

MOHAMMED FADHEL JAMALI

Edited by JOHN KING

**INSIDE THE
ARAB
NATIONALIST
STRUGGLE**

MEMOIRS OF AN IRAQI STATESMAN



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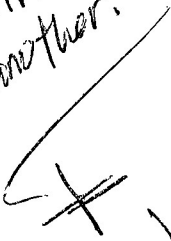
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Mohammed Fadhel Jamali (20 April 1903–
24 May 1997) was an Iraqi politician, Iraqi
Foreign Minister and Prime Minister of Iraq
from 1953 to 1954.

Dear Tun Dr. Mahathir,
With deep appreciation
for a life dedicated to thought,
services and shaping of a better world.
With profound admiration from
one legacy to another.


Salah Jamali
22 Aug 2025



Inside the Arab Nationalist Struggle

Memoirs of an Iraqi Statesman

Mohammed Fadhel Jamali

Edited by John King



I.B. TAURIS

LONDON · NEW YORK



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Acknowledgements

For many years the memoirs of Mohammed Fadhel Jamali (MFJ) relating to Iraq's foreign policy, laboriously typed (in excess of 700 pages) by his wife Sarah and initially entitled 'Arab Struggle for Liberation and Federation: Experience of Mohammed Fadhel Jamali' languished on the shelves of a select group of universities; while promises of full publication came to naught. The usual excuse of commercial publishers was that the memoirs were too long and included too much documentary detail.

It was the perseverance of the late Professor Fred Halliday of the London School of Economics (LSE) and his firm belief in the usefulness of publishing even an abridged (commercially viable) version, that won the day, but not until after the demise of the author who was unwilling to agree to any dilution. Through the good offices of Professor Halliday, Iradj Bagherzade of I.B.Tauris was brought on board and both he and Professor Halliday identified John King as the appropriate person to accomplish the abridging.

There remained the matter of funding the project. Here Mr Nemir Kirdar of Investcor more than willingly stepped in. Mr Kirdar is passionate in his dedication to the documentation of the achievements of the era of the Iraqi monarchy, i.e., pre 1958 modern Iraq; achievements that were denied for the sake of lending legitimacy to the bloody events that unfolded on 14 July 1958. Furthermore Mr Kirdar was and remains an admirer of MFJ and what he stood for. His admiration is documented in his own treatise entitled 'Saving Iraq: Rebuilding a Broken Nation' in which he

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provides a blueprint for a future Iraq based on lessons derived from the past.

Finally, appreciation and mention should go to the late R.H. Archie Mackenzie C.B.E., who graciously read the abridged version and gave it his approval indicating that it did not require detailed footnoting which would have further delayed the book reaching the reader. Archie, as he was known to us, was a lifelong friend of MFJ, having met in San Francisco during the formation of the United Nations. In later years they were brought more closely together when Archie was appointed as UK ambassador to Tunisia where MFJ was teaching at its university. They shared common values and a vision of a world based on Absolute Moral Values.

Usameh and Abbas Fadhel Jamali

Editor's Preface

These memoirs were completed by Dr Mohammed Fadhel Jamali in 1974, when he was resident in Tunis. The original is available in typescript form at the Widener Library at the University of Harvard, and copies are also in the possession of the Jamali family. Extensive use is made of quotations from the original manuscript in the only biography of Dr Jamali, that by Harry J. Almond.¹ The present editor has substantially abbreviated the original, mainly by selection but sometimes also by presenting a summary of certain passages. The criterion has in general been to include events of which Dr Jamali's knowledge was first hand, omitting accounts of matters already in the public domain. The editor has also presumed to smooth out occasional unevenness in Dr Jamali's otherwise excellent English. For this reason, certain passages in the present version may not correspond literally to quotations given by Almond. However, the editor has been scrupulous at all times in preserving the precise meaning of the text.

Dr Jamali was a distinguished figure in the turbulent world of Arab politics in the aftermath of World War II. He served as Director General of the Ministry of Foreign Affairs and then Minister for Foreign Affairs in no less than eight Iraqi Governments between 1943 and 1958, was twice Speaker of the Iraqi Parliament in the period 1951 to 1953, and served as Iraq's Prime Minister in 1953–54. He earned the respect, and later became the friend and confidant, of Nuri Pasha as-Sa'id, the politician whose influence dominated Iraq in the period of the monarchy, though there was always a degree of tension between himself and Nuri Pasha. On two occasions Dr Jamali

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served his country with distinction at major international occasions. First, he travelled to San Francisco in 1945 as part of the Iraqi delegation to the Founding Conference of the United Nations, and signed the United Nations Charter on behalf of Iraq. Thereafter, he served on numerous occasions as head of Iraq's delegation at the United Nations General Assembly. Second, he represented Iraq with distinction at the Asian–African Conference at Bandung in 1955, making a stand against what he saw as the threat of world Communism, and insisting the question of Palestine be placed on the agenda.

This achievement is all the more remarkable in the light of Dr Jamali's relatively humble origins, and the fact that he was a Shi'ite in an Iraq dominated by Sunni Muslims. His father was a Shi'ite scholar, of modest achievements and means, resident in Kadhimain, near Baghdad. Fadhel Jamali was born in 1903 and grew up as a child of the neighbourhood, with limited awareness of anything beyond his immediate horizons. He describes himself as little more than a street urchin, ignorant and mistrustful of all beyond his direct knowledge. This was to change, however, thanks largely to his own efforts. He himself described his life as 'a complete transition from one civilisation into another, and from an old culture into a new one'.² He attended various schools, including a religious school, a Western-style school run by adherents of the Society for Union and Progress (the 'Young Turks'), a Persian school, and finally a Turkish school in Baghdad. At all his schools, he excelled. The later part of his school education took place during World War I, when the occupation of Baghdad by the British seemed little less than a catastrophe, with its implication that the Muslim world had fallen into the hands of unbelievers. His father wanted him to be a cleric, but at the age of 15 he began a short course at the Teacher Training College in Baghdad, run by an Egyptian who had a great influence on him. Too young to be employed in a school, he then gratified his father by spending a year as a religious student. When he could, however, he re-entered the Teacher Training College for a longer course, graduating at the head of his year and finding employment and financial independence as a teacher.

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At this moment, his obvious natural ability led him to the first great turning point of his life, when he was selected to become one of six Iraqi students who were to study at the American University of Beirut (AUB). This opened his eyes to the outside world, and he seized with both hands the opportunity he had been offered. Towards the end of his time in Beirut he was chosen to attend an international student conference in Switzerland, which gave him his first glimpse of the wider world beyond the Middle East. He graduated from the AUB in 1927, returning to Baghdad to lecture at the Teacher Training College. Ever thirsty for further education, in 1929 he accepted a fellowship which took him to the International Institute at Teachers College, Columbia University in New York, to study for his doctorate. While at Columbia, he seized every opportunity to widen his social and intellectual horizons. His doctoral thesis, on education for the Bedouin community of Iraq, was examined and published by Teachers College, in 1934.³

Fahdel Jamali returned to Iraq, and entered the Ministry of Education, where he rose by 1942 to become Director General. He had also, soon after his return, married a young American woman, Sarah Powell, whom he met at the University of Chicago and had become the object of his affections while he was a student in New York. During World War II, he was suspected, unjustly, of having pro-German sympathies, and perhaps as a result was transferred at the instigation of the British in 1943 out of the field of education and away from the possibility of influencing young minds against the Allies. He was posted to the Ministry of Foreign Affairs, where in 1944 he became Director General. By his own account, he resisted an early posting to the Iraqi Embassy in Washington DC, which he saw as an attempt to get him out of the way. Nuri put a positive gloss on the move to Foreign Affairs, explaining to Jamali that a man of his talents and experience of the world was needed in such a post. Jamali regretted having to abandon his career in education, which he regarded as his first love, but soon took up with a will the opportunities offered to him by the Ministry of Foreign Affairs, which

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clearly also became a passion. These years are the subject of his own autobiographical and thematic account, presented in this book.

Fahdel Jamali had a number of goals and concerns in the field of foreign affairs, which he was placed in a position to pursue by his tenure of responsible positions. He was, as all Arabs were, deeply concerned at what he saw as the injustice done to Palestine, and strove as best he could to right the wrong. He was also devoted to his vision of Arab unity. This he passionately believed should begin with a union between Syria and Iraq, which he saw as sister states, unjustly divided. However, his conviction that the Hashemite monarchy should dominate such a union set him at odds with the revolutionary and republican spirit of much contemporary Arab nationalism. A further imperative was that he felt in his heart that an independent Arab state such as Iraq was duty bound to give assistance in any way it could to such still colonised Arab lands as those of North Africa in their struggle to achieve independence. There was a further concern, however, which is little touched upon in this book. This was Dr Jamali's devotion to the international philosophy of Moral Re-Armament, as preached by Frank Buchman. Jamali met Buchman in San Francisco in 1945, and thereafter they stayed in touch. For the rest of his life, Jamali remained an exponent of the philosophy of Moral Re-Armament. As his biographer Harry Almond puts it, 'The theme of the need for a rebirth of moral and spiritual values as a third way, an alternative to the materialism of both right and left, recurs in Jamali's thought throughout his career.'⁴ In this book, these ideas are most explicitly stated in Dr Jamali's concluding account of his views of the need for a new philosophy, in which modernity and progress could be combined with the spiritual values of the great religions.

In 1958, Fadhel Jamali's career came to an abrupt end when the coup d'état mounted by 'Abdul Karim Qassem toppled the Iraqi monarchy. The young King, Crown Prince 'Abdul Ilah and Nuri Pasha as-Sa'id were all killed. Jamali was seized on a farm north of Baghdad, and was brought back to be put on trial. His unfailing support for the monarchy was enough to condemn him. However, his opposition to

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the influence of President Nasser and his passion for unity between Iraq and Syria, seen by the revolutionaries as subversive, made matters worse. He was condemned to death, to 55 years in prison, and to a fine of more than a 100,000 dinars. While waiting in prison for the death sentence to be carried out, he wrote a series of letters to his youngest son, Abbas, on the nature of religious faith and experience which was published after his release, then translated by himself into English and published in Britain in 1965.⁵ After numerous intercessions by international statesmen, Dr Jamali's death sentence was commuted, and he was eventually released from prison in 1961. In 1962, he was permitted to travel to Switzerland on medical grounds, and while there accepted an invitation from the Tunisian leader President Habib Bourguiba to come to live (and teach) in Tunisia, where he accepted a post at the University of Tunis in the philosophy of education. He spent the rest of his life in Tunis, teaching and researching. He published many books in Arabic in the field of education, but also continued to write on political subjects until the end of his life. As late as 1992, on the brink of his 90th birthday, he published a book about the Gulf War of 1990–91.⁶ He remained actively in touch with the Moral Re-Armament movement throughout his later years, and was a frequent attender at its meetings at Caux, in Switzerland. Dr Jamali died in 1997.

The present memoir offers an insight into the political and decision-making processes of an Arab statesman in the years from the end of World War II up to 1958, a moment when the Arab world underwent a sharp change, with Iraqi revolution, with the union between Egypt and Syria, the civil conflict in Lebanon and the serious challenge to the regime of King Hussein of Jordan. Dr Jamali was a passionate nationalist, but one of the old school. He neither liked nor understood the ruthlessness and lack of compromise shown by younger Arab political activists. However, it was thinking like his, sometimes pragmatic and sometimes tinged with idealism, which coloured the more conservative style of Arab politics for the key period of 15 years from 1943 to 1958 which spanned the emergence

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of Israel and the gradual destabilisation of the Middle East. Had Dr Jamali but known, the seed of his downfall, and that of other Arab politicians of an older generation, was implicit in the Egyptian Revolution of 1952, the extent of whose consequences for the Arab world as a whole were not immediately clear.

John King

INTRODUCTION

On 14 July 1958, a chapter of Iraq's history was closed when the Hashemite monarchy fell. The full story of that episode is yet to be written, but it is certain that some facts are already irrevocably lost to future historians, since in the 1958 Revolution many documents were destroyed. Another issue is that, under the monarchy, the Iraqi Government did not care much for publicity; nor were well-documented records kept. This was especially true in the domain of foreign affairs, where confidentiality was the rule. Some secret papers remained in the private possession of those responsible for handling various issues; in other cases, however, nothing at all was put on paper.

As one who played a part in Iraqi foreign policy from 1943 to 1958 I feel it my duty to put on record what I know about Iraq's policy in Arab affairs. During that period I was first of all Director General of the Ministry of Foreign Affairs, and then served as Minister of Foreign Affairs in eight Iraqi Cabinets. I presided over the Iraqi Chamber of Deputies for two sessions from 1951 to 1953. I was Prime Minister of Iraq in 1953–54. I attended several sessions of the Council of the League of Arab States and the League's Political Committee. I presided over two sessions of the Council of the Arab

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League. In 1945, I participated in the San Francisco Founding Conference of the United Nations, and signed the United Nations Charter in the name of Iraq. I also led the Iraqi delegation to the General Assembly of the United Nations at most of its sessions until 1958. I led the Iraqi delegation to the Asian–African Conference at Bandung in April 1955, and I took part in most of the meetings of the Baghdad Pact.

On the morning of 14 July 1958, the world media reported that I had been killed by a mob in Baghdad. Actually, some other unfortunate person was mistaken for me and lost his life. On the morning of 17 July, however, I was arrested in the wilderness north of Baghdad. In the course of the following months I was interrogated, tried and sentenced by the Special High Military Court of Iraq. I was condemned to death, sentenced to 55 years of imprisonment, and fined over 100,000 dinars (equivalent at that time to 100,000 pounds sterling). The death sentence was imposed for my supposedly having plotted against Syria.

In fact, I have never conspired against Syria nor against any other Arab state. I am a Muslim Arab nationalist who believes in the right of the Arabs to be free and to unite by democratic processes. Thanks to intervention on my behalf by many people, including some major world figures, the death sentence was commuted to a sentence of ten years' imprisonment. After spending three years in prison, I was released on the night of 14 July 1961. For the next nine months I busied myself in collecting and classifying the important documents I happened to have in my possession. In May 1962 I was permitted to leave Iraq for health reasons. Since 1962, at the invitation of H.E. President Habib Bourguiba, President of the Tunisian Republic, I have lived in Tunisia, where I have been teaching at the University of Tunis.

In 1970 I began to set down my experiences in the field of Arab affairs, relying on my memory and on the documents which I held. The fruits of my efforts are by no means perfect or complete, but they do represent an honest effort to record the facts as I experienced

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them. Some of these facts are already in the public domain. Others have never previously been divulged. Yet others have been ignored or distorted by propaganda or prejudice. In all fairness and objectivity, it can be said that Iraq had a clear and well-defined foreign policy in the period under discussion. That policy was summarised in a speech which I made as Minister of Foreign Affairs before the Chamber of Deputies on 5 May 1949, when I laid down four guiding principles. These were:

- 1) The preservation of Iraq's independence and security.
- 2) Adherence to the principles of the Great Arab Revolution of 1916, which aimed at the liberation and integration of the entire Arab world.
- 3) The promotion of good relations with Iraq's neighbours.
- 4) The employment of foreign policy as a means towards the social and economic development of Iraq in an evolutionary and constructive direction, rather than in a direction either revolutionary or subversive.

This book deals, mainly, with issues connected with the second of these principles, namely the liberation and integration of the Arab world, though all the four principles here mentioned are in reality inter-related.

In arranging of the subjects dealt with in this book, geography has been taken as a basis. The book begins with Iraq's relations with the states of the Fertile Crescent: Syria, Lebanon, Jordan, Palestine and Kuwait. This is followed by an examination of Iraq's relations with the Arabian Peninsula: Saudi Arabia and Yemen. Then comes Iraq's relationship with the states of the Nile Valley – Egypt and Sudan – and Iraq's involvement in the cause of North African independence, in Libya, Morocco, Tunisia and Algeria. I then examine Iraq's role in the League of Arab States, in the Baghdad Pact, and the part it played at the Asian–African Conference at Bandung.

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The translation of the Arabic documents into English has been made by the author. I am indebted to my friends, who have helped and encouraged me to write down these memoirs. My gratitude is due to my colleagues and collaborators in the Iraqi Government in the past and to the hospitality of the Tunisian Government and the Tunisian people in the present day. It is my sincere hope that Iraq will continue to move in the path of brotherhood, freedom and justice for the Arab world and all mankind.

Mohammed Fadhel Jamali,
University of Tunis,
20 April 1974

1

IRAQ AND SYRIA

Syria, before World War I, was a geographical entity which included the modern state of Syria as well as Lebanon, Palestine and Jordan. Beirut in those days was a part of Syria. When I went to the American University of Beirut (AUB) in 1922, it had just changed its name from the Syrian Protestant College. Syria was the crucible of Arab nationalism. The Syrians provided the intellectual inspiration for the Arab revolt against the Turks. The Arab secret societies in Istanbul before World War I consisted mostly of Syrians and Iraqis. 'Aziz 'Ali el-Misri, an Egyptian officer, played a leading role in promoting Arab nationalism among the Arab officers in Istanbul. The majority of those attending the Arab Conference in Paris held in 1913 to promote the cause of Arab nationalism were Syrians. There were also a number of Iraqis. During World War I, Syria offered many nationalist martyrs for the Arab cause, whose fate was to be hanged in the main squares of Damascus and Beirut at the order of Jamal Pasha, the provincial Commander-in-Chief of the Ottoman army.

During World War I, Sharif Hussein of Mecca and Sir Henry McMahon, the British High Commissioner in Cairo, exchanged a series of letters in which Britain encouraged the Arabs to rise up against the Ottomans to bring about the liberation of the Arab

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peoples from Turkish domination. In 1916, under the leadership of Sharif Hussein and his sons, 'Ali, Abdullah, Faisal and Zaid, the Arabs in fact rebelled against the Ottoman Empire. Many of the Arab tribesmen and volunteers were commanded by Iraqi and Syrian army officers who had been trained in the Ottoman army. The first fruit of the Arab Revolt against the Turks in World War I was the liberation of Syria, which was seized from the Turks by an Arab army headed by Sharif Hussein's third son Emir Faisal, the third son of the Sharif of Mecca, who became Syria's first King. In March 1920, a Syrian–Iraqi Conference was held in Damascus, presided over by Hashim al-Atasi, at which the unity of Syria and Iraq was declared.

Behind the backs of the Arabs, however, two agreements detrimental to their interests had been made by the Allies, and these ran counter to the intention of the Hussein–McMahon correspondence. One of these was the Sykes–Picot Treaty between France and Britain, by which these two powers agreed to partition Syria and Iraq between themselves. This document was revealed in 1917, when Lenin made public the Russian papers after the Russian Revolution. In accordance with the provisions of the Sykes–Picot agreement, the French invaded Syria, with the result that the Arab Kingdom headed by King Faisal came to an end, but only after a heroic resistance. King Faisal was obliged to leave Syria, but the Syrian people cherish the fondest memories of him.

The second of these two hurtful agreements was the Balfour Declaration of 1917, in which the British Government promised the Zionists a 'national home' in Palestine, declaring that they viewed '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 this object...' The decision by the League of Nations to put Syria and Lebanon under French Mandate, while placing Iraq, Transjordan and Palestine under British Mandate, served to implement the intentions of these two agreements. In 1920 the Iraqi people rose against the British, so that Britain found it very costly to rule such a turbulent country. At the same time, the British had

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the desire to improve their relations with the Arabs. Thus, Britain deferred to the wishes of the Iraqis and, in 1921, King Faisal, the ex-King of Syria, came to Baghdad, establishing the new Kingdom of Iraq.

King Faisal I championed the ideal of Arab nationalism. When he came to Baghdad he brought with him an Arab-nationalist educator, originally from Syria, namely Sati' al-Hasri, who became Director General of the Ministry of Education. King Faisal was also accompanied by the great Arab-nationalist thinker Rustam Beg Haidar, a Sorbonne-educated Lebanese, who was appointed Head of the Royal Diwan. These two men, along with the Iraqi officers who had fought in the Arab Revolt, such as Ja'far al-Askeri, Nuri as-Sa'id, Jamil al-Madfa'i, 'Ali Jawdat al-Ayoubi and others, did much to promote the cause of Arab nationalism in Iraq.

As a young man I was conscious of all these events, and from the coming of King Faisal to Iraq the idea of Arab liberation and Arab unity became one of the great objectives of my life. The educational atmosphere in Iraq was suffused with inspiration and initiation into an Arab nationalism which aimed at the liberation and integration of all Arab lands. Arab youth was not happy to find that the Arab nation had been fragmented, and that people were separated from each other by barriers created between the Arab lands. Where there had been no frontiers between Syria and Iraq under the Ottoman Empire, suddenly Syrians and Iraqis found themselves separated from each other by political walls.

In my own early life, I soon came into contact with Arabs of different nationalities. My tutor at the Teacher Training College in Baghdad was an Egyptian, Mohammed 'Abdul 'Aziz Sa'id, Director of the college from 1918 to 1921. He was brought to Iraq by the British authorities. He was an excellent teacher and a model of honesty and probity. I owe much of my later career to him, as he helped me to continue my education in a direction which enabled me to emerge from the backward and restricted society in which I lived in my native town of Kadhimain. I was only 15 when I entered the college, and

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was too young to work as a teacher when I completed the initial six-month course. Mohammed 'Abdul 'Aziz found me work in his office, and then found me temporary work as an elementary school teacher. When the college course was extended to two years, I enrolled in the second year, and graduated as the top student in 1920.

In December 1921 I was one of six Iraqi students chosen by the Iraqi Ministry of Education to study at the American University of Beirut, where I majored in Education, with Natural Sciences as my minor subject. My five colleagues were Mohammed Deshti, Khalil Faddoo, Hassan Jawad, Muhydeen Yusuf and Yusuf Zainal. When we set off from Baghdad, in the spring of 1924, the route to Lebanon was from Baghdad to Basra by train, then by ship to Karachi, Bombay, Aden and Suez. From Suez we made an excursion to Cairo, where we were welcomed by our former mentor, Mohammed 'Abdul 'Aziz. I was greatly impressed by the cultural and historical riches of Cairo. For the first time in my life, I attended a theatrical production in Arabic and saw an Arabic operetta. I called on the well-known Iraqi poet, Sheikh 'Abdul Muhsin al-Khadimi, who was a close friend of my father. The poet had emigrated from Iraq and settled in Cairo, where he put his talents at the disposal of the Egyptian national revival led by Sa'ad Zaghlul Pasha, the father of the Egyptian movement for freedom and independence. Later, as a student at the American University of Beirut, I developed friendly relations with a number of students from Egypt and from Sudan, including Isma'il al-Azhari, who later became the first Prime Minister of the Sudanese Republic.

We then continued from Suez to Haifa by ship, and thence overland once more by train, to Damascus and finally to Beirut. The entire trip took 39 days, during which I had seen three great Arab capitals, Cairo, Damascus and Baghdad, when previously my life had been confined to Baghdad and its environs. Only two years later the overland desert road was opened, and the journey from Baghdad to Beirut or Amman became a 24-hour trip by automobile or bus. After the arrival of our group the flow of Iraqi students to Beirut increased from year to year. Hundreds of students from Iraq, men and

Iraq and Syria

women, went to the American University of Beirut, either for their entire university education or as a preparation for going on to other universities in the United States. Very soon, Iraqi graduates of the AUB began to occupy responsible positions in the various ministries of the Iraqi administration.

Thus I was at the threshold of my time as a university student when I had my first glimpse of Damascus. Over the years, this was a city I came to love, a centre of Arab culture and power which was also deeply imbued with history. Three years later, during the Easter vacation, I went on a visit to Syria with a group of about 15 students from the AUB led by the instructor of physical education, Harry Foot. On the way from Beirut to Damascus we stopped at Maysaloun to pay our homage to the souls of those martyrs who had been killed there defending their country against the French invasion. At that time Syria was in the grip of a rebellion against the French, but as the fighting was confined to the countryside the cities were calm and orderly. Even in the cities, however, we could see barbed wire at street junctions, with French soldiers standing guard. Travel from one city to another required a pass from the French officer responsible for the district. I customarily did duty as the representative of the group when we needed to obtain the necessary permits from the French authorities. I also served as Arabic interpreter for Mr Foot whenever he spoke for the group at a public function. Our journey took us to Damascus, Homs, Hama and Aleppo. We were everywhere well received by the Syrian people, who were well disposed to the AUB, since the university had alumni in all those towns. We also spent a night at a Bedouin camp near Aleppo, where we introduced for the first time the sport of football to these Bedouin men and boys. All of them, young and old, enjoyed kicking the ball and running after it. On our departure we presented them with a football.

During this visit I fell in love with Syria. I felt very much at home there, and Syria seemed as much my country as did Iraq. I was filled with pride and admiration for the Syrian people who were fighting for the liberation of their country from foreign domination. The journey

On 14 July 1958, with the fall of the Hashemite monarchy in Iraq, a chapter of Iraq's history ended. In the wake of this revolution – a revolution that eventually brought to power the Ba'ath party of Saddam Hussein – the *ancien régime* of Iraq found itself both persecuted and imprisoned. Mohammed Fadhel Jamali, a former foreign minister and prime minister of Iraq, was no exception. In this remarkable first-hand account of his time in power he reveals the diplomatic wrangling at the heart of the Iraqi monarchist regime, and offers incisive analysis of Iraq's role at both regional and international levels.

The Middle East in the 1950s was a time when Egyptian President Gamal Abdul Nasser's pan-Arab nationalism caught the political and intellectual attention of policymakers, politicians and 'the man on the street' alike. Here, Jamali outlines how these ideas were put into practice. But despite the intentions of the idea of pan-Arabism, this post-World War II era was nonetheless beset with discord and diplomatic difficulties. *Inside the Arab Nationalist Struggle* thus explores Iraq's relations with other Arab states and the wider Middle East, as well as its policies towards the nascent Israeli state and the newly created Palestine 'problem'.

As foreign minister in the years immediately after the end of World War II, Jamali was uniquely placed to give an insight into the formative years of the United Nations. He had participated in the San Francisco Founding Conference of the United Nations and signed the United Nations Charter in the name of Iraq. He also led the Iraqi delegation at the Asian-African Conference at Bandung in April 1955, and was present at many of the negotiations that culminated in the Baghdad Pact, an alliance in which Iraq, Iran and Pakistan had pledged to collaborate with the UK and the US in the Cold War confrontation with the Soviet Union. His recollections and analysis thus function as a vital resource for those trying to understand the roots and development of the Cold War and the ways in which Cold War diplomacy affected the Middle East.

MOHAMMED FADHEL JAMALI (20 April 1903 – 24 May 1997) was an Iraqi politician, Iraqi Foreign Minister and Prime Minister of Iraq from 1953 to 1954

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Photo Credit: Dr Fadhel Jamali at the Bandung conference, Indonesia. April 1955. Photograph taken by David Channer, reproduced with permission of Alan Channer.

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