewa-

ble and its renewal can take place for one of two reasons only either by dissolution in accordance with a Royal Rescript or owing to expiration of its normal period of 5 years. The period of membership in the Senate is 10 years, but the renewal of its members does not take place at one and the same time, half of the number either elected or nominated being renewed every five years and the body in itself remains unrenovable. The duration of membership in the Chamber of Deputies is five years.

FUNCTION—The Parliament has twofold functions Legislative and Political. The Legislative power of proposing, discussing and approving of laws is exercised by the Parliament in concurrence with the King, who has also the right of proposing, approving and issuing of laws. The political function is to exercise general control over the affairs of the State. The Parliament exercises this power by right of questions and interpellations by the members and considering petitions submitted to it by individuals or bodies. The Ministers are responsible to the Chamber of Deputies alone. There are bureaus for two chambers. The Bureau of the Senate consists of a President and two Vice-Presidents, 4 Secretary and two Controllers and the Bureau of the Chamber of Deputies consists of a President, two Vice-Presidents, a Secretary



and three controllers. All the members of both the Bureaus are to be appointed by election except the President of the Senate who is nominated by a Royal Rescript.

At the beginning of every ordinary session the two Chambers form among their members permanent Committees whose duties are to discuss such draft laws and proposals as are submitted by their respective Houses. There are 12 permanent Committees in the Senate and 14 in the Chamber of Deputies.

EXECUTIVE POWER—The Executive power is exercised by the King through his Ministers within the limits of the constitution, The Council of Ministers exercises control over the affairs of the State. The King nominates and dispenses with the services of his Ministers. The Ministers are jointly responsible to the Chamber of Deputies about general policy of the State, each Minister being responsible for his own Ministry. The present President of the Cabinet is H. E. Mahammad Pasha Mahammad who is also Minister for the interior.\*

It is to be noted here that the Ministry of Sarwat Pasha, who was the Prime Minister of Egypt when I was

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\*After the general election of May 1936 my friend the leader of the Wafd H. E. Mustapha Nahas Pasha has again been elected as the Prime Minister of Egypt.

in Cairo in January and February 1928 and who was at that time negotiating for a permanent treaty with the British, suddenly came to an end at the beginning of March 1928 when the terms of the treaty proposed by the British Government came to be known and were found to be wholly unacceptable to the Egyptian nation. H. E. Mustapha Nahas Pasha, the leader of the Wafdist party and the President of the Chamber of Deputies, was then called upon to form a coalition Ministry and a new nationalistic Ministry headed by Mustapha Pasha was duly formed with two Coptic Ministers including William Makram Bey, the Secretary of the Wafd party in the Egyptian Parliament.

But this Ministry of Nahas Pasha also soon came to an end in consequence of the rupture between the Egyptian Parliament and the British High Commissioner Lord Lloyd over the question of introducing into the Egyptian Parliament certain measures known as the Public Assemblies Bill. The British High Commissioner took exception to the passing of such measure by the Egyptian Parliament, as in his opinion it would tend to weaken the hand of the Police. The Prime Minister Mustapha Pasha resented such interference on the part of the British Government and issued certain statements justifying the



action of the Egyptian Parliament intending to consider the proposed Bill regulating the holding of public meetings etc. ( Vide 'the Daily Mail' and 'the Times' dated the 1st May 1928 ). The British Government then issued an ultimatum and ordered the despatch of certain warships to Alexandria. This led to the withdrawal of the proposed measure and its postponement *sine die*. This happened in the beginning of May 1928 and by the end of that month it was found that some members of the liberal party had seceded from the Wafdist party and the coalition was thus broken. Though the Wafdist still held the majority in the Parliament, the King on the ground that the coalition between the Wafdists and liberals had ceased to exist, dissolved the Ministry of Nahas Pasha, and one of the liberal leaders Mohammad Pasha Mahmud was asked to form a new Ministry. A new Ministry was formed with Mahammad Pasha Mahmud as Prime Minister and some other new Ministers. But as the party of the new Prime Minister had not a majority in the Chamber of Deputies, this new Ministry could not very well carry on their work. So the Parliament was suspended by the King. It is expected that the present Chamber of Deputies will soon be dissolved and a general election will shortly take place in Egypt.

owing to this critical situation.\* It is very strange that just after writing the above lines, I read in the latest telegrams received on board the S. S. "Geneva" per wireless under the date 30-7-28 the following message—"Cairo"—According to the Wafdist paper "Al-Balagh" despite police precautions Wafdist (opposition) Deputies and Senators met Saturday at Murad Sherie's house; both Senators, Duputies passed resolutions stating meeting held because Government forcibly preventing meeting Parliament in its own buildings and pointing out suspension of "Parliament contrary to various articles of constitution." Resolution further declares "parliament still exists and has right to meet and call upon Government to resign and declares any legislation passed or commercial agreements concluded by the present Ministry to be null and void". These are ominous words and they

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\* The general election took place in January 1930 as predicted above. The Wafdist members were returned in large number and the Wafdist leader Nahas Pasha formed a ministry of his own and went over to England for negotiating the Anglo-Egyptian treaty in February or March 1930. But the proposed treaty fell through and Nahas Pasha returned to Egypt as he refused to sign away Sudan in April 1930. Again in May 1930 the Wafdists wanted to introduce a bill for preventing ministers who would act like Mahammad Pasha Mahmud after suspending the constitution. But the King vetoed the measure and Nahas Pasha tendered his resignation. Adli Pasha then formed a neutral ministry.



clearly indicate that a trial of strength between the King and the Parliament in Egypt is imminent ! The Egyptian question has now entered on a new and distinct phase of development and nobody can foretell what will be the result of such a contest. Let us wait and watch.\*

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\* It is well-known that in 1922 Great Britain after the conclusion of the Great War declared the independence of Egypt with four points reserved, viz. (i) the safeguarding of British Imperial communications in Egypt, i. e. Suez Canal, (ii) defence of Egypt against foreign powers (iii) the protection of foreigners and minorities in Egypt and (iv) the Sudan. After the above declaration a constitutional Government was set up in Egypt with King Fuad as the first Constitutional monarch and under the constitution of 1923 there should be :—

- (A) A Senate or Upper Chamber of 100 members, 60 of whom are nominated by the King and 40 elected by various constituencies and
- (B) A Chamber of Deputies consisting of 150 elected deputies.

Thus in the above constitutional machine the King got the upper-hand in the Senate while the Wafd or the popular party got the predominance in the lower house. This predominance of power in two different hands in fact led to serious conflict between the King and the Wafd or the popular party.

We then find that in 1930, after the rejection of the draft Anglo-Egyptian treaty by Nahas Pasha—the leader of the Wafd — Sidky Pasha came into power and during his regime, the parliament was suppressed and a very reactionary constitution was passed in 1930 sanctioning drastic changes which materially strengthened the Sovereign and the executive and it was ratified by a parliament elected for the purpose with the help of strong administrative pressure. This reactionary Government went on for about four years when suddenly the Sidky-Yenia regime was overthrown and Nessim Pasha came into power and formed a cabinet in December 1934. It is well-known that Nessim Pasha, as chief of the Royal Cabinet in 1930 had strongly opposed the changes in the constitution advocated by Sidky Pasha and when vetoed, he resigned his post.

I cannot conclude this short account of the present Egyptian Parliament without giving a few anecdotes of my visit to both the houses of Parliament — Maglese Shaiukh and Maglese Nawab and of my interviews with H. E. Mustapha Pasha Nahas, who was the President of the Chamber of Deputies at that time, and William Mukram Bey, the Secretary of the Wafdist party, and also with Madame Zaglul, who is styled as the mother of the nation, the noble widow of late Zaglul Pasha, in the house of the nation.

VISIT TO THE HOUSES OF EGYPTIAN PARLIAMENT  
ON 9.1.28.

My friend, Mahammadali Namazi Bey first took me to H. E. Mustapha Pasha Nahas, the President of the

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He is well-known for his liberal ideas and he firmly believes that it is the duty of Kings and Governments to rightly interpret the will of the people. Nesim Pasha, though not a member of the Wafd, is well disposed towards it and once served as a Minister of Finance under Zaglul Pasha. Now the Abyssinian crisis in October 1935 had its inevitable effect on Egyptian politics and led to the formation of the United Front Party in Egypt and there has been a coalition between the Wafd and the liberals and the Nesim Pasha Cabinet in December 1935 decided on the restoration of the constitution of 1923 (which Sir Samuel Hoare in his Guild Hall speech had described as unworkable) immediately and also agreed to the acceptance of the draft Anglo-Egyptian treaty which was rejected in 1930. King Fuad also readily signed the decree restoring the



Chamber of Deputies who asked me many questions regarding India in general and Indian Moslems in particular. I had a long interview with him in which he showed a great liking for me and asked me to tea at his house at Heliopolis. Accompanied by Namazi Bey I then visited the Chamber of Deputies and heard a debate on an important subject — the discussion was being carried on in Arabic language in a very efficient manner

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constitution of 1923. This has been a great triumph for the Wafd as it is a return to constitutional Government which was demanded by the Wafd for a long time. In the meantime King Fuad died in April 1936 and his son King Faruque succeeded to the throne, with a Council of Regency under Mohammadali Mahmud Pasha. In the general election of 1936, the Wafd got a sweeping majority and a new Cabinet has been formed under Mustapha Pasha Nabas.

The terms of the draft treaty of 1930 which is now pressed by the members of the United Front and for the conclusion of which an informal conference in Cairo is now going on between the High Commissioner, Sir Miles Lampson and the Egyptian delegation were as follow :—

- (i) Great Britain is to withdraw her army of occupation to the Suez Canal Zone.
- (ii) Great Britain will exert her influence to get Egypt admitted to the League of Nations.
- (iii) Complete abolition of capitulations.
- (iv) Status of Sudan :—According to the Convention of 1899, Sudan should be under joint Anglo-Egyptian sovereignty but should be governed independently by a Governor-General nominated by British Government and appointed by the King of Egypt and

and I was much impressed by it. I was given a seat in the distinguished visitors' gallery and so I could hear the debate quite well and a part of it was also translated to me in English by my friend, Namazi Bey. I then attended the sitting of the Senate, Maglese Shaiuk which

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that there should be no prejudice to Egypt's rights and material interests and no discrimination between British subjects and Egyptian nationals in matters of commerce, emmigration or the possession of properties.

Now the chief difficulties in negotiating and finally concluding the above Anglo-Egyptian treaty lie in the military clauses about the removal of army of occupation from Cairo and also about the status of Sudan. Nabas Pasha rejected the draft treaty mainly on the ground that it did not give effect to the actual sovereignty of Egypt over Anglo-Egyptian Sudan and he is said to have announced at Zaglul's tomb that he would rather cut off his right hand than barter away his country's right to own and control the upper reaches of the Nile. He also demanded that Egypt should have unrestricted right of emmigration to Sudan. Now in view of the Italian advance into Abyssinia and the occupation of Abyssinian territory in close proximity to Sudan by the Italians the matter has further been complicated both as regards the sovereignty of Sudan and also as to the military defence of Egypt which cannot now be based on the terms previously agreed to by Great Britain in the draft treaty of 1930. Let us hope that the informal conversations which are now going on in Cairo between the High Commissioner and the Egyptian delegation will lead to the final settlement of this knotty problem in the near future and both countries will reap the benefit of such final settlement. There must be give-and-take on both sides as both Egypt and Great Britain have come to realise that they require each other's help and assistance very badly in the near future in view of the Great European power which has already established itself firmly in the Red Sea!



was also held in another part of the same building.\* There I heard a long and able speech of a Senator against a bill proposing to give larger powers to the Judges in the trial of cases of summary jurisdiction. The business of this house also appeared to be very efficiently carried out.

On the 13th January in the afternoon I went to Heleiopolis (a new suburb of Cairo with large and stately private residential buildings) to the house of H. E. Mustafa Nahas Pasha, and there met a large gathering of both Coptic and Mahomedan Egyptian gentlemen of all shades of opinion. All of them received me very kindly, especially the host, who was all along trying to make me feel quite at home in his house. While taking tea, we had discussions on various subjects both Indian and Egyptian. I was greatly impressed with the catholicity and breadth of views of my distinguished host, Nahas pasha who used to talk with me in simple Arabic and broken English and when we used to agree on certain points he in his naive and charming manner used to

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\* In this house of Senate I noticed a beautiful oil-painting hung on the wall depicting the legend of the Bride of the Nile. According to traditions it was a custom amongst the ancient Egyptians to cast year by year into the Nile the most handsome maiden beautifully attired just to induce the flooding of the river.

cry out 'shake hands'. Thus he actually shook hands with great warmth of feeling several times that evening. I shall never forget the great geniality and cordiality with which he and his other Egyptian guests received me that evening. At last I had to take leave from my noble host late in the evening and at the time of departure he kindly presented me an autograph photo which I shall always treasure as a memento of this great man of Egypt.

On the following day I had tea with William Makram Bey, a Coptic gentleman and the Secretary of the Wafd party, in his house at Heleopolis. H. E. Nahas pasha and other leading men of Egypt also attended the party. Mrs. Makram Bey acted as a charming hostess and made many enquiries regarding the women of India and specially of Bengal. There were also other Coptic ladies present at the function and they all appeared to be highly cultured and refined. Lastly on the eve of my departure from Cairo on 27.1.28, I invited H. E. Mustapha Pasha Nahas and a few others of my Egyptian friends e. g. Mr. Bisley, Abdul Rahaman Reda Pasha and others to a tea party at the Shepherd's Hotel. H. E. Mustapha Pasha and others duly attended the party

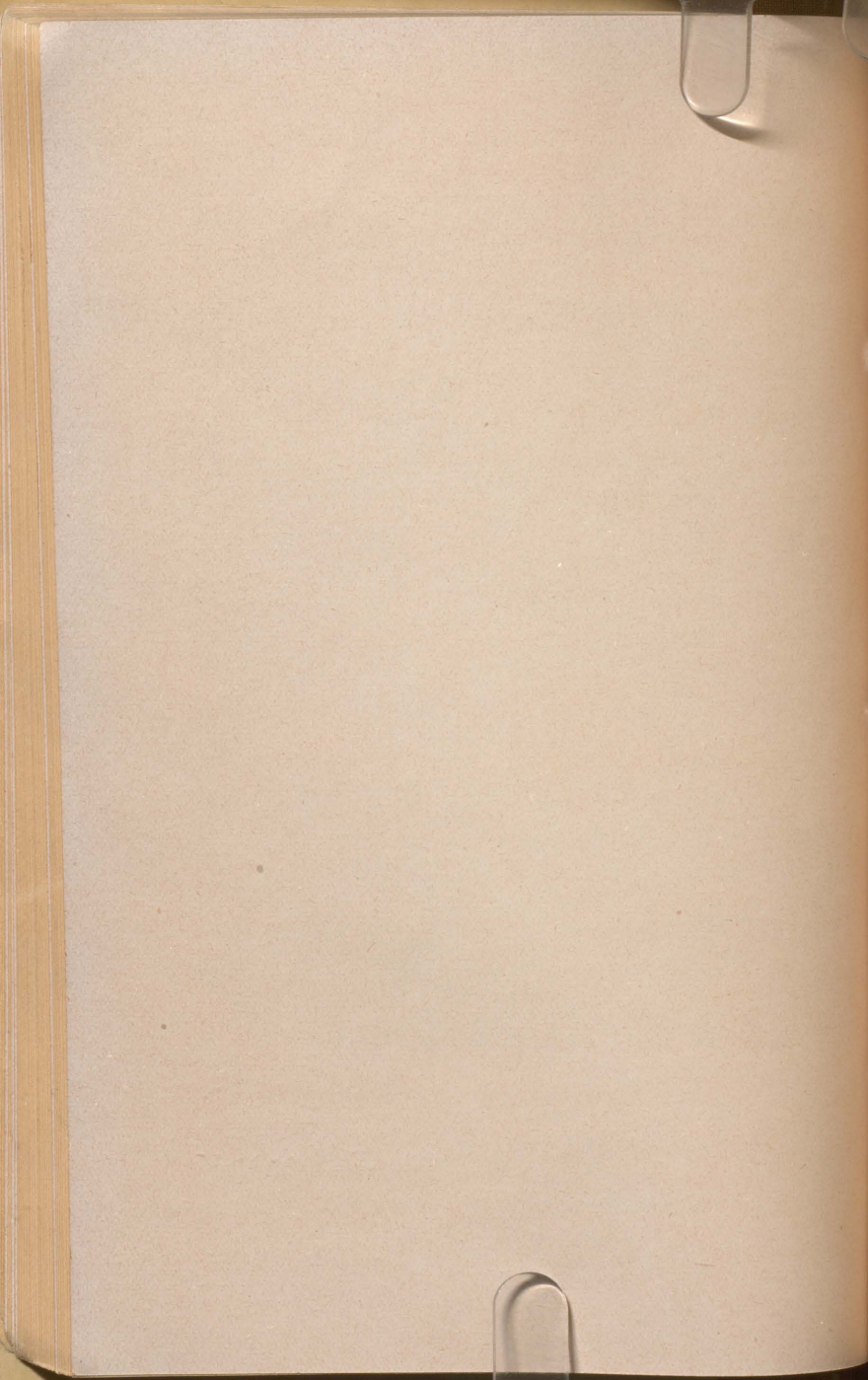


My Travels in the near East,



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Nahas Pasa with His Autograph.



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and it was quite a success and an account of it appeared in all the leading papers of Egypt.

Before leaving Cairo I also visited Madame Zaglul Pasha, Safia Hanum—the noble widow of the great Nationalist leader in her house, now called the House of Nation. She was kindness itself and assured me that her life was entirely occupied with the nationalist movement. She was keenly interested in all matters connected with the welfare of the Egyptian nation. She justly deserves the appellation of the Mother of the Nation—Omme Hat.

#### THE INTERIOR ADMINISTRATION OF THE COUNTRY

In dealing with the Interior Administration of the country we find that for the purpose of inner administration Egypt has been divided into 14 Mudariahs and 5 Governorates ( Mohafzes ) and a Frontier District administration comprising the District of Senai, the oases of Kharga and Dakhla ( the southern and eastern desert province ) and the Red Sea district consisting of the country lying between the Nile valley, the Red Sea, and the Old Suez road on the north and the Sudan frontier on the south. The 5 Mohafzes of Egypt are the Governorates of Cairo, Alexandria,

Suez Canal, ( Port Said ) Suez, and Damietta. Each Mudariah or district is governed by a Mudir responsible to the Ministry of Interior and is sub-divided into Markazes under the control of Mamurs. Each Governorate or Mahafze is in charge of Mahafes, or Governor responsible to the Ministry of Interior and it is sub-divided into Quisms. The cultivable area of the country is divided into various villages which under the Omdahas constitute the administrative units.

The Provincial Councils :— In each Mudariah there is a Provincial Council which consists of the Mudir as President and 2 representatives of each Markaz elected by local electorate of the Markaz.

Qualification of members :— Candidates for the election to the Provincial Council must pay at least £. E. 25/- as land tax for land in the Markaz and they should not be officials or officers of the active army. Some of the powers of the Provincial Councils are, that they can vote local contributions for the purpose of public utility including that of education up to 5% of the land tax of the Mudariah and that the previous opinion of the Council must be asked on certain matters such as alteration of the boundaries of Mudariahs etc. Again the consent of the council is necessary for the promulgation



of bye-laws by the Mudirs. No new markets or fairs can be opened without the consent of the Council. The council fixes the number and pay of Ghafirs of each locality. The Council has got immense powers in matters connected with education within the Mudariah and can apply the whole of the local contribution voted by it to educational schemes.

The Finance :— So much of the executive administration of the country and as for its finance it may shortly be stated here that the final account for the financial year 1925 shows receipts under various heads of accounts e. g. land tax, railways, custom duty, cotton tax, Ghafir cess, excise, stamp duty, judicial and registration fees amounting to £. E. 39,582,525/-; while expenditures under heads of civil lists and household of H. M. the King, Council of Ministers and Parliament etc., education, interior administration, agriculture, military, general communication, public debt etc. amount to £. E. 34,204,977/-. In connection with the afore-said financial condition of Egypt it was pointed out to me by a high English Official that after the great War Egypt was one of the few fortunate countries which was able to balance its accounts. It is indeed a rich country in which receipts preponderate over expenditure, The

land tax is one of the principal sources of Egyptian revenue. Reassessment of the land tax over the whole of Egypt was completed by the end of 1907. In the event of non-payment of tax a system of seizure and administration of the estate is allowed under well-defined rules and limitations.

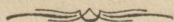
Capitulations—Owing to the existence of capitulation or special treaties with foreign powers no foreigner could be taxed by the Egyptian Government, unless the Government of all the powers consented to the imposition of such tax. After a good deal of trouble and negotiations it may be said that the foreigners now pay all taxes except the professional tax precisely as local subjects. But if a new tax is imposed on Egyptian subjects the sanction of the Legislative Assembly must first be obtained and in case of foreigners the consent of all the powers is essential before they can be made to pay.

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## CHAPTER V

# The Administration of Justice



Lastly I am going to deal here briefly with the administration of Justice in Egypt. During the time of my visit in January and February 1928 the judicial portfolio was in the hands of H. E. Zaki Pasha and on my being introduced to him by the British Judicial Adviser, Sir John Percival, he received me very kindly and deputed his under-secretaries, Messrs Namaji Bey and Helmi Makram Bey, younger brother of William Makram Bey, to take me round all the courts of Egypt, an account of which I shall give later on.

Now for the Administration of justice—there are 4 distinct classes of courts in Egypt :—

(1) The Native Courts, (2) The Mixed Courts, (3) The Courts of personal Status, consisting of (a) Moslem religious Courts (Mahkm-i-Sharia), (b) The Courts of different Non-Moslem religious communities, & (c) the Court of Wards (Maglese Hasbe), and (4) The Consular Courts.

(1) The Native Courts—These Courts were first established by the Decree of June, 1883. All civil & commercial cases instituted by native litigants are tried here. These Courts also deal with all kinds of crimes which are committed by the local subjects other than those which come under the Mixed Courts. The organisation of these courts has been modified from time to time by a number of decrees and laws. These courts are at present constituted as follows :-

(i) The Courts of Appeal at Cairo and Assiut, in both of which, cases and appeals are heard by three judges of the court of appeal.

(ii) The Court of Cassation—A bench of 5 judges of the court of appeal which deals with criminal motions and reference.

(iii) The Courts of Assizes—Benches of 3 judges of court of appeal, which judge finally all crimes and to which cases are committed by the committing Magistrates. Press offences are also tried by this Court.

(iv) Eight Central Tribunals presided over by three judges. They are the ordinary courts of first instance and deal with all civil and criminal cases other than those triable by the summary tribunals. An appeal in these cases lies to the Court of Appeal.



(v) Ninety-one Summary Tribunals and three Judicial Delegations in which cases are tried by a single Judge. The Summary tribunals deal finally with all cases of the value not exceeding £. E. 40/- and subject to appeal up to £. E. 250/-. In some specified cases they have unlimited pecuniary jurisdiction, and appeal lies to the Central Tribunal.

(vi) Twenty-Seven Markaz Tribunal in which also cases are tried by a single Judge, but these tribunals only exist in the governorates of Cairo, Alexandria, Port Said, Suez, and Damatia.

(vii) Two hundred and forty Cantonal Tribunals in which cases are heard by 3 notables or by a summary court Judge as president and two notables. These tribunals deal finally with civil and commercial cases where both parties live within their jurisdiction and where the value does not exceed £. E. 5 to 30 according to the nature of the litigation. In some cases there is appeal to Summary tribunal.

The Penal Jurisdiction — Offences according to Egyptian penal code are divided into crimes, misdemeanour and contravention. All criminal cases are instituted on report of the public before the Judicial Police who investigate the cases and submit a report to the Parquet

or the Public Prosecutor. The Parquet then holds an enquiry and if he is satisfied that a crime or misdemeanour or contravention has been committed, he produces the accused before the proper tribunal by the issue of summons. In some cases of misdemeanour or crime the Parquet may apply to the President of the Central Court or the Court of the first instance for deputing a Judge for holding an enquiry into the case and this enquiring Judge may commit the case to the Court of Assizes or send it up to proper tribunal, if he thinks that a prima-facie case has been made out. He may also discharge the accused after proper enquiry. In that case the Parquet may move the Court of Cassation for setting the order of discharge aside

#### THE COURT OF ASSIZES.

All cases of crime must be first investigated by a Parquet and then enquired into by an enquiring Judge before committal to the Court of Assizes for trial. These Assize Courts are instituted in each locality, where there is a court of First Instance. Their areas of jurisdiction tally with those of the Courts of First Instance. These Assize Courts assemble each month and are presided over by three judges of the Court of Appeal. All the



judges of the court of appeal at Cairo are available for the Court of Assizes.

#### THE COURT OF CASSATION

The Court of Cassation—A Bench of five Judges of the Court of Appeal deals with motions or applications on points of law against judgments on merits given in the last resort in matters of crimes or misdemeanour.

The Penal Jurisdiction of Summary Markaz and Cantonal Tribunals—Summary tribunals deal with all cases of mis-demeanour and contraventions except those specially reserved for Assize courts or Markaz courts, or Cantonal Courts. Markaz Tribunals deal with certain mis-demeanour and most contraventions and cannot impose a longer imprisonment than 3 months or a fine exceeding £. E. 10/-. Appeals lie from the Summary and Markaz Tribunals to the Court of First Instance, or Central Tribunal in all cases of mis-demeanour and only in certain cases of contravention ; while in certain cases of contravention tried by summary courts appeals lie to the court of appeal and to Central Tribunal.

Cantonal Tribunals deal with a very limited number of contraventions and cannot impose a heavier penalty than a fine of 25 Piasters only or 24 hours imprisonment and the latter, subject to appeal to the summary courts.

I visited the native courts of Cairo on the 3rd January 1928 and through the courtesy of the President of the Native Courts Ahmed Telat Pasha I was allowed a seat on the dais, a little apart from the Bench of five Judges of the court of appeal, who were at that time acting as a court of Cassation, hearing a criminal application against an acquittal of some persons moved by the Parquet Du General or the Advocate General on behalf of the Government. The proceedings of the court were conducted in Arabic and arguments were also addressed in fluent Arabic, the gist of which was explained to me by Mustapha Hamdi, the Private Secretary of the President. I then interviewed the judges of the court of appeal in the chamber of the President and some of them specially the judge, Bahauddin discussed (with me) some legal subjects in English. He appeared to be a quite sound and well-read judge. The President, Ahmad Pasha Telat has also got a reputation of being a very acute and able lawyer. I then went round the building of the Native courts of Cairo, (Mahkm-e Adlia) and also attended the sittings of some Courts of First Instance, Summary and Markaz Tribunal, I had some talks with a judge of first instance, and found him to be quite a sound and well-read man. I also went round the Bar Library and talked with



some of the local advocates or "avocats", all of whom received me with great affability.

(2) The Mixed Courts—These courts are the offsprings of capitulations and were inaugurated as long ago as in June 1875. They were originally instituted for a period of 5 years and have since been periodically renewed by international agreements etc.

The Mixed Courts try all civil and commercial cases other than the cases of personal status between, (a) foreigners of different nationalities (b) foreigners and natives (c) foreigners of the same nationalities, if the dispute relates to immoveable properties. These mixed courts also hear all cases of contravention where the accused is a foreigner and offences connected with bankruptcy where a foreign interest is involved.

The law applied by the Mixed courts is that contained in the Mixed Codes. I visited the mixed courts of Cairo on the 9th January, 1928 and had some talks with the President of one of the courts. I attended the hearing of a suit before one of these courts presided over by 3 judges. The proceedings of this court were conducted in French. I attended also a summary Mixed court presided over by a German Judge who spoke English fluently. These Mixed Courts being the outcome of capitulations,

which the Egyptians now want to abolish like their neighbours, the Turks, who have already succeeded in doing so, are not looked upon with much favour by them. These capitulations also do not appear to be quite in keeping with the present development of the country. I talked with the Chief Du Parquet, the Prosecutor General of these courts and he also kindly accompanied me while visiting these courts. The tribunals of mixed courts sitting to hear civil and commercial matters are divided as follows : (a) Summary Tribunals, (b) Civil Tribunals (c) Tribunals of Commerce, (d) Tribunals Des Reference (urgent application) & (e) The court of Appeal.

The Criminal Tribunals of the Mixed Courts are divided as follows : (a) Tribunals of Contravention, (b) Correctional Tribunal (c) The Court of Assizes, (d) The Court of Appeal, sitting as the Court of Cassation. The languages employed before the mixed tribunals are Arabic, English, French and Italian.

### (3) COURTS OF PERSONAL STATUS

(a) The Moslem Religious Courts :- ( Mahkm-e Sharia ). These Mahkm-e Sharia are divided into 3 categories : (1) the Superior Mahkm-e of Cairo, with jurisdiction over the whole of Egypt, hears appeals



against judgments of Mahkm-e of first instance and also deals with alienations regarding wakf properties. (2) Eight Mahkm-es of first instance in 8 principal towns of Egypt e. g. Cairo, Alexandria, etc. Besides hearing appeals from judgments of summary Mahkm-es they deal with all other maintenance questions, which are not left to summary courts. (3) Summary Mahkm-es in Cairo and Alexandria and in every Markaz town. These summary Mahkm-es deal with all questions relating to marriage or anything arising out of it, the custody of children, the disputes relating to succession as to minor heritage, alimony, proof of parentage etc.

(b) The Courts of different Non-Moslem religious communities—the orthodox Copts, Catholic Copts, the Greek Orthodox, Greek Catholic etc. The majority of these courts have their constitutions regulated by orthodox laws but the Copts are governed by Egyptian laws.

(c) Maglese Hasbi—Ths Court of wards. These courts are divided into superior Maglese Hasbi and Maglese Hasbi of Markaz, Mudariahs or governorates.

I visited the Mahkm-e Sharia or the native religious courts at Cairo on the 4th January, 1928 and had an interview with the Rais-e Mahkm-e Sharia or the President of the religious courts, Mahammad Mustafa

Al Maraghi and had long discussion with him about the reforms and changes which may be introduced into Mahomedan law of divorce and wakf. The President Sheikh Maraghi appeared to be quite a learned and far-sighted "alem" and agreed with my views that some reforms or liberal interpretation of the existing Mahomedan laws of divorce and wakf are necessary. He also kindly gave me an autograph photo which will always be preserved by me as a valuable souvenir of the great Sheikh.

(v) The Consular Courts—The Consular Courts try civil and commercial cases between the persons of the same nationality, provided the cases do not relate to immoveable properties situate in Egypt. They also try criminal cases where the accused is a subject of their Government, except when the mixed courts have got jurisdiction as stated above. These courts are also the offsprings of capitulations and are not much liked by the Egyptians,

A brief resume about the present administration of justice in Egypt—The Egyptian judicial system is largely based on the French system of laws or Code Napoleon which was followed in Egypt for a long time. New Codes e. g. the Egyptian penal, civil and commercial codes etc. have recently been enacted keeping in the

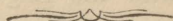


main the old French law with certain modifications on English lines specially in criminal law. I had an interesting discussion with H. E. Zaki pasha, the then Minister of Justice, regarding the merits and demerits of the French penal system, on which largely the Egyptian penal code is based as compared with the English system. So far as the rights of the accused are concerned H. E. Zaki Pasha agreed with me that the English penal system appears to be the best of all the modern continental laws.

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## CHAPTER VI

### Upper or Ancient Egypt



After staying about a month or so I left Cairo on the 31st January 1928 by train for Luxur in Upper Egypt. Luxur, which according to some is a corruption of Arabic Alkasur or the palaces, is the most important centre of Egyptian antiquity and is about 450 miles from Cairo. The train left Cairo station at about 8-30 A.M. and passed through the Valley of the Nile almost parallel to the great river on the one side and a continuous line of irrigation canals on the other called Ibrahimia after the name of its founder, Ibrahim Pasha, one of the Khadives of Egypt. The lands on both sides of the Railway line appeared to be very fertile and rich. The valley of the Nile through which the train passed, appeared to be quite charming and picturesque, rich crops and green verdure covered the whole surface which was bounded on one side by high cliffs and on the other by one of the most beautiful rivers of the world. But the whole Railway line from Cairo to



Luxur was full of dust; that silken dust which, even with closed windows, soon crept in and settled on the clothes of the passengers and formed a coverlet on every bag and berth of the compartment. Even in mid-winter there was great heat in the train and the heat increased as the train steamed off to the south towards Luxur. We passed the flourishing towns of Wasta, Abu Girgeh, Benisuef, Assiut, Girgeh, Abydos and Kaneh. At Assiut I saw the great Barrage for controlling the supply of water from the Nile into the irrigation canals.

I reached Luxur quite exhausted and tired at about 9-30 P.M. There was no dining car in the train and only tea baskets were provided in the afternoon. Hurriedly, I went to a hotel close to the station. The hotel was quite nice and comfortable and I had a good dinner at night.

On the following morning *i. e.* 1.2.28 I went out sight-seeing with an American gentleman Mr. Carter, his wife, and their son. While in the train at night some cinders had entered into one of my eyes and caused great trouble to me. In the morning I got the cinders removed by a doctor of a public hospital near my hotel. We then employed a Coptic guide, Ghaley Hanna for taking us round the antiquities of the place, and had also to purchase monument ticket worth about 180 Piasters or £1/17

for visiting all the ancient monuments of the Upper Egypt. This tickets remains in force for about 6 months.

We then visited the famous Luxur temple just close to the river. It occupies a commanding site on the bank of the river Nile. This ancient temple was built by Pharaoh the great Ramassess II about 1300 B. C. The gate-way of the temple, fronting the river Nile has got huge pillars and statues and had also two obelisk pillars engraved with ancient hieroglyphics—one of those obelisks is still standing by the gate-way ; while the other obelisk was alas taken away by the French. During my subsequent visit to Paris I found this obelisk adorning the centre of the famous Palace de Concord, proclaiming in a foreign land the glory of the ancient Egyptian culture and civilisation.

In this ancient temple I visited first of all the birth Chamber of King Ameno Hoteps, the Great. In the stone walls of this room, I found engraved figures representing the allegorical story, as to how the Queen Matumua, the mother of Amano Hoteps, was conceived by God Aman Ra who held the key of life to her nostrils—the whole series of events from conception to the accouchement and up to the rearing up of the young King to manhood appear to have been beautifully shown by engravings on the stone walls of this Chamber. Similarly in



the temple of Dairul Bahri the mighty Queen Hatasu is represented as conceived through the nostrils of her mother by God Aman Ra, whose wife is Matu, and their son the Hawk-headed Horus Kunz—these three form the trinity of the upper world in the Egyptian mythology, while the trinity of the under-world is formed by Osirsis (god of the nether world), his queen Iris and their son Horus Kunz bearing the disc of the Sun on his head.

#### THE TEMPLE OF LUXUR

The temple of Luxur was first built by the earlier Egyptian Kings and was then adorned and extended by Ramasses the Great whose colossal statues fill the temple. There are also the statues of Queen Nefertaris with those of the King Ramasses the Great and their son, Meren Efta, the Pharaoh of Moses. The guide told us that the body of this King was not found as he was drowned in the Red Sea while persuing the Jews led by Moses. But during my visit to the Egyptian museum I noticed the mummy of Meren Efta then bearing no 1193. This indirectly proves the truth of Quoranic verse, "Nonajjika Bebedaneka". It is said that when Pharaoh Meren Efta was about to be drowned in the Red Sea in his pursuit of the Jews led by Moses, as a last resource for saving himself, he cried out that he believed in the God of Moses

and thereupon the Almighty God granted his prayer by declaring, 'Nonajjika Bebedaneka' i. e. he will be saved in his body, but not in his soul, since his profession of faith in the Almighty came from the lip and not from the heart.

There are two Hepostitis Halls in this temple, 34 big stone pillars of both lotus (representing Lower Egypt) and Papyrus (representing the Upper Egypt) type. There are also in this temple various representations of the key of life given by God Aman Ra to the Kings of Egypt and that of the sacred boat of Aman Ra with a ram's head on both its ends. There are fine colonades in the temple. There was also an avenue of sphinx-body of a lion with ram's head form this temple to the ancient and world-famed temple of Karnak. This avenue has now disappeared leaving some traces here and there.

#### THE TEMPLE OF KARNAK

In the afternoon of the 1st February, 1928 I visited the most ancient and world-famed temple of Karnak. We passed through the avenue of 42 sphinxes, 19 on each side and 4 in two rows of 2 each. We entered the temple through the outer-gate which is a gigantic one. We ascended to the top of the gateway and witnessed the



most beautiful and never-to-be-forgotten panoramic view of the valley of the Nile in front of the temple. On the right walls of this huge gate-way I noticed the words "Republique France" said to have been written there by Napoleon when he visited the temple after the conquest of Egypt. I visited the famous Hepostitis hall of the temple with 134 colonades the biggest hall in the world. I then saw the temple of Queen Hatashu in the inner yard and heard the story of its demolition by her envious step-brother Totmes III who succeeded her. It may here be noted that in the Dairul Bahri also (another temple to the north which we visited later and built by Queen Hatasu who conquered Puntland Uganda) all the images of the Queen Hatashu have been defaced, it is said, by her envious brother Totmes III.

Within the temple of Karnak we noticed two obelisks—one about 75 ft. high and the other about 99 ft. high. But the shorter one seemed higher than the other when seen first (nearer). inspected also the lake still full of dark water inside the temple. It is said that the dead bodies of ancient Egyptians used to be brought to the water of the lake and taken round in a boat 7 times by the priest before burial, We visited also the sanctuary and the temple of Sethe I within the compound of the

temple. Most of the statues of this temple were destroyed by the Persian King Cambessy when he conquered Egypt in 500 B. C. ; while some of the images of this temple were also destroyed by the great earthquake of 27 B. C.

### THE VALLEY OF KINGS

On the following day *i. e.* 2.2.28 I crossed the Nile over to Thebes and saw for the first time those orange-coloured hills which contain the tombs of Egypt's mightiest Kings. The whole road was sandy and even in the cold month of February the Sun smote fiercely and there was great heat, I mounted with the guide on a carriage drawn by horses. I first visited the temple of Khorna and the tank where the priests bathed before performing burial rites over the dead bodies brought in procession from the temple of Karnak. On to the valley of the Kings where the Kings of Egypt were buried with royal splendour and with all their worldly belongings in tombs dug deep into rocks with chambers filled with ancient Egyptian hieroglyphics and paintings representing the ancient funeral rites and customs and gods and goddesses of the nether world. About 56 such tombs of ancient Kings, including that of Tuten Khaman, have been hitherto discovered. First of all I visited the newly dis-



covered tomb of Tuten Khaman. After descending a long way inside the cave I saw the golden Sarcophagus. The events leading to the discovery of the tomb quite recently are of course well-known and constitute one of marvels of modern excavations in ancient Egypt. I then proceeded to the tomb of Amen Hoteps II, the tomb No. 35. This tomb is quite large and spacious with the paintings on its walls which appeared to be quite fresh. On to the tomb No. 11 of Ramasses III quite well-preserved; thence to tomb No. 17 of Sethi I—quite a picturesque tomb containing signs of Zodiac on the ceiling of the burial hall. I visited also the tomb No. 6 of Ramasses IX and tomb No. 9 of Ramasses VI — both are small tombs. Long and winding pathways many feet deep lead to these tombs. There are secret chambers on either sides of these steep pathways which are mere devices for misleading people in search of the coffin containing mummies and treasures buried with them. In spite of these precautions many of these tombs had been broken into and their treasures looted by thieves long before the moderns got any knowledge of the then tombs.

#### THE DAIRUL BAHRI TEMPLE

From the valley of the Kings we wended our way to Dairul Bahri or the northern temple which was built by

Queen Hatashu to celebrate her victory over Puntland or Uganda. As stated above in this temple all the figures representing the Queen have been defaced by her jealous brother and successor, Totmes III.

#### THE RAMASSERIUM

Thence to the Ramasserium or the temple of Ramasses II where is a colossal statue of Ramasses II lying half broken on the ground. It is said, that this colossal statue was pulled down from its seat and partly broken by the Persians under Cambessey. I took lunch in the shade of the fine colonades of this ancient temple. There are still very fine and high pillars standing in the hall of this temple where we took our lunch.

#### THE VALLEY OF THE QUEENS

On to the valley of the queens — 34 tombs of queens have been hitherto discovered. I visited the tomb of Nefertaris, the queen of Ramasses II and mother of Meren Efta, Pharaoh of Moses. This tomb is in a fair state of preservation with paintings of the queen, a beautiful woman with long tapering fingers fresh and radiant. Close to this tomb I saw the tomb of a royal prince who apparently died quite young. There are the paintings on the wall of the tomb showing his father, probably



Ramasses III leading him to the gods of the nether world and interceding on his behalf—the scene showing how the young prince was at last left by his father in the midst of the strange and uncouth gods of the nether world is naive and pathetic.

#### THE COLOSSI OF MEMNON

Thence to the famous colossi of Memnon or the two big statues of King Amano Hoteps II at one of the still existing gates of ancient Thebes. It is said that one of the colossal statues of Memnon used to sing with winds in the morning and evening. The secret of the singing statue consisted in the adjustment of three stones through which the wind used to blow. In 27 B. C. the statue fell down during an earthquake. The attempt of the Roman masons to replace it was a hopeless failure and the statue ceased to sing. The other statue is one piece of solid stone.

On the 3rd February 1928 I returned to Cairo by catching the morning train at 6-10 A. M. and reached Cairo at about 7-30 P. M. and stayed there for a day at Hotel Cecil near maidan, Soleman Pasha before I left for Palestine on the following day in the afternoon.

The first part of the history of the world is the history of the human race. It is a history of the progress of the human mind, and of the development of the human soul. It is a history of the growth of the human race, and of the expansion of the human mind. It is a history of the progress of the human race, and of the development of the human soul. It is a history of the growth of the human race, and of the expansion of the human mind.

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## APPENDIX I

### Pyramids of Gizah

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The famous pyramids of Gizah stand at short distance from Cairo about 10 miles off and can be reached by tram-cars or other cheap conveyances from the town. The biggest and highest of these pyramids is called that of Cheops (Khufu) (Fourth dynasty—3,753 B. C.) and was probably built about three or four thousand years before Christ. This great pyramid is really the wonder of the world and nobody has as yet been able to discover with certainty the purpose for which it was built. It is one of a group of 9 pyramids of Gizah, built on a rocky platform—to the west of Cairo. The great pyramid is the most northern of the group. At a distance directly southwest is the second pyramid which though smaller appears from some view-point larger of the two because its foundation is a little higher than the great pyramid. Still further to the south-west is the 3rd pyramid much smaller than the other two. The remaining 6 are in two groups of 3, one to the south of the 3rd and the other to the east of the great

pyramid. All of them are comparatively very small and are now in ruins. The second and the third pyramids were built by Chapherin and Mycennes of the 4th dynasty. H. G. Wells in his 'Outlines of History' characterises these pyramids as 'unmeaning sepulchral piles of almost incredible vastness'. The generally accepted and more popular theory is that these pyramids were probably built for guarding the dead bodies of the kings and queens of their times. This tombic theory might apply to other pyramids as mummies have been found in some of them but not to the great pyramid. For it is now a well-known fact that the accredited builder of the great pyramid Cheops or (Khufu) was not buried inside this monument. Cheop's tomb has been identified by Egyptologists with a sepulchral pit about 1,000 feet away from the great pyramid. There are in all about 38 pyramids in Egypt and all of them are situated on the western side of the Nile on the border of the Lybian part of the Sahara desert. All of these pyramids are square based with 4 triangular sloping sides meeting at the top in a point over the centre of the base. Of these only 7 of the largest are important, the rest are much smaller and are of such inferior material and workmanship that they collapsed into ruins long ago. Of all the pyramids the most pre-eminent is the great



pyramid of Cheops, partly because of its superior size and vast dimension and also chiefly for its extraordinary workmanship. This titanic structure is of huge dimensions—the vertical height of its ancient apex was 485 ft. above the socket floor and the vertical depth of the subterranean chamber would be 100 ft. and each base side breadth between corner sockets will be 761 ft. The bulk of the building will be more than 90,000,000 cubic feet and the area of the square base is more than 13 acres and it is calculated to weigh 4,833,000 tons. It is said that there is enough stone in the great pyramid to build a wall 4 ft. high and 1 foot thick extending for more than 4400 miles *i. e.* the distance across the Atlantic Ocean from Great Britain to Newfoundland and back.

THE GREAT PYRAMID REPRESENTS A TRUE SHAPE OF  
THE EARTH *that is*, IT IS A PERFECT SPHERE.

Coupled with this vast dimension it has also been found that the great pyramid of Gizah which has been truly described as "A miracle in stone" also embodies and monumentalises in its dimensions and angles numerous scientific truths of first rate importance which have lately been discovered by the scientists of the modern age. We all know by what laborious research and careful

experiment the scientists have at last ascertained to near approximation the size of the earth, the distance between the Sun and the Earth, the duration in the days of the Solar Tropical year and the Lunar Month and the number of years in the precessional cycle of equinox ; but how strange and wonderful that all of these truths which have taken our scientists ages to unravel were found monumentalised in the great pyramid. It will require a regular scientific treatise to discuss in details the above facts. But suffice it to say for ordinary lay readers that it has recently been established by regular and scientific measurements of all of the proportionate dimensions and angles of the great pyramid that its builders knew that the earth was a perfect sphere and that the diameter of a circle must bear a certain proportion with its circumference which is represented by the Greek letter '*pie*' they then built a vast pyramid of such a height in proportion to its base that its perpendicular would be equal to a radius of a circle equal in circumference to the perimeter of the base. Shortly, the pyramid's vertical height bears to the perimeter of its square base the same proportion as the diameter to the circumference of a circle. Thus this precise mathematical relationship which is represented by the symbol '*pie*' and which was accurately determined as late



as the 16th century by Von Ceulen who caused it to be engraved on his tomb, was thus monumentalised in this great pyramid itself 40 centuries ago! In the great pyramid we have thus got the practical solution of the old problem of squaring the circle. It may be noted here that not one out of the remaining 37 pyramids is endowed even approximately with this practical proportion of height to the breadth of the base.

LINEAL MEASURE OF THE PYRAMID REPRESENTS  
THE TRUE SIZE OF THE EARTH.

Again it has been ascertained that the unit of lineal measure employed in the great pyramid is based upon the actual size of the earth *i. e.*, the earth commensurable, the earth's axis of rotation *i. e.* its distance from north to the south Pole which has been accurately ascertained to be 7,899.3 British miles is considered to be the best reference line upon which to base the standard unit of long measure (Vide the French Metric system based on the 10,000,000th part of the curved line from the north pole through Paris to the Equator) and the even 500,000,000th part of this earth's axis of rotation (which actually measures 500,000,000 pyramid inches), the precise length of the standard of unit and is named the inch or the

pyramid inch (which is a little bigger, *i. e.* 1,000th part, than the ordinary British inch). There are 500 000,000 of such inches in the earth's axis of rotation and 25 of such inches make a pyramid cubit. There is therefore an exact round of 10,000,000 cubits or 250,000,000 inches in earth's semi-axis of rotation. As this inch length and cubit length are evident in the dimension of the great pyramid of Gizah they are therefore called pyramid inch and pyramid cubit and they are also as shown above, earth commensurable.

Thus we see that the pyramid unit of measure cubit was deduced or derived from earth's axis of rotation and it was also made to symbolise a day, the period of earth's rotation round its axis and the breadth of the pyramid's square base was employed to symbolise a solar year, the exact period of earth's revolution round the Sun. Thus both the day and the year are recorded in the great pyramid; for on calculating the length of the 4 sides of the pyramid's square base it is found that each side measures 365·242 pyramid cubits or as many cubits as there are days in a solar year to the fraction. Thus the 4 sides of the square base of the pyramid measure as many cubits as there are days in 4 years including the leap year.



Another method of calculation is to reckon the top stone of the great pyramid as the Sun and then measure round the square base by lengths of 4 cubits\* *i. e.* 100 pyramid inch the total length of the base thus ascertained is 365·242 reckoning the annual revolution of the earth round the Sun at the rotation of 4 cubits per day.

In connection with the above symbolisation of the top stone of the pyramid as the Sun it has been ascertained that its vertical height indicates the mean distance of the Sun from the Earth. The vertical height of the pyramid is 5,813·801 pyramid inches and converting the same to British inches and multiplying this by 1 thousand million the result is 91,837,578 British miles which is exactly the distance of the Sun from the Earth as determined by the modern astronomers !

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\* Vide Daily Statesman dated 17.2.29- The above view is supported by the researches of Mr. Moses B. Cotsworth, Director of the International Fixed Calendar League who has written to the Egyptian Government for permission to erect a model of the original apex on the top of the great pyramid by which he hopes to prove that the space on the north side of the pyramid was used as a dial or shadow floor by which the ancient Egyptian priests could measure the seasons. According to Cotsworth it was the exact knowledge of the seasons acquired by the priests with the aid of the great pyramid that first enabled the Egyptians to produce 2 crops, later on even 3 crops instead of 1. A delay of even a few days in sowing seed for such important third crop brought bad harvests, which endangered national life and prosperity.

From the above it being abundantly clear that the astronomical knowledge of the architects of the great pyramid was quite abreast of the modern science, we also notice that the great pyramid by its construction also recorded the duration of precession of equinoxes — the largest regularly recurring period in the solar system known to the astronomer. The retrograde motion of the equinoxial points has now been determined and a vast period of 26 thousand years has been fixed. But long before this great pyramid recorded in its measurement the duration of precession of equinoxes, a period of fully 25,694 years—this peculiar celestial cycle has been represented and defined at the great pyramid by the lengths of the diagonals of the platform base and the sum reckoned up in inches amounts to 25,694 exactly. Further this fact is monumentalised at the level of the pyramid which is determined by the upper floor terminal of the grand gallery. For the circuit of the great pyramid at that level equals 25694 inches.

The word pyramid etymologically means the division of 10 and the sacred number of pyramid is 5, multiple of 10. This clearly represents the decimal system.

The great pyramid of Gizah, according to ancient writers, was formerly covered by a beautiful white casing



of stone which gave to the structure mathematical truth (?) and perfection. This white stone casing remained intact till 1000 A.D., when profiting by the effects of the violent earth-quake in 908 A.D. the Caliphs of Egypt began to strip off the polish level blocks.—The great pyramid now represents dilapidated appearance and surrounding it are the great mounds of debris about 50 feet high.

#### DESCRIPTION OF THE PYRAMID PASSAGES AND THE KING'S & QUEEN'S CHAMBERS

It must be mentioned at the outset that none of the classical nations knew of the existence of the upper passages and chambers in the great pyramid. The little of what was known by the ancient Egypt, Greece and Rome was lost and even the site of the entrance to the great pyramid was forgotten. The existence of the upper passages and chambers came to be known during the time of Caliph Al Mahmun when his labourers wanted to force a passage horizontally through the granite mass of the great pyramid for entering it and exploring its wonders in 820 A. D. Not only the descending passage leading to the pit but also the first ascending passage was miraculously discovered by the fall of a triangular block of stone which for ages had formed the part of the roof of the

descending passage and had thus concealed the entrance to the upper passages and chambers. In this way the pyramid's most important structural secret was revealed for the first time in 820 A. D.

There is only one original entrance to the great pyramid on the northern side a nearly 20 ft. to the east of the middle line of it — a small doorway leads to the descending passage which runs like all the passages of the pyramid north to south. The roof of this passage is very low being only 4 ft. high. For the first 78 ft. the floor is hewn and worn into two irregular trenches very difficult to descend. A few feet further down there is a depression in the roof showing the granite block sealing up the lower end of the first ascending passage. For about 10 ft. the floor is very slippery at the end of which there is a grill door which is generally kept closed. Beyond this door the lower portion of the passage is bored through the solid rock. It ends in a small horizontal passage which leads past a small ante chamber or recess on its west side to a large subterranean chamber or the pit hewn in solid rock, 100 feet vertically below the base of the pyramid. This pit represents the Hell or Jahannum. In this descending passage about 24 ft. in the lower end there is an opening in the west wall which leads to a vertical shaft



about 2 ft square in bore called the well and this well shaft communicates with the upper passages.

The first ascending passage from the upper end of the descending passage one has to climb to the upper end of the granite block and on to the first ascending passage which runs north to south. To proceed along this passage also one has to stoop low as the roof is about 4 ft. high but there is enough room to stand erect on the southern extremity of the passage when one enters the grand gallery. But there is another passage called the horizontal passage which has its beginning at this junction and leads to Queen's Chamber which is a large and nearly square room with a high gabled roof, on the east wall of which there is a peculiar niche. After passing  $\frac{6}{7}$ th of the distance there is a place where the floor of the passage drops to a lower level.

Above the low entrance of the horizontal passage about  $16\frac{1}{2}$  ft. in front there is the commencement of the grand gallery floor. When passing south there is on the west and right hand side a small passage branching off from the horizontal passage near its entrance leading to a vertical shaft 2 ft. square in bore which is the upper end of the well, the lower opening of which is near the foot of the descending passage as stated above.

THE GRAND GALLERY :—From the entrance of the horizontal passage one has to go up to the grand gallery leading to the King's Chamber. The gallery is about 7ft. wide but has lofty vaulted roof, 28 ft. high. It slopes upwards in deep obscurity and has a most impressive sight. There are ramps or benches along the side walls narrowing the space often to  $3\frac{1}{2}$  ft. only. There are two small horizontal passages communicating with the ante chamber and the King's chamber from the south or upper end of the grand gallery. At the head of the grand gallery there is a great step (36 inches high). The two passages — first from the grand gallery to the ante chamber and the second from ante chamber to the King's chamber are only  $3\frac{1}{2}$  ft. high — One has to stoop down when going through them.

The King's chamber has been constructed entirely of immense and beautifully squared and levelled blocks of dark polished granite and is the chief apartment in the great pyramid and the one "to which, and for which, and towards which the whole of the great pyramid was originally built". There is a granite coffer near the west wall of the chamber and it has no lid and it is the only moveable article of furniture in the whole building. It is a sort of blind sacrophagus. Nor there is any record of



any mummy over being discovered therein. It is in fact, as held by scientists, intended as a scientific system or standard of capacity measure and weights at the mean temperature of  $68^{\circ}$  F and Barometric pressure of 30 inches which has been ascertained to be the mean temperature and atmospheric or Barometric pressure of the King's chamber in the great pyramid. It has also been found that the mean density of the earth is 5.7 at  $68^{\circ}$  F and the barometric pressure being 30 inches and that 5 cubic pyramid inches of earth material is equal to 1 pyramid pound weight. Therefore one pyramid pound equals 28.5 cubic inches of water (or 5 cubic inches of earth's density or  $5 \times 5.7$  equal to 28.5). Now the entire cubical capacity of the coffer is 71,250 cubic inches and this being divided by 28.5 is equal to 2,500 (two thousand and five hundred pyramid pounds equal to 1 pyramid ton.) The coffer can thus hold one ton of pure water at  $68^{\circ}$  F and 30 inches barometric pressure.

The King's chamber is situated at the 50th course of the pyramid masonry at a height of 150 ft. from the ground and its size is 34 ft. long, 17 ft. wide and 19 feet high. The four walls with 5 courses are built of exactly 100 stones of varying sizes and the ceiling is formed of 9 immense granite beams stretching north to

south and extending 5 ft. beyond each side wall. These beams are of greater depth than breadth and constitute the largest stones in the whole pyramid. One of them has breadth of 5 ft. and about 7 ft. deep and 27 ft. long weighing about 70 tons ! Above the King's chamber there are shallow spaces called the chambers of construction.

The great passages and the chambers of the pyramid have been symbolised by Christian writers. It is alleged that the whole plan of the creation has been symbolised in the great pyramid. The first ascending passage symbolises the Law of dispensation. The descending passage the world in its downward course to the pit of destruction. The grand gallery represents the dispensation of grace or Gospel Age ; the end of the grand gallery represents 1914, thus the end of Christendom and the beginning of the Millenium when Christ will rule the earth. The horizontal passage represents the plan of human perfection. The King's chamber being fully of granite represents immortality or divine nature, while Queen's chamber being purely of limestone represents human nature.

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# Travels in the Near East

## BOOK II

### PALESTINE

On the 4th February, 1928 I left Cairo at about 5 P. M. for Kantara *en route* for Jerusalem. At Cairo Railway station all my friends *viz.*, Muhammad Ali Namaji Bey, Hossain Bey Talat, Mahammad Siddique and others came to see me off. I reached Kantara at about 9-30 P. M. After crossing the Suez Canal by a ferry boat I passed through the Custom and Passport offices on to the east Kantara Railway Station. The train left Kantara East at 11-45 P. M. On the 5th February 1928 I reached Ledd at 7 A. M. and there changed the Jerusalem train which left Ledd at 7-12. The entire route was hilly but quite grand and picturesque in appearance. There were patches of green over the mountains and they looked like our Indian hills.

#### The Holy City of Jerusalem or Baitul Mokades.

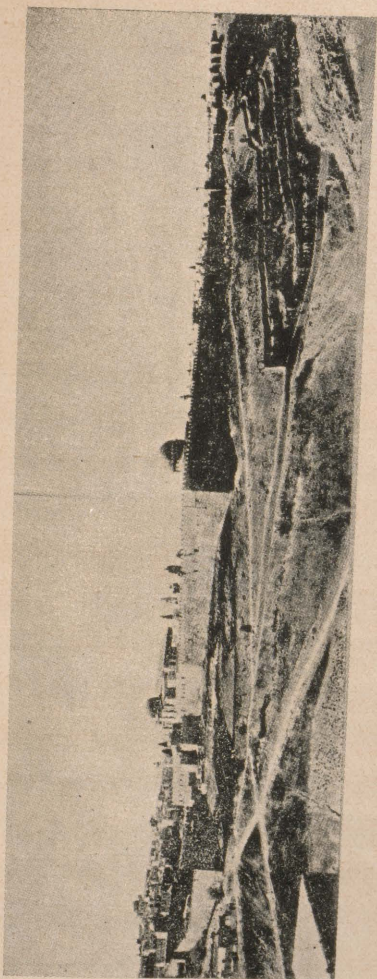
I reached Jerusalem or the Holy City of Baitul Mokades at 9-17 A. M. The town looks like Kurseong being

about 2,600 feet above the sea level. I took up quarters at Suize Pansion near the Law Courts in the Russian quarters. In the afternoon I saw Mufti Affendi of Jerusalem.

Before giving a description of the holy shrines, mosques and churches visited by me in this ancient city of fadeless glory I would like to give here a short sketch of the geographical features, area and population of Palestine together with a brief history of the Jewish people who claim the sacred city and its surrounding country as the land promised to them by way of inheritance by their Almighty God, Jehovah.



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My Travels in near East.



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## CHAPTER I

# The Geographical Feature, the Area & the Population of Palestine.

Palestine or the holy land is about 150 miles long and only about 16 miles broad. The area is about 10,000 sq. miles or about 1/6th of England. The present population of the country is about 1,000,000 including about 60,000 Jews newly immigrated into the country after the Great War; while its population in 1887 was only 650,000 souls. Under the former Turkish rule it formed part of the maritime province of Syria lying to the east of the Mediterranean Sea. The estimated population of Syria including Palestine was about 3,000,000 only under the Turkish rule. Palestine is an isolated country. The surface of the country has four plainly marked belts *e. g.* the Sea Coast, the Central Belt of mountains, the valley of the Jordan and a bit of Tableland east of Jordan or Transjordan. It is now a land of ruins. The scenery is stern and sombre. The principal towns are Jerusalem, Hebron, (Khalil), Rahaman), Hablus, Tiberus, Haifa and Juffa. The

present population of Palestine is a mixture of different peoples, the Jews, Arabs, Greeks and the ancient Syrians. The Syrian Christian Church is different from Greek Christian Church. The Syrians are noble, graceful and courteous. There are now about 60,000 Jews in Palestine coming from Spain, Poland, Russia and Germany after the Great War and they reside mainly in Jerusalem, Hebron and in the new Jewish colony near Haifa.

### The Climate & Vegetation.

The mean annual temperature is 70° F, the extreme being 50° or 85°. Citrons and oranges flourish. The average temperature of Jerusalem is 86° F. August is the hottest month. In May the prevalence of dry east-wind is specially trying. A fresh sea-breeze blows throughout the summer. The autumn months are very unhealthy. In winter there are occasionally heavy falls of snow which lies on the hills for several days. The annual rainfall averages about 20". Slight shocks of earthquakes are occasionally experienced (as in 1874) and appear to have been specially prevalent in the 8th and 11th centuries A. D. In modern times besides 1874 there were earthquakes in 1926 and in 1928 after I left Palestine. The rainfall of 20" is distributed over about 50 days. In this climate the vine, the fig and the olive succeed admirably.



The thermometer rarely sinks below 77 and rises as high as 130. Trans-Jordania has extreme climate—during the night the thermometer may fall to 0 and rise next day to 80. Some mountains are covered with snow in the winter. To the strangers from the Steppe arriving at a favourable season of the year Palestine may still give the impression of a land flowing with milk and honey as described in Jewish Scriptures. Haifa is a good harbour capable of improvement. There are railway lines from Haifa to Damascus.

## CHAPTER II

# A Brief Outline of the Ancient History of Palestine and the Jewish People.

The position of the lands of Judea and of Jerusalem, its capital, is a peculiar one. Through Palestine lay the natural high road between the Helinese Syria, Assyria and Babylonia to the north and Egypt on the south. It is a country predestined therefore to a stormy history. The story of its people is like a running commentary on the two systems of civilization of the north and the south.

The Jews without reference to their religion are among the most wonderful people in the history of mankind. The religious history of these people is also no less remarkable.

Their religion consists in the worship of one Almighty God, there is but one people under His special protection, the descendants of Abraham. The God of this chosen people is the temporal as well as spiritual sovereign. He is their leader in war, their counsellor in peace. Their land is a gift held from Him as from a feudal Lord on certain conditions. Such is the common popular religion



of the Jews as it appears in all their records, in their law, their history, their poetry, and their moral philosophy. Truly H. G. Wells in his 'Outline of History' remarks, "From this time onward there runs through human thought now weakly and obscurely, now gathering power,—the idea of one rule in the world and of a promise and possibility of active and splendid peace and happiness in human affairs. From being a temple religion of the old type the Jewish religion becomes to large extent prophetic and creative religion of a new type. Prophet succeeds prophet. Later on there was a prophet born of unprecedented power, Jesus, whose followers founded the great universal religion of Christianity. Still later Mahammad, another prophet appears in Arabia and founds Islam. In spite of the distinctive features of their own, these two teachers had in a manner arisen out of and in succession to these Jewish prophets."

According to the Jewish Scriptures Palestine or the Holy land was first inhabited by the descendants of Cannan, the youngest son of Ham. Then by divine command Abraham, son of Terah (the head of a pastoral family consisting of 3 sons, Abraham, Nashore, and Heron) a descendant of Sham and a native of Ur, a district to the north-east of the region above the confluence of the

Tigris and Euphrates which became the seat of the great Babylonian Empire, came to this land about 2,000 B. C. To Abraham and his descendants as the chosen people of God the land was promised for an inheritance. Abraham and his descendants Isaac and Jacob dwelt in Canaan till famine drove Israel (or the Prevailing which is the title of Jacob as he prevailed over an angel with whom he wrestled in a dream) into Egypt. The Egyptian history of the children of Israel need not be told here. The time of deliverance came. Moses brought the people through the desert and then Joshua headed them in conquest of the land of Canaan in the 15th century B. C. Joshua crossed over to Jordan at the head of about 600,000 men according to Exodus and a vast number of women and children, and was engaged for some years in the subjugation of the country. Joshua first captured the town of Jerico, the walls of which fell, it is said, by the blowing of trumpets of his soldiers. Amongst the 12 tribes of Israel the land was partitioned.

### The Elders and the Judges.

After Joshua the Elders ruled for some years and the Judges or the dictators next succeeded and ruled for about 4,00 to 5,00 years. Samuel, the last of the



Judges annointed Saul, son of Kesh as the king of Israel in the 11th century B. C. After Saul, David succeeded. His reign of 40 years was big and glorious and at his death, his son Solomon succeeded over the largest Jewish territory, subject to Israelitish power. Solomon also built the temple of Jerusalem in about 970 B. C. Solomon also ruled for about 40 years.

Solomon's son, Rehoboam succeeded him. But under Jeroboam the ten tribes of Israel resiled from the house of David. The separation into the kidgdom of Israel (at Sumaria) and Judea (in Jerusalem) dates from 931 B. C. The kingdom of Israel lasted for 240 years and that of Judea for 345 years.

After the fall of the independent kingdom of Israel at Sumaria in 691 B. C. the great Assyrian kings; Tigla Pelisar and Sala Manieser transplanted to Israel (or Sumaria) tribes from the Euphrates called the Cuthians and carried off vast number of the 10 tribes to a mountainous region between Assyria and Media. From this period history lost sight of 10 tribes of Israel as a distinct people.

The kingdom of Judea was also in its turn conquered by the Chaldian king, Nebu-Chad-Nazzar of Babylonia, who levelled the city, palace and the temple into one common ruin and carried the people in captivity to Babylonia in

586 B. C. as foretold by the great prophet Jeremiáh. The Jews passed according to some, 50 years according to others 70 years in captivity in Babylon. One of the Pslams in the Bible refers to this captivity. "By the waters of Babylon we sat down and wept when we remembered thee O Zion :"

In 536 B. C. the Persians under Cyrus conquered Babylon and allowed the Jews to return to Palestine. On their return from captivity the Jews rebuilt the temple on the old foundation under the Prophet Daniel, who according to the Jewish Scriptures read the writings on the wall in the feast of the Babylonian king Belshazzar. The mysterious words, "Meni Meni Tekel Upharsin" *i.e.* Babylonian kingdom was numbered and finished. Belshazzar was weighed in the balance and found wanting. His kingdom was taken away and given to the Medes and Persians. (But this account of the feast of Belshazzar appears to be a mere legend, as no Belshazzar appears to have ever reigned as a king of Babylon.) The dimensions of the newly built temple seem to have been the same as that of Solomon except perhaps the height of the interior which was greater and the absence of the lofty porch or tower and the two brazen pillars which were taken away by Nebu-Chad-Nazzar to Babylon.



It may be noted here that the Jews went to Babylon barbarians and came back civilised. They went with no common literature and national consciousness, but they came back with an intense and exclusive national spirit and with most of their material for the Old Testament. It was an age of historical enquiry and learning in Babylon. Everything therefore contributed to set the exiled Jews there enquiring into their own history and they found an inspired leader in the prophet Ezekiel. With the help of some half-forgotten records, genealogies, contemporary histories of David, Solomon and their other kings, legends and traditions, they made out and amplified their own story and told it to the Babylonians and themselves. It is quite probable that the story of creation and of the flood, much of the story of Moses and much of Samson are mere myths incorporated from Babylonian legends. When the Jews returned to Jerusalem after their Babylonian captivity only the Pentateuch had been put together into one book. The rest of their literature remained for some centuries as separate books and some of the later books are admittedly post-Babylonian composition. Running through all these literatures are certain leading ideas *e.g.* all the Jewish people are the children of Abraham. Next there is an

idea of a promise made by Jehovah to Abraham that He would exalt the Jewish race above all other races of the earth and the Jews became convinced that they were the chosen people of the one God of all the earth. Arising out of this idea there was a fourth idea that a Saviour or a Messiah would come who would fulfil all the long delayed promises of Jehovah.

### Palestine under the Persians.

The reign of Artaxerxes, successor of Xerxes, on the Persian throne was favourable to the Jews. In the 7th year of his reign the second immigration of the Jews took place from Babylon to Israel. Ezra was a man of priestly descent. Ezra was authorised to realise collections from the Jews of Babylon for the building of the national temple and to establish Magistrates and Judges in every part of Judea. Then in the 20th year of the reign of Artaxerxes, Nehemiah, a man of Jewish descent and cup-bearer to the king received a royal commission for re-building the city and the city of Jerusalem was re-built girt with impregnable walls and towers. In the meantime *i. e.*, in 444 B.C. Ezra applied himself to a momentous task—the compilation of the sacred book of the Jews. Much of the Hebrew literature was



lost at the time of the captivity. The rest particularly, the law books, the poetry including all the prophetic writings except those of Malachi were collected, revised and arranged in three great divisions; the law containing five books of Moses, known as the Pentateuch, the Prophets, the historical and prophetic books, Haegiographi containing some proverbs, the ecclesiastics and the song of Solomon. At a later period, books of Malachi, Ezra, Nehemiah and Esther were added and what is called the canon of Jewish Scriptures was finally closed. It is most likely that from this time the Jews began to establish synagogues or place of public worship and instruction. The law thus revised and collected was publicly read by Ezra.

### The High Priests.

During the provincial administration of Persian Governors the internal government of Jerusalem fell insensibly into the hands of the High Priest. Nehemia, the ruler of Jerusalem expelled from Jerusalem the high priest Manassah on account of his unlawful marriage with a Samaritan woman. A rival temple was then built in Sumaria and Manassah became its high priest. Thus the schism between the two nations—the Jews

and the Samaritans—became complete and was perpetuated for ever.

### Palestine under the Greeks.

From the administration of Nehemia to the time of Alexander the Great there was nothing very important in the uneventful annals of Judea except the murder of a high priest. Then came the Greek invasion of Palestine under Alexander the Great. After the demolition of Tyre the conqueror marched against Gizeh which he totally destroyed. Either during the seige of Tyre or during his march against Gizeh the Jews no doubt made their submission. On the death of Alexander the Great, Judea came into the possession of Leomedon, one of his generals. Then Ptolemy, the king of Egypt advanced towards Jerusalem and assailed it on the Sabbath day, and met with no resistance as the superstitious Jews declined to fight even on their defence on the Sabbath day. The Egyptian conqueror carried away 100,000 captives whom he settled in Alexandria and Cyrene. After this, Syria and Judea did not escape the dreadful anarchy which ensued during the civil war carried on by the generals and successors of Alexander. Twice these provinces fell into the power of Antigonus



and were twice regained by Ptolemy to whose share they were finally adjudged after the decisive defeat of Antigonus at Ipsus. During this period Onias the high priest ruled over the country for 21 years. He was succeeded by Simon the Just.

After this the founding of the Syrio-Graecian kingdom by one of Alexander's generals, Selucus with Antioch as his capital placed Judea on a very disadvantageous position between two great conflicting monarchies. During the reign of first three Ptolemies, Judea had been in profound peace. Later on Antiochus the great conquered Judea in 217 B. C. The Syrian king was at first received as a deliverer in Jerusalem, but his successor Antiochus Epiphanes (or the illustrious) became the deadly enemy of the Jewish nation, determined to exterminate the religion of the Jews and to substitute that of the Greeks. Antiochus after his successful Egyptian campaign marched against Jerusalem on hearing the news of the revolt of the city and took it without much resistance. He slew 40,000 inhabitants and seized many more to be sold as slaves. Antiochus defiled the temple by entering every part of it and pillaged the same by collecting the booty of 1,000 talents, and desecrated the sacred place by

killing swine on the holy alter in 168 B. C. He then issued a sanguinary edict in 167 B. C. for the extermination of the whole Hebrew race and Apolinus was entrusted with its execution. Apolinus waited till the sabbath and then let loose his soldiers amongst unresisting multitudes and slew all the men till the streets ran with blood, and seized all the women as captives. He then proceeded to pillage and dismantle the city and set it on fire in many places. He threw down the walls and built a strong fortress on mount Zion which commanded the temple and the rest of the city. Antiochus then issued an edict for uniformity of worship throughout his dominion and the holy temple was dedicated to Jupiter Olimpius. The national rite of circumcision was prohibited. Two women who circumcised their children were hanged publicly. From Jerusalem the prosecution spread throughout the country. So near was the Jewish nation and the worship of Jehovah to total extirmination !

#### **Palestine under the Asmonian Princes.**

At this crisis Divine Providence interferred through the lofty patriotism of heroic men in the cause of their country. In Modin lived Mitta-theus with five children Johan, Simon, Judas, Eliaza and Jonathan. One day



Mettatheus killed the king's officers and revolted. The ranks of the rebels soon swelled with the religious zealots called Chasidim (or the holy) and from them arose Coaritis Sadhusis, while Zadikins were mere followers of law and from them arose the Pharises of later times. Mettatheus died leaving the command with his able son Judas, surnamed Maccabeus, who was a bold and intrepid leader and he defeated the generals of Antiochus in many a sanguinary battle and entered the ruined and desolate Jerusalem in 165 B. C. and rebuilt the sacred edifice. Judas then made an alliance with Rome. The Roman Senate eagerly ratified the independence of Judea. After Judas, Jonathan became the master of Judea and assumed the pontifical robe in his person. Thus began the reign of Asmonian princes. After Jonathan, Simon became the high priest, and after Simon, John Hyrcanius became the high priest and gained the independence of the Jewish kingdom which it maintained until it fell under the Roman dominion. In 7 A. D. Judea was reduced to a Roman Province. But before this fall there was the glorious reign of Herod the Great, from B. C. 37 till B. C. 4. Herod rebuilt the temple of Jerusalem in great magnificence and built several cities specially Caesaria. The reign of Herod the Great, the last independent sovereign

of Palestine, is like the last flicker of a lamp before it goes out. He also committed various atrocities during his reign ; *e. g.* the killing of his own sons by his beloved and most beautiful wife, Mariamni whom he also executed on mere suspicion and the execution of his eldest son Antipeter, the orders for which he passed in his death-bed—all these are too horrible to be narrated in detail here. Amongst his later atrocities what is called the massacre of innocents appears to have passed unnoticed. In B. C. 4 the murder of a few children in a small village near Jerusalem did not probably attract much notice and in the same year Herod expired, while giving orders for the execution of his son Antipeter. Herod was succeeded by his another son Archilaus who was soon deposed and sent into exile by Augustus and Judea was reduced to a Roman province in 7 A. D. Thus the sceptre finally departed from Judea. The kingdom of David and Solomon, of the Asmonian princes and of Herod the Great sank into a Roman District dependent on the prefecture of Syria, though administered by its own governor at this period. After this the Jewish nation ceased to exist as an independent state. It was never again regained as one of the states or kingdom of the world. Judea was doomed to be



partitioned out to strangers, the capital destroyed, the temple demolished and the ruling line extinct.

During the time of the Roman Governor Pilate in 36 A. D. Jesus Christ was led before him and was denounced by the Jewish San Hedrin. The crucifixion of Christ had no immediate effect on the affairs of the Jewish nation. During the time of the Roman Emperor Vaspasian Judea revolted. Vaspasian with his son Titus besieged Jerusalem and took it in 70 A. D. and razed the city to the ground with the exception of 3 towers which were left as monuments of Roman Victory. I have seen in Rome the famous triumphal arch which was erected in 70 A.D. to commemorate his victory over the Jews, and it is covered with sculpture representing the conquered Jews led in procession behind the triumphal car of Titus. Thus fell for ever the metropolis of the Jewish State. Other cities have arisen on the ruins of Jerusalem and have inherited its age-long history of siege, oppression & destruction.

### Jerusalem under the Christians.

The spread of Christianity and the rise of the practice of pilgrimage gave a new importance to the city of the crucifixion and resurrection, and in the time of Constantine

the Great, the discovery of the holy sepulchre and the erection of the magnificent Church of Anastasees made Jerusalem a great religious centre. The next great builder was Justinian who built the Church of St. Mary close to the present mosque of Al Aksa. In 614 A.D. Jerusalem was taken by the Persian king Khosros and the churches and sepulchres were burnt down, but the patriarch Modestus restored them as soon as the Persians retired.

In 637 A. D. Jerusalem capitulated to the Khalif Omar who gave direction for the erection of a place of worship on the site of the Masjide Aksa (or the Remotest Shrine) to which our holy prophet was transported from Mecca in his famous Meraj (or the Night Journey) *vide* the Koran Sura XVII (i)—“*Fa Sobhanul Lazi Isra Be Albdih Lailan Fil Masjidil Haram Elal Masjidul Aksa Barakna Howlahu.*” From this verse of the Holy Koran the great sanctuary of Jerusalem received the name of Baetul Mokaddes or the Holy City or in the modern vernacular more briefly El Kuds or the sanctuary. The original mosque was a round edifice of wood capable of containing 3,000 worshippers. But soon afterwards the sanctuary or Haremsharif with the dome of rock or Quabatus Sakhra (the mosque of Omar) and mosque of El Aksa were constructed



in a style of great magnificence by Khalif Abdul Malek and the date 72 A. H. equal to 691 A. D. can still be read in Cufic inscription on the dome of the rock, though the name of Abdul Malek was changed to that of El Mamun who restored the building after a great earthquake. In the middle ages Jerusalem was the object of crusades or the Holy War waged against the Saracens by the Christians of Europe for the conquest of Palestine. These Crusades at first led to the establishment of the Latin kingdom of Jerusalem and its fiefs. But with the reign of the Turkish rulers, Nuruddin and Saladin the Great, the Latin kingdom of Jerusalem soon fell and the Turkish rule was established in Palestine. In this connection the Crusades of Palestine and Jerusalem are worthy of note. Saladin the Great ruled Palestine ably and well and he fortified the north-western portion of the town in 1192 near the ruined town called Kelai Jalud (Goliath's Castle). The present walls of the town were built by Solomon the Magnificent in 1542 as proved by inscriptions on Jaffa and other gates.

Jerusalem under the Turks was the capital of southern Palestine (2,000 sq. miles in area and the seat of a Mutassaraf under Waly or the Governor of Syria). The Maglese or Town Council consisted of 8 members,

4 Musalmans, 3 Christians, and 1 Jew, the latter being the chief Rabbi of Sephadim.

Lastly on the dismemberment of the Turkish Empire after the Great War in 1918 Palestine came under the British Mandate and a British High Commissioner now resides in Jerusalem, while the country to the east of the Jordan, Trans-Jordania, is now being ruled by Amir Abdulla, son of Sherif Hossain of Mecca and brother of King Faiesul of Iraq, under the British.

So much for the short history of Palestine and the wonderful Jewish people who are now again flocking to it as their national home. We may now turn to the modern city of Jerusalem which I visited as stated above on the 5th February, 1928 and stayed there till the 14th February. I visited all the important buildings, churches, mosques, and shrines of Jerusalem and also the neighbouring towns of Bethelham, Hebron, Jericho and the Dead Sea region. Detailed account of all these places will be given separately in the course of my narrative.



### CHAPTER III

## The City of Jerusalem.

As to the modern city of Jerusalem it is situated as of old at the extremity of a plateau which shelves down in a south-easterly direction from the water-shed ridge. The site is a natural fortress standing on a spur of hills surrounded on three sides by valleys 300 ft. to 400 ft. deep. The actual position of the city at various times has practically remained unchanged. From the letters found at Tellal El Amarna it has now been proved that Jerusalem or Urusalem or the city of Salem or the city of peace existed many years before the Israelites entered Cannan. Jerusalem was one of the important cities in southern Palestine subject to Egypt and ruled by princes or priest kings appointed by the Pharoahs. When the Israelites entered Palestine, Jerusalem consisted of a walled town and acropolis on the eastern spur of a small suburb on the lower slope of the western spur. King David re-built the acropolis and made it his residence and so it was called the city of David which later on applied to that part of the city which flourished on

the eastern spur. Under king Solomon Jerusalem became a flourishing and prosperous town and during his time the city was greatly beautified and enlarged and the temple and the royal palaces were built and a portion of the western spur which lies to the south of Jaffa Gate was enclosed and added to the city of David. There can be no doubt that the present Harem Sharif occupies the site of the ancient temple enclosure. The Harem Sharif is a quadrangle containing about 35 acres of land. It occupies nearly  $\frac{1}{4}$ th of the city and is the most conspicuous object in the town with the dome of the rock or Kobbatas Sakhra rising in the middle and the Aksa mosque extending to the southern extremity. In between these two buildings there are the tall cyprasses which surround the fountain Elkas or Arcades with shapely and pointed arches adorning the flights of steps leading to the platform surrounding the mosque of Omar and the dome of the rock and minarets rise from the western and northern walls. The green dome itself is an object of exquisite beauty. There are inscriptions of the verses of the Holy Koran written around the dome in the best of Arabic calligraphy: (*Suroh Yasin*). I could read the verses quite easily while standing on the platform. I had the good fortune of entering the shrine which is sur-



mounted by this dome of the rock and prayed there. I also viewed and touched the huge and gigantic piece of rock kept in an enclosure inside the shrine which is called '*Sakhratullah*' or the rock of God and it is considered to be the Holy of Holies—the throne of Jehova or the place on which the Ark of the temple of Solomon rested, and on which, according to the legends Ismail, son of Abraham, was offered in sacrifice to God.

### Description of the Masjidul El Aksa or Mosque El Aksa.

This holy mosque as stated above is situated in the south-western extremity of Harem enclosure. It derives its name Aksa or the remotest shrine from the verse of the Holy Koran (*Fa Sobhani Lazi Isra Be Albdih* *Lailan Fil Masjidil Harem Elal Masjidul Aksa Barakna Howlohu*—(Kor. XVII (1)) according to which our holy Prophet was transported from Mecca, Masjidul Harem to Masjidul Aksa in his famous night journey or *Meraj* (ascent to Heaven). The original mosque as stated above was a rude edifice of wood, but it was soon re-constructed in a style of beauty and magnificence by the Caliph Abdul Malek and then restored by Caliph Al Mamun after the great earthquake. In their present

condition the buildings of the Harem Sharif or the sanctuary show styles of architecture from the Byzantine downwards. During my last visit I found the great dome of the mosque El Aksa being repaired with marvellous engineering skill and at great expense. The whole of the building with the pillars of the great dome were badly cracked during the last earth-quake of 1926. I was very pleased to find amongst the list of donors, whose names were inscribed in Cufic characters below the verses of the Koran inside the central dome of the mosque, the names of Nizam of Hyderabad who has donated one lac of rupees and a Mussalman merchant prince of Bombay, Taher Saifuddin who has contributed not less than 11 lacs of rupees for the repair of the mosque. The total contribution from India for the repair of the mosque which is still going on is said to be £225600/- up to the present. On Friday the 10th February, 1928 I had the good fortune of offering my Friday prayer in this historic and holy mosque of El Aksa with my friend Ali Bey Jarulla, one of the Judges of the High Court of Palestine. The congregation was vast and numerous and the Imam, an old Arab who is lineally descended from our holy Prophet, read the Sermon or Khodba and led the prayers. Some of the superstitious Arabs showed me the very site



at which our holy Prophet prayed during the night of his Meraj. Close to the mosque El Aksa there are enormous series of vaults resting on massive square pillars and they are the famous underground stables of king Solomon.

Within Harem enclosure there is also the Mausolium or the grave of King Solomon on the Eastern side near the golden gate. Attached to the western wall\* of the Harem enclosure there are offices of the grand Mufti or Mufti Afindi of Palestine. This grand Mufti is also in charge of the various Wakf properties of Palestine. I called on the grand Mufti Sayed Md. Aminul Hossain al Hussane in his office. The grand Mufti received me with great cordiality and kindness in his Council chamber. He spoke very intelligently and with great warmth about the educational movements amongst the Moslem inhabitants of Palestine. He also kindly enquired about the

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\*A part of the western wall of the Mosque of Omar is the famous Wailing Wall of the Jews, and it is also called the Burak by the Arabs as according to Muslim tradition our Holy Prophet Mahamad alighted here with his horse called Burak during his night journey or the Meraj. The wall is about 50 yards long and 60 feet high and it is believed to be the only fragment of the old Temple wall which was not destroyed by the Romans. The Jews mourn here for the departed glories of Israel and it is alleged that the custom of wailing at the wall of Herod's Temple goes back to ancient times. Recently this Wailing Wall has been the cause of serious riotings between the Arabs & Jews of Palestine.

conditions of Moslems of India and especially those of the Mussalmans of Bengal. He discussed with me with great interest and sympathy the general scheme of the Islamia Education Trust, Bengal, and very kindly told me that he could start a branch of the same in Palestine. He also kindly asked me to visit and inspect some of the educational institutions run and maintained by him out of the wakf funds. He then kindly accompanied me to *Roudatul Maraf* one of the best managed secondary Moslem schools of Pa'estine. The school is situated on a high land close to the Harem enclosure to the northwest. The site of the school is very beautiful as it commands a lovely view of the Harem and other parts of the town. The school has also got a boarding house attached to it and the dormitories are on the upper storey of the building. The founder of the school, Sheikh Md. Saleh has devoted his whole life to its improvement and efficiency. He spends his whole time in the service of the school, and supervises the management in its minutest details. I inspected some of the higher classes and found the students being taught on fairly modern lines and they are also given lessons on the religious principles of Islam. All the teachers and boys are Mussalmans and they appear to be imbued with the



new idea of development and progress. As I stayed there up to lunch time, I was very kindly asked by the founder of the school to have my lunch with the students in the School. I very gladly and readily acceded to the request, and had a very hearty meal and very pleasant and enjoyable company at the table. The meal supplied was half European and half Arabic in style. There was plenty of nourishing and substantial diet, together with a large quantity of fruits in the shape of the famous Palestine or Jaffa oranges.

After a hearty meal I was led to the Gymnasium and the covered play-ground of the school and was very pleased to find that the boys of the school took active part in sports and in all other manly games. I also met the drill master coaching the boys in military drill. All the boys had very good physique and manly appearances. I wish all the schools of my native land could produce such manly students. In going round any school of Bengal how often we meet with lean and thin boys with half-blinded eyes poring over miserable books and who are averse to any physical exercise not to speak of drill. It is high time that we should not only introduce, but also make compulsory, the physical training and drill in all the schools of Bengal. I was then

led by the founder to the meeting room or the hall of the school and there I talked with some of the students of the school and heard their recitations both in Arabic and in English. They also recited some Koranic verses quite well. There were 225 students on the roll at that time of whom 75 were boarders. I noted down my inspection remarks in the visitor's book of the school in which also I was pleased to find remarks made by some of my eminent compatriots, *e. g.* Hassan Nizami of Delhi and Sir Abdul Karim Gaznavi of Bengal who promised to give a gold medal to the best student of the school.

Close to the Harem enclosure there is also a Moslem orphanage which is maintained by the Wakf fund of Palestine. I visited this Moslem orphanage on 12-2-28. It had about 200 orphans at that time, of whom 27 were girls and 7 or 8 blind boys. The boys are given both general and technical or vocational education. There is a workshop attached to the school and the orphan boys learn there carpentry, tailoring, carpet-making, making cane chairs, cobbler's art, printing, book-binding, etc. I saw the dormitories of the boys quite nice and clean. I saw also the music room. The boys are taught to play in bands. They are also given lessons in physical exercises, drill etc.



Lastly I also visited Hindi Zawabiah or Takia or the Indian Rest House which is also close to the Harem enclosure. According to tradition this Indian Rest House in Jerusalem was founded by the famous Indian Fakir, Baba Farid Sakarganj who lived for 14 years in Palestine at this place near the mosque, El Aksa. I also visited the cave where the great Darbesh Baba Farid Sakarganj had his Hojra or cell for prayer with his name inscribed on the stone. This inn has got some buildings and lands attached to it and is largely used by Indian pilgrims when they come to visit Jerusalem or Baitul Mokades after finishing their pilgrimage at Mecca and Medina. This institution is now in charge of an Indian named Sheikh Nazir Hossain Ansari, who appears to be quite an energetic and capable young man. On the eve of my departure from Palestine this Sheikh of Indian Rest House gave a tea party in my honour and it was attended by the grand Mufti Sayed Mahammad Aminul Hossaini, Mr. Justice Ali Bey Jarulla Asaf Nassissibi, Inspector of schools and an eminent Arabic Scholar Ahmed Bey Khalidi, Head Master of the Arabic College, Palestine, Isahaque Darbesh and others. In the above meeting the grand Mufti also gave out that they would open a branch of the I. E. T. in Palestine

and discussed generally about the reformation and regeneration of Islam on modern lines. My friend Mr. Justice Ali Bey Jarulla took an active part in the discussion; while the great Arabic Scholar Asaf Nassissibi also enlightened us with his erudite and valuable views about the fundamental principles of Islam and exercised a good and salutary check on the ultra-modern views of our young friend, Ahmad Bey Khalidi. In the visitor's book of this Indian Zawabia I found the names of some of my Indian friends *e.g.* Maulvi Wali Ul Islam, Dy-Collector of Calcutta and the late Arshad Ali Khan Choudhury of Natore who visited Jerusalem quite recently on finishing their Haj pilgrimage.

After visiting Harem Es Sharif and the surrounding buildings I returned to my hotel in the north-western portion of the town near the Russian Hospital and convent (which have now been converted into law courts) through the famous street of David which is said to be the oldest street in the town dating from the time of king David. This ancient street of David which still reminds us of king David is arched over here and there, and the bazzars with portions of the Via Dolorosa and other bye-streets are entirely covered in. The houses on both sides of the street are made of stone with flat stone roofs



surmounted by domes supported on arches. The market places close to this main street have remained unchanged from early times, the upper or vegetable market being in the upper city opposite the tower of David and the bazaars or the lower markets in the valley north of David street. This street which is one of the main thoroughfares of Jerusalem is roughly paved with stone and at some places is on a very low level. There are quaint and old fashioned shops all along the street and during every hour of the day it is thronged and overcrowded with pedestrians of different nationalities wearing strange and motely dresses. While passing through this street one feels that one has been transported to the old world of Jewish history. There are tourists in European dress, hooded Armenian and Greek monks with long hair mingling with the native peasant in yellow turbans and striped shirts and also Armenian pilgrims wearing broad red sashes, the Jews in oriental costume with fur cap and locks of hair hanging down, the Russians in top boots and padded robes, while native Arab ladies in white dress with black veils. The styles of buildings as also the streets are Oriental, Gothic, Byzantine, Italian, and Saracenic and also tell the same story that Jerusalem has for the last 2000 years been a holy city in the estimation of the

Jews, Christians, and Moslems alike and the religious centre of at least half the world. Money-changers occupy the site of the old exchange of the 12th century first established by Charlemagne in the western portion of this street. Various other streets and narrow lanes run at right angles to this main street and one of them going to the north-east and which is arched over here and there, leads to the domes of Rotunda and Choir of the Holy Sepulchre and also to Caliph Omar's mosque which is to the immediate south of them on the site of the great hospital of St. John. I visited the Holy Sepulchre with my friend Justice Ali Bey Jarulla on the morning of the 12th February, 1928. A Christian Judge of the Supreme Court also kindly accompanied us. The Church of the Holy Sepulchre is situated on a much lower level than the surrounding ground. I was surprised to find a Mahomedan Arab holding the key of the Church and he very kindly showed me round the various places of interest inside the Church. The Church of Holy Sepulchre stands on the site which was once occupied by churches erected by Constantine over and adjoining the rock-hewn tomb which was believed to be that of Christ. But there are critics who maintain that Constantine failed to determine the exact



position of Golgotha and that Christ was really crucified on the hillock above "Jeremiah's Grotto" outside the Damascus Gate. But there is no evidence or tradition to support the above view. Of course in the absence of any precise indication of direction in the Bible, there can be no certainty. But the consensus of opinion is that the site of the present Church of the Holy Sepulchre is authentic. Inside the Church of the Holy Sepulchre, the rock-hewn tomb of Christ, the Calvary or the place where Christ was crucified and also the place where his body was placed after crucifixion are very sacred places. I found the letters "I. N. R. I." written on the head of the figure of Christ at the Calvary. These letters signify as follow :— I—Jesus, N—Nazarain, R—Rex (King) I—Judea. Therefore the letters "I. N. R. I." mean Jesus of Nazareth, king of the Jews. After visiting the Church of the Holy Sepulchre and praying there I also visited the Mosque of Caliph Omar which is to the immediate south of Church compound, where according to history Caliph Omar preferred to offer his prayer, though asked by the Patriarch of Jerusalem to offer his prayer, in the very Church of the Holy Sepulchre. It is well-known to the students of history how the great Caliph respected the rights of his Christian subjects and

declined to offer his prayers even in the compound of the Christian Church on the ground that his followers might violate Christian rights and erect a mosque on the place where he offered his prayers. We in fact find a mosque erected on the site just to the south of the church of the Holy Sepulchre where the great Caliph prayed on this historical occasion. After visiting the Church of the Holy Sepulchre if we retrace our steps and come back to the main thoroughfare of David Street we may pass on towards Jaffa Gate. There are various curiosities (in which articles made of mother of pearls *e. g.* Rosaries, Bethelham stars etc. are sold close to the Gate. To facilitate communication a portion of the wall adjoining the Jaffa Gate has been thrown down for allowing free access for carriages etc. Close to the above Gate there rise the square tower of David and a minaret within the citadel. While to the east of this fortress there are a Protestant English Church and the large palace of the Anglo-German Protestant Bishop. To the south east of Jaffa Gate there runs a road leading to Mount Zion, where is now situated the office of the Director of Public Instruction, Mr. Bowman of whom I shall speak later on when dealing with the present educational movement in Palestine and there is also now a good motor car road



to the south leading to Bethelham or the birth place of Christ of which also I shall speak presently while describing my visit to that place. Now coming out of Jaffa Gate one has to pass through Jaffa Road which runs up to the highest ground outside the city wall on the north west. A little up the road on a triangular piece of land stands the newly built hotel called Allenby Hotel, named after General Allenby who conquered Palestine during the last War. This is one of the best hotels of the town. Beyond this hotel there is a new gate named after the late Sultan Abdul Hamid called Babi Abdul Hamid and from this junction there runs a very well-preserved, well-paved, and newly prepared motor road up to the Damascus Gate, where the Governorate is situated. I visited the Governorate just after my arrival in Jerusalem on the 6th February, 1928 and called on the then acting British High Commissioner, Col. Symes who received me very warmly and he kindly gave me two letters of introduction, one to the Chief Justice of the Supreme Court of Palestine, Mr. Macdonell, and the other to the Director of Public Instruction, Mr. Bowman C. B. E. In the same after-noon I visited the Chief Justice Mr. Macdonell in his house near the Damascus Gate and had tea with him. The Chief Justice received me very kindly and enquired of

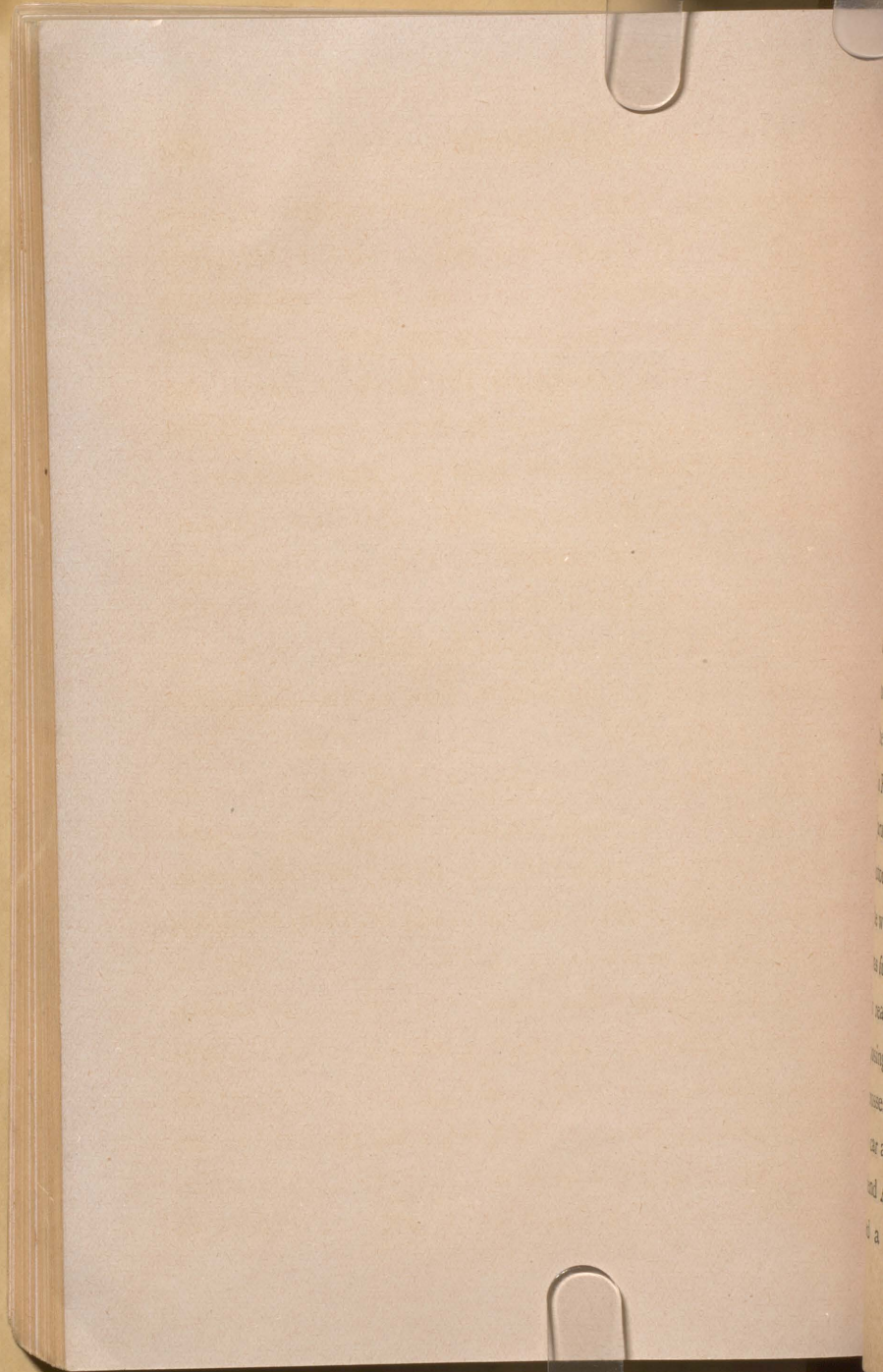
the Judicial system of India, specially that of Bengal, and asked me to attend the sittings of the Supreme Court during my stay in Palestine. He also gave out that he was a close friend of our Chief Justice, Sir George Rankin in Cambridge and spoke very highly of him. While dealing with the judicial system of Palestine I shall speak more about the Chief Justice, Mr. Macdonell of Palestine. Now if we return to the Jaffa Gate we find that the road leads up to the north-western portion of the city which is on a much higher level. Prior to 1858, from which year the modern building period commenced in Jerusalem the city lay wholly within its 16th century walls, and even as late as 1875 there were few private buildings beyond their limits. At present after the great war the city has extended much beyond the old walls. The growth has been chiefly towards the north and north west. There are also large suburbs on the west and on the south west near the Railway station on the "Plain of Raphain." While coming by the train I saw a large number of newly constructed houses in Bungalow style with pretty big compounds and flower gardens near about the Railway station. I was told that these beautiful houses have been built by the Jews who have of late returned in large number to Jerusalem from different European countries. Since 1875 there has



My Travels in the near East.



Ali Bey Jarulla,  
Judge, High Court Palestine.





been much growth of religious and philanthropic establishments. There has also been a migration of Europeans and old Moslem families and the Jews from the city to the suburbs. I have noticed many splendid villas and houses newly constructed on the northern and north-eastern corner of the city. Both my friends Ali Bey Jarulla and Asaf Nassissibi have built new houses in the northern suburb of the town. There has been a substitution of timber and red tiles for the vaulted stone roofs of the old style. I shall now deal with my excursions to the neighbouring places of interest *e.g.* Bethelham, Hebron or Khalilar Rahaman, Jericho, the Dead Sea, and the Jordan.

On Friday the 10th February, 1928 my friend Ali Bey Jarulla accompanied me to Bethelham in a sumptuous motor car. The place is about 5 miles from Jerusalem and the whole of the road was in a splendid condition and was full of motor cars of tourists.

On reaching our destination we saw a large number of imposing and massive looking churches surmounted with crosses all over the place. On alighting from the motor car a large number of guides surrounded us. But my friend Ali Bey Jarulla who knows the locality well, selected a young Christian Arab who led us through

the mases and intricacies of the various pathways leading to the sacred edifices. We first visited the cave where the massacre of the innocent (babies) was said to have taken place during the time of Herod the Great, then the place of the nativity of Christ (with a big star of nativity placed round a hole in rock) and then to the place where the Virgin Mary is said to have taken the child after the birth and over which now stand three churches—Armenian, Greek, and Orthodox. The interiors of these churches are adorned with costly and valuable ornaments, carpets, and furniture. We then passed outside these churches and saw the place where the Virgin Mary suckled or gave milk to the Baby Christ. At the top of this building there is a beautiful statue of the Virgin Mary suckling the infant Christ. The pose and expression of the whole figure are full of pathos and tender maternal love. We then passed on to the Greek cemetery and from there tried to catch a glimpse of the Dead Sea which, we were told, sometimes can be spied in distant horizon. We then visited the cave of St. Jerome where he first translated the old Testament direct from Hebrew to Latin with the aid of Jewish scholars. The result of all these labours was the Latin translation of the scriptures which inspite of much



opposition from the conservative party of the church afterwards became the Vulgate or authorised version. After visiting some shops of curios and purchasing some stars of Bethlehem worked in mother of pearls we returned to Jerusalem at about 11-30 A. M. to the house of my friend Ali Bey Jarulla on Nablus Road and there after performing ablutions went with Ali Bey Jarulla to offer Friday prayers in the holy Mosque of El Aksa described above.

### Hebron or Khalilar Rahaman.

On the 9th February, 1928 after taking lunch in the house of Mr. Bowman (which is to the south of Mount Zion) with my friend Ali Bey Jarulla and Asaf Nassissibi, both Ali Bey Jarulla and I started for Hebron or Khalilar Rahaman by motor car. Part of the way lay over the road to Bethlehem. But the road soon branched off towards Hebron to the right near the tomb of Rachel, mother of Joseph which is on the junction of the road. Hebron is about 20 miles from Jerusalem and it is high up in the mountains and the road was a steep-climb and the day was foggy as we ascended up the hill and we began to shiver within the car. This small town of Hebron is said to be the first settlement of the Prophet Abraham when he first came over to Palestine, hence it is also

called Khalilar Rahaman after the Prophet Abraham by the Moslems. It is considered to be a very sacred place by the Jews, Moslems and Christians alike. After driving through the old town we stopped before an old edifice and got out of the car and had to walk through a narrow flight of steps accompanied by some Arab urchins. After we had gone up to a certain distance I was challenged by some Arabs on the supposition that I was a non-Moslem. But my friend Ali Bey Jarulla assured them that I was as good a Moslem as themselves, and so we were allowed to pass on to the inner yard of the Mosque or Mausoleum which contains the graves of all the famous ancient Jewish prophets, *e. g.* (1) Abraham, Khalilulla or prophet Abraham and his wife Sarah (2) Prophet Isaac and his wife Rebecca, (3) Jacob and his wife Leah, (4) Joseph. We visited the tombs of the above holy personages separately and offered prayers at their graves. \* I saw lots of Moslem

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\* This is the genuinely authenticated holy cave of Mach-Pelah, where (according to Genesis XXIII, 19) Abraham buried Sarah, his wife, "in the cave of the field of Mach-pelah." The building which stands over it was originally a Christian Church built within the great enclosure wall of the date of Herod the Great. On the conquest of the holy land by the Saracens it was converted into a mosque. Not only were Abraham and Sarah buried in the cave but Issac and Rebecca, Jacob and Leah were also buried there.



Arabs congregated inside the Mosque or Mausoleum. Some were offering prayers while others were reading the Holy Koran and teaching students. Before entering the inner yard of this Mosque we had to take off shoes which were taken charge of by an attendant. I felt myself greatly inspired and thrilled in front of the graves of holy personages and prophets who flourished about 3000 to 4000 years ago. It was raining and was very cold at the place which will be about 3000 to 4000 ft. above the sea level. It is said that there are Jewish and Roman styles of architecture in the long arcade or the covered passage leading to the mosque and the roof of the mosque was built by the Ommaide Caliphs and the pulpit and Mehrab of the mosque dates from the time of Saladdin the Great. It is considered to be a very

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The graves of these patriarchs in the cave beneath are marked by six cenotaphs in the mosque above each contained in a small chapel covered by green carpets and adorned with offerings of silken hangings, ostrich eggs and lamps. It is said that Joseph's mummy was also brought out of Egypt to be buried in the burial places of his forefathers. But the cave had already been sealed up. Joseph was therefore buried in a small annexee built up against the western wall of the mosque and it bears the name of the Mosque of Joseph. It also contains a cenotaph and until 1929-30 it also contained an antique golden candle stick and ring said to have been the property of Abraham. But these precious relics strangely disappeared soon after the offer of a tourist of a large sum of money for them had been indignantly refused.

ancient and holy place. While returning through the arcade or the covered passage a little hole or slit in the wall at the level of the sixth stair was pointed out to me by my Arab guide saying triumphantly that the Jews and others are not allowed to proceed any further beyond this boundary mark from the time of the Moslem conquerors of Palestine and that it has been ruled that non-Moslems are not allowed to enter the sacred precincts of the mosque containing the tombs of the above-mentioned holy prophets. \* But I told my guide that

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\* Superstitious dread of entering the actual burial places of the patriarchs led to the sealing up of the cave from very early times. But we find that in 1119 A. D. Christian monks used to enter the cave and they built a chapel there. But with the Saracen occupation the stairway was securely sealed with slabs of stone. The Muslims zealously guard not only the cave but the whole of the sacred precincts. Very few Christians practically no Jews are allowed to enter the mosque. There is a doorway leading to the cave in the chapel containing the cenotaph of Abraham. There are also three other openings leading to the burial cave. The entrance used by the monks of the 12th century is still to be seen sealed up in the floor of the mosque to the south of the tomb of Issac. Again at the opposite end of the floor there is also a small round orifice which is also covered by a grating. Thirdly outside the mosque along the external flight of steps leading up to the modern entrance beside the southern wall of the old Herodian enclosure there is a narrow slit between two immense blocks of the wall at the level of the 6th stair which gives access to the cave.

As stated above the Jews are allowed to come up to this step only and from here they pour out their supplications and prayers to their patriarch and it is said that they even put in written applications through this slit leading to the burial cave of their patriarch Abraham.



that was not quite fair and equitable. For these prophets are equally venerated by the Jews and the Christians who should also be allowed to go inside the mosque and offer prayers over their graves. Hearing this my truculent young friend replied that so long as the Arabs would live here they would not tolerate any such sacrilege. I simply counselled my young friend to be tolerant in his views.\* We then returned to my hotel shivering in cold late in the afternoon.

### Jericho, the Dead Sea & the Jordan.

On the morning of the 11th February, 1928 accompanied by my friend Ali Bey Jarulla, I left for Jericho at about 11-30 A. M. in a motor car and reached there at about 12-30 P. M. The distance is about 37 Km. or 25 miles from Jerusalem. The road was quite good for motoring but it was undulated and we passed through hilly pathways descending down to the valley of the Jordan. Jericho is said to be the lowest place in the world, 400 metres or 820 ft. below the sea level. The place is warm

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\* Soon after my visit to Palestine it was announced in 1929 A. D. that the great mosque of Hebrone was to be thrown open to the sight-seers by orders of the Muslim Supreme Council of Palestine on payment of a small fee. But within a fortnight the report was officially denied and written permission has still to be obtained from the Muslim Supreme Council upon personal recommendation in order to enter the mosque.

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and is now the fashionable winter resort of the people of Jerusalem. The climate is like that of India. Banana and oranges grow here in plenty. There are rose gardens with various species of date palms. We first went up to a modern hotel situated at the farther end of the town. This new hotel is being run on quite modern and up-to-date lines. I was surprised to find Arabs with their Turbans, Abas, and Chogas freely taking whisky and soda with their old-world Kahawah or coffee. After taking some rest and drinking some mineral or aerated water we went up to a garden house of an Arab full of newly planted orange trees and had a sumptuous lunch there with a roasted lamb and had very nice company at the table and was introduced to some fine Arab citizens of the place who were the friends of my friend Ali Bey Jarulla. We then went to see the old site of Jericho and there saw the aqueduct called Aine Sultan or the fountain of Sultan Abdul Hamid, which was built during his time and much waste land was brought under cultivation as Jericho formed one of the large states owned by the Sultan in Palestine and was a centre of administration under a Mudir during the Turkish time. I also saw the site of the hotel and some houses which tumbled down during the earthquake of 1926 and in



one of these houses I was told that the wife of a Mussalman Indian Judge of High Court (Lahore) who had been there on a visit had died during the said earthquake. We then visited the garden house of the Mayor of Jerusalem, Raghib Effendi, the cousin of my friend, Ali Bey Jarulla. His wife who is a Spanish lady and a Christian, received us very kindly. Raghib Effendi appeared to be one of the finest Arab dignitaries of Palestine quite modern and up-to-date in his views. We then passed on to the river Jordan where it falls into the Dead Sea. This river Jordan which is so famous and holy in the Christian religious world (like the Ganges with the Hindus) appeared to me quite a small and narrow stream with muddy water. Thence to the Dead Sea or Bahreh Mayiat. The site of the Dead Sea surrounded by barren and precipitous rocks appeared to be quite picturesque and awe-inspiring. I visited the salt mill newly erected on the northwestern shore of the Dead Sea ; blocks of salt were being brought from the distant shore of the sea and there ground into salt. The Dead Sea is about 90 Km. long and 30 Km. broad. I visited also the huts newly built by the people of the firm who had got the Dead Sea concession from the British Government. I took up a little water of the lake and found it bitterly saltish to the

taste. The whole region appeared to me full of gloomy desolation. High precipitous crags hang over the dull and heavy waters of the lake. But these waters are not (as local superstition and ancient tradition made one believe and as also the name of Barheh Mayiat or the Dead Sea seems to signify) wholly devoid of life; for to my surprise I found the lake abounding in fish and the surrounding air not fatal to the birds which fly over it. It is true that the specific gravity of the water is so great that those who cannot even swim, float on the top. Unhealthy and unwholesome fogs sometime hang over the lake and the stagnant surface is broken by clots of Asphaltus which are constantly bubbling up from the bottom of the lake. As stated above this dreaded region with the lake which was considered to be full of desolation and devoid of life, is now being turned into one of the chief sources of a very profitable and prosperous industry for the manufacture of salt. Small but beautiful huts are now being constructed along the north-western shore of the lake which I visited. Back to Jerusalem at about 7 P. M.

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## CHAPTER IV.

I have now finished the description of the old city of Jerusalem and my excursions to and from the neighbouring places of interest. I shall now deal very briefly with my impressions regarding the present administrative and judicial systems and the modern educational movement of Palestine under the British Mandate.

### (A) General Administration.

The whole of Palestine under the British Mandate has been divided into 4 districts ; 2 Southern—Jerusalem and Jaffa and 2 Northern—Haifa and Nablus. There are three Divisional Commissioners at Jerusalem, Jaffa and Haifa. Those officers are all British and get about £100/- per month as their salaries. They supervise the work of the District officers who are in charge of each town and perform the administrative and revenue works. These district officers get a salary of £30/- to £50/- per month.

### (B) Judicial System.

(1) In each town there is a Magistrate with a salary of £30/- to £50/- who does both civil and criminal work

civil up to pecuniary limit of £100/- and criminal offences punishable with rigorous imprisonment for one year.

(2) The district Courts are generally composed of 3 Judges of whom the President must be British. In civil matters these courts have got unlimited jurisdiction while in criminal matters they try offences punishable with 15 years' rigorous imprisonment. The Criminal cases are committed to this court by an enquiring Magistrate in Jerusalem, Jaffa, and Haiffa and other towns. The salary of a native Judge of this court is about £550/- to £750/- per annum, while the British Judge gets £800/- to £1000/- per annum. For the trial of criminal cases the court must be composed of three Judges, one British President and two native Judges. For civil cases it consists of two Judges only. All cases with punishment exceeding 6 months and claims above £100/- are appealable to the court of appeal.

(3) Criminal Assize Court :—This Court is composed of the Chief Justice of the Court of Appeal or a senior British Judge and three Judges of the District Court for trying capital cases. In case of equal division the accused is acquitted. The appeal lies to the Supreme Court of Appeal.



(4) The Supreme Court of Appeal:—This Court consists of 6 Judges, 1 British Chief Justice salary £2000/- per annum and one senior British Judge, salary £1200/- per annum and 4 native Judges, 2 Mussalman, 1 Christian and 1 Jew.

(a) In hearing appeals in capital cases the court is composed of 5 Judges, the Chief Justice or a senior British Judge, one other President of the District Court and 3 native Judges—one Mussalman, one Jew, and one Christian. In hearing appeal from Criminal Assize Court it is composed of 4 Judges, the Chief Justice, or Senior British Judge, one other President of District Court and two native Judges. In hearing civil appeals 3 Judges compose the Bench—the Chief Judge, the senior British Judge and a Native Judge.

(b) This court sits also as a High Court composed of one Senior Judge and 2 Judges — 2 British or one British and one Native. It deals with applications in the nature of *Habeas Corpus*, questions of venue etc. (N. B. In criminal cases *perti civilia* is allowed in all cases punishable otherwise than with death and costs may

be allowed for the prosecution in case of conviction. Assessors are sometimes chosen in commercial cases which are heard by the President of the District Court alone.)

Before leaving the Judicial system of Palestine I must here mention about my visit to the Supreme Court of Appeal of Jerusalem and my meeting there the Judges, including the Chief Justice of the said court. I first visited the Law Courts on the 7th February, 1928 and attended the sittings of criminal appellate court presided over by the Chief Justice and 3 other Judges. The Bench was hearing a case of man-slaughter and there was a question of abetment of the crime and I found the Palestinian criminal Law to be based on the English system and quite similar to the Indian Penal Code. A Jewish Advocate pleaded the case of his client very ably before the Bench. On the following morning *i.e.* the 8th February, 1928 I also visited the Law Courts and met the native Judges of the Courts including my friend Ali Bey Jarulla to whom I had previously been introduced by the Chief Justice, Mr. Macdonell. I have already spoken about my friend, Mr. Justice Ali Bey Jarulla who is a Moslem Arab and one of the finest gentlemen I ever met during the whole of my travels in



the Near East. In the afternoon of the 8th February I went to the house of Ali Bey Jarulla on the Nablus Road which is situated on the north-eastern part of the town. The house, a two-storied building, appeared to have been newly constructed on modern lines, with electric light and other conveniences. Mr. Justice Ali Bey Jarulla received me very cordially in his house and I had a long talk with him with the help of an interpreter about the present condition of Islam and its reformation. I was very pleased to find that he had the same advanced ideas regarding Islam as I entertain. He fully endorsed and supported my views regarding the urgent need of reformation in Islam. He also discussed with me the various educational problems of the Mussalmans of India especially that of Bengal and expressed his willingness to establish an association on the lines of the I. E. T. Bengal in Palestine. As stated above Mr. Justice Ali Bey Jarulla became one of my most intimate friends and very kindly accompanied me while visiting all the places of interest both in and about Jerusalem. On more than one occasion I had the honour of sharing his table in his house and on the 10th February, 1928 after offering Friday prayers in the Mosque Al Aksa as stated before, he kindly took me to his house for a lunch

and while I was taking a very sumptuous lunch with him at the same table, his only daughter, Naihida Hanam suddenly burst into the room like a fairy vision and a phantom of delight, discarding the Pardah or the veil which she had been wearing so long, and even Mr. Ali Bey Jarulla got a little surprised by this sudden and bold action of his daughter. After being introduced to me by her father she spoke with me in fluent English about her views on the regeneration and reformation of Islam, and candidly gave out that she fully agreed with my views about the giving up of Pardah or veil and about introducing modern ideas into Islam, and that she had heard and discussed my advanced views with her father, and that she was anxious to talk over and discuss these matters personally with me. After lunch I had long talks with her and her father over various matters regarding the regeneration of Islam. She appeared to me to be a very highly intelligent and educated young lady. In the course of conversation she complained to me of the present formalities of the Moslem Religion. For instance she very frankly gave out that she could pray even 10 times a day instead of the enjoined 5 times, if she had to perform ablutions only once or twice a day and not at every time of prayer. She has recently



returned from travels in Europe with her father and amongst the European countries she liked Germany and Austria the best. She is remarkably handsome and is about 17 or 18 years old. She was also complaining to me that there was no proper arrangement for the innocent amusement of the ladies in Palestine and that she is ready to devote her whole life for the emancipation and the education of the Moslem ladies of Palestine. With great reluctance I at last took leave of my friend Ali Bey Jarulla and his charming daughter that day late in the afternoon. To the last days of my life the charming and angelic apparition of this girl will haunt my memories and her sweet and musical words full of fiery enthusiasm and genuine sympathy will ever ring in my ears. \*

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\* Alas, alas, both the father and daughter are no more in the land of living. The girl got married to the younger brother of the Grand Mufti of Palestine in 1920 and within three to six months she simply pined away. This was too much for her father, Ali Bey Jarulla who died of heart-failure in April 1932. When I revisited Jerusalem on 20-10-33 I heard of this tragic event and my heart broke!

## CHAPTER V.

### Present Educational Movement of Palestine.

I have already stated that I got a letter of introduction from the acting British High Commissioner of Palestine to the Director of Public Instruction, Mr. Bowman C. B. E. whom I visited in his office at Mount Zion on the 6th February, 1928. Mr. Bowman received me very kindly and courteously in his office and introduced me to one of his assistants Asaf Nassissibi Inspector of Schools, Palestine, a great Arabic Scholar and one of the foremost noblemen of Palestine. I soon became very intimate with Asaf Nassissibi who is a relation of my friend Mr. Justice Ali Bey Jarulla. Asaf Nassissibi then took me round the educational institutions of Palestine.

#### Educational Institutions of Palestine.

We first visited the Government Arabic College of Jerusalem and it is composed of the 3rd and the 4th years of a secondary school and a 5th year of training. In the last or the 5th year the pupils after finishing their



secondary education may either go to Beyrouth University to get their degrees or continue their study in the 5th year class to become trained as a teacher in primary schools with a pay of £5/- to £8/- per month. There were 75 students on the roll of the school at that time, and out of them 69 were boarders and they pay only £25/- for their fees etc. All the students are Mussalmans, except 14 or 15 Christian boys, but there are no Jews. The Head Master of this school, Ahmad Bey Khalidi, is a very intelligent and promising young graduate from Beyrouth University. During my talks with this gentleman I found him entertaining very high and noble ideas for the progress of his country and he also appeared to be fully conversant with the modern European ideas of education and teaching. Being educated in the University of Beyrouth he could speak English fluently. He is also a good Arabic scholar and is a relation of my friend Asaf Nassissibi.

We then passed on to the Rashidia school which is close by. This is a sort of combined primary and secondary institution, with the first 5 classes of primary school and 2 lower classes *e. g.* 1st and 2nd year of the secondary course. The Head Master appeared to be quite a nice young man and good disciplinarian. The building is a

fine one situated in a big garden, with large halls, and lofty and spacious class rooms, both in the upper and lower stories. There were 225 students on the roll of the school of whom only 5 p. c. are Christians and the rest Mussalmans.

We then passed on to the training school for girls which is in charge of an English Head Mistress, I had talks with this Head Mistress and found her to be every competent and having a genuine love for the students in her charge. There were 64 girls in the school of whom 24 were Mahomedans. But I was sorry to find that parda was strictly observed in the school for Mahomedan girls. The Head Mistress told me that at first it was very difficult for her to secure any Mahomedan girl. But now there is a great rush. She had this year received 115 applications for 15 seats only in the school. Here all the students are boarders and pay a nominal fee. These girls are trained for ultimately becoming teachers in the primary girl's school. The medium of instruction in this school is Arabic. It is to be noted that no secondary school for Moslem and Christian girls has yet been started in Jerusalem. But it is to be hoped that such a school will shortly be established.

I have brought with me a Syllabus of Elementary schools both for boys and girls issued by the Government



of Palestine, Department of Education, 1925. I am here giving a brief outline of the contents of the above Syllabus for these elementary schools and it will show that even in primary schools the boys and girls are being taught on important subjects of human knowledge on modern and up-to-date lines. The syllabus of elementary schools comprise the following subjects :—

(1) Arabic language, which is taught from the very beginning up to the 6th class.

(2) Geometry which is taught in the two higher classes 5th and 6th.

(3) Arithmetic which is taught from the very beginning up to the 6th class.

(4) History and Geography which are taught from the beginning up to the highest class.

(5) Nature study, Hygiene, and elementary science are also taught from the beginning till the highest class.

(6) English language—Begun from the 3rd class and continued up to the 6th.

(7) Religion—Moslem religious instructions and Christian religious instruction from the lowest class to the highest.

(8) Physical training begun from the second class to the highest class.

Besides these principal subjects lessons on drawing and needle-work are also given.

As to the method of teaching I can simply outline a brief sketch of the general aims which are kept in view in teaching the vernacular *i. e.*, the Arabic language to the pupils. And these are (1) to make the pupils both in speaking and writing master of an easy and correct style not only in accord with tradition of the classical writers but also suitable to the needs of modern life.

(2) To interest the pupils in the classical and modern literature of the Arab nation.

(3) To enable the pupil to read rapidly and to grasp what he is reading and also if necessary to reproduce it. Conversation is used to enlarge vocabulary, to form correct habits of grammatical expression at an age when the mind is most plastic and when the pupil has not yet learnt to read and write with fluency. Similarly reading must be directed to foster a good oral expression and enunciation and to form a facility for a habit of rapid and silent reading. Further grammar is only a means to an end. It must be taught very sparingly and incidentally in the beginning; when the formal study of grammar is



begun, its main principles should be explained before they are committed to memory. Lastly composition has two ends, firstly to develop the pupils' originality and power of self expression and secondly to clothe or express this original thinking in the most correct and beautiful language of which the composer is capable. The thought or the originality is the most important part.

All these clearly go to show that in Palestine the mass education both for boys and girls is being pushed on very sound and up-to-date lines. Though the number of secondary schools is not very large at present, it is hoped that with the education of the boys in the primary schools and the training of the teachers both for males and females of such schools the number of secondary institutions in the country will increase by leaps and bounds in the near future. It is also hoped that with the spread of education among the Arabs of Palestine, an Arab University\* will soon be established in the holy city of

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\* I am glad to note here that my esteemed friend the Grand Mufti of Palestine Syed Aminul Hoseni with the help of His Highness Mahammad Pasha of Cairo Financial Secretary of the General Islamic Congress and other leading Muslim public men have (in 1932-33) evolved a comprehensive scheme of an all-world Muslim University at Jerusalem. The University will consist of three main branches viz., Science, Arts and Religion. Now for collecting funds for the above Islamic University in Jerusalem the Grand Mufti of Palestine at the head of a delegation con-

Jerusalem, the capital of the province. It is a good sign of the times that female education is also making a rapid progress among the inhabitants of Palestine and with the education the question of female emancipation and the giving up of Pardah will soon be solved.

Before leaving the subject of the educational movement of Palestine, I must here give a short account of the pioneers of the said movement who are trying their utmost to educate the Arabs of Palestine on modern and up-to-date European lines. The first and foremost among such workers is Mr. Bowman, an Englishman from Oxford who is taking a keen interest in spreading and developing a strong desire for education among the local inhabitants by establishing model government schools both primary and secondary throughout the country. In this noble task Mr. Bowman is also being greatly helped by his Chief Assistant, the Inspector of schools in Jerusalem, my friend Asaf Nassissibi who as stated above is a great Arabic Scholar and a writer of much repute and one of the foremost noblemen of Palestine. His young cousin Ahmad Bey Khalidi, the Head Master of the Arabic College, Jerusalem, is also rendering yeoman service to

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sisting of Mahammad Ali Pasha and others visited the chief towns of India in 1933. It is hoped that this noble scheme will soon be put into operation.



the noble cause and is moulding the thoughts of the young Arabs on sound modern lines. One evening I attended one of his lectures which he delivered in fluent Arabic in the hall of his college. It was attended by all the youngmen of Palestine and they appeared to have been greatly impressed with his new and advanced ideas. In this connection I feel tempted to describe here a pleasant social function *i. e.*, the dinner which was given by Asaf Nassissibi in my honour on the 11th February 1928 in his newly built palatial house on the road to the mount of Olives. The dinner was attended by the elite of the town including Mr. Bowman and my friends Ali Bey Jarulla and Ahmad Bey Khalidi. A sumptuous repast was served and I was made to sit at the head of the table. Before dinner champagne was freely drunk, but I had to content myself with Soda water only. Very free and intimate talks flowed round the table. We all agreed that immediate steps must be taken for the regeneration and reformation of Islam. There was veritably a feast of reason and flow of soul amongst us. In very high spirits we ultimately sat down to table. The party did not disperse till late at night. My friend Asaf Nassissibi kindly motored me to my hotel a little before midnight. I shall always carry a happy memory

of this convivial gathering and will always treasure up in my memory the sound and noble ideas regarding the future progress of education among the Mussalmans.

Before concluding this book on Palestine it will not be out of place to mention here the present struggle which is going on between the Jews and the Arab inhabitants of Palestine due to the Balfour Declaration of 1917. It has now assumed a world-wide importance under the name of Palestine problem. It is well-known that before the Great War Palestine with Syria formed a Vilayet or Province under the great Turkish Empire and during the Great War when Turkey joined the central powers and attacked Egypt and the Canal, it became of vital importance to the allies to incite the Arab races against their Turkish masters. Sharif Hussain of Mecca with his sons Emir Faisul and others joined the allies and headed the Arab revolt. But this was done for a consideration as stated in the letter to him dated 24th October 1915 written by Sir Henry MacMahon the British High Commissioner in Egypt, acting under the instructions of the British Government to the effect that "The British Government will recognise and support the independence of the Arab countries from Turkey, from Persia on the Mediterranean and the Red Sea on the west excluding portions of Syria which are under the French sphere and



Aden which is British." On the strength of the above solemn promise the Arab races under the guidance of Lawrence of Arabia rallied to the allied cause and rendered valuable help in averting the threat to Egypt and the Canal by the Turks and enabled General Allenby to completely drive away the Turks from the Hedjaz, Palestine and other Arab areas in 1917 and 1918. There can be no doubt that at that time Palestine was one of the chief Arab countries as no less than 93 per cent. of the population were Arabs and there appears to be no reason why they should be excluded from the self-government promised to the Arab races in 1915 or from the confirmation of that promise as made by the Prime Minister Mr. Lloyd George on September 19th, 1919 when the Prime Minister solemnly stated in the Parliament, "The Arabs have redeemed their pledges given to the British Government and Great Britain will redeem the pledges she has given to them". It is now contended by the Palestinian Arabs that while the British Government has recognised the independence of the Arabs of Iraq and Trans-Jordania (just as France has done with the Syrian Arabs), the British Government has so far failed to fulfil its promises to them. This is mainly due to the Balfour Declaration of 1917. For it is well-known

that with the progress of the Great War, the allies became in great need of money. At that time as now, the United States of America held the world's gold in the coffers of its banks which were mainly controlled by a small but powerful body of international bankers—mostly Jews, who are the supporters of Zionism. But these Jews were willing to provide the necessary funds to the allies and that for a consideration *viz.*, that when the Turks would be driven out of Palestine, the allies should establish a national home for the Jews in Palestine. This gave rise to the Balfour Declaration of 2nd November 1917 which is said to have been drafted by a few leading Zionist Jews of New York and it runs as follows :—

“His Majesty's Government views with favour the establishment in Palestine of a national home for the Jewish people and will use their best endeavours to facilitate the achievement of that object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine”.

The Zionist Jews now base their rights and claims on the above Balfour Declaration. But it is evident that the Balfour Declaration cannot in any way be



reconciled with the prior promise of 1915 given to the Sharif of Mecca acting on behalf of the whole Arab race. The attempt to incorporate the above declaration into the British Mandate in Palestine after the war has been the chief cause of the fierce struggle between the Arabs and the Jews which has been raging ever since and which culminated recently in the Arab general strike and Rebellion of 1936 beginning in April 1936 and ending in October of that year. After the calling off of the strike, a Royal Commission has been visiting Palestine and trying to devise means to restore peace and tranquility in the country by safeguarding the Arab and Jewish rights. The report of the Royal Commission is now eagerly awaited.

It is true that the Zionist organisations with the wealth of the world at their command have already worked wonders in Palestine. In the course of about 18 years *i. e.* from 1918 immigration mainly from eastern and southern Europe has raised the Jewish population from 50,000 souls to about 4,00,000. They now form over 30 per cent. of the total population as against only 7 per cent. in 1918. Within the last two years there have been 1,00,000 new immigrants and the new town of Tel-Aviv has a population of 1,35,000 Jews. The Jews

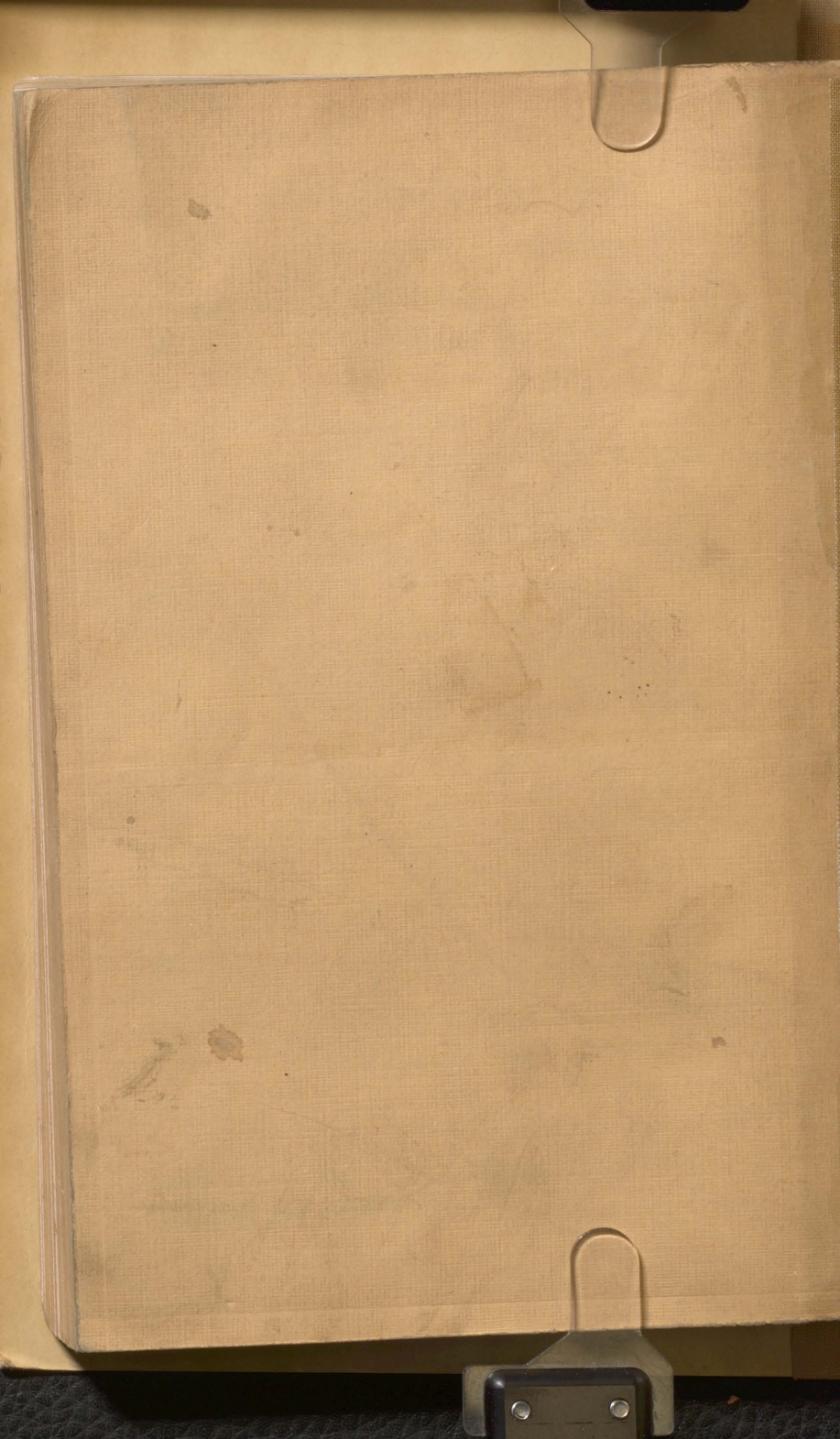
have also established flourishing factories, started many new industries and put fresh life into agriculture by irrigation schemes for raising citrons, oranges and other fruits.

But the Arabs who have been inhabiting this land in undisputed possession for more than a thousand years regard this progress of the Jews as the beginning of their end. Palestine is a small country of about 10,000 sq. miles of which over half is barren mountain and only two-fifths are fit for cultivation. The Jews can only expand by acquiring more and more of that arable land from the Arabs. They have already acquired about one-tenth and are rapidly acquiring all they can and according to the Arabs the area is barely enough for the Arab owners and the natural increase in population of about 40 per cent. The Arab population is now about a million. It is thus urgently necessary that the British Government should take immediate steps for stopping any further immigration of the Jews into Palestine as the Jewish national home has already been established with a population of 4,00,000 Jews from all parts of Europe as against 50,000 in 1918 and that to prevent the growth of landless peasantry the alienation of Arab lands to Jews or other Non-Arabs should be prevented on the line of the Punjab Land Alienation Act of 1900.



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