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We welcome all scholarly contributions to The Light.

## The Call of the Messiah

by **Hazrat Mirza Ghulam Ahmad**



**The Promised Messiah and Mahdi**

(Editor's note: Any quotations from the Quran are translated from the author's explanations and are not literal translations of the verse quoted. This extract is from the English translation of a lecture he delivered in 1904 in Lahore, now in Pakistan, taken from the Lahore Ahmadiyya publication 'Essence of Islam', p. 62 – 65)

### Signs of the Latter Age

The Holy Quran has mentioned many other signs of the last ages when all people would gathered around one religion. For example, the rivers would be commonly split into canals, the earth would bring out its hidden treasures of minerals, inventions and sciences would bring such means into existence which would cause books to be multiplied in large numbers, a ride would be invented rendering camels useless and facilitate human travel, means of correspondence and the mixing together of different people would become easy, and that the sun and the moon would eclipse on specified dates in the month of Ramadaan. All these signs of the mercy of God would be followed by another which is indicative of the wrath of heaven, i.e. the raging of a destructive plague which would affect every town and village utterly laying waste some and leaving others in a partially desolate condition. God would then be in great wrath because the signs which He manifested at the hands of His Messenger were belied, and the Apostle whom He had sent was rejected and called an imposter.

All the signs enumerated above, which the Holy Quran has described as the signs of the appearance of the Promised one, have been fulfilled in this age. Thus, there is a clear path for anyone who exercises his judgment and understanding for my acceptance, because all the signs appointed for the appearance of the Promised Messiah have been manifested by God for me. Besides the signs mentioned above, the Holy Quran fixes the time of the appearance of the Promised Messiah in another manner too. In

it we are told that one day with God is equivalent to a thousand years as is indicated in the verse: "And surely a day with your Lord is like a thousand years as you count" (22:47). Therefore, the seven days mentioned in the Holy Quran indicated seven thousand years which represent the present age from Adam to the end spoken of in the holy books of God. I do not mean to say that seven thousand years is the whole time from the beginning to the end of the world, for from the Holy Quran it appears that the world existed before the Adam spoken of in the Holy Book. Of course, we cannot say who the people were that lived upon earth then because we have not details in our hand. But it appears that one cycle of this world lasts for seven thousand years and hence also the seven days, each day standing for a thousand years. We cannot say through how many such cycles the world has passed up to this time, and how many Adams have passed before our own Adam. As God has ever been the Creator, therefore we believe that His creation must have existed always in some form or another though it is difficult for us to specify the particular form. Here too the Christian faith has erred, for the Christians believe that the world was created and heaven and earth made only six thousand years ago, and that before that time the creating power of God had for ever remained unemployed. I do not think any sensible person can subscribe to such a belief which is absurd on the face of it. The Holy Quran on the other hand teaches us doctrines whose truth can never be questioned. It teaches us that God has always been a creator and will for ever be a creator, and if He will he can destroy heavens and earth and make them anew millions of times. He has told us that from the Adam who is our ancestor to the end of this cycle, there is a period of seven thousand year, which are as seven days with God. The Holy Prophet Muhammad (s) appeared in the fifth thousand after Adam or in the fifth day of this cycle. This is indicated in the chapter entitled *Asr* (afternoon) the letters of which, according to the mode of reckoning numbers from letters, represent the number of years which had elapsed from Adam to the time of the revelation of that chapter to the Holy Prophet. According to this calculation six thousand years have now

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elapsed from Adam, and a period of one thousand years more would complete this cycle. [\(Return to contents\)](#)

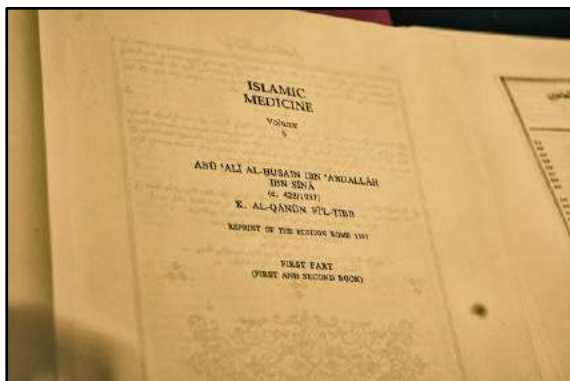
## Islamic Golden Age

### A Brief Review of Contributions to Today's World.

by Dr. Ejaz Naqvi, MD

<http://www.patheos.com/blogs/askamuslim/2018/05/islamic-golden-age-a-brief-review-of-contributions-to-todays-world/>

My last article was a brief overview of the Islamic golden age. This article's focus is on some of the important contributions from this era, realizing a full review would require writing a multi-volume book. My initial thought was



Text of an early Islamic treatise on medicine in the Turkish Science Museum Istanbul.

to write about individual scholars but upon further pondering, I decided to sort them under specific fields, although I will mention a few notables here.

Since publishing the last article, I have had quite a bit of feedback, ranging from “Let’s not dwell in the glory of the past given the ‘plight of the Muslims’ today”, on one hand to the other extreme where folks tend to get stuck in the past without any references to its implication on today’s world.

I would like to strike a balance. Healthy nations and communities do not forget their past. We have not forgotten the contributions by Einstein, Isaac Newton, Galileo, Copernicus from the last few hundred years, and Galen, Aristotle and Socrates from over 2 thousand years ago. We cannot forget those who lived in between

these two eras during the Islamic golden age. Muslims should be proud of their glorious past, and highlight the accomplishments as a source of inspiration to bring about a change in our lives *today*.

We need to learn what kind of critical thinking and attitude led to the golden age, and what caused its fall. Only then this conversation will be meaningful and relevant.

### Medicine and hospitals

Hospitals and Teaching: Ahmad Ibn Tulun hospital in Cairo, built in the early 870s, is considered the first full-fledged Islamic hospital, where patients were treated free of charge. Like the modern hospitals, patients would give their street clothes and valuables to the hospital and put their hospital gowns on. The hospital had a psychiatric ward and a rich library.

Baghdadi hospital was built about a hundred years later with 25 physicians. Subsequently more, and larger hospitals were built throughout the empire ranging from Nuri hospital in Damascus, Al Mansuri hospital in Cairo to Andalusia.

These hospitals were also teaching hospitals where students were taught by the physicians as they tended to the ill. Teaching was done individually, as well as in groups, lectures given in a large hall at the hospital and there were questions and answers sessions along with ‘teaching rounds’ whereby the staff physician would do history and examination of the patient accompanied by students- much the same then as it is done in teaching hospitals now. The hospitals in Andalusia inspired the Europeans to build their own system.

The health care delivery was a ‘single payer’ system, where the payer was the Islamic government. The admission to the hospital, the surgeries, the vaccinations and dispensing of the medicines were all done free of cost to the patients- a system the current British national health system closely follows. (Are you paying attention, Bernie Sanders?). There was another important source of funding that supported the running of the hospitals.

U.S. National Library of Medicine section on Islamic Culture and Medical arts states: “All the



A book on Optics in the Science Museum Istanbul.

hospitals in Islamic lands were financed from the revenues of pious bequests called waqfs. Wealthy men, and especially rulers, donated property as endowments, whose revenue went toward building and maintaining the institution. The property could consist of shops, mills, caravanserais, or even entire villages. The income from an endowment would pay for the maintenance and running costs of the hospital, and sometimes would supply a small stipend to the patient upon dismissal. Part of the state budget also went toward the maintenance of a hospital. The services of the hospital were to be free, though individual physicians might charge fees.”

**Pulmonary Circulation**

Galen, a Greek physician from the 2nd century and a giant in his own right, described the circulation to the right side of the heart. From the right side of the heart, he postulated, the blood goes through tiny pores in the septum (that separates the right and the left ventricles). In the 13th century, Ibn al Nafis explained the pulmonary circulation correctly, describing that the blood goes from the right side of the heart to the lungs for oxygenation, then to the left side of the heart.



First page of Ibn al Nafis's treatise.

**Ophthalmology**

Physicians from this era were performing various eye surgeries and writing text books. Al-Mawsili (also spelled Al Mosouli), the author of

the Book of Choices in the Treatment of Eye diseases, designed a hollow needle he inserted into the anterior chamber of the eye to remove cataract by suction- a procedure that is still in use and curing poor eyesight and preventing blindness in many others.

**Optics and Vision**

Ancient Greek philosophers and scientists believed in two theories about how we see objects. The first postulated that rays come out of our eyes and are cut off by objects. The second postulated, without any evidence that we see because something (objects image) enters our eyes, but without the support of experimentation. Al-Kindi, a 9th century polymath, philosopher, physician and an optician stated that our visual cone is not formed of discrete rays but rather as a volume and in three dimensions of continuous radiations. He discussed the effects of distance and angle on the sight (e.g. how a circle on its side appears linear) and optical illusions. 16th century Italian physician and mathematician Geronimo Cardano said Al Kindi was “one of the twelve giant minds of history”. [1]

Al- Haytham, known as Alhazen in the west, a 10th century polymath, mathematician, physician and a chemist, is considered the father of Optics and the first to use experimental evidence to confirm theories. His most influential work was his book, Kitab Al Manazir, or The Book of Optics (known as his Magnum Opus), had laid the foundation for the science of Optics. He was the first to explain that vision occurs when light bounces on an object and then is directed to one’s eyes.

Until this time physics had been more like philosophy, without experiment. He was the first to require experimental evidence to support a hypothesis or a theory. He is thus considered the father of scientific methods. George Sarton, a 20th century science historian in his book History of Science stated, He, Ibn Haytham, was the greatest Muslim physicist and student of optics of all times. Whether it be in England or far away Persia, all drank from the same fountain. He exerted a great influence on European thought from Bacon to Kepler.”[2]

**Al- Razi (Rhazes)**

Considered one of the brightest physicians, he was a philosopher, alchemist and musician. His most notable writing is *The Comprehensive Book on Medicine (Kitab al-Hawi fi al-tibb)* - a large notebook with extracts from earlier authors regarding diseases and therapeutics. In addition, he recorded clinical cases of his own experience. The material comprising the *Hawi* is arranged under headings of different diseases, with separate sections on pharmacological topics.

From National Library of Science: "His Comprehensive Book on Medicine, the *Hawi*, was translated into Latin in 1279 under the title *Continens* by Faraj ben Salim, a physician of Sicilian-Jewish origin employed by Charles of Anjou to translate medical works. Even more influential in Europe was al-Razi's *Book of Medicine* Dedicated to Mansur, a short general textbook on medicine in ten chapters which he had dedicated in 903 (290 H) to the Samanid prince Abu Salih al-Mansur ibn Ishaq, governor of Ray. The treatise was translated into Latin in Toledo by Gerard of Cremona (d. 1187) and was known as *Liber ad Almansoris*. It became one of the most widely read medieval medical manuals in Europe, and the ninth chapter, on therapeutics, frequently circulated by itself under the title *Liber nonus ad Almansorem*. In the Renaissance, many editions of it were printed with commentaries by the prominent physicians of the day, such as Andreas Vesalius."

### Ibn Sina (Avicenna 980-1037)

Probably the most well-known from the era, he was born in Afshana, Bukhara (currently Uzbekistan) and lived in Persia in his early life. He was a polymath, a physician, a theologian, astronomer and a mathematician-among others. He was a prolific writer and is believed to have



Early Islamic surgical instruments – Science Museum Istanbul.

written over 450 books, of which about 250 have survived. His most influential book is *Al-Qanun fi al-Tibb*, or *Code of Laws in medicine*, commonly known as the *Canon of Medicine*. It is a 5-volume encyclopaedia that covers the principles of Medicine, diseases of various parts of the body, general diseases and fractures. It remained in use in medical schools in Europe until the 17th century.

Here is a small excerpt from the National Library of Medicine.

*The Canon of Medicine* was widely read by Europeans in the Latin translation of Gerard of Cremona made in the 12th century. So great was the interest in this mammoth medical textbook that late in the 15th century Girolamo Ramusio attempted to improve upon Gerard of Cremona's Latin translation by comparing it with an Arabic manuscript, and in 1527 a new Latin version was published that had been made by Andrea Alpago (d. 1522), who had resided in Damascus for thirty years as a physician in the service of the Venetian Republic and had used his fluency in Arabic not only to translate it but also to append an Arabic-Latin glossary of terms. Between 1500 and 1674 some sixty editions of part or all of the Canon were published in Europe, mostly intended for use in university medical training.

When he died in 1037 he was known as one of the greatest philosophers of Islam, and in medicine he was so highly regarded that he was compared to Galen.

In honour of his immense contributions, especially in Medicine and Philosophy, UNESCO celebrated the thousand-year anniversary of his birth in 1980.

### Al-Zahrawi (936-1013)

Born in Cordoba, Andalusia, he is probably the most famous surgeon from the medieval and Middle ages. He is best known for revolutionizing surgical procedures and surgical instruments. His principal work is the *Kitab al-Tasrif*, a thirty-volume encyclopaedia of medical practices, covering Surgery, Medicine, Pharmacology, pathology, Ophthalmology and Obstetrics, among others. The surgery volume



in this encyclopaedia was later translated into Latin where it received popularity and became the standard textbook in Europe for the next 500 years.

Al-Zahrawi's pioneering contributions to the field of surgical procedures and instruments had an enormous impact in the East and West well into the modern period, where some of his discoveries are still applied in medicine to this day. [3]

His contributions include:

First physician to describe abdominal pregnancy (a type of ectopic pregnancy-meaning the fetus growing in sites other than the usual uterus implantation).

First physician to describe the hereditary nature of haemophilia.

*On Surgery and Instrumentation* is the last volume of his encyclopaedia, *Al Tasrif*, which details surgical procedures, how to perform them, and contains the pictures of the surgical instruments that are still in use. He introduced numerous surgical procedure for trauma, neurosurgery, obstetrics and other areas, and over 200 surgical instruments. He introduced catgut for internal stitching, which is still used as a self-dissolving form of suturing. He revolutionized surgical procedures in being the first to perform procedures such as using bone replacement for lost teeth, surgical procedure for sagging breasts, using cotton to control bleeding, performing a tracheostomy and other innovative procedures for renal stones. He described how to remove a dead fetus by using forceps, and designed the vaginal specula. The list goes on but I hope you got the picture.

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The Mosque after completion of external repairs.

## Celebrating Completion of Repair Works at our Historic Berlin Mosque

### Opening Remarks

*By Guenther Paetz*

*Director of Deutsche Stiftung Denkmalschutz Kuratorium Berlin*

(This speech was delivered at a presentation on 8<sup>th</sup> September 2018 during the function held to commemorate the completion of the external repair work to the Mosque and the imam's house. – Editor)

Dear Madams and Sirs, Dear Mr. President, Dear Imam, Dear Muhammad,

As the oldest preserved Islamic mosque in Germany, the Wilmersdorf Mosque has a high historical, urban and architectural value. The mosque is regarded as an outstanding structural testimony to the cosmopolitan and multicultural development trends in the 1920s and embodies an important identification object for the urban development area southwest of the Fehrbelliner Platz.

It takes a place like the Wilmersdorf Mosque, under whose dome we are standing, for the dialogue of an individual with God and Allah. It also requires a place where lively, open-minded and inquisitive people of different religions and backgrounds can engage in dialogue on how we shape and sustain the future of our world through the experiences of all, positively and progressively. Such a place should be the "House of the Imam" right next door also in the future.



Hazrat Ameer, Imam Amir Aziz and the Head of Archive Department Germany, signing a contract to preserve the Berlin Mosque archive.

*I Shall Love All Mankind.*

Therefore, for the funding year 2018, the DSD uses the funds of the German Class Lottery Berlin, and in particular the Glücksspirale, to pay a financial donation of 25,000 euros for the renovation of the “House of the Imam”, in detail for window repair / facade paint/ carpentry work / repair of concrete cornice / other concrete work).

With our donation we want to support the architectural future of the Wilmersdorf Mosque as the home of the Berlin Ahmadiyya community, as we already did for over 20 years in a row.

I am very proud to have found friends here in the Wilmersdorf Mosque.

I am grateful that the leadership of the Ahmadiyya community in Pakistan, Imam Amir Aziz and the members of the community are very conscious of their importance and responsibilities. In the sense of their own community, as an intellectual dialogue for the defence of free thought, as a presence and part of religious diversity in a cosmopolitan Berlin on the basis of our constitution, the Ahmadiyya community lives and practices its own identity every single day. That’s a good sign to the world.

I wish the Wilmersdorf Mosque and your community the continuation of the positive development, a future in peace and Allah's blessing! [\(Return to contents\)](#)

## **Unknown sources for the examination of oeuvre of Hajji Julius Abdul-Karim Germanus, Hungarian Muslim Orientalist Professor (1884-1979)**

**Zsolt Udvarvölgyi, PhD**

**Historian, Sociologist, Associate Professor**

**Budapest, Hungary**

**contributed by Dr Zahid Aziz**

### **Brief resume:**

Hajji Julius Abdul-Karim Germanus, Hungarian Muslim Orientalist Professor (1884-1979) was an outstanding scholar and popular

figure in Hungary from the turn of the century until late seventies. He was an Arabist, teacher, writer, traveler, literary historian as well as MP in Hungary and member of many academies abroad. In our article - publishing three unknown sources of his legacy – we would like to contribute to a better and more objective judgement of his oeuvre.

### **A unique career**

As Yasser Hejazi<sup>1</sup> wrote in his article,<sup>2</sup> “the journey of Abdul-Karim Germanus (formerly known as Julius Germanus) to Islam transformed his life forever. He once described his conversion as his ‘moment of awakening’. Germanus was a university professor in Hungary who spent half of his life defending Islam and the Arabic language. After having freed himself from the troubles of youth and the oppression of traditions, he became attracted to Islam.”

Germanus was born in Budapest, on 6 November 1884 into a Hungarian Jewish family. In the summer of 1902 he travelled to Bosnia-Herzegovina, where he has gained his first experience on Muslim culture. Immediately after enrolling in the University of Budapest, he decided to specialize in the Turkish language. So he traveled to the University of Constantinople (Istanbul) in 1903 to study Law in Turkish. In only two years, he was able to master the Turkish language and excelled in speaking, reading, and writing it.

During his time at the University of Constantinople, he came across an exegesis of the Quran in Turkish. This marked the beginning of his transformation and his interest – among others – in Islam and the Quran. The exegesis enabled him to understand Islam from the original sources.

Motivated to learn the truth about Islam, he decided to conduct research in which he compared what the European scientists were writing about Islam to what was really written in the Quran and Sunnah. He also endeavoured to read Turkish translations of Hadith in order to study

<sup>1</sup> Yasser Hejazi is an Egyptian researcher and journalist.

<sup>2</sup> Yasser Hejazi: The Moment of Awakening A Hungarian Orientalist Finds Islam. Apr. 12, 2006 in:

<https://archive.islamonline.net/?p=15108> (Accessed on 12 August 2018)

the sayings of the Prophet Muhammad from authentic sources.<sup>1</sup>

Germanus returned to Hungary from Istanbul and he decided to study the Arabic language after he found that Turkish was full of many Arabic words. He pursued Arabic and soon became proficient in it then he went on to Persian (Farsi).

In 1907 he graduated and earned three master's degrees in Turkish language and literature (supervised by Professor Ármin Vámbéry), in Arabic language and literature (supervised by Professor Ignác Goldziher) and in ancient world history (supervised by Bálint Kuzsinszky) as well. Between 1908 and 1911 he continued his studies as a Hungarian scholar at the Oriental Department of the British Museum in London. He was a diligent visitor of libraries and learned a lot. After returning to Budapest "Germanus converted to the Calvinist Christian faith and joined the Hungarian Reformed Church on 11 October 1909."<sup>2</sup>

Professor Ármin (Arminius) Vámbéry (1832-1913), at that time a world-famous Turkologist, traveler, writer and chief adviser of the British empire on oriental affairs was one of the mentors of Germanus during his studies and later. He has exemplarily, devotedly helped the career of the young scientist Germanus. In our opinion, Vámbéry's assistance greatly contributed to Germanus' professional development. With our knowledge, Professor Vámbéry's original letters written in English have not been published yet. We quote an original letter of Vámbéry dated on 7 October 1908, Budapest in which he outlines the possibilities of Julius Germanus.<sup>3</sup>

*"Dear Dr. Germanus,*

*By strange coincidence your father was just my guest, when I received your letter, which I need scarcely say, gave me much pleasure. I am sorry to see that you cannot fully realise the difficulty of besetting the position of a young student and that you are lacking the necessary patience, always connected with the career of orientalists.*

*Your future is, as far as I see, more hopeful than you imagine. At the faculty everybody speaks of you as of the future professor of Turkish, but it requires time and you have to give evident proof of your ability. We must have some genuine and remarkable publication before we can propose you for the chair, and I trust we shall get from your pen some works to lean upon.*

*You must not think of American or of any other distant place as of your future field of activity. Your position in Hungary is safe, and it is only yesterday that Molnár, whom I met in the house of a mutual friend, gave me full assurances on your behalf. If you obtain the lectorship they will support you with 1000 Ft a year, until your appointment becomes feasible.*

*As to your participation in the journalistic literature, I do not disapprove of it if you find it rentable. But is this possible in England under the present circumstances? Try, but do not stick to it, for it is barren in the ultimate end. As all events I send you including a few lines for Dr. Reich.*

*With the kindest regards and with my best wishes for your success, I am*

*Yours very truly,*

*A. Vámbéry."*

We also quote an original, so-called "fatherly letter" of Vámbéry dated on 19 February 1909, Budapest on Germanus's future.<sup>4</sup>

*"Dear Dr. Germanus,*

*I have read with much pleasure your letter and I am delighted to see that you have entered a path, which will lead to success, provided that you preserve. Of course you have got two different ways before you. The one strictly scientific, or let us say theoretic, which may help you to a professorship, and the second, which may lay down the foundation for a future independence. In both ways you are now on starting point and trusting to your abilities. I dare say you will triumph in the end.*

*My professor has not been as yet filled up and it is delayed until the proper man is to be found. Why should you not compete for it? Activity on the two ways mentioned before, will make it possible to come out as a champion.*

<sup>1</sup> Hejazi: Ibid.

<sup>2</sup> Mestyan, Adam: Materials for a History of Hungarian Academic Orientalism: The Case of Gyula Germanus. In: Die Welt des Islams 54 (2014) p. 10. in: <http://www.brill.com/die-welt-des-islams>

<sup>3</sup> Magyar Földrajzi Múzeum-Érd, Germanus Gyula hagyaték 18. doboz (Hungarian Geographical Museum, Érd, Legacy of Gyula Germanus, Box 18.)

<sup>4</sup> Ibid.



*I approve fully on the plan of your book. Very much depends from your acquaintance with the respective literature, which is vast one,*

*Yours sincerely,  
Vambéry”*

Germanus excelled in the study of languages, and in 1912 he was appointed a lector of Arabic, Persian, and Turkish as well as Islamic history at the Hungarian Royal Oriental Academy in Budapest. He was later appointed to lecturer and teacher at the Institute of Oriental Studies of the Faculty of Economic in Budapest.

After working for a short time at the University of Budapest, the Bengali-Indian poet, winner of Nobel Prize in Literature (1913) Rabindranath Tagore (1861-1941), one of India's greatest figures, invited Germanus in 1928 to teach as the Head of the Department of Islamic Studies of Visva-Bharati University in Santiniketan, Bengal. He stayed with his first wife, Rózsa Hajnóczy (1892-1944) in India for 3 years (1929-1932) and it was there he publicized his conversion to Islam in the Great Delhi Mosque. Henceforth, he was known as Abdul-Karim. “According to his narration, he became a Muslim on 19 December 1930, on a Friday, in the Great Mosque of Delhi. After the *khutba*, he gave a short speech, which he began in Arabic, about having come to India as a seeker of knowledge, about the place of Islam in the history of humankind, the decline of the Muslim peoples, and their possible renaissance. In the enthusiastic audience a friend hurriedly led him out, as Germanus remembered, lest the cheering crowd squeeze him.”<sup>1</sup> In India he met with Mahatma Gandhi, Jawaharlal Nehru, Subhas Chandra Bose, Zakir Husain and other leading figures (politicians, artists, writers, poets).

Germanus' great desire to learn more about Islam and Muslims led him to meet one of the most prominent Muslim poets of the time. He enjoyed a friendship with the famous Pakistani Muslim poet, Muhammad Iqbal. They would have long conversations, delving into important issues facing Muslims. They also would discuss the scholarship of Orientalists and the activities

of Christian missionaries.<sup>2</sup>

Germanus also formed a strong relationship with the famous Egyptian writers, Mahmoud Teymour, Taha Hussein and Naguib Mahfouz, who won the Nobel Prize in Literature in 1988.

In 1934 Germanus' love of the Arabic language brought him to Cairo, Egypt, where he furthered his studies of classical Arabic. Leaving Egypt, Germanus took a ship to Saudi Arabia, to stay first in Jeddah and then in Mecca. In 1935 he was the first Hungarian Muslim to perform the Hajj in Mecca. King Ibn Saud received him personally. He travelled incognito through the hidden territories of the Arabian Peninsula. It was not without danger, even though he had been living according to Quranic law. In addition, Germanus was one of the few Europeans to ever have visited the holy sites in Mecca and Medina. He wrote a memoir of his journey to the holy sites in Hungarian called, “Allah Akbar!”, which was translated into several languages.

Germanus found himself back in the University of Budapest (later Eötvös Loránd University) and worked as a Professor of Arabic Language and Literature and Culture History of Islam for more than 40 years. He was a great and jovial teacher character. He published several research papers calling for the revival of classical Arabic in the Arab world. He wanted to bring back classical Arabic, which had died out just as Latin had in Europe. He dreamed of a time when all Arab countries would speak the same form of Arabic that would tie Arabs to their rich heritage and history.<sup>3</sup>

In the mid-20th century, scholarly organizations in the Arab world were looking to catch up with the modern world. They hoped to make more connections with Western scholars and so they elected Germanus to the Scholarly Organization of Iraq in 1962 as an overseas member. He was also elected as a member of the Arabic language academies in both Cairo and Damascus.<sup>4</sup>

Back home in Hungary, Germanus endeavored to bring together all of the Muslims in his country. Muslims only numbered between 1000

<sup>1</sup> Mestyan: Ibid. p. 23.

<sup>2</sup> Hejazi: Ibid.

<sup>3</sup> Hejazi: Ibid.

<sup>4</sup> Hejazi: Ibid.

and 2000 at that time. Mostly of them were Bosnians (veterans of the WWI), Albanians and Turks. He helped to establish an organization which ran Muslims' affairs in Hungary and which was able to convince the Hungarian government to recognize Islam as one of the official state religions.

In 1939 he travelled again to Egypt. Germanus visited his writer and scholar friends again. After some weeks he went to explore all over Lebanon, and Saudi-Arabia. In Mecca, Medina and in the city of Badr he completed the research work and also his second Hajj.

In 1949 Germanus was married for the second time to a Hungarian woman who was Jewish origin. However, his wife, Aisha Katalin Kajári (1903-1991) also eventually converted to Islam with the help of the famous author and academic Ahmed Abd Al-Ghafur Attar.

Germanus wrote about Islam, Arabic culture and literature in various European publications. He wrote many books and studies including "Allah Akbar!", "Lights of the East", "Uncovering the Arabian Peninsula", "Between Intellectuals", "The History of Arabic Literature", "The History of the Arabs", "Modern Movements in Islam", "Studies in the Grammatical Structure of the Arabic Language", "Journeys of Arabs", "Pre-Islamic Poetry", "Great Arabic Literature", "Guidance From the Light of the Crescent (a personal memoir)", "An Adventure in the Desert", "Arab Nationalism", "Mahmoud Teymour and Modern Arabic Literature", "The Great Arab Poets, and The Rise of Arab Culture". Sometimes he published in *The Islamic Review* as well.

In spring 1958 he revisited Indian cities to refresh his memories of Bombay, Delhi, Aligarh, Patna, Agra, Hyderabad, Calcutta, Lucknow and Santiniketan. Jawaharlal Nehru, the prime minister of India invited him to visit and received

him as well. Here he witnessed the development and rapid change of Hindu and Muslim societies of India.

In February 1961 he gave lectures in Morocco, at the universities of Fez, Rabat and Casablanca. He kept his inauguration at the Academy of Baghdad in 1962. The topic was the history of Islam in Hungary. He was also invited to the "Festival for the 1200th anniversary of the foundation of Baghdad".

In February 1964, the government of the United Arab Republic (the union of Egypt and Syria) asked him to give lectures in the refurbished school of the Al-Azhar Mosque, on the occasion its 1000 year anniversary.

On 15 March 1965, the Saudi ambassador visited Germanus in Budapest with an invitation from King Faisal of Saudi Arabia. He was asked with his wife to visit Mecca (for the third time), to take part in the Islamic Conference. The task was enormous, both for the scholar in his 80s and his wife, Aisha, also Muslim by that time. The trip meant walking round the sacred place and running between Saba and Marva seven times, on a hot surface in a huge crowd. They accepted the invitation but were unable to complete the pilgrimage.

Germanus passed away on 7 November 1979, one day after his 95<sup>th</sup> birthday, after having served the cause of Islam and Muslims for nearly 50 years.<sup>1</sup>

### **Professor Germanus' CV and list of publication**

According to our best knowledge the following Germanus' curriculum vitae and list of publication found in his legacy, entitled "*Literary and Scientific Works of Professor Dr. Abdulkarim Julius Germanus D. Ph.D. Litt.*" has never been published yet.<sup>2</sup> In our opinion, the material we have provided is a good example of a careful, accurate, thorough self-administering

<sup>1</sup>We used the following sources for Germanus's biographical data: Yasser Hejazi: The Moment of Awakening A Hungarian Orientalist Finds Islam. Apr. 12, 2006 in: <https://archive.islamonline.net/?p=15108> (Accessed on 12 August 2018)

Kiss Dávid Sándor: Germanus Gyula. In: <http://www.terebess.hu/keletkultinfo/germanusgyula.html> (Accessed on 17 May 2012)

Dr. Kubassek János: „Germanus Gyula-kiállítás Érden – Az iszlám világ tudós kutatója.” In: *Élet és tudomány* 2009. október

[http://www.eletestudomany.hu/content/aktualis\\_20091002\\_germanus\\_gyula\\_kiallitas\\_erden\\_az](http://www.eletestudomany.hu/content/aktualis_20091002_germanus_gyula_kiallitas_erden_az).

(Accessed on 18 June 2010) (Gyula Germanus exhibition in Érden – Researcher of the world of Islam. in: Life and Science) Lendvai Timár Edit (szerk.): Germanus Gyula. A tudós és ez ember. Érden, Magyar Földrajzi Múzeum, 2009. (Gyula Germanus: The scientist and the man. Érden, Hungarian Geographical Museum)

<sup>2</sup> Magyar Földrajzi Múzeum-Érden, Germanus Gyula hagyatéka 36. doboz (Hungarian Geographical Museum, Érden, Legacy of Gyula Germanus, Box 36.)

scientist:

“Born in Budapest, 1884, studied at the University of Istanbul (1903), Vienna (1906) and Budapest (1903-1907), under Professor Arminius Vámbéry (Turkish and Persian) and Professor Ignaz Goldziher (Arabic). Extensively travelled and worked in Germany, England, France, Scandinavia, Turkey, Egypt, Syria, Iraq, Saudi Arabia, Morocco, India... etc. Retired from the University of Budapest in 1964.

Professor of Islamic History at the University of Budapest, Member of the Italian Accademia del Mediterraneo (1954, Roma), Corresponding member of the Academy of the Arabic Language (Cairo, 1957), Corresponding member of the Academy of Baghdad (1967), Corresponding member of the Academy of Damascus (1966), Member of the Accademia Leonardo da Vinci (Roma, 1969), Honorary member of the Arab Writers' Association (Cairo), Honorary member of the Arab Writers' Union (Baghdad), Sometime Nizam professor of the University of Santiniketan (India, 1929-1932), Visiting professor of the Universities of Alexandria, Cairo, Damascus, Agra, Aligarh, Lucknow, Hyderabad, Delhi, Rabat, Fez.

Sometime independent non-party member of the Hungarian Parliament and member of its Committee for Foreign Affairs (1958-1966), Member of the Hungarian Committee of the UNESCO, Member of the Institute of Islamic Studies (Delhi, 1973), Fellow of the Institute for Cultural Research (London, 1969), Honorary member of the Academy of Jordan (1978) and Honorary member of the Accademia “Pontzen” (Napoli, 1979).”

After the factual listing of his biographical data his “chief works” follow:

**Die osmanische Dichtkunst** (Revue Orientale, 1906); **Turk Darnay** (Revue Orientale, 1909); **Osmanische Puristen** (Revue Orientale, 1910); **Angolok Magyarországon** (Englishmen in Hungary) (Századok, 1910); **Az arab kereszténység emlékei** (Memories of Arab Christianity) (Theológiai szaklap, 1911); **A szent háború** (Dshihad) (Budapesti Szemle, 1914) (Hungarian Academy); **Az arab nemzetiségi kérdés** (The Arabic nationality question) (Magyar Figyelő, 1917); **Turán** (Magyar Figyelő, 1916); **Kulturális problémák Törökországban** (Cultural

problems in Turkey) (Magyar Figyelő, 1917) (in German: Wiener Zeitschrift für Kunde des Morgenlandes); **Turanizmus és történelem** (Turanism and history) (Történeti Szemle, 1918); **A föld és faj hatása a történelemre** (Hungarian Academy, 1920) (The Effect of Geography and Race in History. A refutation of Racist theories.); **Le nationalisme arabe** (Revue de Hongrie, 1918); **La langue et la civilization Turque** (Revue de Hongrie, 1918); **Angol nyelvkönyv** (English language book) (Lingua, 1914); **Török nyelvkönyv** (1925) (Turkish Reader); **A keleti misztika és a bektási dervisek** (The oriental mysticism and the Bekhtasi Order) (Budapesti Szemle, 1928, Hungarian Academy); **A török forradalom** (The Turkish revolution) (Budapesti Szemle, 1928, Hungarian Academy); **Pensées sur le revolution turque** (Revue de Hongrie, 1929); **Have the Munda Languages any cognates in Europe** (Visva-Bharati Quarterly, 1929); **Modern Movements in Islam** (Calcutta, 1930); **Lecture on Turkish Popular Literature** (Islamic Research Institute, Lahore, 1931); **The Role of Turks in Islam** (Islamic Culture, Hyderabad, 1933-1934); **The Awakening of Turkish Literature** (Islamic Culture, Hyderabad, 1933); **Turki-i islam khidmát** (in Hindustani language, Aurangabad, India, 1933); **A mai India** (Contemporary India) (Budapesti Szemle, Hungarian Academy, 1933); **India világossága** (Budapesti Szemle, Hungarian Academy, 1934) (The Light of India, Mahatma Gandhi); **Gharám fi' s-Sahra** (Majallat Mihriján, Cairo, 1935, in Arabic); **Ash-Sha'ir Petőfi** (Muktataf, Cairo, 1940, in Arabic: treatise on the poetry of Petőfi with some original translation); **Allah Akbar** (Budapest, 1936, and subsequent editions); **Allah Akbar** (Berlin, 1938, Holle and Co. Kulturgeschichte d. Islam und Pilgerfahrt nach Mekka); **Sulle orme di Maometto** (Milano, ed. Garzanti, 1938); **Arábia, Szíria és Mezopotámia felfedezése és meghódítása** (Budapest, 1940) (The Exploration and Conquest of Arabia); **Az arab szellemiség megújodása** (The renewal of Arab spirituality) (ed. Hungarian Oriental Society, 1944); **Anvar al-Jundi: Qissa** (Cairo, preface to the Arabic literature); **Linguistic foundations of an Arabic Union** (Islamic Review, 1950 March-April); **Mahmoud Teymour and Modern Arabic Literature** (Islamic Review, 1950 March-April); **Sources of the Arabian Nights** (Islamic

Review, 1951 September); **Observation on the Arabic Alphabet** (Islamic Review, 1951 November); **Unknown masterpieces of Arabic Literature** (Islamic Culture, 1952); **Arab Geographers** (Islamic Review, 1954, translated into Arabic and published in *Majallat al-wa'yi*, Cairo), **Supposed Tomb of Jesus at Srinagar. A refutation of the supposition of the Qadiani Ahmedists** (Muslim Digest, 1952 April); **Studies in Arabic Lexicography** (Islamic Quarterly, London, 1951); **Causes of the Decline of Islamic Peoples** (Islamic Literature, Lahore, 1953); **Die Dichtkunst Ibn Rumis** (Acta Orientalia, Budapest, Academy, 1957); **Trends of Contemporary Arabic Literature** (Islamic Quarterly, 1957-1958); **Bayna Fikraini** (in Arabic, Damascus, 1956); **Muslim Invention of the Script for the Blind** (Muslim Digest, 1956); **Some Aspects of Modern Arabic Poetry** (Islamic Culture, Hyderabad, translated into Arabic in *Sout-ush – Sharq*, Cairo, 1960); **Arab költők** (Anthology of Arabic Poetry from the Jáhiliya up to our time) (Magyar Helikon, Budapest, 1960); **Az arab irodalom története** (History of the Arabic Literature, Budapest, 1962 and enlarged ed. 1973. Now enlarged III. edit.); **Legacy of Ancient Arabia** (A study of ancient Poetry, Islamic Culture, 1963); **Introduction and Notes to the Hungarian translation of the Travels of Ibn Battuta** (Budapest, 1963); **The Berber-Arabic Literature of Marocco** (Islamic Culture, 1964); **Abu'l – 'Ala al-Ma'arri in the Light of New Investigations** (Presentation Volume to Mr. Imtiyáz Ali Khán 'Arshi, New Delhi, 1964); **The Arabic Literature in America** (Islamic Literature, Lahore, 1966); **Poesia degli Arabi viventi all'estero** (III. Congresso Arabo-Islam, Ravello, 1966); **The Islamic View of Life** (Islamic Literature, 1965); **Ibn Khaldun, the Precursor of the Philosophy of History** (Islamic Literature, 1967); **Reminiscences of Arab Poets, their Critics** (Presentation Volume to Dr. Zakir Hussain, President of India, New Delhi, 1967); **Some New Arab Novelists** (Islamic Literature, Lahore, 1969); **Az arab irodalmi nyelv**

**kialakulása** (The formation of Arabic literary language) (Kolozsvár, "Korunk", 1970 September); **Modern Poetry of South Arabia** (Acta Literaria, Hungarian Academy, 1973); **The New Palestinian Poetry beneath the Cross-Fire** (Islamic Culture, 1973); **Das islamische Recht** (Acta Juridica, Academy, 1974); **Kelet varázsa** (The Glamour of the East, 1976.) Contains the books: **"A félhold fakó fényében"** (In the Dusk of the Crescent) and **"Kelet fényei felé"** (Towards the Lights of the East). Finally there is an imposing list of works published in Arabic. It contains 15 articles.

### Conclusion

According to our point of view, Germanus' scientific performance is outstanding, unique and unquestionable. He also dealt with his students in an exemplary way. In addition, Germanus was amusing and popular professor, his special courses on Arabic culture history attracted the audience everywhere. He and his second wife liked to travel, to go to receptions and restaurants and to visit friends in Europe and in the Middle East. Germanus was a virtuoso violinist, Aisha, his wife excellently played the piano. They often played together. Germanus was fond of horse riding and horse breeding as well. He had complex personality and good and bad deeds as well. Unfortunately, his name is beginning to be forgotten. With our article, we would have liked to remember him.

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