

The Departed

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He was bold, knowing no fear; patient, finding sweetness even in pain; and he was born with a natural love of sacrifice and an ability to bear injury. No one ever knew him to submit to oppression, or to shrink in fear before tyranny, or to hesitate in the discharge of a duty. He was faithful to his friends, unable to conceive of life without faithfulness, unable to measure manhood by anything but faithfulness, unwilling to spare himself in faithfulness's cause. All these qualities were innate in him, never affected, never forced upon himself by effort; they issued from his soul as its natural, free effects, just as light issues from the sun.

In all this he stood as one of the truest and noblest examples of the complete man's life in this age — an age in which strife has multiplied, tribulation has intensified, the morals of men have been tested, and the need for men worthy of the name has become plain.

He had scarcely begun his work in public life before these qualities appeared in him as clearly as qualities can ever appear, so that people came to know them in him, to love them in him, and to give him the title "the Bold Deputy" — as though he had recognized this feeling of the people's and given it its due, and set the people's trust in him in its rightful place, putting his courage and his boldness, his endurance and his patience, his love of sacrifice and his devotion to faithfulness, to the test.

Tribulation came upon him in wave after wave, misfortunes succeeded one another upon him, events crowded in upon him, terrors seized him from every side — and he emerged from them unconquered just as he had entered them: bold, patient, true of resolve, excellent under trial, faithful to his friends.

Exile and its pains did not unsettle him; tyranny and its terrors did not frighten him; temptation did not seduce him, nor did life deceive him with any of its many forms of vanity; he did not hesitate to face death apart from his friend and leader, nor did he hesitate to endure such forms of hardship as many men, in these recent years, have proven unable to endure.

And, as those who spoke to me of him truthfully have told me, he suffered most grievously in his final days — not because illness pained and wore him down, but because illness came between him and sharing with his friends and colleagues the burdens of life and of struggle. He complained of this but little, and grieved over it a great deal. And now he has passed on, and had not yet reached, with his friends, the farthest point of the road; had not yet arrived, with his friends, at the goals of the struggle; had not yet seen, with his friends, Egypt's freedom restored to Egypt, and Egypt's independence secured for Egypt.

He is one of those chosen to bear the burdens of tribulation and its pains, and to brave its misfortunes and its terrors — meeting in this the harshest of what men can meet — only to fall, before hope was realized, and to collapse upon the field, before the goal was reached. These pure souls are the most deserving of all men of love, the most worthy of devotion, the most entitled to reverence, for they strove and saw of struggle nothing but its pains, tasted nothing of the fruits of patience, and then passed away with regret in their hearts — not because they had failed to reap the fruit of their toil and effort, but because death came between them and continuing in that toil and effort.

And peoples recognize the due of such men, and render to them the love, the reverence, and the honor they deserve — as though sensing keenly the right that was theirs to taste the sweetness of triumph and reap the fruit of victory, and the harshness of fate in coming between them and that right. And so peoples wish to offer them, of their love and their reverence, of their honor and their veneration, something to compensate them, however partially, for what they lost. Or rather: peoples sense the right that belonged to these great men, and the cruelty of fate in denying it to them; and that these great men, who strove and endured, seeking neither reward nor gratitude, and receiving neither reward nor gratitude, are the truest of ideals, the truest of models to follow — the ones the earnest ought to be shaped by, the ones the diligent ought to emulate, the ones nations must take as a clear mirror of the best qualities within them, the qualities that sustain them in life and enable their progress, their greatness, and the elevation of their standing. For this, peoples love them and prefer them above others; for this, they honor them and hold them great; for this, they consign their bodies to the earth, but preserve their images in their hearts, keep their memory alive upon their tongues, and hold for them a covenant unlike any other — guaranteeing that though they may forget all else, though they may

forget every other man, forgetting shall never find its way to them.

Today's departed has passed on, parting from cherished friends, and joining cherished friends: his soul grieves to part from his friends in this abode, even as the souls of his friends grieve to part from him; his soul rejoices to meet his friends in that other abode, even as the souls of his friends rejoice to meet him. And the whole of the Egyptian people shares with him, and shares with those friends of his — the ones here and the ones gone before — in whatever joy they find, and in whatever they feel of contentment with God's decree, submission to God's judgment, and hope in God's justice and His goodness in rewarding the truthful and the sincere.

In God's keeping now are these pure and faithful men, among Egypt's leaders and chiefs, who cleared for her the path of glory in this modern age — who toiled that she might know happiness, and died that she might live, and instilled in the hearts of her children that the individual has no worth apart from the community; that the happiness of individuals is idle talk unless joined to the happiness of nations; and that true patriotism knows neither weakness nor weariness, neither indulgence nor compromise, but is instead wholly strength, wholly resolve, wholly rectitude, wholly earnestness, and wholly sacrifice.

In God's keeping now are these pure and faithful men, who compelled the modern world to believe of Egypt that she is a living land, worthy of the loftiest life to which peoples may aspire.

Yes — and consolation, too, for these pure and faithful men, who now bear the pains of life redoubled, and who now endure alone the loss of friends and the hardship of struggle in the cause of this grieving land.

Consolation for these pure souls who shared with their departed brothers whatever pain they bore and whatever harm they met, and who used to find, in their brothers' affection and love, in their sincerity and their faithfulness, a support against hardship and a solace against misfortune — and who now find that support only in memory, and that solace only in the cherished images that fill their hearts and souls with trust in God and faith in the homeland. Yes — and consolation for Egypt, for the leaders and chiefs she has lost, in the leaders and chiefs who yet remain; for Egypt's leaders and chiefs, both those who have passed and those who remain, do not represent mere persons or individuals whom events might overtake and misfortunes toy with, but rather represent an idea — one too lofty, too pure, too enduring for events to overtake or

misfortunes to toy with. It is the idea of Egyptian pride, Egyptian freedom, and Egyptian dignity. And so long as this idea has taken root in Egypt, has grown, has come to command the hearts of all Egyptians, and has claimed the souls of all Egyptians — thanks to these truthful leaders, both those who have passed and those who remain — Egypt shall never submit to hardship, and despair shall never find its way to her.

In the President of the Wafd and his pure and faithful friends there is, indeed, the finest consolation for what Egypt has lost of her leaders and chiefs. And in Egypt's true love, in Egypt's enduring faithfulness, in Egypt's unbroken loyalty, there is consolation for the President of the Wafd and his friends amid these unrelenting tribulations — tribulations which only increase their trust, their faith, and their certainty. And in all this, too, there is consolation for the family of the great departed, and for the soul of the noble one now at rest.

May God grant Egypt the most beautiful patience, and may God grant Egypt the grace to follow well the example of her great departed one, and of the friends who preceded him to the abode of eternity.