

# M.E.C.A

Middle East Christian Association

# The persecuted



Middle East Christian Association

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منظمة مسيحي الشرق الأوسط

## *Special Thanks*

Thanks are due to the following organizations,,

The MECA would like so much to thank the following Associations and organizations for volunteering to bring this work to light:

- . Mr. Ezzat Andrawes.....  
The author of the Coptic Encyclopedia
- . Dr. Mouneer Dawoud.....  
Chairman of the I.C.U organization.
- . Dr. Seleem Naguib.....  
Chairman of the Canadian Coptic Organization
- . Mr. Milad Eskandar.....  
Chairman of the American Coptic Organization
- . Mr Mouneer Bishay.....  
Chairman of Californian Coptic Association
- . Mr. Sami Atwaan.....  
Owner of "Sawtu Almohajer" (Immigrant's Voice) newspaper.

The organization also offer heartily and deep thanks to everyone who shared in this work with work, effort, or financial support.

## Introduction

Since its establishment, the Middle East Christian Association was carefully keen that the Middle Eastern Christians get their human rights as set out under the United Nations Charter. These human rights and all other wishes as well, were always blocked by the rock of Islamic *sharia* (law), although Christians' demands were so simple that they surprised the world. As Christians, we have not sought after the power or extra privileges but all what we want two things, firstly, equality among different sects. Secondly, an unreligious constitution, written by the lay men of law not by religious ones...Regarding Egypt, it has been always ahead of these countries, since it enjoys some available characteristics made it distinguished:

- The total number of Egypt Copts exceeds the all Middle Eastern Christians.
- The radicalism of Islam in Egypt and affected by the extreme Wahhabism.
- All extreme Islamic movements come out of Egypt like The Moslems Ikhwan organization, Al- Jihad group, The Islamic group, even Alkaada Base include a lot of Egyptians like Ayman Elzawahry, the most important one and the mind for this organization.
- The police and governmental protection for all these previous extreme groups especially in cases of the compulsory is lamalization or under-aged girls kidnapping.
- The increasing number of attacks against the Egyptian Christians in an unbearable way.
- More than 80 members of the extreme Moslem groups are, now in the greatest legislative assembly in Egypt.
- The extreme mass media and education create new generations saturated with the hatred toward non Moslems.

For all these reasons, we have this book written about Egypt and what is going on in it, so that the world may have an idea about its people who miss secure and protection in the 21<sup>st</sup> century.

This book is just a cry for help to be heard by the liberal world with all its sects, asking the immediate interference to save the innocent who have been stripped of their lawful rights, having confidence that after reading the book you will have a clear idea about what happens in Egypt. And as a free man, your conscience will not allow you to be silenced or just watching everyday crimes happening against guiltless people whose only guilt, they are not Moslems.

Nader

The Middle East Christian Association Chairman



## Chapter One

### Introduction

## Who are the Copts?

The word Copt is an abbreviation of the word Aegyptos. This is a name called on to the people of Egypt from the Byzants. It is derived from the Pharonic word Het-Ke-Ptah or Ha-Ka-Ptah or the house of Ka (soul) Path. This is the name of a Pharonic temple in the city of Menf (Memphis) which was the capital of Ancient Egypt.

The Greeks and the Byzants to follow have changed the way this word is pronounced “He-Ge-Benu” then they added the letter “S” which is equal to the Dama in their language. The letter “S” was always added to the end of the names. This developed through the years so they called “Hegebtous” or “Egyptous”. Professor Dr. Zahi Hawass<sup>1</sup> says: “I think that the Greek scientists have given the name Egyptous to Egypt since this name is derived from the name “Agby”. This name is affiliated with the eternal water or to the Nile and the flood.” From this word came “Egypt” in the English language and the rest of the European languages like the French language “L’Egypte”, the Italian language, “L’Egitto” and the German language, “Aegypte”.

The encyclopedia Wikipedia says: “The Arab word Copt is the Egyptian meaning for the Coptic word Coptus. In the Greek language, Eceptos Αἰγύπτιος meaning Egyptian from Ecetos Αἰγύπτιος, the Greek name for Egypt. The name is derived from an old Egyptian name for Egypt, maybe Kemet.”

The word Copt was very famous when Egypt was under the Byzantine rule. This word is only a meaning for the word Egyptian. This word was called especially on the Christian Egyptians who lived in the area of Giza until Upper Egypt. It was also used to point out the last stage in the Egyptian “Coptic” language. It was also called on the art and architecture, which appeared with the entrance of Egypt in the Christian age.

<sup>1</sup> Professor Dr. Zahi Hawass is one of the most famous Egyptian Egyptologists all over the world. He is a very experienced man – Article for Dr. Zahi Hawass in Al Akhbar Newspaper issued in Cairo dated 10/12/2005 – Year 130, issue no. 43468



## Chapter One

### Section 1

## Historical Panorama

### **Ptolemaist Age: from 30-330 B.C.**

After the Pharaohs ruled Egypt for a few thousands of years before history, Arabs and Persian Empires ruled Egypt. They did not leave a noticeable influence on the Egyptian culture. Then Alexander the Great conquered Egypt in the year 332 B.C. and founded the city of Alexandria on the Greek style.

Meanwhile, the Ptolemaeous Macedonians controlled the country after Alexander the Great. During 300 years of their ruling, many Greeks lived and settled in the city of Alexandria, which became a center for the spread of the Hellenic culture including Philosophy, arts and trade. While the Greeks were the ruling class, the Egyptians had a very important role in the public life and arts. The Roman rulers encouraged this very much.

### **Romanian Empire: From 30 B.C to 395 A.C.**

Egypt had an economical independence during the Ptolemaeous rule. When Romans conquered Egypt in the year 30 B.C., this independence was cut off since the Romanians have announced Egypt as a Roman district. Its agricultural crops were taken away and taxes were forced upon the people. **These economical disasters were a major reason for the increased spiritual life in the Egyptians. Their belief in life after death “resurrection” increased as a religious belief that Egypt knew from the old days.**

The Romans persecuted some religions in the Third and Forth century and especially Christianity. The time of Deklidianos was the climax for the persecution faced by the Christians. The Coptic calendar started in his days “The Beginning of the age of martyrs”. Deklidianos started his ruling in the year 284. This year was considered the 1<sup>st</sup> year for the Coptic calendar. **The history of the Romans persecution to Christianity goes back to a misunderstanding where it was though that there was a contradiction between Caesar and the Christian religion, especially that Copts used to hold the leading positions in the country and the army.**

### **Byzantine Age: from 395 to 641**

The Emperor Constantine ended the persecution against the Christians in the year 313 by issuing Edict of Milan, which proclaimed general religious toleration. Afterwards, Emperor Constantine announced the Christian religion as the main official religion of the country and the emperor.

By the middle of the fourth century, the Christian church was well organized in Egypt, and much of the scripture and other literature were written in Coptic. The Coptic language was the vernacular Egyptian, written in the Greek alphabet with a few additional Egyptian letters.

The Coptic Church depends on the teachings delivered from St. Mark the disciple. He is one of the four bible disciples, after the crucifixion of our Lord Jesus Christ and his resurrection with a few years. Christianity spread in Egypt in a period of half a century since St. Mark arrived Alexandria. A copy of the New Testament was found in Behnasa in Egypt that goes back to the year 200. Other parts of the bible according to St. John written in the Coptic language were found in Upper Egypt that go back to the first half of the second century. The Coptic Church was the source of many prophecies in the Old Testament. Egypt was mentioned in the Holy Bible many times. Egypt also met the Holy family in addition to many prophets and God's people who visited it. As for the prophecy in Isaiah, 19:19 says: "In that day there will be an altar to the LORD in the heart of Egypt, and a monument to the LORD at its border."

The Copts held strongly to their religious identity in the Christian world. The Copts also had strong rooted history in keeping their faith. The Nicene Creed, which is recited in all churches throughout the world, has been authored by one of its favorite sons, Saint Athanasius, the Pope of Alexandria for 46 years, from 327 A.D. to 373 A.D. Egypt was the refuge that the Holy Family sought in its flight from Judea that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called My Son". (Hosea 11:1)

The contributions of the Coptic Church to Christendom are many. From the beginning, it played a central role in Christian theology---and especially to protect it from the Gnostics heresies. The Coptic Church produced thousands of texts, biblical and theological studies, which are important resources for archeology. The Holy Bible was translated to the Coptic language in the second century. Hundreds of scribes used to write copies of the Bible and other liturgical and theological books. Now libraries, museums and universities throughout the world possess hundreds and thousands of Coptic manuscripts.

The Catechetical School of Alexandria is the oldest Catechetical School in the world. Soon after its inception around 190 A.D., the school of Alexandria became the most important institution of religious learning in Christendom. Many prominent bishops from many areas of the world were instructed in that school under scholars such as Athanasius, Clement, Didymus the blind, and the great Origen, who was considered the father of theology and who was also active in the field of commentary and comparative Biblical studies. The scope of the school of Alexandria was not limited to theological subjects, because science, mathematics and the humanities were also taught there: The question and answer method of commentary began there, and 15

centuries before Braille, woodcarving techniques were in use there by blind scholars to read and write.

Monasticism was born in Egypt and was instrumental in the formation of the Coptic Church's character of submission and humbleness, thanks to the teachings and writings of the Great Fathers of Egypt's Deserts. Monasticism started in the last years of the third century and flourished in the fourth century. Saint Anthony, the world's first Christian monk was a Copt from Upper Egypt. Saint Paul, the world's first anchorite is also a Copt. By the end of the fourth century, there were hundreds of monasteries, and thousands of cells and caves scattered throughout the Egyptian hills.

### **Egypt before the Arab Invasion**

Egypt was the warehouse of corps and wealth of Rome. It was mentioned that Amr Ibn El Ass, who headed the Arab invasion on Egypt, that he was leading the trade lines between the Arab nations and the Nile River. This is why Amr Ibn El Ass insisted to the Caliph Omar Ibn El Khattab for him to invade Egypt, especially that the Persian emperor was able to invade Egypt twice. Nevertheless, the Arabs conquered them in the Kadissiya in the year 636.

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## Chapter One

### Section 2

## Arab Invasion to Egypt

### Arab Invasion to Egypt

The Arab armies headed towards Babylon and surrounded it for more than seven months. When negotiation and surrender was offered to the Arabs, Amr's reply was "There is nothing between us except the delivery of one of those three:

1. Both you enter in Islam, and be our brothers and all what is ours is yours and what we abide with you abide with too.
2. If you do not approve, then you pay the Gezya while you are forced to.
3. Or fight us until God only judges between both of us."

### The burning of Alexandria Library<sup>2</sup>

The Arab leader Amr Ibn El As burnt the library of Alexandria based on the approval of the Caliph Omar Ibn El Khattab. The Caliph replied to him in a letter saying: "As for the books you mentioned, if whatever is in it coincides with the words of God (Quran) then we do not need it but if they contradict with it then we do not approve of it and you can burn them."

Accordingly, Amr ordered the burning of the books. They were distributed on the Alexandria baths to be used as fuel. The continued using the books as fuel for six months.

### The number of Copts during the Arab invasion<sup>3</sup>

It was estimated that the Gezya payers (The Copts who did not enter into Islam) were from six to 8 million people.

### Arabs and the Copts wealth

The correspondences between the Caliph Omar Ibn El Khattab and Amr Ibn El As, after the invasion of Egypt, witness that the Caliph wanted the same tax collection amount that the Romans used to collect from Egypt.<sup>4</sup> Amr Ibn El As used to dread the Copts saying: "Whoever wishes to have a wealth of his own and I found out, will be killed". That is why the Gezya was one of the main reasons for many Copts to turn to Islam, which led to the shortage in the country's income. Accordingly, the Caliphs to follow demanded double the amount of the Gezya on the Copts who remained on their religion.

Osama Ben Zeid El Tenoukhy, Egypt Tax collector in the days of Soliman Ibn Abdel Malek (709-714), ordered Gezya from the monks as well.

### Copts resistance to Arab financial politics

<sup>2</sup> "Egypt News" by Abdel Latif El Baghdadi "A summary of the history of nations" by Abu El Farag Ben El Ibrî.

<sup>3</sup> "History of Egypt in the Middle Ages" by Stanley Linpol, Page 19.

<sup>4</sup> "Invasion of Egypt and its news" by Ibn El Hakam



Some Copts were forced to flee to other areas other than the ones they are registered under. The governors had to stamp them on their hands and faces and ordered that no stranger is welcome in any home or church.



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## Chapter One

### Section 3



## The suppression acts and the Copts revolutions

### The suppression acts of the Islamic Ruling<sup>5</sup>

“This is how they forced the Egyptians to adopt and embrace Islam”

Unlike the truth, the Egyptian media spread the news that the Copts welcomed the Arab conquerors even that they adopted Islam voluntarily. This is a pretence that the following historical facts prove to be wrong as written by El Makrizi (one of the famous Islamic writers) and many others.

These are some of the suppression acts that show the despotism of the Islamic country in its persecution to the Copts. This persecution was conducted according to the rules of the Islamic religion.

### During the Abbasid and Umayyad ruling (642-868)

- In the year 695, Abdel Aziz Ibn Marawan (the governor of Egypt at the time) ordered counting all monks. The monks were counted and they took one Dinar from each as a Gezya. He ordered breaking all crosses. He also ordered a statement to be put on all church doors saying: “Mohammed is the eldest disciple of God and Jesus is also a disciple of God. God was never born nor did he give birth to anyone.” He then ordered banning all masses completely.
- His successor, Abdullah Ben Abdel Malek Ben Marawan, followed his same route. He even sent Pope Alexandros to prison and refused releasing him except after paying 3,000 Dinars.
- Korra Ibn Shoreik did the same thing. He used to confiscate the wealth of the Copts after their death until they rebelled against him. The Moslems then started fighting the Copts and killed many of them in the year 700.
- During the ruling of Caliph<sup>6</sup> Yazid Ibn Abdel Malek, Osama Ben Zeid El Tenoukhy (governor of Egypt) was very cruel to the Christians. He took their money; put iron rings on the monks’ hands marking the name, the monastery he

<sup>5</sup> References:

- a. Nationalism of the Coptic church and its history
- b. Nationalism of the Coptic church and its modern history by Father Antonious El Antony
- c. Encyclopedia of Copts History by Ezzat Andarwes

<sup>6</sup> During the Islamic rule, the Caliph was the sole ruler. He was followed by governors for each state in a system similar to the Co federal.

follows and the date. Every person without this ring had his hand cut! In his days, churches were destroyed, crosses broken down and statues were effaced.

- In the days of Caliph Hisham Ibn Abdel Malek and the governor of Egypt Hanthala Ibn Safwan, he made a lion tattoo to be put on the hand of each Christian. He followed them and cut the hand of any person who did not have this tattoo.
- In the days of Caliph El Motawakel El Abbasid, he ordered the Christians and Jews to wear ivory robes, push their waistbands, and ride saddles with wood. They should only ride mules and donkeys but never to ride horses. He created two balls at the end of each saddle. He also put two patches on the robes of men different than the robe color, each one different from the other. He ordered women to wear the clothes of prostitutes.

He ordered the destruction of the renovated churches, taking one tenth of the contents of the houses. He ordered pictures of devils to be put on their doors. They were never allowed to work for the Sultan, never to be taught by a Muslim, never to show their cross and never to light a fire on the road. He even ordered that their graves to be on the same level as the ground.

### **During the Toulon and Ikshidid rule (868-969)**

There was a Copt engineer named Said Ben Kateb El Faraghani who was responsible for the construction of the large Nilometer on the island of al-Rawda in the year 864. When Ahmed Ibn Toulon ruled Egypt, he asked him to build Ibn Toulon viaduct and its well closed to Habsh pool. The work was very well done and Ibn Toulon was happy. One day, while walking with his horse, the horse stumbled due to the softness of the soil. Said was then arrested because the governor thought he wanted him harmed. He was put in prison and was given 500 lashes.

Ibn Toulon then thought of building a mosque in his name and this would be the greatest mosque ever built in Egypt. He wanted to construct it with 300 pillars. The governor was told he could get the pillars from the churches. When Said heard about this, he was very hurt and sad for the number of churches to be destroyed because of this. He then created a model for a mosque erected on two pillars only. He requested to see the king and he was brought in front of Ibn Toulon. When Said Ben Kateb El Faraghani explained the idea to the king and the benefits of erecting the mosque on two pillars only (so that it does not avoid vision, etc...), the governor released Said Ben Kateb El Faraghani to start construction of the mosque. When Said finished the mosque, Ahmed Ibn Toulon killed him<sup>7</sup> fearing that another ruler would come after him and Said would construct a better mosque than the one already built.

<sup>7</sup> El Makrizi, G4, Page 338.

### **During the Fatimid rule (969-1171)**

As for the Caliph El Hakim Bi Amr Allah, he killed his Copt minister Eissa Ben Nestorous and another called Fahd Ibn Ibrahim after getting him closer to him and giving him confidence to please the fanatic people after asking him to turn to Islam and he refused. The persecution of Christians in his days increased every day. Christians were fired from their jobs, ordered to wear clothes that would discriminate them, ordered destruction of Cairo churches as well as Resurrection church in Jerusalem. The number of churches destroyed in his days reached around 30,000.

In the year 1009, all Christian feasts festivals were banned all over Egypt. He confiscated the properties of church and the monasteries. He took off the crosses from the church domes and ordered that Christians take off any cross tattoo on their wrists.<sup>8</sup> They had to wear cross necklaces from wood. The length of the cross is half a meter and weighing 5 pounds. He gave them the choice between Islam, death or immigration to another location.

### **During the Ayyoub rule (1171-1250)**

The Moslems slaughter the Copts of Damietta<sup>9</sup>

During the crusade wars, several army battles happened between the guards of Damietta and the crusaders where some of the Damietta guards were killed, some princes among them. A rumor spread in the city that Sultan El Saleh has arrived from Syria on his deathbed so the other princes, as is the usual case, started to be greedy on who is the successor of the Caliph. They neglected defending Damietta because they did not stop the crusaders army while descending on its coasts. It was clear that Prince Fakh El Din had a withdraw plan by killing all the Christians and deploying all the ones capable of holding a gun together with some knights to keep the crusaders busy fighting while they were withdrawing. Prince Fakh El Din, Damietta leader, fled with his army and some Arabs of Beni Kenana. The crusaders followed them at night and defeated them then followed the king's army in Ashmounein. On 29 June, in the year 1249, the crusaders entered the city of Damietta finding all Christians dead on the streets.

### **During the Mamluk rule (1250-1382)**

In the days of Mohamed Ben Kalaoon, when he erected El Mohary square, they dug next to El Zahri church to the extent that the church was hanging. This was meant for the church to fall but it did not. The mobs started gathering and destroyed the church, killed all the Christians and took all of what was inside it. They climbed over Bomina church walls, opened its doors and took money and textiles out of it, wine bottles, fuel and jewelry. They then went from El Hamra church to two others inhabited by virgins and monks. They broke the doors of the two churches, took the girls as

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<sup>8</sup> This is one of the Copts heritage to put a cross tattoo on their wrists. This started as an order from one of the Moslem rulers to identify the Copts and humiliate them but they kept it as a sign of Christ until our days now.

<sup>9</sup> A coastal governorate overlooking the Mediterranean Sea in the north of Egypt Delta.

slaves then they burnt, stole and destroyed all of those churches. At this time, the mobs marched in Cairo, destroyed a church in Roman aisle, another church in Zewela aisle and another in the Citadel.

On one Friday morning at Al Azhar mosque, the mosque speaker said: Destroy the churches of the unbelievers. People then went out from the doors of the mosque; saw the Christians so they took away the wood for the church and Christian clothing and many other wealth. On that day, many churches in many Egyptian governorates were destroyed.

### **During the ruling days of Muhammad Ali (1802-1882)**

There was an employee in the state of Damietta called Sidhom Bishay in the days of Muhammad Ali Pasha, governor of Egypt. A revolution was raised by the mobs, and they arrested Sidhom and accused him of cursing the Islamic religion. They even testified with that in front of the Supreme Court judge. The judge sentenced him to leave his religion or get killed. He then lashed him and sent him to the governor. After looking into his case, he had the same sentence as the previous judge. Sidhom stood strong and did not leave his Christian religion and mocked death. They lashed him and pulled him on his face on the staircase of the governor's palace downwards. The guards then went around the streets of the city after making him ride a cow backwards. The Christians feared this very much and closed their homes.

As for the mobs, they continued to degrade him, mock him and torture him with various machines until he was about to die. Then they came to his house and left him at its door. The members of his family then came out and took him in. His soul went to heaven after 5 days.

## **M.E.C.A** **Copts Revolution<sup>10</sup>**

The historical events remain the clearest evidence to expose the lies of the Arab Islamic media of the Copts welcoming the Arab conquerors. What is to follow is just a quick presentation to the most important revolutions of the Copts on their invaders.

- During the rule of Hisham Abdel Malek, the Umayyad Caliph, under El Har Ibn Youssef, the governor of Egypt (724-727), due to the extreme oppression being imposed on the Copts, they kept on complaining but without hope. As a result, the people in the East bank (The area located east of the Nile branch called "Damietta" and the Eastern Desert), started a riot and refused to pay money. The governor then sent out his army to fight them. When he found out that they were many, he went out to them personally and stayed in Damietta for three months. As a result, many members of both sides were killed. The Copts were finally

<sup>10</sup> Sanaa El Masry "Arab conquests margins"

defeated since they were not trained to fight. But they did not run away but stood fast in front of their enemies until they were all killed.

- In the second ruling of Hanthala Ben Safwan (737-742), he burdened the people with lots of taxes. He did not only force taxes on land, property and Gezya but also created new taxes on animals. He mistreated everyone, especially the Copts. The people of Upper Egypt rebelled against the tax people and took them out of their land. A fierce war took place between them and the governor's army which led to many deaths from the Copts side in addition to the destruction of many monasteries.
- In the days of Marawan Ben Mohamed, the last Umayyad Caliph, the Bashmoureen<sup>11</sup> rebelled against the tax tribute people and killed them. The leader of the Bashmoureen at the time was a Copt named Mina Ben Bakira. The governor took away his army but the rebels were able to defeat the governor twice.

This was a major reason why Marawan came out with his forces against the Copts but they resisted them and fought them. The Bashmoureen, knowing that they can not stand fast too long in front of Marawan and his armies; they fled back to their towns with abundant water. That is why Marawan could not track them down.

Marawan summoned the Pope to his presence and asked him to force the Bashmoureen to submission. The Pope then wrote them a letter requesting their obedience and submission but they did not abide with it and insisted on resistance. Marawan thought that the Pope was encouraging the Copts secretly to rebellion so he used violence on him and arrested him together with many archbishops and priests. He put all of them in prison and threatened to kill them if the Bashmoureen do not stop resistance.

The Pope and the archbishops wrote to the Bashmoureen another letter and explained the bad consequences that will be inflicted on them in case they do not obey the rules and asked them to surrender and give in. Before the results of the second letter appear, Abu El Abbas armies arrived and Marawan had to leave the North coast and flee to Upper Egypt. His armies robbed Copts properties and money, destroy houses and churches. As a result, the people of Tema (This was a prosperous city and when it got destroyed, another small village came out instead and was called Tema with two pillars, Menya governorate) stopped paying taxes. Marawan sent his army to them and killed many, took liberty to their money and destroyed their churches. Only one church was left. They agreed to pay 3000

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<sup>11</sup> These are the inhabitants of the desert land north of the Delta (North Egypt) between the Nile River branches (Damietta and Rashid)

Dinars in exchange for their existence. When they only paid 2000 Dinars and could not pay the remainder, Marawan turned 1/3 of the church to a mosque.

- In the days of Abu Ghafaar El Mansour El Abbasy, the governor appointed on Egypt at the time, Yazid Ben Hatem Ben Abi Safra (762-769), persecuted Pope Mina the first very badly. Accordingly, the Copts were very upset to what has happened to their spiritual leader and Godfather. As a result, the Copts of Rashid, Rakha and many other Egyptian cities rebelled in public. The governor had sent them units of his army but the rebellious Copts defeated them. The governor then got extremely upset and persecuted them and destroyed their churches. The Copts of Al Fustat (An area in Old Cairo now) offered the governor a trade, to leave their churches against 50,000 Dinars they would have to pay him but he refused and insisted on destroying it to humiliate the Copts and to revenge from the Copts of Rashid and Rakha. Eventually, he destroyed the church.
- During the rule of Caliph El Maamoun El Abbasy (813-833), the feelings of persecution and humiliation that were suppressed for so many years in the souls of the Copts soon exploded. The Copts of North Coast refused to pay taxes and the Arabs joined them too. Many wars took place between them and the governors in various cities and many were killed.

The Islamic scholars say that, when the Caliph El Maamoun was in Egypt, and saw the North Coast Copts revolution, he ordered killing the men and taking their wives and children as slaves. This seems to be just a summary of the final result. As for the Coptic scholars, they say that, when El Maamoun arrived to Egypt, Pope Youssab (830-849) visited him. The Caliph welcomed him in a very nice manner and asked him to advise the Copts of the North Coast via a letter to well behave in order to save any bloodshed and ask them for obedience. He promised the Pope to look into their wellbeing personally.

The famous scholar, El Makrizi, mentions that the Moslems, after the Bashmoureen revolution, mainly constituted the majority of the lands of Egypt and especially the North Coast. This was due to the fact that many Copts turned to Islam as a result of all the horrible pressures they were living under.

## Chapter One

### Section 4



## Copts and the Moslem Country

### The religious concepts that Moslems abide by when dealing with non Moslems

A strict warrior concept is the way Moslems treat anyone who contradicts with their beliefs. Accordingly, his money, honor, property and even his blood is Halal (legitimate)<sup>12</sup>. It is also an act of duty on every Moslem since this is what the Quran, the prophet's scripts and the interpretations of the various Sheikhs ask them to do. Following is a description of the most important scripts:

#### First: Quran Scripts

- **“GOD does not forgive idolatry, but He forgives lesser offenses for whomever He wills. Anyone who sets up idols beside GOD has forged a horrendous offense.” (48) Sura Women (Al-Nesaa’).**
- The Quran script here says that God does not forgive who does not believe in him. Of course, not believing in God in the eyes of Moslems is everyone who does not believe in Islam. The following Quran verse proves this **“O followers of the scripture, why do you reject these revelations of GOD though you bear witness”.** (70) Sura The Amramites ( Ali-'Imran)
- The following two scripts prove that religion in the eyes of God is Islam. As for the People of the Book, they await a fearful dooms day.
  - **“The only religion approved by GOD is "Submission." Ironically, those who have received the scripture are the ones who dispute this fact, despite the knowledge they have received, due to jealousy. For such rejecters of God’s revelations, GOD is most strict in reckoning.”** (19) Sura The Amramites ( Ali-'Imran)
  - **“Anyone who refuses to believe in GOD and His messenger, we have prepared for the disbelievers a hellfire.”** (13) Sura The Victory (Al-Fatt-h).
- The following scripts invite terrorism:
  - **“You shall prepare for them all the power you can muster, and all the equipment you can mobilize, that you may frighten the enemies of GOD, your enemies, as well as others who are not known to you; GOD**

<sup>12</sup> Halal is the act, which does not result in a benefit or a loss. It is one of the ice rules in Islam on acts and things. These are Assumptions, preference, allowance (or permission), hatred and prohibition.



**knows them. Whatever you spend in the cause of GOD will be repaid to you generously, without the least injustice.” (60) Sura The Spoils of War (Al-Anfaal)**

- This is the Quran script that the Egyptian parliament Ragab Hemeda used in one of the People’s Assembly meeting when he confirmed that terrorism is not a charge to doom Moslems since the Quran has provoked them to do this.
  - **“You shall fight back against those who do not believe in GOD, nor in the Last Day, nor do they prohibit what GOD and His messenger have prohibited, nor do they abide by the religion of truth - among those who received the scripture - until they pay the due tax, willingly or unwillingly.” (29) Sura Ultimatum (Bara’ah)**
- Here, there is a clear order to kill the People of the Book (Christians and Jews)
  - **“You shall fight in the cause of GOD, and know that GOD is Hearer, Knower.” (244) Sura The Heifer ( Al-Baqarah)**
  - **“You may also fight them to eliminate oppression, and to worship GOD freely. If they refrain, you shall not aggress; aggression is permitted only against the aggressors.” (193) Sura The Heifer ( Al-Baqarah)**

### **Second: Words of the Islam Prophet**

The Prophet of Islam invited his people to kill all the people who opposed them. We rely on several of the following words:

*The best man is the one who chooses fight and death*

“The best man living is the man who holds fast to his horse and fights for God, flying on his horse every time he hears a sound, ready to kill and die for it.” Told by Moslem<sup>13</sup> (1889)<sup>14</sup>

“Fight the unbelievers with your money, yourselves and your tongues” Told by Abou Dawood<sup>15</sup> (1889)<sup>16</sup>

*It is permitted to kill women and children*

“The Prophet was asked on the unbelievers, they sleep then injure their women and sprinkle their powder so he replied, (That’s them).” Sahih El Bokhari<sup>17</sup>

<sup>13</sup> One of the people who collected the prophet’s sayings and his work is considered a reference to the Islamic religion people.

<sup>14</sup> No. of the Hadith

<sup>15</sup> One of the people who collected the prophet’s sayings and his work is considered a reference to the Islamic religion people.

<sup>16</sup> No. of the Hadith

<sup>17</sup> One of the people who collected the prophet’s sayings and his work is considered a reference to the Islamic religion people.

Terrorism is a big reward in the Islamic religion. This is resembled in the virgins of heaven that rivers of milk and wine run underneath them.

There is no worldly punishment to a person ho kills an unbeliever (not Moslem) as per the prophet's words: "A Moslem can not be killed for an unbeliever." El Bokhari 6404

This is the judgmental doctrine<sup>18</sup> that stood in the face of punishment of all terrorists who killed the Copts of Egypt. The Egyptian courthouse has never issued, throughout its whole history, except one verdict for death on a terrorist for murdering a Copt. His name was Ibrahim El Werdany, who murdered Botros Pasha Ghali, former prime minister in the year 1910.

That is why it is our main demand to cancel article no. 2 in the Egyptian constitution which stipulates that Islam is the religion of the country and the sole source for its legitimacy, making the persecution of the Copts a legitimate right for everyone who is Moslem.

**"The believers never ally themselves with the disbelievers, instead of the believers. Whoever does this is exiled from GOD" (28) Sura The Amramites (Ali-'Imran)**

**"O you who believe, do not take certain Jews and Christians as allies; these are allies of one another. Those among you who ally themselves with these belong with them. GOD does not guide the transgressors." (51) Sura The Feast**

**"How can they (demand a pledge) when they never observed any rights of kinship between you and them, nor any covenant, if they ever had a chance to prevail. They pacified you with lip service, while their hearts were in opposition, and most of them are wicked." (8) Sura Ultimatum (Bara'ah)**

In the Prophet's scripts, it was said **"No two religions are to be in the Arab lands"** Told by Malek.

## **People of Acquittance and the era of Omar Ibn El Khattab**

The era of Omar<sup>19</sup> is a letter from the people of Syria to the Caliph Omar Ibn El Khattab. Its importance goes back to the fact that the Moslem governors of Egypt take it as a base for their ruling.

### **The Letter script:**

"In the name of Allah, the Merciful and Compassionate. This is a letter to the servant of Allah Omar Ibn al-Khattab, Commander of the Faithful, from the Christians of Jerusalem. When you came against us, we asked you for safe-conduct for ourselves,

<sup>18</sup> The Islamic doctrine is the science that looks for the legitimacy in each act. No act is away from being one of the following: religious duty, good to be done, allowed, hated or prohibited.

<sup>19</sup> "Sobh El Ashy" by El Kalkashandy

our descendants, our property, and the people of our community, and we undertook the following obligations toward you: We shall not build, in our cities or in their neighborhood, new monasteries, Churches, convents, or monks' cells, nor shall we repair, by day or by night, such of them as fall in ruins or are situated in the quarters of the Muslims. We shall keep our gates wide open for passersby and travelers. We shall give board and lodging to all Muslims who pass our way for three days. We shall not give shelter in our churches or in our dwellings to any spy, nor bide him from the Muslims. We shall not teach the Koran to our children. We shall not manifest our religion publicly nor convert anyone to it. We shall not prevent any of our kin from entering Islam if they wish it. We shall show respect toward the Muslims, and we shall rise from our seats when they wish to sit. We shall not seek to resemble the Muslims by imitating any of their garments, the *qalansuwa*, the turban, footwear, or the parting of the hair. We shall not speak as they do, nor shall we adopt their *kunyas*. We shall not mount on saddles, nor shall we gird swords nor bear any kind of arms nor carry them on our- persons. We shall not engrave Arabic inscriptions on our seals. We shall not sell fermented drinks. We shall clip the fronts of our heads. We shall always dress in the same way wherever we may be, and we shall bind the *zunar* round our waists . We shall not display our crosses or our books in the roads or markets of the Muslims. We shall use only clappers in our churches very softly. We shall not raise our voices when following our dead. We shall not show lights on any of the roads of the Muslims or in their markets. We shall not bury our dead near the Muslims. We shall not take slaves who have been allotted to Muslims. We shall not build houses overtopping the houses of the Muslims.”

**And when Omar Ibn El Khattab arrived, he added to it:**

“We shall not strike a Muslim. We shall not buy anyone made prisoner by the Muslims. Whosoever amongst us that strikes a Muslim with deliberate intent shall forfeit the protection of this act. We accept these conditions for ourselves and for the people of our community, and in return we receive safe-conduct. If we in any way violate these undertakings for which we ourselves stand surety, we forfeit our Covenant, and we become liable to the penalties for contumacy and sedition.”

## **People of Acquittance in Quran**

**People of Acquittance:** are the Christians and Jews living in the Islamic country.

### **People of Acquittance and State positions**

“Abu Moussa El Ashary told the Caliph: You used a Christian to work for you. The Caliph answered: What did you do man? God will punish you. Don't you realize the meaning of God's words when he said: “O you who believe, do not take certain Jews and Christians as allies; these are allies of one another. Those among you who ally themselves with these belong with them. GOD does not guide the transgressors.” (51) Sura The Feast

Omar Ibn Abdel Aziz hated the Umayyad Caliph that the upper positions are in the hands of People of Acquittance and he would eventually rule the Moslems. He sent letters to the governors in that respect and said: “ God has blessed his people with Islam. He honored them and sent shame and disgrace to whoever disobeyed them. He made them the best nations among humanity. Accordingly, do not allow any acquittance person conduct Moslem business. Their hands and tongues are going to extended. Moslems are going to be humiliated after God has honored them, they are going to be disgraced after God has blessed them and they will be mocked and used.”<sup>20</sup>

### People of Acquittance and wergild

The Caliph Ali Ibn Abi Taleb says, according to the sayings of the Prophet of Islam: “It is not possible to kill a believer for an atheist.”

### People of Acquittance testimony

It is not permitted to accept the testimony of an Acquittance person to a Moslem. In the case if a Moslem is on travel or is in his deathbed and wishes to leave his will. If he can not find a Moslem to take as a witness so he left his will to an Acquittance person, this will shall not be acceptable from the mouth of the Acquittance.<sup>21</sup>

### Problems and troubles faced by the church

Caliph Omar Ibn El Khattab ordered that no Moslem is to try and resemble an Acquittance person. He should not stay in churches unless it was before Islam. He also ordered destruction of all new churches and banning establishment of new churches.

As for Caliph El Motawakel Ala Allah, in the year 235, he took one tenth of the Copts houses. He ordered satin statues on their homes and had to wear distinctive clothes that are not close to what the Moslems wear.

In the ruling days of Abdel Aziz Ben Marawan (685-705), he ordered the breaking of all crosses and putting door signs on all churches saying: “Muhammad is the Supreme Prophet for God and Jesus is also a Prophet of God.

### Therefore,

Based on the above references, this is how the Arab Moslem occupier treated the Coptic Christians living in Egypt during the ruling eras of the Moslem governors. They poured their anger and hatred on the Christians to the extent that during the Crusade wars (1096-1099), they considered them followers of the cross and accordingly enemies of the Islamic kingdom. This continued starting from the Arab invasion until the Army revolution in 23 July 1952 when Egyptians ruled Egypt.

<sup>20</sup> History of the Popes (Sawiris Ibn El Mokafa), page 326, the history of Omar Ibn Abdel Aziz (Ibn Abdel Hakam)

<sup>21</sup> People of Acquittance in Islam, Page 217

## Chapter Two

### Section 1



## The Copts before July Revolution

### The renaissance age and the Liberalism period

#### The Copts' Situation before July revolution

##### Introduction

1. Ever since Christianity entered Egypt and until this moment, there is no era that can be called upon "The Golden Age for Copts" because, simply, the Copts never ruled themselves. They were always ruled upon by other foreign party. Since the entrance of Christianity and until the Arab invasion, they were under continuous oppression and persecution, defending their religion in the beginning and later on defending their Orthodox rite. After the Arab invasion, they lived for a long time under what is called "The Acquittance System". This was a humiliating system that was banned in the year 1855 by Saeed Pasha. With the rise of the modern country on the hands of Mohamed Ali in the year 1805, citizenship and nationality started taking its place as a base for the rights and duties. Before the citizenship and nationality corners were completely established, represented in "Equality and sharing", the July revolution came to start a new era of margining the Copts which continued with increase until the moment of writing these lines. The Copts faced all this due to their miserable historical circumstances and their disillusioned religious views for the political struggle. Of course, the church and its consecutive leaders over the centuries take a major historical responsibility on this disillusion view.
2. The Copts shielded themselves in their Egyptianization and are holding strong to their Egyptian identity against any intellectual invasion. They refused the trend that wanted to rule Egypt the Islamic way and they were conservative towards what was called the Arab nationalism. They did not meet it with consent fearing that it would end them up returning to the Islamic ruling ages. They welcomed, nevertheless, with everything that encourages nationalism and keep the original Egyptian identity. They also refused the "Islamic University" project that Turkish Sultan Abdel Hamid asked for and adopted by Mustafa Kamel. They were all for the project of the "Egyptian University" which Ahmed Lotfy El Sayed asked for. As opposed to the religious project, Akhnoukh Fanous tried in 1908 to establish "Egypt Party". All the Copts unanimously refused Sadat project to change Egypt to a religious country. A look is enough on their names and the names of their newspapers for show the Egyptian depth. Mikhail Abdel Sayed established "El Watan" newspaper in "1877-1930". Shenouda El Mankabady established "Daily Egypt" newspaper "1895-1966". Anton Sidhom established

“Watani” newspaper “1958”. As it is clear from their names, all of the newspapers announce publicly its deep rooted national Egyptian identity.

3. Since the Arab invasion, there has been a severe reduction in the status of the Copts in the relationship between the ruler and the Pope. This is not an enough criteria. It is true that the relationship of the ruler with the Pope is considered an important indicator on the status of the Copts but it is neither everything nor the most important. The most important is the status of the Copts in their economical, social and political involvement and interaction. This is why we are not going to stop and discuss the relationship between President Abdel Nasser and Pope Kirolos although it is considered one of the positive things at this time. The most important, really, is what happed to the economical, social and political involvement and interaction of the Copts during this period.
4. If we agree to the fact that the status of the Copts deteriorated during the ruling period of President Abdel Nasser, this does not mean that it got better after he was gone. On the contrary, the real deterioration happened after President Abdel Nasser’s death. This deterioration is a reflection to what happened to Egypt itself and to its political situation. Egypt went back from being a liberalism beginner before the revolution to a military system that had its religious background in the days of President Abdel Nasser. President Sadat inaugurated this idea in 1981 with the change in the constitution. The current state was the power in the hands of the army and the streets in the hands of the religious movements. This was a critical situation since the media was concentrating too much on religious messages and the political Islamic movement penetrated many establishments. All of this led to the mental domination of religion over everything and all the establishments of the community embraced Islam. The religious language became a shared language in almost everything, even if the talk is about fashion or football.
5. The religious discrimination, in the end, is a privilege that the majority is enjoying against the rights of the minorities. When there is any contradiction or competition between the Copts and his partner in the community, he starts to point the religious gun in this face. The symbol of brotherhood and nationalism only appears if the Moslem is going to benefit something out of the Copt. No one gives up a privilege that he uses voluntarily but through the power of the law and the constitution. This is where the role of the leader or President comes in. John Kennedy once said in an election campaign, when he was running for presidency of the United States of America: “The president is a representative of all the sectors of the community. He is the only one who can create an atmosphere of understanding and forgiveness, which is a necessity. That is why we have to work on creating a transitional period to reach a community exercising full freedom. If the president does not lead by himself the war to get all the equal rights for everyone, if he stands only as a viewer, undermining its importance

and thinking that this is below his level of thinking and he should direct his thought to more important matters, then he would definitely lose this war.” This is what John Kennedy said on the role of the president in a country like the USA. After elected president, he applied what he previously said. He prepared a draft law on civil rights that were issued in 1964 in the days of his successor, President Johnson, who gave the black people all their rights and many privileges over the white people. This is like priority in work opportunities and free admission to universities. It is then more proper that the role of the president would be stronger and more powerful in developing countries like Egypt. Mohamed Hassanein Heikal once said that the files of “The Nile River” and “National Unity” should always be the responsibility of the President of the country.

6. There is a theory saying that when there is an outside enemy, the inside resembled in its Moslem and Copts unit together in confrontation of the enemy. The Copts have shown strong nationalism confronting the outside enemy. When the danger is gone, instead of rewarding the Copts for defending their country against enemies, who could be of their same religion, we find the contrary. Copts are persecuted, humiliated and fanaticized. This happened after the crusade wars and after the English occupation on Egypt. It also happened after the war with Israel. We can not find any explanation or interpretations for this except that it is a kind of deception and evasion.
7. The important observation that the presentation of the Copts status during July revolution or before does not have a meaning if it is not translated into a benefit for the present or future whether it is for the Copts themselves or the country. It is not about rumination of the past as many Coptic scripts do but it is an attempt to form an awareness so that each party can benefit from its mistakes in hope for a better future for everyone.

## **1. The Status of the Copts before July revolution (Since the arrival of Mohamed Ali 1805-1952)**

### **Mohamed Ali**

When Mohamed Ali started his ruling days, he ruled in a very mixed, confused and disturbed time where the country’s treasury was empty. We find that Mohamed Ali started to adopt a forgiving attitude. He got rid of discrimination between the Copts and the Moslem since both of them can provide great services for the nation.<sup>22</sup>

This era is considered the beginning of the establishment of the modern country including the stress on the nationalism concept for all Egyptians including equality in front of the laws, sharing in the administration of the country, the right to share resources. The nations’ establishments; legal, executive, judicial and the announcement

<sup>22</sup> Selim Naguib – An Egyptian judge in the Montreal court houses, Canada.

of the constitution, were complete. Mohamed Ali realized at an early stage that the backbone of the success of any nation is making use of its people.

Mohamed Ali is to be credited for choosing the best Copts for important posts like the appointment of Boutros Agha Armanious as governor on Berdeis, the appointment of Farag Agha Mikhail governor on Der Moas, Mikhail Agha Abdou governor on Fashn, Makram Agha governor on East Etfeeh, Takla Sayed governor on Bahgoura and Antoine Abu Takia governor of Sharkiya. These posts are equivalent to the posts of the current governors nowadays but no Copt is appointed in these positions any more.<sup>23</sup> (One Copt was recently appointed as a governor for Kena governorate. This is like throwing dust in the eyes for cheating and deception).

The policy adopted by Mohamed Ali using the Copts in major positions soon flourished and the results appeared. A feeling of equality was spread among all the Egyptians in all the Egyptian villages and cities. All the Moslems and Copts cooperated together sincerely for the welfare of the country. This continued all during the days of Mohamed Ali where everyone lived in peace. There were very small and unnoticeable persecutions.<sup>24</sup>

The Copts will not forget that, in Mohamed Ali days, he canceled the uniform forced on them in the previous eras. They will also not forget that the days of Mohamed Ali is considered one of the most flourishing eras for the Coptic Church. He cancelled all the restrictions on Copts to practice their religion. He did not reject any request they made to establish or repair churches. Abdeen Palace challenged many church orders in the ruling ages of Said Pasha and Khedive Ismail Pasha.<sup>25</sup> Mohamed Ali was also the first Moslem ruler to grant the rank of major to the Copts. He also had Christian counselors.

### **Said Pasha (1854-1863)**

With the family of Mohamed Ali ruling the countries, constant development happened to the situation of Copts. Said Pasha was the first ruler to ask the Copts to join his army forces. He banned parties in case one Copt turned to the Islam religion. He ordered the cancellation of the Gezya forced on the Acquittance people in December 1855. He allowed the Coptic soldiers to pray in public. He appointed a Coptic governor on Sudan, which is equivalent to the position of Head of Egypt's south territory.

### **Ismail Pasha (1863-1878)**

As for Ismail – who was taught in Venice then Paris, he found, upon his return to Egypt, that the atmosphere is suitable to practice the forgiveness and equality policy all over the country. He gave a broader area of equality. He required the presence of a priest when a Copt turns to the Islamic religion. He supported the Copt schools

<sup>23</sup> Magdy Khalil – Writer and Researcher – New York

<sup>24</sup> Jack Tager – “Copts and Muslims”

<sup>25</sup> Jack Tager “Moslems and Copts”



financially. He announced in public the equality between the Moslems and the Copts by nominating Copts to elect the People's Councils for laws. In the first session of the elected Egyptian Parliament in the year 1866, the Copts were given the equal right for election as their fellow Moslems. He appointed Coptic judges for the court houses. He was also the first ruler to grant a Copt the rank of Pasha.

Many Copts held important and not marginal positions during his days. Wassef Pasha held an important position in Protocols and so did many others.<sup>26</sup> To conclude, we can confirm that the relationship between the Copts and the Moslems during the era of Khedive Ismail improved a lot. The concept of political and social equality became the norm for the first time in this country. For the first time, we can see that a Moslem ruler encourages the Coptic education, morally and financially. Khedive Ismail believed in the equality between the Copts and the Moslems in Egypt. This is how both Copts and Moslems enjoyed complete and equal nationalism with their fellow Moslems. This was in the 19<sup>th</sup> century. Now, in the 21<sup>st</sup> century, the situation has far more deteriorated.

### **El Wafd Party**

During the flourishing days of El Wafd (1919-1952), the Copts shared actively in the political life and the public positions in the country under the Wafd leader, Saad Zaghloul. That is why it was not strange to elect Wissa Wassef – chain destroyer – as the head of the Parliament. He stood in the Parliament saying that he represents a circle where no Copt is in except for its leader.

We can not forget that, during the Liberalism era, there were Coptic ministers (Boutros Pasha Ghali and Youssef Pasha Wahby), prime ministers (Wassef Boutros Ghali, Kamel Boutros Ghali and Salib Samy), ministers of transportation (Fawzy El Moteaye and Salib Samy), ministers of finance (Makram Ebeid, Kamel Sedky and Salib Samy), ministers of defense (Salib Samy), ministers of trade and commerce (Sabry Habashi and Ragheb Hanna), ministers of internal village affairs (Ibrahim Farag), and a minister of health for many times (Naguib Iskander), minister of labor (Ibrahim Naguib) and minister of the Parliament (Wissa Wassef). The slogan of this period was “Religion is for God and the nation is for everyone” and “Long live the crescent with the cross”.

The Coptic nominee was nominated in all Moslem districts. He was elected regardless of the religion of this nominee or another. Accordingly, the Copts were actively involved in the political arena whether it is the Parliament or the People's Assembly or in other areas like Media, Thought, Culture, Journalism and the various leading and non leading positions in the country. It was a good and flourishing period in the absence of the religious discrimination and the establishment of the secularism nation. The role of religion was diminished on the political level until the Moslem Brotherhood (Ikhwan) group rose in 1928 under the leadership of Sheikh Hassan El

<sup>26</sup> Jack Tager “Moslems and Copts”, Page 241

Banna. They asked for religious ruling in Egypt. In spite of this, El Wafd stood against the religious demand. The democratic civil community won in the end until the 23<sup>rd</sup> of July revolution in 1952.

We can not confirm, however, that the “Golden age” for Copts was an age without troubles.

### **Negative matters before July**

To be fair, the whole period was not fine but, as we previously mentioned, it was a good start that can be built upon. Some things happened that caused turbidity in the relationship of the people’s nation. Examples are:

1. The assassination of Boutros Pasha Ghali <sup>27</sup> by El Werdany, who was a member of an origin group called “Group of Mutual Brotherhood”. It is regretful that the Mufti of the time refused to accept the death sentence on the basis that the gun used in the crime was not mentioned in the Islamic religion as a killing weapon!.
2. The attack of Sheikh El Maraghy, “El Azhar Sheikh”, allied with the palace, many times on the Copts and El Wafd people in his speeches.
3. The appearance of Moslem Brotherhood (Ikhwan) group in 1928 and their extremism against the community, their terrorist attacks that were aimed at Copts and their extremism though that the Egyptian community is suffering from until this minute.
4. Ministry of Justice decree in the year 1931 stipulating that the accepted medical testimony in any legislative court has to be from a Moslem doctor. No testimony from a Christian doctor is accepted.
5. 1923 Constitution that stipulates that the official religion of the nation is Islam although the mentioning of the country’s religion is contradictory to the democracy they are calling for.
6. El Ezabi Pasha, Deputy of the Ministry of Interior, issued in 1934 the ten conditions to the establishment and construction of churches. These are hindering conditions and we are still suffering from it until now.
7. The fascism acts for the “Egypt woman” group and their transformation from a fascism group to something close to the Islamic party.
8. The palace and the king took sides most of the time against the Copts to get even at El Wafd party.

<sup>27</sup> Egyptian Prime Minister from 12 November 1908 to 20 February 1910.

**9- Burning the Copts alive, walking through streets carrying the burnt bodies then burning a church in Suez city**

The Moslems Ikhwan burnt the Copts alive and hanged their bodies to pointed iron hooks, used by the butchers to hang the slaughtered animals. Then they walked through the streets and alleys of Suez city, carrying the Copts corps. Eventually, they threw the corps into a church and burnt it. The Ikhwan consider the only guilt of Copts, is that they are Christians. The Christians, in Ikhwan's doctrine are polytheists and God, the god of Islam commanded them to kill the polytheists and atheists in the Quran, edited by Othman Ibn Affan, the third Caliph, so they just obeying God's command.



**M.E.C.A**

منظمة مسيحي الشرق الأوسط

## Chapter Two

### Section 2



## The Copts after 23<sup>rd</sup> of July 1952 Revolution

### The Free Officers

The free officers' move started formation in the late 1930's from a group of officers. They had general known aims which represented an answer to the hatred attitude they had from the British invaders to their land. It started with the officers conducting meetings in their quarters in "Monkabad" in Upper Egypt (1357H = 1938). From them were Gamal Abdel Nasser and Abdel Latif El Boghdady and many others.

These officers soon formed their organized political move. They preferred to be away from the party moves in the community in spite of the fact that some officers in the free officers' move were attached to some political and intellectual trends. The committee was formed (1369H = 1949) and conducted its first meeting. They agreed to create secret cells in the army in preparation for a military upheaval and revolution after six years.

The officers had to overthrow their revolution earlier than planned because the king and his people were informed of their move after a public confrontation with King Farouk in the elections of Officers Club, which resulted in the success of their nominee MG Mohamed Naguib against the King's nominee on the leadership of the club. Accordingly, the move had to go ahead of their scheduled move, especially after the security officials were able to know the names of most of the members of the free officers move, most of which were in the founding committee.

The night of the 22<sup>nd</sup> of July was chosen so that the new government headed by Ahmed Naguib El Helaly would be surprised and before the new minister of defense could issue orders for his army to start defending and confronting the rebels. Then, Gamal Abdel Nasser had to postpone the date one more night in order to consult with the heads of Moslem Brotherhood (Ikhwan) group on their acceptance to the army upheaval.

The actual number of officers who really contributed to the 23<sup>rd</sup> of July revolution was around 90 officers. One third of those were small ranking officers from Captain and 1<sup>st</sup> Lieutenant. As for the remaining third of the officers ranked Lieutenant Colonel. There was no marine member in this move. The move also had considerable officers in the chivalry, cannon and air force. The free officers' move was able to control the existing system in a matter of hours and the army move took control of the power in the nation.

July revolution and the Copts

The army move conducted on the 23<sup>rd</sup> of July 1952 was based on a secret cell organized by the free officers. No 1<sup>st</sup> class officer from the Copts was among the members of this move. The Copts, like the rest of the nation, welcomed the revolution. The days then pass on and the Copts start to get concerned especially about their role in the army move. The concern then turned to a worry, especially after the moves' neglect to the Copts opinions on the laws for agriculture repair or nationalization.

The period after the revolution can be divided into three sub-periods:

### **1. Abdel Nasser Era**

In spite that the Copts remember a lot of positive sides to Abdel Nasser ruling period like:

1. Entrance to universities is through a registrar office. Abdel Nasser refused the oral exams to enter university so that no discrimination based on religion would appear.
2. Recruitment is through the recruitment channels.
3. Promotion in jobs is based on years of service.
4. A friendly relationship with Pope Kirolos.
5. No church was closed between 1952 and 1970.
6. Banned completely any threat for violent barbaric acts against the Copts.
7. His contribution to establish the Coptic Orthodox Patriarchal, Abbasiya.
8. His visit to see the apparitions of Virgin Mary at Zeitoun Church, and after confirming that he saw her, the socialist party made an official announcement to confirm the above.
9. There are people who see the confrontation of Abdel Nasser with the Moslem Brotherhood (Ikhwan) delayed the appearance of the religious country in Egypt many centuries and maybe forever. If it were not for Abdel Nasser, Egypt would have been another Iran.
10. No sectarian complaints were placed all during his ruling time.

Although what happened to the Copts after the death of Abdel Nasser, they were merciful on the good old days. The Copts paid an expensive price from their souls and property as a result of the new Islamic political trend adopted by President Sadat. As this trend increased and got more harsh, violent and even terrorist attacks, all Egyptians paid the price for the deadly terrorism (The scholars notice that no terrorism and sectarian blast happened in the days of Abdel Nasser as much as the vast number that exceeded that in his successors).

In spite of all this, we can say that Abdel Nasser himself did not care personally about the Copts problems (as we will discuss later).

Abdel Nasser believed that justice and dignity are the ultimate freedom. That is why he wanted to play the role of the "Fair and Headstrong" but the involvement of

Copts can not go along with military unyielding. Their role can not flourish except in Liberalism air. If we add to this the military atmosphere that many members of the board of the revolution from the free officers' move belonged to the Moslem Brotherhood (Ikhwan). Most famous among this group was Kamal El Din Hussein, Hussein El Shaefei, Anwar El Sadat and Hussein El Tohamy. Their influence on the general atmosphere and the politics in Egypt does not rise at once that these are not suitable to the Copts.

As for Abdel Nasser, Professor Edward Wakin, current professor at the university of Fordham in New York, says in his book "Isolated minority", published in 1963: "of all the incidents that can give any impression on the views of Abdel Nasser and his feelings towards the Copts, we can conclude one rule that Abdel Nasser's position towards the Copts does not constitute a major portion of his thought or interest. The feeling of Abdel Nasser towards the church in general is not a hating feeling but he rather thinks of the Coptic Church as a secondary issue."

With the cancellation of the political parties and the rejection of the revolution formers to elect Copts for the executive and legislative committee, it was not easy anymore to elect a Copt, as was the case before the revolution. That is why came the concept of hiring instead of election and the selection of some Technocrat ministers instead of the political ministers in the days before the revolution. With the marginaling of the role of Copts, they started fearing objection. By the end of 1955, some Egyptian Catholics were planning to present a protest letter. Abdel Nasser then sent a verbal letter, as per what Walton Wein, Associated Press reporter writes, that says: "Let me confirm to you that I will not allow any religious discrimination from any location it arises from. The "Moslem Brothers" tried it and you know what we have done to them. It should not leave your thoughts that you are not as powerful as the Moslem brothers."

In spite of the strict military system of Abdel Nasser, the dangerous thing that happened was summoning religion to play an important and major role. Abdel Nasser agreed on a political job for the religious thoughts that he himself would direct to backup his general political path and accordingly, help achieve the political awareness. Summoning religion in its various shapes to play a role of a job like what Abdel Nasser has done is a very dangerous act because returning the religion to its original state afterwards is going to be very difficult. This is what happened after the breakdown of Abdel Nasser's project in 1967. As G. Wills, New York Times reported stated in December 1961, "The turbans with the white and dark red colors were very clear in the committee meetings. Abdel Nasser mentioned several times that socialism was practiced through the Prophet Muhammad group. Some commentators think that Abdel Nasser was looking forward to following an Islamic translation of the socialism that started in Europe at the end of the 19<sup>th</sup> century. It is noted the absence in his discussions any mentioning of the Christian Copts that were around 4 million people, around 1/6 of Egypt inhabitants.

## Abdel Nasser and the “Arab Nationalism” project

Abdel Nasser’s adoption to the Arab nationalism came as a threat to many Copts that this would end in an Islamic ruling community. In spite, that Abdel Nasser saw the Arab nationalism as a political project that unites the Arabs but the practical application was not symmetrical to this vision. Edward Wakin says “Arab nationalism in Egypt, as in any other place in the Middle East, had to choose one of two, either to connect itself to Islam and get all the emotional, psychological and ideological support, or to act in a patriotic manner and separate nationalism from religion. The Nasserian system chose the second path from the theatrical points of view and as per what the constitution stipulated. From the practical point of view, the ruling group from middle and lower class Moslems saw that the nation should work from a religious framework. Instead of fighting the system to go to the Islamic method, they started working on actually changing its path.”

## Abdel Nasser and the “Moslem Brotherhood (Ikhwan)”

The increasing power of the Moslem Brotherhood (Ikhwan) group and their involvement in everyday life over the revolution people made the Copts curious then fearful especially that most of the free officers’ move were from the Moslem Brotherhood (Ikhwan) group. Abdel Nasser used to train secretly the Moslem Brotherhood (Ikhwan) group and give them weapons during the days of President Sadat. Abdel Nasser himself was a member of the Moslem Brotherhood (Ikhwan) group under a nickname, Abdel Kader Zaghloul. This is according to the story of Hassan Ashmawy, a lawyer of the Moslem Brotherhood (Ikhwan) at the time.

Gamal Abdel Nasser cancelled the political parties in January 1953 with the exception of the Moslem Brotherhood (Ikhwan) group. It was not possible then for any Copt to nominate himself for elections and hope to win as long as there are no parties that can back him up. That is why Abdel Nasser invented a new invention never used before in the Parliament life in Egypt since the 19<sup>th</sup> century. He invented the practice of “hiring” the Copts in the People’s Assembly. He closed 10 districts that were carefully selected where there are significant Copts in it. Nomination was solely based on the Copts. This concept continued to be used until the power to elect 10 ministers was give to the President.

It is noted that all the ministries that the Copts handled in the days of Abdel Nasser were marginal ministries. Most of the Copts hired in the People’s Assembly were Copts with very poor personalities, most of them were just clappers, praising people and in the best situations, not talking at all.

When the Moslem Brotherhood (Ikhwan) group clashed with the revolution people because of the competition over the power, Abdel Nasser wanted to bet on the Moslem Brotherhood (Ikhwan) by returning the religious country after 150 years from

the civil community in the days of Mohamed Ali. That is why, the seeds of the sectarian sedition were planted in the days of Abdel Nasser. Because religion was present to do its role in the days of Abdel Nasser, that it why, he kept betting on the Moslem Brotherhood (Ikhwan), during his clashes with them, by issuing some decisions. Among them are the following:

1. Religion became a core subject in all levels of education subject to success or failure.
2. Established El Azhar University just like all other universities for Moslem students only to learn all branches of the religion.
3. Established House of Quran on 14 March 1964 to spread the Quran heritage.
4. Established the Holy Quran radio station.
5. Kamal El Din Hussein turned all the educational programs to Islam.
6. Established the Islamic Hedy association, headed by Ismail El Shafaei. This association played a very important role in trying to turn Coptic girls to Islam.
7. Anwar El Sadat announcement, in Jeddah, when he was First Secretary to the Islamic Committee in 1965, that during the following ten years, all the Copts of Egypt will turn to Islam or else, they will end up being shoe polishers or beggars (Osama Salama – Copts’ fate – Page 217).
8. Establishment of 2800 institutes for the religious science only and 6000 primary, elementary and secondary institutes. The number of students in the various stages of education became one million and 250 thousands student. The number of Sheikh’s was around half a million spread in 190 thousand mosque all over the country until 1992 only.

As for the procedures for nationalism that Abdel Nasser started in July of 1960/61 was about to close a very big percentage of the business, industries, technical and administrative jobs that the Copts worked in with a high percentage. These are the transportation, industry and banking sectors. The appointed Moslem managers instead of the Christian ones. As for taking away property and agricultural land through the law of agricultural reformation, the Copts’ loss was 75%. It is noted that when these agricultural land was distributed on the poor farmers, it was distributed among the Moslem farmers only.

It is noted that when Abdel Nasser nationalized the companies, he said in his speech to the nation that his decisions were not affected by the Marxism or the



Leninism. He announced that the prophet of Islam is the first to call for nationalism. He was the founder of “the first socialism”.<sup>28</sup>

Because of all these incidents, the Copts were put away from the political life. In the People’s Assembly, there is no Coptic presence. The same goes for the Shura Council. The Copts positions vanished from the reporting, State security, army, universities and educational institutions. There was no Coptic governor, no Coptic ambassador, no Head of security nor managers of any company, bank or association.<sup>29</sup>

It is also taken against Abdel Nasser his care about the feelings of the powerful Christian Syrians more than his care for the peaceful Copts:

1. In 1958, he cancelled the debt on the nation from the official Constitution from the Arab United Republic as a reply to the request made by the Syrian Christians.
2. The Syrian Christians burnt the book of “Mohamed the Prophet and the message” by Nazmi Louka publicly in the streets of Damascus. This book was forced on the schools by Kamal El Din Hussein at the time. Their anger was met with banning the books from the educational system of Syria while it remained to be taught in Egypt.
3. Abdel Nasser gave two speeches on National unity from Damascus and not from Cairo. This was done to please the feelings of the Syrian and not the Coptic people. He said in one of his speeches: “I consider myself responsible for each member of the Arab Republic of Egypt without discrimination. When we were fighting the Jews in Palestine, the Jewish bullets did not distinguish between the Moslem and the Christian soldiers. I do not look at Christians or Moslems in here as Christians or Moslems but rather as citizens of the Arab Republic of Egypt.”

## **2. Sadat Era**

Then came the era of Anwar El Sadat. He was definitely the student of Sheikh Hassan El Banna, head of Moslem Brotherhood (Ikhwan) group. The Nasserian and Left trends was almost controlling the country, the universities, the syndicates and the media, etc... El Sadat wanted to hit this trend so he dove into the original religious trend and gave himself the title “The Believer president” as if no previous presidents were believers. We cannot forget Sadat’s famous saying “I am a Moslem president for an Islamic country”.

Sadat then released all the Islamic criminals and encouraged the establishment of many Islamic group formations to stand against the Nasserian and Left trends in a meeting conducted by his brother in law, Engineer Osman Ahmed Osman and Mohamed Osman Ismail, governor of Assuit. These Islamic groups started spreading

<sup>28</sup> Malak Louka “Copts – Evolution and Fight”, Page 640

<sup>29</sup> Samira Bahr – Copts in the Egyptian political life, Pages 166 and 167

the feelings of hatred and discrimination and infidelity. His ruling period was the beginning of many sectarian acts between the Moslems and the Copts.

Sadat started modifying the Egyptian constitution under a pressure from the Moslem Brotherhood (Ikhwan) group. He added to the second article of 1971 constitution that “Islam is the nation’s religion and the Islamic Shariaa is a main source for legitimacy” then it was modified later in 1980 to be “Islamic Shariaa is the main source for legitimacy”.

Sadat helped the Islamic groups to spread their influence inside universities and syndicates. Copts complaints started to increase. The seeds of the sectarian sedition started to grow with Sadat blessing. Sadat adopted all what is religious. He supported this religious trend to protect him to reach his goals. Unfortunately, the discrimination storm soon rose and destroyed the political controlling team by assassinating Sadat.

Of course Sadat’s strict stand against building and renovation of churches, applying the ten rules and the Hamaoui line led to the sectarian violence. The first act of violence was burning a church in Khanka in November 1972. A parliament committee was established under the supervision of Dr. Gamal El Otefey. El Otefey issued his report and under his recommendations was issuing a united law for the establishment of religious places. It is worth noting that this report, which was issued in 1972, is still locked away inside drawers. The culture of discrimination, hatred, not accepting the other party and accusing Christians with infidelity starting from school children<sup>30</sup>, started spreading all over the nation up to the highest level in the government.

The slogan “Religion is for God and the nation is for everyone” and “Long live the crescent with the cross” vanished and was replaced with another slogan “Islam is the answer”. The situation in the country has deteriorated from the liberalism democratic country to the religious theocratic country whose aim is the spread of hatred and discrimination among the citizens of one nation. May God rest the souls of the eternal leaders Saad Zaghloul and Moustafa El Nahas.

We would like to mention that during the Sadat ruling period, many violent sectarian acts rose. It started with the burning of El Khanka church on 8 September 1972 then the assassination of Father Ghobrial Abdel Motagally, priest of El Tawfikia church (Samalout, Menya). Violent attacks took place between the Moslems and the Copts using guns. This was on the 2<sup>nd</sup> of September 1978. All during 1978 and 1979, the tension increased and the violent actions also increased. Many protest papers were published that called for the infidelity of the Christians, approving killing them and taking their money.<sup>31</sup>

<sup>30</sup> Look under “In Media and Education”, Section ....

<sup>31</sup> Nabil Abdel Fattah “The Holy Quran and the Sword”, Page 103

At the beginning of 1979, the ancient church of Kasreya El Rihan in ancient Egypt. On 18 March 1980, some Moslem parties attacked Christian students living in the Alexandria university campus. On 17 June 1981, a violent sectarian attack rose between the Copts and the Moslems in the area of El Zawya El Hamra for three consecutive days. As per the official report, the death number reached 17 dead and 112 injured. Until this minute, there are Coptic people held in prison because of this incident. Among them is Naim Ibrahim Moawad (Life sentence). Three people were also killed and 59 injured in another incident, the attack on Masarra church in Shoubra after a bomb was thrown on the church from outside<sup>32</sup>. – **We will explain these incidents in detail in our next chapter.**

At the end of Sadat ruling days, on the 4<sup>th</sup> of September 1981, President Sadat isolated Pope Shenouda and restricted his residence in Anba Bishoy monastery instead of isolating the minister of interior (Of course no president and not even Sadat can have the power and authority to isolate a Coptic Pope. Sadat can appoint any person to address any issues related to the Coptic Pope but this appointment is not legal at all and does not have any value from the Copts point of view and this is what matters). Sadat arrested 1536 people from the various political and religious parties. Only one month and two days passed on this decision then Sadat was assassinated by the hands of his “children” who have been raised inside the extremist religious thoughts.

### **3. Mubarak Era**

During the ruling days of President Mubarak, the sectarian acts continued. Some of the most bloody and violent on the Copts were: Embaba 1991, Demiana village 1995, Kafr Demian 1996, Ein Shams 1990 and 1996, Alexandria 1991-1994 and 1995, Fayoum 1996, Dayrout 1992 and 1993, El Kouseyia 1994, Abu Korkas 1990 and 1997, Samalout 1991, Malawi 1995, Menya 1989, 1994 and 1996, Manshiat Nasser 1992, Assuit 1992, 1995 and 1996, Tema 1992 and 1996, Tanta 1996, Kena 1993 and 1995, Sanabou 1996, El Kosh 1998 and 2000, burning a church close to Menya in Feb. 2002, El Obour church in Jan. 2002 – **We will explain these incidents in detail in our next chapter.**

This is in addition to the journalism and media that always attack the Christian religion and accuse Christians of infidelity. We have seen how the situation of the Copts has deteriorated since the second half of the last century, i.e. since the military revolution on July 23, 1952. This is how the position of the Copts has ended after being a major party in the political leadership of the nation, fully present together with their brothers (in the nation) the Moslems under the democratic liberalism system since the age of Mohamed Ali until July 23, 1952. Since the revolution, the situation changed and the Copts have been put on the margin of the political life, not active members of the nation, away and eliminated from the leading positions and the decision making process. They were margined in all the legislative, executive, judicial, media and journalism positions since the trend was a religious more than a national one.

<sup>32</sup> Malak Louka (Journalist) “Copts – the Evolution and the struggle”, Page 649

The Copts, as Edward Wakin says, “were very enduring as strong as the pyramids. They had a very strong will and determination to keep their Coptic identity alive endlessly through their history, old and current. They considered what was happening to them as a section of a long story for an Egyptian nation. They will remain to consider themselves as “the primitive Egyptians” and the “Primitive Christians”, the Nile Valley Copts, this isolated, tolerating and enduring minority.”

From here came the request for international community help. The Copts in Egypt are surrounded with extremist Moslem groups that wait for any chance to dominate its religion, thought and belief. The first group to force this thought on would be the poor and weak Copts in addition to the Egyptian system that does not act the proper way with this line of thought and this system for the extremist Moslem groups. The results of the recent parliament elections for 2006 show an incredible success for the Moslem Brotherhood (Ikhwan) group. From 150 nominees from various districts, 88 actually won places in the parliament reaching a success percentage more than 60%. This was done in spite of the fact that the Moslem Brotherhood (Ikhwan) group is considered a legally prohibited group. Accordingly, how can the Copts in Egypt live if the Parliament responsible for legislation is an extremist Islamic parliament? Can the international community interfere to try to solve this problem before it is too late?

The Egyptian system takes advantage of the presence of the Moslem Brotherhood (Ikhwan) group to decline any requests for the Copts for their legal rights. In this case, the Copts would be between the hammers of the ruling National party with the Moslem Brotherhood (Ikhwan) backup. Can anyone then interfere to find a solution to give the Copts their legitimate rights?

**M.E.C.A**

منظمة مسيحي الشرق الأوسط

## Chapter Two

### Section 3



## The origination of Moslem Brotherhood (Ikhwan) Group

### “Moslem Brotherhood (Ikhwan)” group and their influence on the Copts

The revolution allowed the Moslem Brotherhood group to work even after the breakdown of the political parties in February 1953. This is the group that was founded by Hassan El Banna in 1928 taking the logo “Islam is worship, guidance, religion and a country, spiritualism, work, prayer, fight, obedience, power, book and sword and there is no constitution but the Holy Quran.” This logo was the moving components for the original Islamic move and to the Islamic trend that spread in the Islamic world since the success of Ayah Allah Khoumeny in Iran in 1979.

The Islamic original move calls for the return to the thoughts and the primitive methods followed in the early days of Islam set by the prophet Mohamed. It is a move that is not limited to any beliefs and religious rituals but also extends to the general law of behavior that has to be adopted by the whole community. This type of originalism regulates and controls the relationship between the human being and God and the relationship between the various people together.

The Moslem Brotherhood (Ikhwan) group soon flourished all over Egypt. It then spread to various Arab nations like Iran which turned out to be a fearful political power. Sheikh El Banna became stronger than the government and more popular than Fouad, King of Egypt at the time and his successor King Farouk. He was also more respected than any official religious leader. He used to publish a newsletter every month and spreads it all over the country. This led to the spreading of the various cells of the group.

The Moslem brotherhood group was involved in the army, judicial system, police and education. As a total, they were involved in all the area. They made use of many brothers who helped them out in neighboring countries. The main aim of the Moslem Brotherhood (Ikhwan) group was the formation of an Islamic religion country ruled by the religious people and would have religious laws for the people to abide by. As for their politics, it was an Islamic type with violence and cruelty that would reject the outside effects whether it was originating from the east or west.

The followers of this group were always loyal and obedient to their supreme guide (General guide). As for their beliefs, it consisted of 5 points:

“... I believe that the Holy Quran is the Book of Allah and Islam is a complete rightfulness for this life and the after life together. I believe that a Moslem has to work on renewing Islam by developing his nation and returning to the correct legitimate acts. Islam flag has to be on top of the whole human race. Each Moslem has a message in

life that consists of educating the world according to the teachings of Islam. I promise to struggle to complete this mission and achieve it as long as I live and to sacrifice my life and all what I own for its sake.”

Hassan El Banna created military like militia with the aim of ruling Egypt and the whole world. He created inside the Moslem Brotherhood (Ikhwan) group a secret branch and called it “Special Array”. He gave them weapons and trained them on specially focused terrorist attacks, not only against the British invaders but also against any person who opposes them and can recognize them. The celebration for new members joining in the special array was done through official rituals with special arrangements. The new member was first taken to a dark room where he was given a gun and the Holy Quran. He would swear on them to abide by the Islamic rules and put himself under the ultimate obedience of the Supreme guide for the Moslem Brotherhood (Ikhwan) group. Among the famous sayings of El Banna: “The Holy Quran is our law and Mohamed is our leader.”

The Ikhwan ideology did not eliminate the ideas of going violent and assassination plans. This led to the death of two prime ministers in Egypt. One of the leaders of Ikhwan admitted, in a book published in Cairo, the extreme conditions where they have to be violent and try to assassinate an infidel person. He also admitted turning the truth around for the benefit of the group and Islam.

As for the war (struggle), it is a commitment on the Islamic community who wants to have God’s ruling on earth and to have his religion dominate over everything else so that all Moslems return to God. From here came the necessity to obey as was mentioned in the Quran: “You may kill the idol worshipers when you encounter them, punish them, and resist every move they make.” (5) Sura Ultimatum (Bara'ah)

This radical ideology considers fighting the Copts as fighting the nation. It is not important afterwards to know that the victims were beaten up or killed because they think that Jesus is God or know that the attackers consider them as executors to the wishes of a stray ruler.

### **23<sup>rd</sup> of July revolution 1952 and its relationship with the Ikhwan group**

When the 23<sup>rd</sup> of July revolution came, it allowed the Ikhwan to work and operate even after the breakup of the political parties in February of 1953. It also allowed the group to continue and cooperated with them as was the case between the group and the free officers’ move.<sup>33</sup>

After the 23<sup>rd</sup> of July revolution, the constitution was cancelled and another constitution was put in its place that stipulates that “Islam is the nation’s religion” but the Ikhwan soon conflicted with the ruling system and tried assassinating President

<sup>33</sup> A group of officers in the army who did a military upheaval known as the 23<sup>rd</sup> of July 1952

Abdel Nasser on the 26<sup>th</sup> of October 1954 in Alexandria. They were sent to court and verdicts came out to hang 6 people and 867 others were given various sentences. He heads and leaders of Ikhwan remained behind bars until the death of Abdel Nasser.

### **Sadat's ruling time and the regeneration of the Islamic movement**

Sadat moved in the direction of meeting the religious trend which was rising again after the 5 June 1967 defeat under what was known as "Islamic Regeneration move". Sadat added the sentence "Islamic legislation is the sole source of legislation" to the second article of the constitution which stipulates that "Islam is the nation's religion."

This is how Sadat changed the direction of the society towards using the religious beliefs adopted by the Ikhwan. He took them out of prison and allowed their return from abroad. He even appointed Mohamed Ismail Osman as a governor on Assuit while he is known to be an active member of the Ikhwan. He announced then that the enemies of Islam are three: Zionism, Communism and Christianity.

### **Ikhwan in the days of Mubarak**

In his time, the activities of Ikhwan were widespread among the civil society. They entered in the Student unions and Professors' clubs. The irresistible diversification from the Islamic move in the vocational syndicates did not start except during 1984 and 1985 in the most influencing syndicates. In the syndicate of medicine, Islamists got 39.5% of the votes. In the Engineering syndicate they won 54 seats out of a total of 61 in the 1987 elections. Even in the syndicate of Pharmacy, where Copts constitute around 60% from the practitioners, the Islamic move was able to accomplish success for his nominees.

But the mosques and the nooks that appeared everywhere without neither limits nor regulations are the normal places to formulate the youth emotions. These youth are already suffering from all types of unemployment and deprivation. The Copts are called upon as "Crusaders". Even the "Christian" attribute is considered degrading and the presence of Copts is the only obstacle against the application of the legislation, accomplishing the Islamic nation dream, and reaching the sky that will pour honey and milk. That is why "Islam is the answer".

### **Ikhwan overstepping the Basic Coptic rights**

Ikhwan refuses the idea of national unity between the Copts and the Moslems. They see that it leads to the intrusion of the People of the Book and their intervention in the religion of the prophet, which is the only true religion. They also see the presence of Coptic people in the governmental authorities and offices as an injustice to Islam and a rejection of it.

That is why Ikhwan was an enemy to the Copts from the beginning. They were also the main source for the sectarian acts. The Ikhwan group follows a terrorist policy against non Moslem people. We will mention later on some examples that had a deep harmful effects and results.

Two people from the Ikhwan group assassinated Head of the Criminal court, Ahmed Bek Khezendar, on the 22<sup>nd</sup> of March 1948 for issuing a sentence against one of the group members. Among the other assassination acts conducted by the Ikhwan was the assassination of the previous Egyptian Prime Minister Ahmed Pasha Maher who announced the war against Germany the Nazism in 1945 as well as the assassination of the previous minister of finance, Amin Osman Pasha.

On the 20<sup>th</sup> of June 1948, the Jewish district in Cairo was burnt and this was a criminal act. Following this on the 19<sup>th</sup> of July 1948 two major explosions took place in Shoukorail and Oriko shops owned by some Jews. A series of explosions in the capitals' city followed that as well as other shops owned by the Jews in the heart of Cairo. Many homes owned by Jews were also destroyed.

The aim behind all those crimes was to frighten the Jews and force them to leave the country. If they do not, then they will have to face living in fear and worry all their lives. This is what actually happened. Many Jewish colonies living in Egypt decided to leave the country, leaving everything behind for the sake of saving their children's lives from danger.

The Copts, who are considered as the largest and oldest minority in the Middle East, didn't get safe from the hands of the Islamic extremists too.<sup>34</sup>

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<sup>34</sup> Look into "Terrorist acts against Copts", Chapter three, section one



## Chapter Three

### Section 1



## The Aggression and incidents on Copts, their churches and properties

Details of the bloody aggression and group killing for Copts by the Extremist Islamic Groups

### First: In the days of Gamal Abdel Nasser

#### 1. The aggression on a church in Luxor in 1968

#### 2. The aggression on a Coptic cemetery in Akhmeem in 1970

#### 3. A regretful and painful attack in 1970 on a Coptic cemetery in Akhmeem

... where the cemetery guard, Attallah Abadeer, died and his body was burnt. As for archpriest Falthaous Sedra, the town priest, he was hit on his head in various places. He was also stabbed with a knife in other parts of his body. Mr. Aziz Gad El Sayed was severely hit in his eyes. A young teenager was sent directly to the operations room and others were injured and sent to the nearest hospital for treatment. It was said that the security officials took 67 in custody then all were released. In addition to all the above, the mobs gathered and took the body of a child, the son of Mourad Gabra El Ghanamy and burnt it together with a cemetery vehicle. Some of the mobs started destroying the nearby houses. They threw bricks and stones on the Copts. They dragged the Christians in the streets. The mobs then went out in the streets very angry. Some of them carried the turban of the archpriest Falthaous Sedra and his clothes<sup>1</sup> on an empty dead person box. They were saying very hateful words about the Christians and that this why the Christians had to hide inside their homes.

### Second: In the days of Mohamed Anwar El Sadat

#### 1. Burning the Bible Society Association on the 6<sup>th</sup> of November 1972

##### a. First Incident

The Moslems burnt the Bible Society association and took all its contents at the time when the Christians were praying. They walked around in protests that threatened the state security.

##### b. Second incident

On the following Sunday, November 12, a large number of priests came with their cars and had around 400 Copts with them. They headed to the remains of the association that the Moslems burnt. They prayed in the open air. On the same night, the criminal Islamic groups gathered in El Sultan El Ashraf mosque – adjacent to the church – and led by their leader, they went to the police station in a struggling march holding rocks and weapons, shouting “God is great... God is great”. Then they went to a shop owned by one of the Copts, burnt it then robbed the

<sup>1</sup> The clothes that a priest wears above his black uniform

contents of two other shops and burnt them as well as six Coptic houses.

Then they went to the burnt association location and burnt it again. The Ministry of Interior afterwards destroyed whatever was left from the surrounding shops and the houses on this piece of land. Three Copts were injured. The police arrested some people but released them afterwards.<sup>2</sup>

## **2. The aggression on the Orthodox Renaissance Association in Senhour<sup>3</sup>, Behira on 8/9/1972**

One day of the month of August 1972, some of villagers complained from the Copts that some boys throw lighted kerosene balls inside the association. They reported this incident to Archbishop Bakhomious<sup>4</sup> who reported these crimes to the officials. On Friday 8/9/1972, the bishop asked for a sign to be put up that says “St. Mina Church in Senhour”. He woke up early, conducted the mass and after it was done, everyone left in peace. Suddenly, screaming voices were heard from outside. The Copts then saw heavy smoke above the location of the association. Some people came running to say the church is burning.

A large number of Moslem mobs started throwing rocks and stones on the Copts, the bishop and his car. The attendee to the bishop ran with his car to Damanhour to report the fire and request any fire extinguishing cars in the neighborhood from the closest police station. Everyone there just shook their heads as a proof of their knowledge of the incident. When he could not find an answer from their end, he drove with his car quickly to Damanhour and took archpriest Boulos Boulos and headed towards the governor residence, Ali Fawzy Younis, who smiled and said “I told him not to go”. The governor then visited Senhour after everything was burnt. This was a major success to the Islamic terrorist groups that started penetrating all the towns and villages of Egypt as well as in the machinery of the government later on.

## **3. The aggression on the workers of the building foundation of El Ayyat church 1973 “A church with 14 mosque”**

The Patriarchate thought of building a church in El Ayyat center, Giza governorate since 1973 to serve the citizens of El Ayyat center from the Copts. They got the necessary paperwork approval for building. All the procedures were done under the supervision and knowledge of the police and

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<sup>2</sup> Antonious El Antony – Archpriest “Nationalism of the Coptic Church and its contemporary history”, Ezzat Andarawes – Coptic History electronic encyclopedia

<sup>3</sup> Senhour village in Behira governorate is 6 Kms away from Damanhour city. The Copts were used to gather for prayer in Orthodox Renaissance Association (this association was established and was particularly famous for its preaching, guidance, cultural and religious activities). This association is basically a village house close to the railway station that connects between Damanhour and Dessouk. At different intervals, one of the preachers would visit them and preach them. At the end, they pray together then leave. They were seldom visited by one of the priests to hold a mass in this association.

<sup>4</sup> He was the bishop of Beheria recently

investigation committee. They were only left with the presidential decree. After several years, the patriarchate received the presidential decree to build the church.

The governor had to accept the chaos caused by the gangs. Egypt became in the middle of a security mess. The governor said: "As long as we have a legal dispute, we must stop the construction until the court of law makes a decision." The plan was to keep the subject ongoing for years in front of the court to enable the Moslems to construct a mosque during this time and accordingly, would ask the patriarchate to look for another piece of land. The same scenario is repeated until the Sadat ruling time passed with the Moslems constructing over 14 mosques in this manner so that the Christians do not construct any churches. El Ayatt church story cannot conceal a very clear aim for the Moslems and the ruling government. This aim is that the people responsible for granting permits to build churches do not approve.<sup>5</sup> We should then wonder: Who gave the orders for those gangs to go out and attack the digging workers and beat them using the guns? Why is this scenario in particular and the attacks of the same gangs appearing every time the church decides to dig the foundations of the same church in another location?

#### **4. The attack on St. Mary Church, El Bitakh, 1975**

The criminal Moslem terrorist groups attacked the church of St. Mary in El Bitakh, near Sohag. This happened during the celebrations for the apparitions of St. Mary in this church. They broke the doors, windows and seats. They stole the holy plates and the priest clothes. They also went on the roof of the church to pray their Moslem prayers. Many Copts were severely injured in this attack; some of them were in very serious conditions. No one was ever arrested for this attack.<sup>6</sup>

#### **5. The attack on Archangel Mikhail in Ouwaysa<sup>7</sup>, Samalout city (July 1976)**

The archbishops after being given their new posts used to plan visits to the places under their supervision to get to know their Copts and know their needs. When Archbishop Befnotious visited Samalout for the first time to see his people, the Copts prepared a welcoming banner. The Islamic groups did not like this joyous ceremony. They tore up the banners, attacked the Copts, hit the hall attached to the church with rocks and destroyed the windows, tables, chairs and seats. They cut off the telephone wires. The village omda and Consultant Mohamed Hassan Oweiss tried to partially make up for the mess. They took the archbishop and protected him from the rocks overpouring on him but this happened after many Copts were terrified and severely injured. This had an extremely bad effect in the hearts of Copts since none of the security police in the area care to arrest the attackers or punish them.<sup>8</sup>

<sup>5</sup> Emad El Din Adeeb – Al Alam Al Youm newspaper, 24/11/1992

<sup>6</sup> Anwar Mohamed – Sadat and the Pope, Page 126

<sup>7</sup> El Ouwaysa is a village 4 Kms away from Samalout city, Menya governorate

<sup>8</sup> Anwar Mohamed – Previous reference, Page 126

#### **6. Tawfikiya City attack in Samalout city, 1978**

Moslems attacked the Christian homes, robbed them and stole their belongings. They also attacked the house of Priest Ghobrial Abdel Motagally, beat him and robbed him. He died later on due to this attack. Then they killed a woman, an 11-year-old child and injured a large number of Copts.

#### **7. Damlou Institute in Kalioubiya, 2 August 1978**

Emad Hanna and Boshra Barbary died in this incident.

#### **8. A strange incident to close the church of St. John the Baptist, El Zawya, Assuit 24/2/1979<sup>9</sup>**

“A student from the Azhar University, who belongs to the Islamic groups, entered the church. Information was given to the church that the Islamic groups are planning an attack in Assuit on 2/3/1979 on a church after Friday prayer. This fact was known to the security police and that this why they were present in the village on that day and they prayed with the Moslems in the various mosques. What was expected was true. On that day, the extremist Islamic groups moved from Assuit towards El Zawya village by a student union bus. When they arrived in the village, they started shouting aggressively against the Copts. The Moslem villagers who are in close relationships with their fellow Christians stood against them and the Islamic group mocked them.

At 10 AM on Wednesday 28/3/1979, Lt. Ibrahim Eshra, Head of Assuit district police arrived with a large number of soldiers. He surrounded the church and closed all the roads leading to it. He prepared a police report. After informing the metropolitan of what happened, Dr. Louis Fayek, Eng. Adly Ageeb, Head of Religious Committee and Mr. Wagih Lawrence, Member of the People’s Assembly went to speak with the head of state security investigation who informed them that there were several attacks in the village and he used this as an excuse to stop the Christian religious prayers.

On the night of 29/3/1979, many protests started to walk around the village, throwing Christian homes to confirm the allegations of the security officials.

On Saturday 22/9/1979, a notice was given from the police station to prevent the priest from entering the church and closing it down.

#### **9. Burning St. Mary church, Kasreya El Rihan, Old Cairo<sup>10</sup> on 19/3/1979**

The Islamic groups burnt St. Mary church in Kasreya El Rihan in Old Cairo on 19/3/1979. The fire burnt the church completely and none of its historic monuments remained. As the norm in every incident, the police finalized its report by holding the case against unknown people. Taking into consideration that water was cut off the whole area three days before the incident so that the

<sup>9</sup> This is what Priest Dawood Botros, priest of Assuit area saw. He is an eye witness to the incident, published in Watani newspaper on 18/10/1998

<sup>10</sup> Old Cairo is a very important historical place in Cairo, capital of Egypt. It has many ancient historic churches and the Coptic museum

extremists' fire does not go off. The authorities announced that it will re-build the church at its own expense but of course, nothing happened until the assassination of Sadat<sup>11</sup> in 1981.

#### **10. Throwing a bomb on St. Guirguis Church in Sporting, Alexandria on 7/1/1980<sup>12</sup>**

One member of the Islamic extremist group threw a bomb on the Christians gathered on Christmas Eve on 7 January 1980. The bomb caused a lot of chaos, terror and fear among the praying group. Another bomb exploded in its owner before being able to throw it on another church in Alexandria.<sup>13</sup>

#### **11. A barbaric attack from the Islamic groups on some Coptic students on 18/3/1980**

Some criminal Islamic terrorist groups attacked some Christian students living in the campus dormitory of Alexandria University. Many people were injured and were transferred to the hospitals. Other students were locked up inside the dormitory so that they would skip their final exams.<sup>14</sup>

#### **12. The attack of the Moslems on the Copts of El Zawya El Hamra in Cairo, June 1981**

The Moslems claimed their right on a piece of land the Copts were planning to build a church on. It turned from a normal argument into a violent armed war with the encouragement and blessing of the state police. The Copts murdered reached over 81 in addition to the burning and destruction of many shops, homes and Coptic property.<sup>15</sup>

When the incidents of El Zawya El Hamra took place, the security police performed the orders given to them by the Minister of Interior<sup>16</sup> by surrounding the people and let them attack and kill each other, Moslems and Christians. The originators of this sectarian attack started robbing houses and shops. We can easily imagine what could happen to the Copts against the vast number of the Moslems. In the absence of security<sup>17</sup>, archpriest Maximos Guirguis died where they stuck knives in his neck and asked him to say the two Shehadatein.<sup>18</sup> When he refused, they slaughtered him and his soul went to Heaven. These incidents also resulted in the death of 20 families burnt alive.

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<sup>11</sup> Go back to El Keraza magazine, issued 30 March 1979

<sup>12</sup> Anwa Mohamed – Sadat and the Pope, Page 106

<sup>13</sup> Previous reference

<sup>14</sup> Ezzat Andarwes, Coptic History electronic encyclopedia

<sup>15</sup> Magdy Khalil – Copts Congregations, Page 106 “LTC. Abou Pasha, former Minister of Interior mentioned in an interview for International Ahram newspaper, said that the number of deaths in El Zawya El Hamra incident reached more than 81 dead from the Copts. Abou Pasha added in “Ikhtarak” show, currently shown on TV, that this period did not have any proper security measures, criticizing El Nabawy Ismail, Minister of Interior at this time.”

<sup>16</sup> El Nabawi Islamil, at the time.

<sup>17</sup> Medhat Fouad, Sectarian acts, page 41

<sup>18</sup> This is the sign of entrance to Islam for the person to say: “I testify that there is no God but Allah and that Mohamed is the prophet of Allah” known as “Shehadatein”

### **5 September 1981 decrees<sup>19</sup>**

- a. Isolation of Pope Shenouda the 3<sup>rd</sup> in Anba Bishoy monastery in Natron Valley. This cancels the presidential decree no. 2782 for the year 1971 appointing Pope Shenouda as the Coptic Orthodox Pope. A committee is to be formed of five archbishops to conduct the Papal duties.
- b. Arresting 8 archpriests and 24 priests.
- c. Arresting some Copts and Coptic leaders based on making balance.

### **13.El Mohamada<sup>20</sup> church incident near Sohag**

Some criminal Islamic groups attacked some praying groups in a church in Sohag. They caused many damages and beat up the priest Dawood El Komos Kerilos and severely injured his head. Terror and fear spread in the hearts of the Copts. The security police did not care to arrest the attackers.

### **14.Throwing a bomb on St. Mary church in Masarra, Shoubra during a wedding ceremony on 2/8/1981**

While the attendees were congratulating the bride and groom, Marcel Samuel and Nabil Habib Rizk, a bomb exploded in the churchyard. 59 people were injured of which 14 were Moslems. Three injured people died later on due to their severe wounds, two of them were Moslems.<sup>21</sup>

### **Third: In the days of President Mohamed Hosni Mubarak**

#### **1. Moslem attack on Copts in one of Kafr El Sheikh villages.**

While the Copts were praying in one of the group houses, the Islamic terrorist group attacked them and burnt the house with the people in it. The politicians kept saying that the situation is very clear, does not need any analysis to the situation. They said that the CIA<sup>22</sup>, Central Intelligence Agency, was behind this incident.

#### **2. Strange incident killing three Copts in 1987.**

#### **3. Attack on St. Guirguis church in Manshiat El Tahrir in 1988**

The Islamic terrorist group attacked St. Guirguis church in Manshiat El Tahrir in Ein Shams area, Cairo. The church was severely damaged. Some cars belonging to some shop owners were also damaged.

#### **4. Violent and deadly attack in “Abu Korkas” on Catholic Copts in 1989**

The Islamic terrorist group attacked St. Mary church for the Catholic Copts in Abu Korkas. They attacked the Christian prayers, causing two deaths and two injuries.

<sup>19</sup> Ezzat Andarwes, Coptic History electronic encyclopedia

<sup>20</sup> Anwar Mohamed, Sadat and the Pope, Page 126

<sup>21</sup> Al Ahram daily newspaper, 4/8/1981

<sup>22</sup> Book “Where is sectarian going”, Page 14, Ezzat Andarwes, Coptic History electronic encyclopedia

## 5. “Mahmal procession<sup>23</sup>” incident in Manfalout in 1990

Groups of people, around 1000, started marching in protests after feast prayers, protesting the officials’ decisions to cancel the Mahmal procession<sup>24</sup> for this year. The people of Manfalout woke up that day on the violent attacks between the protestors and the security officials. The battle resulted in 6 deaths and 50 injured and the arrest of more than 200 people, ruined shops, burnt cars and violent attacks against the Christians. The head of the security police said that over 90% of the inhabitants of the city fled from it fearing for their lives and the lives of their children.<sup>25</sup>

## 6. The attack on the Copts of Abu Korkas on 2/3/1990<sup>26</sup>

After Friday prayers on 2 March 1990, Moslems started attacking Christians in the city of Abu Korkas. They robbed their houses, stole their belongings, and destroyed their properties and shops. They also damaged “Beni Obeid” church. The announcement issued by the Islamic terrorist group and published all over the village is what raised the tension of the Moslems against the Christians in this case. The announcement was distributed in the mosques under the knowledge and supervision of the police and security in Egypt.<sup>27</sup>

On 23 February 1990, one week before the incident, the sheikhs in the various mosques called for war and struggle “Jihad” against the non-believers (The Copts). Accordingly, a group of young teenagers of the Islamic groups in Egypt went out after Friday prayers<sup>28</sup> and kidnapped two Christian young men whose names were mentioned in the Islamic terrorist announcement previously distributed.

On 2 March 1990 and after Friday prayers too, the sheikhs of the mosques stirred up peoples’ emotions, accordingly went out, and burnt a candy factory owned by a Copt (under the supervision and protection of a police captain. Then, they attacked a pharmacy owned by a Coptic pharmacist and burnt all its contents that were worth over one million Egyptian pounds. Then they went to another pharmacy and bombed it with explosives. Afterwards, they went to a pastry shop owned by a Copt, robbed it then burnt the shop. The same was done to a supermarket and a nearby restaurant. They threw its furniture in Ismailia canal. They also marched to a private hospital owned by a

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<sup>23</sup> The idea of the “Mahmal” started during the Fattimyad period where the cover of the holy Kaaba was sent through the city of Manfalout. The matter changed to an annual celebration close to the Moled where everyone participates in. During the last ten years, as BG Mohamed Abu Raya, head of Manfalout police station, confirms: “The Mahmal celebration turned into an occasion to take drugs and violent attacks”. He added, “The Mahmal became a chance to ruin and destroy Christian property.”

<sup>24</sup> “Mahmal” is the cover of the Kaaba that used to be sewn by Egyptians

<sup>25</sup> Al Ahali newspaper 2/5/1990

<sup>26</sup> Al Ahram daily newspaper 22/3/1990, El Mosawar magazine, 23/3/1990, Rose Al Youssef magazine, 19/3/1990 and Al Ahali newspaper 14/3/1990

<sup>27</sup> Ezzat Andarwes, Coptic History electronic encyclopedia

<sup>28</sup> Kindly note the relationship between the violent attacks and Friday prayers, which confirms that this is directly connected to their faith and not just violence.

Copt and destroyed it. It happened that his car was standing in front of the hospital so they destroyed it then burnt it. They then marched to a stationery store and electrical appliances owned by a Copt and robbed it. Then to the Christian fellowship, association where they destroyed the nursery where the number of Moslem kids going to the nursery is more than the Christian kids are. They went then to the “Salvation of the souls” association where they burnt it and destroyed it.

They returned to the east of the city and destroyed St. Guirguis church. They entered the holy temple and destroyed the pictures and statues of Jesus Christ and the Virgin Mary. At the same time, another Islamic terrorist group affiliated to them moved in the village of Beni Obeid, west of the city, Abu Korkas, and burnt a Coptic Catholic church and a grocery store.

On Wednesday 7/3/1990, they burnt the car of the Coptic health unit doctor in Manshiat Debes, Abu Korkas. Some people gathered in front of St. Mary church in Asmant village and some fireballs were thrown on Christian homes. The same thing happened in Fekreya district where fireballs were thrown on Christian houses and burnt a carpenter shop owned by a Copt.

#### **7. The attack on St. Mary church in Ein Shams, Cairo on 16/3/1990**

One member of the Islamic groups in Egypt threw a bomb on 16/3/1990 on the church of St. Mary on Ahmed Esmat Street. It injured the soldiers responsible of securing the church. Then a dangerous flyer was distributed in Ein Shams under the title “Islamic Jihad Group”. It asked each Copt to pay \$4,000 and LE 2000 or else they will be liable for death and destruction. The flyer warned them from informing the police.

#### **8. Violent Moslem attacks in Senors, Fayoum governorate, 15/4/1990**

Some criminal Islamic groups spread a rumor that a Copt attacked a young Moslem child who is only 5 years old. The Moslems went out after evening prayers on Sunday to attack the Christians with guns and weapons. They started a barbaric attack where they invaded their homes, shops, working places, churches and associations. The report from the medical examiner proved that the child is fine and was not hurt. This happened after the Christians suffered humiliation and devastation. More than seven Copts were severely injured.<sup>29</sup>

#### **9. A bomb explosion at St. Mary church in Senhor, Fayoum governorate, 19/4/1990**

The Islamic groups threw a bomb on St. Mary church in Senhor, Fayoum governorate. It exploded at the church door. The Moslem guard from the police guarding the church was killed and another was injured after Thursday breakfast 19/4/1990 by three Moslem gunmen who shot the police guards.<sup>30</sup>

<sup>29</sup> For more details, please read El Wafd newspaper, 18/4/1990

<sup>30</sup> Ezzat Andarwes, Coptic History electronic encyclopedia



#### **10. Deadly attack killing six Copts and a priest in Abu El Matamir sector, Beheria 12/5/1990**

A continuous fire from an electronic gun was fired on a private car driven by its owner, Dr. Gamal Roushdy in addition to Fr. Shenouda Hanna, his wife and a child in addition to three praying men and all were killed.<sup>31</sup> People watched, with hatred, Fr. Shenouda who came from Alexandria with the deacons to raise a mass in the church next to Roushdy family land every Friday and Sunday of each week. These prayers raised the tension, hatred and revenge of the brothers of Hassan Mohamed Awad to Roushdy's car where he was used to take the priest and his deacons. They fired bullets from their guns to kill everyone in the car.<sup>32</sup> The security police arrested many people taking part in the funeral ceremony (23 Christians where the district attorney ordered their indefinite imprisonment) based on creating crowds and repeating the sentence: "God forgive".

#### **11. Burning of a church in Port Said, late July 1990**

The Islamic groups tried to burn a church in Mohamed Ali Street but the fire fighters were able to control the fire and set it out.

#### **12. Islamic groups attacked St. Antonious church, Hosh Eissa (Beheira governorate) in 1991**

The extremists attacked St. Antonious church where many Copts were used to pray in and burnt it all. The security officials interfered at the time and the church was shut down since it was severely damage by the burn. It was not re-opened for prayer except in the year 2000.

#### **13. Armed attack and an attack by the security police with guns on a house where a group of Christians were gathered in Ibrahim Pasha<sup>33</sup> Village, Samalout city in Feb. 1991.**

Representatives from "Ibrahim Pasha" and "Monketin" villages made a request to establish a church. They suffered a lot with the government officials who closed their eyes and ears to them although all the necessary papers were presented but with no luck for thirteen years. That is why; they constructed a normal building, put some pictures and Holy Bibles in it as well as prayer books and started praying. They also established a house for the priest next to it.

On Saturday 16/2/1991, and the following Sunday, they started prayer in this little house. The security officer in Menya contacted the deputy of Menya bishop and asked him to close this building. He said, "Continuing to open this house is a direct opposition to the nation's powers". The police then attacked

<sup>31</sup> Al Ahali newspaper, 23/5/1990

<sup>32</sup> Al Akhbar newspaper, 15/5/1990, Watani newspaper 10/6/1990, Mohamed Fawzy book "Pope Shenouda and the church"

<sup>33</sup> The Coptic Christians in the village of Ibrahim Pasha is around 3500 people. Next to it is Monketin village where 2000 Christians live. They do not have a church or a praying location.

the house with guns and beat up the priests present on their hands and legs. They tore off their clothes and threw one of them on the floor. Other soldiers destroyed the bibles and threw them on the floor, broke the statues and walked on them. They also destroyed the priest home. On the following day, the security officials in Egypt took off the windows and doors of the church and took them away with police cars.<sup>34</sup>

**14. An attack from the criminal Islamic groups on the Copts in Imbaba on 20/9/1991, burning houses, churches and shops as well as injuring more than 40 Copts with severe injuries.**<sup>35</sup>

Around 8 PM on Friday night 20/9/1991, the people living in Mounira neighborhood, Imbaba, Cairo were surprised to find hundreds of Moslems carrying guns, burning Molotov bottles and swords heading towards them to attack them. They were terrified and chaos started in the area. The Moslems started destroying Christian properties and their shops. They went on the rooftops of buildings and burnt them, threw the furniture from the windows and balconies. They beat up the Copts very badly and event burnt some of them alive. These violent attacks were conducted very fast to the extent that you have to assume that this was pre-organized and planned before so that they would be done in five minutes. They also set fire in the Apostles church in Basrawi Street and Renaissance church in El Werdani Street where the fire ate up all the contents of the church. They also set fire in one coffee shop and attacked the owner after accusing him of playing movies that do not agree with the sacred Islamic religion. They caused severe injuries to around 40 Copt.

The police was late in interfering. It arrived only 6 hours after the criminal acts were finished. As for the fire fighter cars, they arrived two hours after the fire started although the fire fighting station is only 500 meters away from the church in El Werdani Street which resulted in the fire eating up all the contents of the church.<sup>36</sup>

**15. Alexandria 1991-1994-1995**

**16. From 1972-1991 = 18 Coptic victim – 1992 = 13 victim in the massacre of Manshiat Nasr in Deyrot.**

**17. Sanabou<sup>37</sup> victims incident from the Coptic Christians – Manshiat Naser<sup>38</sup>, Deyrot 9/3/1992<sup>39</sup>**

<sup>34</sup> Please refer to Watani newspaper, Antoine Sidhom article, 7/7/1991

<sup>35</sup> Ezzat Andarwes, Coptic History electronic encyclopedia

<sup>36</sup> Please refer to Watani Newspaper 6/10/1991

<sup>37</sup> Ezzat Andarwes, Coptic History electronic encyclopedia

<sup>38</sup> Incident area that saw the sad incidents of Sanabou and Manshiat Naser villages was basically land owned by three Christian families before the law of agriculture reformation was issued; land was taken away from them and distributed to small farmers who were slaves in the land. Among those were the families of El Komos, Doss, and Ezbat Wissa whose name has later on changed to "Manshiat Naser". It is located on the highway, inhabited by around 300

One of the Christian villagers named Abdullah Massoud Girguis sold a house that he owned to his Moslem neighbor Nasr Abdel Azim for LE 5,000. When the Islamic groups heard about this sale, they started threatening the owner of the house to sell it to one member of the Jihad called Salah Abdel Aziz. When the Christian landlord refused since he had already sold it to his Moslem neighbor Nasr Abdel Azim, they beat him up and it turned to be a violent attack where guns were used. Accordingly, three died and the following were injured: Mounir Malek Mikhail was shot in his left leg. Gamalat Tawfik and her son Nessim Shaker (two years old) were also injured.

The terrorist Islamic groups in Sanabou village are considered to be the military branch known of its violent attacked in Deyrot, headed by Gamal Farghaly, one of the Jihad members. After a month and a half of the violent attack, the body of Badr Abdullah Masoud was found stabbed to death inside the city of Assuit.<sup>40</sup>

The Islamic terrorist group asked the Christian landlord to give them a share of the sale of his house and was killed when he refused. They also killed innocent farmers to terrorize the rich Copts and force them to follow their orders. They forced money on any sale operation aiming at quick profit and killing more innocent people.<sup>41</sup>

### **18. Thirteen Copts died in a massacre in Manshia village – Wissa village – Deyrot, Assuit governorate May 1992<sup>42</sup>**

Some of the extremist Islamic groups approached the farm lands surrounding Manshiat Naser village, Deyrot district and killed the following people” Alfy Samaan Bekheit, Samaan Alfy Samaan, Eliagh Samaan and Kamal Azmy, one of the members of the church committee, married with 6 children, Ayad Lamay Samaan (It is noticed that all of them are members of the same family. Their bodies were found next to each other in a bean field. Their blood was covering the green land), Samir Marzouk Abdullah, Fahmy Fahim Guirguis, Adel Shafik Sharoubeem, and Eleisha Alfy Samaan (a child who died later on in the hospital), Mansour Kedees (social studies teacher who died while giving a class to students of the fifth grade.

Dr. Sobhy Bekheit was also among the people killed in Deyrot. He was assassinated in front of his wife and kids. He was shot 36 times. The Islamic groups had previously asked him for LE20,000 to keep him alive and killed him when he refused. The doctor has previously sent official complaints to the police and was never given any attention. Gamal Farghaly was the head of

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Christian families and 400 Moslem families. It is adjacent to Sanabou village where it is mostly inhabited by Moslems. It is 7 Kms away from Deyrot city.

<sup>39</sup> Report of the Egyptian human rights association on the sectarian massacre of Deyrot in the report of the Egyptian human rights institute

<sup>40</sup> Refer to Watani newspaper, Victor Salama 10/5/1992

<sup>41</sup> Refer to Abdel Rehim Aly – Risk book – Merit Information and Publishing

<sup>42</sup> Refer to Watani newspaper, Victor Salama 10/5/1992 and 17/5/1992

assassinations at the time, walking down the streets carrying his gun without fear since he was a member of the Islamic group. Dr. Berzi was also assassinated by the hands of the terrorist group while seeing his patients in his clinic on 15/10 of the same year (1992).<sup>43</sup>

### **19. New Copts murdered in Sanabou village, Deyrot , 19/6/1992**

Leaders of the Islamic terrorist group led a large number of mobs after Friday prayers to attack the homes of Christian Copts and their shops. They were aiming at stealing their money, robbery, burning and sabotage without any police guarding the Copts from these bloody attacks. The results of the criminal acts of that day on the Christians were killing three Copts , sabotage and burning of 64 homes and shops, 8 of which completely eaten up by the fire. It is interesting to notice that the Moslems went out in those criminal acts after Friday prayers.<sup>44</sup>

#### **Behind the massacre:**

1. One of the members of the Islamic terrorist groups killed a Coptic professor in front of his students because he was an eye witness to the events of Sanabou on 9/3/1992.
2. The police forces which surrounded the village after the first incidents on 9/3/1992 took over all the weapons that belonged to the Copts, even the registered ones from the government. It left, however, the automatic guns and the advanced machineguns to the Islamic groups. So, the police forces did not protect the Copts and did not leave them any weapon to defend themselves against the crimes and evil of the Islam represented in the Islamic terrorist groups.
3. The Islamic terrorist groups used to meet in the mosque of Omar Ibn El Khattab and El Khelafa mosque under the eyes and supervision of the sheikhs and police and state security. They then changed their meeting place to “Masara” where they distribute the money they took by force from the poor helpless people. They decided on sentences to all who refuse to pay either by death, breaking of arms and legs with an iron rod. Among those victims was Kamel Azmy Samaan in January 1992.
4. Some members repented their actions and separated from the terrorist group was Hossam Kilany who once said “Gamal Farghaly was the head of the group. He met with some of his people and members of the police based on the latter’ request at his house. The head of the group had some conditions to stop his actions. He wanted to see all girls veiled. He wanted to close all alcohol stores.” He wanted the arrest of his opponents since they are not following the divine Islamic rules then they would be left the freedom (him

<sup>43</sup> Ezzat Andarwes, Coptic History electronic encyclopedia

<sup>44</sup> Refer to Watani newspaper, Antoine Sidhom, 28/6/1992

and his group) to continue their activities. Unfortunately, the police accepted all their demands.<sup>45</sup>

5. The district attorney issued orders to arrest six accused people of the Sanabou first incident on 12/4/1992. On top of the list was Gamal Farghaly. The police could not execute this order for their fear of the Islamic terrorist groups and accordingly avoid any riots or new killing.
6. The police did not do its official job of protecting the Copts. Accordingly, some Copts, who have received threatening notes from the terrorists to pay money or get killed, have gone to the police officials with those notes and asked for official complaints and investigations. The police reply was "This is nonsense."<sup>46</sup> but the Islamic groups were not joking and they started killing the Copts. Many Copts lost their lives based on the above.

### **20. Attacks in Tema 1992, murdering Copts, destruction of their property due to the non interference of the police to do their job on 15/10/1992 and 16/10/1992**

First: On 15/10/1992, a fight started between a Moslem and a Copt in the city of Tema. The Moslem then went to the hospital of Assuit for treatment. He died ten days later. The police did not arrest the Copt who caused his injury to present him to a court of law and get the right judgment based on his act.

On 15/10/1992 and while in the procession of the Moslem funeral, the Moslems started violent demonstrations against the Christians. After the death rituals were finished, they started attacking the Copts and killed four with knives. Many Copts felt injured. Many houses were robbed and destroyed. The police did not move also. The total death of that day was four people.

Second: ON Friday 16/10/1992, the demonstrations continued in the absence of the police and they city turned into a mess. The Islamic groups killed two more Christians and another was severely injured. They then walked in the city robbing and burning shops and houses. They entered the church of Tema and completely burnt it. The total loss was burning of 7 pharmacies, robbery of 69 shops and wood warehouses and commercial shops for a total loss value of LE1,500,000. They used new methods in burning using aluminum rolls and pyrosol bottles. If any of them were ever caught, they would be presented to the juvenile court<sup>47</sup> and burning of five cars.<sup>48</sup>

### **21. The attack of the Islamic terrorist groups on the Copts of Assuit on 12/2/1993**

<sup>45</sup> Refer to Watani newspaper, 17/5/1992

<sup>46</sup> Refer to Abdel Rehim Ali, Risk – Merit for information and Publishing

<sup>47</sup> This is medical university student who is spending time in prison which is almost done. He is Nageh Ibrahim, the group prince in Assuit. Dr. Nageh is also one of the prime suspects of the attack on Assuit police district office.

<sup>48</sup> Refer to Watani newspaper, 11/11/1992 and 25/10/1992

The Islamic groups attacked the Copts<sup>49</sup> while waiting for them in the streets. These were minor incidents not worth reporting but some of them were dangerous. As an example, we can mention the student Ezzat William in elementary school who, while returning from school on 12 Feb found a person called Ashraf Mahmoud with a group of young men, beating him up badly and stabbing him with a knife in various parts of his body. Ashraf was very close to killing him when a shop owner saw the incident and ran to Ezzat to rescue him. His brother held him while bleeding and went to the police station to report the accident. The police officer kept them in the station until 2:30 in the morning without filing an official complaint. They asked the officer to release them after waiting for such a long time. The officer then filled out a paper for the doctor to see the injured child. After an agreement with the official hospital doctor to see the child and decide how many days of treatment he needs for recovery, the doctor put 15 days of treatment so that no punishment is put on the Moslem criminal. On 14/2/1992, at 10 PM and while William Abdel Messih and some members of the injured student were giving their condolences to the family of a deceased relative, the attacker of the previous incident (since he was never caught nor punished) came to them with some members of the Islamic groups. They surrounded three of Ezzat's family and took them to Daa Farouk house, an active member of the Islamic group, and then they stabbed them. When one person walking down the street saw what happened, he immediately reported the incident to the police who transported them to El Iman hospital in Assuit then started its investigations. Three attackers were caught. They were sentenced 15 days in prison and search for the other victims.<sup>50 51</sup>

#### **22. El Kouseya incidents in Assuit (from 8/3/1992 until 5/3/1993)**

Amgad Mikhail died on the 8<sup>th</sup> of March 1992 as a result of a head injury while his father was suffering from injuries in his legs as a result of being beaten up with iron rods, Zarif Morid Iskander from Beni Khaled village in Sohag also died on the 19<sup>th</sup> of August 1992.

#### **23. The murder of six Copts in Ezbat El Copts village, Badary district, Assuit on 24/2/1994**

The Islamic terrorist groups killed six Coptic Christians and two Moslems (who happened to be in the carpentry shop, from a nearby village)<sup>52</sup>

#### **24. The Islamic terrorist groups forcing royalties on the Coptic Christians, killing a Copt for refusing to pay the royalty in Beyla village on 2/3/1994**

The Islamic terrorist groups killed a young man named Saad Aziz in front of his mother for not having the royalty money to pay to the criminals who humiliate the Copts, take over their cattle and land and rob their women from

<sup>49</sup> Refer to Watani newspaper 25/10/1992

<sup>50</sup> Ezzat Andarwes, Coptic History electronic encyclopedia

<sup>51</sup> Lt. Abdel Wahab El Helaly, Assistant Ministry of Interior of Assuit at the time.

<sup>52</sup> Refer to Watani newspaper, 21/2/1993

their jewelry and rape them. Any person who disagrees, resists or is late in his payments is murdered in front of his family, neighbors as well as the police. The police do not interfere although they know the attackers but they cover their tracks and look away from their crimes.<sup>53</sup>

### **25. Monks massacre in front of El Moharaq monastery door in Kouseya – 5 killed and 2 severely injured – Assuit, 11/3/1994**

On Friday night, one member of the Islamic terrorist groups fired his gun on some visitors in front of the door of the monastery. These were the victims: Archpriest Benjamin El Moharak; 45 years old, Monk Aghabious El Moharak; 35 years old, Engineer Seif Shafik from Manfalout and Labib Saad Younan from Menofeya; 30 years old, who came to serve as a monk.

Serious information was received from well known sources to the head of the monastery saying that there is a pre-determined intent to attack the monastery and its visitors. These news spread to the Kouseya police station who did not take any action to protect the monastery, its monks and visitors from the criminals. Moreover, all the police check points on the road from Assuit to El Kouseya were cleared from police, so what does this mean?<sup>54</sup>

### **26. The Islamic terrorist groups murder two Coptic Christians and two liturgy men and slaughtering a jeweler, where all refused to pay royalties in Meir village, Kouseya district, Assuit, 14/10/1994**

At 3 AM in the morning on Tuesday 4/10/1994, the police disappeared from everywhere and accordingly, the Islamic terrorist groups murdered the following people: Ageeb Sami Dawood and Amir Sami Dawood. The criminals had previously asked Amir Sami to pay LE100,000 royalty. His wife brought in LE3,000 (which were her wedding gifts), all what she owned, took off her jewelry from her hands and gave it to them so they took them and killed the two men since they did not like the amount of money given to them and fled away. This happened in spite of the fact that this house is only blocks away from the Meir police station but all the guards and the police officers vanished and no one heard the screaming voices for help.

#### **The Islamic groups and their previous crimes in “Meir” village**

1. On midnight of Easter Monday of the year 1987, the Islamic groups attacked Samy Dawood Yacoub with guns while he was working in his shop. One of the people passing by at the time got killed. Mahrous Marcus, Samy’s son in law was injured.
2. Deacon Adel Beshri was killed on 5/3/1992 while passing in front of Gad El Mola mosque.
3. Another deacon was killed on 8/3/1993 while passing in front of Gad El Mola mosque.

<sup>53</sup> Refer to Watani newspaper, 10/3/1994

<sup>54</sup> Refer to Watani newspaper, Antoine Sidhom, 16/10/1994

4. Three years before the previous incidents, the Islamic groups murdered a jeweler in Quesya. He was found slaughtered. Next to him was a shawl belonging to the criminal to killed him and forget it next to the victim. It is worth noting that the suspected person for murdering the two deacons was previously used by the police as a guide. They used to eliminate any police existence in is crime scenes.<sup>55</sup>

#### **27. Copts slaughtered in Copts village, Badari, Assuit, 24 February 1996**

Two members of the extremist Islamic terrorist groups attacked Copts village in Badari and shot innocent people. They killed Magdy Sadek Tawfik, Zaki Nassif Younan, Botros Nassif Rizk, Kamil Fathy Bekheit, Aziz Botros Soliman and Metri Atta Atteya.

#### **28. Kafr Demian slaughter<sup>56</sup>, Ibrahemya district, Sharkeya governorate 12/2/1996 (from the newspapers)<sup>57</sup>**

During the month of February 1996, the security guard from Sharkeya police station who is responsible for guarding St. Mary church in Kafr Demian, Shaaban El Deeb, filed an official complaint at the police station against priest Barsoum Ayad. He claimed that the priest is establishing a room inside the parameters of the church. Afterwards, a rumor spread all over the microphones of the mosques in the neighboring villages that the security guard is tied up inside the church and the Copts are killing him with electricity. The rumor then got bigger and claimed that the Copts are murdering the Moslems in Kafr Demian. The microphones asked the people to gather up in preparation for an attack on the Copts. The rumors also said that the Copts are building a temple inside the church and the Americans are coming. None of the officials moved to stop this attack or ask any of the mosque sheikhs to stop the rumors.<sup>58</sup>

On the morning of 12/2/1996 at 11 AM, LTC Ahmed Selim, Assistant state security visited the church together with the head of Ibrahimeya city. They informed the priest that the authorities refuse the renovations of the furnace and the establishment of a church fence. As soon as they left the church, the mobs made use of the change of guard shifts and attacked the village carrying axes. They were around 2000 people from the nearby villages. Some came

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<sup>55</sup> Refer to Watani newspaper, 3/4/1994

<sup>56</sup> Refer to Watani newspaper, 16/10/1994

<sup>57</sup> Kafr Demian village was named after a Christian named Demian Guirguis who used to own a vast property. The village was inhabited by Copts only. The farms around the village were: Fahmy Ghaly farm – Abdel Malek farm inhabited by Copts also. As for the following farms, they were inhabited by Moslems only. These were: El Mahmoudy, Ashmawy, Kafr El Sheikh El Zahry, Sharaneya, Hayan house. The number of Coptic houses in Kafr Demian is 75 houses for 600 Christians. Ghaly farm has 7 houses and Abdel Malek farm has 12 houses. A church was established in the village according to the presidential decree for the year 1977. Masses were conducted in this church ever since it existed and the Moslems were not angry. The priest of the church was Father Barsoum Ayad Nashed

<sup>58</sup> Eng. Youssef Sidhom, Watani newspaper, 17/12/1996 – Working party condemns the attack on the Copts 27/2/1996

– Working party issued this official statement – The Working party is following closely the recent violent attacks which was mainly aiming at innocent Copts. The religious committee official statement in relation to Sharkiya incidents 14/3/1996



with cars while others came on their animals which were loaded upon their return with money, electrical appliances and property they robbed from the Copts. They were shouting “There is no God but Allah .... God is Big ... Islam is the solution”.

A group of them started attacking shops and homes, taking everything they could find then setting fire on houses and trees.<sup>59</sup> The attack resulted in the burning of 42 houses owned by Christians in Kafr Demian. The total loss was around LE 5 million. As for Fahmy farm, 2 Kms away from Kafr Demian, three houses owned by Christians were burnt. In Abdel Malak farm, the terrorists burnt four houses for Christians and robbed their contents. Three Christians were injured as a result of these incidents, most important was Bahy Salib Demian, a shop owner whose shop was robbed and LE 8000 was robbed from his shop safe.

### **29. Violent attacks in El Okal EL Bahari and Copts village on 21/3/1996**

Some terrorists increased the tension and attacks on civilians whom they thought were cooperating with the security officials. They conducted a massacre on the night of Eid El Fetra where nine people were murdered when shot by electronic guns while sitting on a café in El Okal El Bahari. While the terrorists were escaping, a security guard, Ahmed Mosbah, tried to stop them so they shot him dead. The people gathered and tried to go after the terrorists but some were shot. The three terrorists who committed the crime were able to escape in the nearby farms and information sources said that they fled from Malawi area in Menya to Badari in Assuit.

### **30. Burning churches in 1996**

In April 1996, St. Mary and St. Guirguis churches were burnt in Ayyat.<sup>60</sup>  
In May 1996, Martyr Abu Siefin church in Fayoum was burnt.<sup>61</sup>  
In May 1996, St. Guirguis monastery in Qena was burnt.<sup>62</sup>  
In May 1996, armed terrorists attacked Archbishop Samuel, Qalyoubia bishop while driving his car on Alexandria corniche.<sup>63</sup>

### **31. Incidents of St. Mina church, Alexandria, 26 May 1996**

In this church, there is a library in the right corner of the church as well as the priests' rooms. When there was a need to expand the library and the priests' room by one meter within the parameters of the church, work started on Sunday 26 May 1996. The security guard responsible for this church reported this to the police.

A police force arrived to the church and attacked the church watchmen and put chains in their hands like criminals. They took away their ID cards and

<sup>59</sup> Rose Al Youssef magazine 3/4/1996, issue no. 3534

<sup>60</sup> Watani newspaper, 17/3/1996

<sup>61</sup> Watani newspaper 17/3/1996

<sup>62</sup> Sabah El Kheir magazine, 24/4/1996

<sup>63</sup> Al Ahali newspaper, 15/5/1996

humiliated them very badly until they reached El Mandara police station where they were beaten up until they were transferred to El Montaza police station. At the end of this unfortunate incident which started at 12 noon until 9 PM, the watchmen were released to go out devastated emotionally. Each one of them had a court case waiting for him, with a penalty no one knows for how long in addition to cease of work inside the church.<sup>64</sup>

### **32.Slaughter incidents for many Copts**

On the 4<sup>th</sup> of October 1996, some extremists broke into a rich Christians' (a wealthy businessman in Quseya) home. Is name was Sami Yacoub. They killed him together with his sons. Ageeb Sami (Married with seven children) and Amir Sami (Married only for two months), who refused to pay royalty were murdered in addition to many others.

### **33.Tahta incident on Saturday 17 August 1996-1997**

Shot by the extremist Islamic terrorist groups were Safwat Shafik and Sobhy Soliman, the Coptic member of the People's Assembly for Sohag.

### **34.An attack on the praying people in St. Guirguis church<sup>65</sup> in Fekreya village, Abou Korkas district, Menya 12/2/1997**

Nine Copts were shot and murdered as a result of an attack by the Islamic groups inside the church of St. Guirguis in Fekreya village, Abou Korkas, Menya 12/2/1997.

- a. The church did not ask for elimination of security but the security officials took them off on their own after a previous terrorist attack on two guards which resulted in their death in addition to another person.
- b. The police car responsible for ensuring safety in the area was seen in the church area half hour before the incident.
- c. The police claim that the church is outside their security zone. Ho can this be true? There is an eye witness (Magdy Helmy) who was in church at the time of the accident and as soon as he heard the guns fire, he ran to inform the security car, which was 50 meters away from church, but they ran towards the police station instead of running towards the murderers.
- d. There is an adjacent mosque to the church where its sheikh, Omar El Khatib, always sends stirring messages to the Moslems against the Christians.<sup>66</sup>

LTC Maher Hassan, Menya security manager said: "Before the Abou Korkas incident, I received a call from the Minister of Interior, Abdel Halim Moussa, on Wednesday, to days before the fire. It was planned to arrest eleven members of the Islamic terrorist group who were planning an attack on the Christian properties in Abou Korkas on Friday after prayer. He added: We had

<sup>64</sup> El Wafd newspaper, 26/5/1996

<sup>65</sup> Al Ahali newspaper, 22/5/1996

<sup>66</sup> Watani newspaper, 2/6/1996

planned everything, issued the arrest warrant, and prepared the team and the security vans. I surprised to receive a phone call from the Minister of Interior ordering me to cancel all the procedures I have taken and wait for new orders from him. The LTC continues: At once, I obeyed the orders of the minister to be surprised on Friday to find the fire attacks on Abou Korkas. The attackers of this incident were the same people on our list for arrest from the district attorney office.”<sup>67</sup>

One week after this massacre, three Copts were tied with ropes in Kom El Zoheir village on Thursday 13/2/1997. They were then shot until they died. Accordingly, the total death number in both massacres increases to 12 dead and 5 injured.

**35. The Islamic terrorist group attack Manafees village, Abou Korkas, Menya, 13 February 1997.**

After 24 hours from St. Guirguis massacre, the same thing happened again in Manafees village. The Islamic terrorist groups attacked, after Friday prayers, all the Christians in the village. They attacked their homes and shops. They robbed their properties and belongings. They even hurt the Copts and terrified them.<sup>68</sup>

**36. An attack on the Coptic Christians in Kom El Zoheir village, Abou Korkas, Menya in 14 Feb. 1997**

Three Copts were killed in this incident.

**37. The Islamic terrorist groups fire their automatic guns on the Spanish tourist train, kills 11 Copt and injures 6 in Kamel Takla farm affiliated to Bahgoura village, Nag Hamadi, 13/3/1997.**

The Islamic terrorist groups attacked the Spanish train where they sneaked across Kamel Takla farm, mostly inhabited by Christians. While crossing the farm, they met some Copts and killed 9 of them in addition to 4 Moslems who happened to be nearby and one lady on the train and injury of 6 others on the train. It is strange that the attack area is only 200 meters away from Bahgoura police station. The attack and gun fire on the people and the train remained for one whole hour without arresting the criminals.<sup>69</sup>

**38. Massacre of Dawood farm, Nag Hamadi, Qena 13/3/1997.**

**39. An attack by the Islamic terrorist groups on the Coptic Christians in El Rouda village, Malawi, Menya in 1997.**

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<sup>67</sup> St. Guirguis church where this massacre happened inside its building has around 100 bullet marks on its walls. It is considered one of the most famous churches in Abou Korkas. It is situated inside the living area of the city from the east side (East of Ibrahimeya canal). There are wide streets around it from each direction. The church was also the target of the Islamic groups from the papers the police found upon a police attack on El Edara village in 1994.

<sup>68</sup> Refer to Abdel Rehim Ali, Risk – Merit for information and Publishing

<sup>69</sup> Refer to the Egyptian Human Rights Association

Three Copts from one family were slaughtered in their own field like cattle by the extremist terrorists who had left a threatening note to the Copts saying that this is the result of not paying the royalty.<sup>70</sup>

#### **40. An attack with guns on the village of Deyrot Nakhla close to Malawi, August 1998.**

The Islamic terrorist groups attacked the village. They entered a wood warehouse owned by a Copt and shot him dead with his son. While walking in the streets around his warehouse, they found another Copt and killed him and injured another two while escaping.

#### **41. An attack from the Islamic groups on Taha El Aameda village, Samalout district, August 1998**

The Islamic groups attacked a garden in Hakim village and shot five Coptic farmers. Three were dead and two injured. This happened after the terrorists threatened the victims to pay the royalty or die.<sup>71</sup>

#### **42. Murder in Al Koshh village, Sohag governorate in August 1998 (1<sup>st</sup> Koshh)**

On August 14, two Christians got into a fight over money while gambling. Unfortunately, Christians in the area publicly held five Muslims responsible for the murder because they had had a quarrel with the two victims. These suspicions should have been presented to the prosecutor. Instead, Christian villagers went public with their doubts. That created fear of civil strife among the police. They, in turn, responded with brute force arresting hundreds of people and forcing them to make confessions.

Bishop Wissa lodged complaints to different police officers in Sohag to no avail. Some people say the bishop didn't handle the problems with the police diplomatically. That may be true, but that does not take away the police's responsibility to investigate his complaints.

Around August 25, it was clear Sohag's police superiors were not going to investigate Bishop Wissa's complaints. He had stated in an interview that he didn't know what to do. Thus after waiting over two weeks he decided to send Father Bola on September 10 to human rights lawyer Maurice Sadek. The latter immediately started informing foreign media, non-government organizations and activists groups of the situation.

Father Bola not only met with Sadek. He saw whoever wanted to hear the story of el-Koshh, in the hope someone could stop the still ongoing interrogations in the village at the time.

On the evening of September 11, Bishop Wissa sent two other priests, both from el-Koshh, to Cairo in an effort to meet with people who could help find a

<sup>70</sup> Al Ahram newspaper, 17/2/1997

<sup>71</sup> Watani newspaper, 23/3/1997 and Al Ahram newspaper, 22/3/1997

solution. It was clear from that decision; Bishop Wissa's aim was to solve the problem, not to defame Egypt abroad!

#### **43. Murder in Al Koshh village, Sohag governorate in 31/12/1999 (2<sup>nd</sup> Koshh)**

The killings were ignited by a conflict between a Christian trader and his Muslim customer in Al-Koshh. Friends of both parties joined in along religious lines and the conflict quickly developed into a communal conflict. There was fighting in the streets, shops were looted of the generally wealthier Christians in the village but, until Sunday, the material damage did not result in loss of lives. Eyewitnesses say the police intervened on Friday and stopped the fighting. The skirmishes, however, broke out again on Saturday and again the police intervened and stopped the fighting.

Christians went to the village church on Sunday for a funeral of someone who had died a natural death. Rumors were spread that the person who was going to be buried was in fact killed by a Muslim and when the church bells rang at around 10.30 AM, shooting from the rooftops erupted; both Muslims and Christians were using fire arms. One Christian went up into and started firing from the church tower.

Father Gabriel of the Coptic Orthodox Church in Al-Koshh says the barrage of gunfire lasted some three hours. On one moment it was in one side of the village and at another moment it was at another location in the village. At the end of it 20 Christians, including children, women and teenagers were dead. Later one person died in a hospital of his wounds. Christians who survived the attack say they know their attackers and they had seen their own neighbors involved in the killings. They also believe they had been deliberately targeted because of the previous incident in 1998, in which two Christians were killed, which was followed by massive arrests of Christians at that time.

The local police feared the accusations could lead to communal conflict and believed the killer was a Christian. In an effort to find the murderers, hundreds of Christians were interrogated. The Christians of Al-Koshh were in September 1998 less upset about the killing than the massive and often brutal arrests of villagers by the police. Many of them claimed to have been tortured. It was a charge the police denied but Egyptian Muslims and Christians argued heavy-handed tactics must have been used because Egyptian police are known for their rough interrogation methods.

Christians responded to the torture by making their allegations public in the West. The Egyptian Organization for Human Rights (EOHR) and others supported their claims about maltreatment and torture.

#### **44. A sudden attack from the security officials on the homes of Copts in the village, Koshh, to execute a demolition of buildings on Monday 3/4/2006**

On Monday, 3/4/2006, the security police with a team of police members came to the village to demolish a large number of homes on the basis that these pieces of land were built on agricultural land.

The police force was able to destroy 17 homes. More than 1000 people gathered and started a big demonstration to the officials who did not hear their voices nor see the papers of authentication that they had.

The Sohag security manager was informed. The state security investigator was also informed due to the importance and severity of this situation, in particular due to the demolition of the houses that had authentication for being there from the court of law. Accordingly, the Sohag security manager ordered the ceasing of the demolition.

**45. Moslems attack the villagers of Nag Mosalha El Khawagat<sup>72</sup> and threaten its Christians to make it another Koshh.**

This time attack is on St. Mary church. The reason given was the minaret was too high so it provoked the feelings of the Moslem people. Accordingly, a Copt's home was burnt and destroyed. He was forced to say that the cause of the fire was a gas tank; otherwise, he would have faced life imprisonment.

When the attackers found out that the security officials were on their side, they did not fear anything and started to set fire in the farm lands. Every night after sunset, they would wonder around the village, hitting the homes of Christians with balls of fire. The Copts used to spend their nights in fear and terror, ready to put out any fire that may be set in their homes. All of this was going on without the interference of the police, whose role was to blame the church for the height of the minaret.

**46. An attack on a church in Rashwan mansion village, Fayoum, 28/8/2000.**

The Moslem mobs attacked a church in Rashwan mansion village in Fayoum. They destroyed its contents. They also attacked seven homes in the village injuring four Copts with various injuries, some were very dangerous.

**47. Destruction of a building affiliated to the Shoubra El Khema diocese on 24 February 2001.**

Father Marcus, Bishop of Shoubra El Khema says, "A building was purchased in Mohamed Afify street, Shoubra. Accordingly, papers were presented to state police in Shoubra on 19 Feb. 2001 and a copy to state security, for a request to use the building as a services building affiliated to the church to serve the citizens of this area, both Moslems and Christians.

On February 22, we were informed that two engineers from the state office came to the site and kicked out the security guard. Accordingly, we contacted the security police and filed an official complaint no 1239, Shoubra police station. At the office of the governor, who could not meet with us before 24 February, it was officially announced to all parties that the building belongs to the church, in the name of Father Marcus.

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<sup>72</sup> This is a village, in Dar El Salam district, Sohag governorate. It is only 8 Kms away from El Koshh

What happened on 24 February was the opposite. Many bulldozers came in under the police protection where they destroyed the building and 8 pillars holding the face of the building while the diocese was trying to reach the governor's office but in vain.

An appointment was set with the governor on the 27<sup>th</sup> of February. During the meeting, I asked the governor why the building was destroyed when we had already sent requests to state security to use the building for services to the whole neighborhood on 19 February. He immediately answered that state security is the one who asked for the destruction of this building so congratulations to the security.

**48. Moslem attacks on St. Mary church on Sunday morning in Menya governorate in the village of "Beni Wallmas" 10/2/12002.**

During the Copts' celebration of the opening of the church after renovation, Archbishop Aghathon and the church attendees were surprised to find a large number of mobs entering the church and throwing stones at them. Another group climbed over the church minarets and took off the crosses and the bell. They also attacked the praying people. They did not stop at this point. Some people started to burn the houses adjacent to the church, destroy and rob its contents. Another group entered the church and set fire in it. They destroyed the benches and furniture in the second floor. Three cars belonging to priests were also burnt. The attacks result in the burning of 13 homes, 5 cars and injury of 11 people.

**49. The attack on Anba Antonious monastery, Red Sea, 19 August 2003 by police forces.**

Anba Youstos informed us that more than 300 soldiers together with 18 bulldozers and heavy trucks were surrounding the monastery in an attempt to destroy the monastery fences.

Although the fence was established based on permission from the previous governor of Red Sea and the ministry of interior in 1991-1992 for the protection and preservation of this historical monument. It is considered one of the oldest monasteries in the world since it was built in the 4<sup>th</sup> century. The current governor had ordered the destruction of this fence. He informed all officials and accordingly, everyone went to the monastery to execute the governor regulations.

The monks of the monastery made themselves as human armors to prevent the police forces from entering the monastery. Until now, three monks have been arrested and one injured. The security police threatened to use tear gas to disperse the monks in case they continue to reject the orders.

**50. An attack on St. George church in Assuit, Besri village on 19 September 2003.**

At 10AM, the Coptic praying group inside St. George church in Besri area in Assuit when the police forces, state security and large number of soldiers with guns attacked the church, frightened the praying group and asked the priest Ft. Abanob to get everyone out of the church and to close it. When the priest refused, the police started showing its bad side. The police forces started throwing the sacred offering on the floor and stepped on it. A confrontation happened between the youth and the police officers. The police arrested many of them and the small church was surrounded by police forces.

Fr. Abanob announced that he will sit in the church with the rest of the priests. The Coptic people refused to leave the church too in an attempt to save their church from the police forces. A large number of Christians went out in the streets of Assuit by foot or riding cars in demonstrations to the rights of the church and the Coptic people sitting in the church. This continued until sunset where the police had to release the arrested youth but they issued a questioning warrant to the priest of the church but could not get him to do so except at 6 PM of the following day.

The people started to leave the church after giving a lesson to the police forces that they would never forget. The church was never closed and no agreement was reached in this respect. The church in Assuit realizes the dangerous situation that any mistake from their side would make it an easy reason for the police to take over the church, close it and change it to a mosque or even a tourist site but the Coptic people in Assuit are willing to sacrifice their lives for the sake of their church.

#### **51. Barbaric attacks from the extremist Islamic groups on the Copts in Gerza village, Ayyat district, Giza governorate on Friday 7/11/2003.**

The attacks resulted in the death of eleven Christians, the destruction and burning of tens of houses, shops and warehouses in addition to the demolition of agricultural land and crops owned by Christians. The local police refused to file an official complaint to many of the victims. The district attorney also refused to listen to the complaints, which is considered a violation of the law, the constitution and the human rights treaties which gave the right to any human being to file complaints. The incident started on Friday 7/11/2003 when electric power was cut off the village and the nearby villages too around 8 PM. At that time, around 5,000 Moslem gunmen started road marches with shouts of Islamic Jihad. They were carrying guns, flaming torches and wanted to attack the Copts claiming that they are trying to expand the church premises which was originally built around half a century ago.

#### **52. An attack on from the Islamic groups on 11/2003 in Deyrout on the priests, deacons in St. Demyana church.**

Archbishop Barsoum purchased a house on El Geish Street in Deyrout. It was around 10 karats. Two Christians cooperating with the security investigation



unit took over the house. The archbishop went to court and won the case. The police was not helpful in allowing him to execute the court order.

When priest Ghobrial Helmy, priest of St. Demyana church and priest Guirguis Helmy and two deacons went to the house, they found a large number of bullets being fired at them from inside the house. Inside the house were Labib Abdou and his brothers Medhat and Mohamed as well as a security investigation soldier. Fr. Ghobrial was injured in one of his fingers so they cut it, took off the priest clothes while bleeding. They went to a barber where they made him take off half the priest beard. They then took the priest and his group to the police where they claimed, in a police report, that the priests attacked the Abdou brothers. The police arrested another priest who decided to sit in the church and refuse the sentence put on the injured priest and the deacons with him. The priest was finally released with his deacons after paying LE 500 each.

### **53.A Christian girl martyred in Telwana<sup>73</sup> village, Bagour district, Monofeya governorate on her way to church on 3/1/2004 after being shot by one of the village Moslem.**

At around 6 AM, martyr Nema (19 years) took her mother and younger sister and her step uncle in addition to some other girls to church to attend afternoon meetings. After leaving her house, around 100 meters away, a gun fire sound was heard. The girl fell and people started gathering. Ambulance was called and Nema went to the hospital. The doctor sewed the wound while the bullet was still inside her head and there she died. The hospital did not want to release the body claiming that the deceased was poisoned and the bullet wound is only a wound as a result of her falling on the ground.

A member of the coroner office was asked to make an autopsy on the body where he found no trace for the poison in her body. He suspected the head injury where the location of the injury is at the back of the head. It was a deep wound. After making an X-ray on the head, he discovered the bullet and took it out of her head. Accordingly, she gained the martyr blessing.

As for the police exceptions in this case, the mother of the deceased, and her sister and step uncle were arrested. The brothers and the friends of the martyr were also arrested for five days in the police station of El Bagour without any police district permission and without legal grounds. The investigation unit even attacked the house and several neighboring Christian homes several times. They destroyed all the contents from pictures and books. They stole any money they found in the martyr home and the neighboring homes while the members were at the police station.

<sup>73</sup> Telwana is a small village affiliated to Bagour district in Monofeya governorate. It has the church of St. Mark where he used to pray in it once every month as well as on several occasions. Fr. Kozman was made a priest on this church where he established Sunday school services once the service was settled. Several incidents of Moslems attack on Christians started to everyone who went to this church.

The coroner investigator said that the bullet is 9mm was shot from one of the neighboring homes. The lab tests proved that the gun which was used in the crime is owned by the village sheikh called Talaat El Garf, the cousin of counselor El Garf who is a relative of the officer El Garf. The criminal was arrested and the gun was taken away. He confessed that he fired the gun but he was trying to fly away the flies by firing a bullet in the air from the roof top of his house. In another statement, he said that he was happy for the return of one of his relatives from the hajj and that is why he fired a bullet in the air from his gun. All the news confirms that the criminal of this act is the son of Talaat El Garf, named Osama.<sup>74</sup>

**54.A violent brutal attack from the police forces on the Copts in the nuns monastery of St. John “Botmos”, east Cairo- 30 Kms on the Suez desert road on 5/1/2004<sup>75</sup>**

At around 10:30AM, second battalion mechanical marchers responsible for securing Cairo attacked St. John “Botmos” monastery for nuns who cares and services mentally challenged children. One of the nuns took her car and went to discuss the matter with them but one of them grabbed the nun from her arm, threw her out of the car then destroyed the car.

The monastery consists of a library which was completely destroyed under the leadership of BG Moemen Fouda. All the army members were carrying metal objects, escorted by bulldozers and five large trucks. When the workers stood in their way, they threw rocks, glass and stones at them. Orders were given to the police to allow the bus where Anba Botros, head of the monastery, was in it, to go inside to give it a high chance of being hit. But the mercy of God saved him. The bus hit some people and they died. Among them was Kirolos Dawood (18 years). Hany Saad was seriously injured while many other workers were injured too as a result of the glass and rocks thrown on them. This attack was repeated before in 1996-1997-1999-5 April 2003 and 5 January 2004.

**55.Murder of child Antonius, who joined the confessing group on 23/7/2004.**

Antonious Amgad Abdel Malek was born on 23/9/2002. His suffering story began with the appearance of some strabismus in one of his eyes as well as vomiting. He was transferred to an eye surgeon who asked for a CT scan for him. Some doctors use needles to sedate him in order to conduct the scan and allow him to enter into a comma. The doctors discover in the scan cancer in his brain.

One day, the head of nurses asked the father to meet the head of the hospital who transferred him to the social worker who will re-imburse him for the expenses he is paying for his child. The surprise was that the social worker

<sup>74</sup> A report published in “Thebeyan Legion” on 21 November 2004, Issue 5

<sup>75</sup> The message center for human rights, General Manager for the center, Mamdouh Nakhla, lawyer

said: "I want to give money to Youssef Mohamed who deserves this money. Antonious does not deserve anything. Please go out. Leave at once."

The doctor responsible for treating Antonious, Dr. Ayman (A bearded Moslem) did not care. He left him for 30 hours without giving him any medication or food of any kind but he sent his deputy to see him! He started consoling the parents and then told them "How can anyone name [Antonious], what is this name? I do not like this name."<sup>76</sup>

Antonious spent the remaining days of his lives on land among the confessing group paying the cost of negligence in the hospitals of the state and particular sectarian acts from the blue bones.

#### **56. Fires in the homes of Christians in El Shobek village, El Saaf district, Giza governorate on 18 September 2004**

In this village, the church of St. Antonious and St. Paul is more like a building and not a complete church which was built three months ago based on the permit from the state investigation office. The villagers (Moslems) started sending complaints so the police sent one of its officers who arrests six people and then release them the following day after many phone calls from the Giza metropolitan.

At 9 AM the following morning of releasing the six arrested people, the Moslems of the village gathers, over 2,000 people carrying sledge hammers and fireballs. They destroyed the church after burning all its pictures, carpets and three Coptic homes. Then they burnt the church after robbing all its contents. All this happened in the absence of the police responsible for the safety of each individual.<sup>77</sup>

#### **57. The martyr of one priest, two deacons and the forth in a serious condition after being attacked from the Egyptian police forces in St. Mina Church, Taha El Aameda, Samalout district, Menya governorate on May 1<sup>st</sup>, 2004.**

On May 1<sup>st</sup>, 2004, around midnight, one officer called Ahmed Kilany, went unofficially to the house of Fr. Ibrahim Mikhail to ask him about the St. Mina church fence which was partially damaged after a tree fell on it. He asked the priest to go with him to the police station to investigate what the authorities call repair of church fence. Four deacons accompanied the priest to the police station. The police officer asked to use one of the villagers' car for transportation. He asked the car owner to step back and sit with the rest of the deacons while the officer drove the car with the priest next to him in the front seat.

He started driving very fast until he fell in a canal called Safsafa. The officer opened the door to jump from the car which slipped and fell in the canal very heavily causing the death of the priest and the two deacons. Two Copts remain

<sup>76</sup> A report was published in The Beyan Legion on 26 December 2004

<sup>77</sup> A report was published in The Beyan Legion on 21 November 2004, issue no. 3

in the hospital in serious injuries. On May 2<sup>nd</sup>, the death funeral saw a large number of Christian attendants who were both sad and angry. The government saw this incident as a normal accident with no murder attempt.

**58. The death of two Christian brothers by a Moslem in Samalout village in Tema, Sohag governorate, Upper Egypt, 2/6/2004.**

A Moslem called Khalifa Moustafa was passing by the house of the two Christian brothers riding on his donkey. The donkey slipped and fell due to the water on the ground in front of the house. Accordingly, a fight started with the owners of the house, Sedky Fakhry (22 years) and Sadek Fakhry (25 years) where Mustafa's sons also joined in. They were Ismail (27 years) and Hassan (22 years). The fight resulted in the death of the two Copts by an axe hit. A security source said that the police arrested the criminals and sent them for urgent investigations. He added that the state security has ordered the locking up of the criminal four days until investigations are concluded. The police forces in Sohag said that the attacker was "mentally disturbed" as the case with all Moslem criminals who kill Christians and never pay for their crimes. Then the police later said that "he was not disturbed in his mind and was transferred to investigation".

**59. The attacks of the Islamic groups on Christians in Monkoteen <sup>78</sup> village, Samalout on Friday 13/12/2004.**

During 1999, paperwork was presented to the minister of interior and the president to establish a church since the prayers are conducted in the street whether it is for funerals or weddings. The minister of interior refused and said that it is not possible due to security reasons and delayed it until a suitable atmosphere allows it.

There is an association in the name of St. Guirguis in the village, authorized under no. 502 for 1968. The location of this association was a room. A building about 200 meters was established based on the approval of the social services and an authenticated lease contract. The problems started from the village mayor, Salah Mahmoud. Moslems started flirting with Christian girls and it was hard for them to accept the Christians opening up the association although the mayor knows of the legality of the situation. On Friday 13/12/2004, after Friday prayers around 12 noon, the Moslem youth started gathering in the Azharian association in the village. At 6:30 PM, many Moslems gathered from the village and surrounding villages as well shouting for the men to be strong. They went out in thousands from the association shouting "God is great" aiming for the target which was the destruction of the Christian association. They were carrying fireballs. It is worth noting that the police station is only seven minutes away but the police arrived to the village

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<sup>78</sup> Monkoteen is a village in Samalout. Fr. Istafanous Shehata Nazih is the priest of St. Antonious and another village called Ibrahim Pasha where he is also the priest of St. Guirguis.

after two and half hours. Most of the robbing and stealing happened in the presence of the police.

The results of this attack were the destruction and robbery of two pharmacies, some houses broken and four grocery stores and a clothes shop were robbed. The Christians were forced by the police to sign on false reports stating that they did not lose anything and do not have any damaged property.<sup>79</sup>

**60. The attacks of the Islamic groups on St. Mark church in Telwana village, Bagour district, Monofeya governorate<sup>80</sup> and an attempt to murder Fr. Kozman and Fr. Daniel, the priests of the village on Friday 8/4/2005.**

The people were praying in St. Mark church in Telwana<sup>81</sup> and this stirred up the Devil. Sheikh Samy El Seedy (Sheikh of Sayed Youssef Mosque) gave a speech that stirred up the Moslem feelings. He said: "Have one heart, the unbelievers are only meters away" then an anonyms person dropped a threat letter inside the church one week before the attack saying "Do not think we are asleep, it is only one week and we will level all this with the ground, ha.ha.ha" The envelope was signed by "the Moslems of Telwana". Warning notes were also received that had the implication of "warning, Moslems are going to make you vanish – signed by a peace maker" and at the top of the page was a cross that was crossed out.

Fr. Kozman presented this threat paper to the police but no one cared. One anonyms person, for the security officials but well known to the Copts of the village, threw a fuel tank on Sunday 3/4/2005 at the church and it burnt it completely and no one interfered. As for the criminal analysis of the crime pointed out to the priest of the church who wanted to build a bigger church in this location so that is why he burned it on purpose.

Fr. Kozman, in cooperation with the security officials, planned a re-build plan for the church. Wooden basis was put out and on of the donors offered temporary covering so that prayers can be conducted on the following Friday and not to upset the Christians feelings. On Sunday 8/4/2005, all the Moslem villagers left their mosques and went to pray in front of the church.

Fr. Daniel arrived to the temporary church site prepared for this purpose and presented the usual Aghaby<sup>82</sup> menu after the mass then left. Jihad started to destroy the new location. The temporary altar was destroyed and robbed from its contents. There were tens of injuries from the Christians side. The priest car was also destroyed.

The security officials arrived at the village and saw what happened and the result of the complete destruction. They sat together on Friday night to make

<sup>79</sup> A report was published in The Beyan Legion on 26 December 2004

<sup>80</sup> This is the same village where a young girl was martyred and no one was punished in this case

<sup>81</sup> It is worth noting that this church was built in the 1930s meaning that it existed many years ago.

<sup>82</sup> A group meal presented to the praying people after the mass

an agreement with the mayor who was against the re-building of the church. He said to them “Do you want to establish a church and I hear the sound of its bells!!!”<sup>83</sup>

#### **61. The assassination of the child Nermine Malak (8 years) in Monkoteen village, Samalout, 2005.**

This is a new tragedy conducted by the Islamic terrorist groups when death waited for Nermine eight whole years to take her when she departed Sunday school with her colleagues on their way to their homes. Many other children were injured. The criminal of this act is a young Moslem called Haytham Badr Ahmed. He waited for the children to go out of church then hit them with his car while driving at a very high speed. Nermine was killed and others were injured.<sup>84</sup>

#### **62. The Islamic groups' attacks and the burning of Christian homes in El Odar village, Assuit, 4 May 2005.**

On Wednesday morning around 3 AM, the villagers woke up in a state of terror and fear due to a fire that started at the end of the village and was about to destroy all houses and farm land in any minute. The houses that were burnt were both north and south of the village bridge, which is 15 meters wide. This proves that the fire did not go from one place to another but was rather set on fire in the two locations at the same time.

Fire rose above the trees, burning the doors and windows, crops in warehouses and even the wooden ceilings. Some people went to the fire fighters and asked for their help to discover that the water was cut off the whole village which led to one man going with the fire fighting car to the person responsible on closing the water source on the village.

Accordingly, the authorities were informed of the situation. Officer Mohamed Fawzy Saad arrested Maged and his brother (some of the burnt home owners) and their cousins too although it is most logical that everyone would be questioned in Monkabad police station, in which the village is under its jurisdiction but the police had another opinion known to the villagers. They wanted to send them to Nage Abdel Rasoul police station where many torture instruments are available.

Finally, it is impossible for the fire balls and the fuel tanks to be made by the Copts of the village. They are peaceful poor people. That is why this incident remained without a criminal as mentioned by the Assuit security officials and published in some newspapers.<sup>85</sup>

<sup>83</sup> A report was published in The Beyan Legion on May 2005 – Issue 9

<sup>84</sup> A report was published in The Beyan Legion on May 2005 – Issue 9

<sup>85</sup> A report was published in The Beyan Legion on June 2005 – Issue 10

### **63. Burning the Evangelical church in Shoubra, Cairo on Friday 17 June 2005.**

On Friday morning on 17 June 2005, an explosion occurred in the evangelical church in Soliman El Abd church and it was about to cause a catastrophe. The porter and his brother suddenly saw fire breaking inside the church. They tried to manually put it out until the fire fighters came in late. They put out the fire on what remained from the fire. The police found metal remains and said it is part of the gas tanks. Accordingly, they blamed the porter to be the cause of the fire. The police also found a white powder, very liable to fire, under the alter. The question remains: why is truth always turned to vague results like blaming the victims or keep the criminal unknown?<sup>86</sup>

### **64. An attack with knives on Christian students in Menya 2005 and reported criminal unknown<sup>87</sup>.**

Menya lived a number of days in terror and worry. An unknown person struck Christian students with knives in their backs then fled away. The security officials were not successful in getting to the criminal.

The beginning of these incidents are told by the police record no. 14242 for the year 2005 when Marina Alfy Aziz (17 years), a student at the medical university was leaving the campus and found an anonyms person attacking her with a knife from the back, causing a 40 cms wound. On the same day, after the first accident by 15 minutes, Marian Nader (17 years) was also stabbed from the back with a knife, causing a 17 cms wound. She filed a police report. Another victim is Mary Magdy (18 years), who was on her way to her university in Menya where she was stabbed from the back with a 14 cms length wound.

Counselor Alfy Aziz, father of the first victim confirmed that the wound was in front of the university lab doors although a security investigator office and three MG from the police are always present at the university. He added that he met the minister of interior and minister of higher education but no one moved. The security measures inside the university are really very poor and the families are really living in terror every day.<sup>88</sup>

### **65. Taking over a Christian land, attacking Christians, their shops and homes in El Marg area, Cairo, on Friday 19 August 2005.**

The story begins ten years ago when the church bought a piece of land in the name of late Ezzat William with the aim of establishing a church on it. The church then bought another 900 meter land and was added to the first area. Then the church started to get built. On one night, before the construction, the Moslems took over 100 meters, put straw mats on the floor for the use as a mosque for prayer. Negotiations were conducted between the land owner and

<sup>86</sup> A report was published in The Beyan Legion on July 2005 – Issue 11

<sup>87</sup> The voice of the nation 3/10/2005

<sup>88</sup> A report was published in The Beyan Legion on October 2005, issue 13

El Sonna El Mohamadeya association (who claimed the land by force) using the security officials and the result was issuing a buying contract to the association for the claimed piece of land.

Construction was done and paperwork was presented to the officials for permission to use the building as a church for prayer. The news spread to the people that the building will be used as a church for prayer so they started prayers in the empty piece of land as an extension to the mosque in an attempt to stop the inauguration of the church.

On Easter, May 1<sup>st</sup>, 2005, the church was inaugurated under the name of St. Mary and St. Mina. The claimed land continued to be used as a prayer area for the mosque until Friday August 9, 2005. The praying group in church noticed that the piece of land in front of them is being loaded with wood and steel required for construction. The Copts went on a rage and started destroying part of the wall separating between their land which was taken by force and the other piece of land which was on its way of being taken over.

The Moslems, in turn, attacked the church and three stones on it which resulted in the destruction of the church windows and the injury of some people. They also aimed at some homes and shops owned by the Christians in the area. The security police was asked to interfere and control the situation. Accordingly, the Moslems started to build on the land they took by force, 90 meters, as an extension to their mosque, "Nasr El Islam". The Moslems continued to attack on 21 August 2005 and stood against the Christians in every way, hitting them with rocks and stones which resulted in the injury of many people, shops and homes.<sup>89</sup>

#### **66. Torturing a youth inside the Ein Shams police station in Cairo, September 2005.**

On 26/9/2005 at 11 PM, the young man, Magdy Halim Edward (25 years old) was sitting in the garden of the police station when he woke up suddenly on beating, hitting and insults from the police officer Abdallah El Sayed. Magdy fell unconscious and the witness to this incident was Capt. Mohamed Shafik. After Magdy had passed out, the police officer went to the hospital. The doctor gave him a needle for cold and flu. The captain took Magdy into custody, while in complete coma, and left him in prison until the morning. Some of Magdy's friends asked to take him home (to his mother, a widow and his three brothers) and finally did. The mother discovered her son lost his spleen and had internal bleeding in his body.

A police complaint was filed under no. 26234 in Ein Shams police station on 27/9/2005 against the police officer. The family of the criminal officer and the rest of the soldiers in the police station went to the mother and threatened her

<sup>89</sup> A report was published in The Beyan Legion on August 2005, issue 12



to destroy their lives if the police complaint is not taken away but the mother stood fast against this injustice.<sup>90</sup>

#### **67. The attack of the Moslem Ikhwan on St. Guirguis church in Kheit El Enab on Sunday 20/11/2005**

The attack on this church in Alexandria on 20/11/2005 at 1PM during the elections of the People's Assembly as a result of a demonstration headed by El Ikhwan under the supervision of their nominee on Karmouz and Kheit El Enab areas, Mahmoud Atteya. They threw rocks and stones at the church, destroyed a small police box adjacent to the church as well as destroying one of the deacons' car. The demonstration was accompanied with shouting that provoked everybody's feelings like "Islam is the solution" and "No to national unity". The demonstrators held guns, knives, swords and rocks which made the police men responsible for guarding the church fly away for the sake of saving their lives. The church door was closed so that the demonstrators are not allowed to enter.

#### **68. The attack on St. John monastery "Botmos" on 8 October 2005**

The Egyptian army murdered an 18 year old Copt when some military cars carrying some high ranking officers visited Botmos monastery which is established to serve the mentally challenged children. They threatened the nuns responsible on the monastery that if they do not build new fences 100 meters away from the highway, which means another 50 meters from the existing fence, then all fences and the surrounding areas will be demolished in one week time. This threat was given to the nuns when a mosque was established close by and is only 5-10 meters away from the highway.

#### **69. The attack of the Moslems on the Copts inside the church of St. Antonious and St. Guirguis, Moharam Bek, Alexandria on 14 October 2005, 19 October 2005 and 21 October 2005.**

The Moslem terrorists attacked the church on a Thursday afternoon threatening to destroy and burn it after a newspaper report was published in The Egyptian Midan newspaper on the plays and movies being screened inside the Egyptian churches claiming that it is affecting Islam in a negative way and attacks its prophet.

The sectarian acts started after the Moslems departed the mosque of Awlad El Sheikh adjacent to the church. They attacked the church and caused serious damage. They attacked a number of priests and Copts who were present inside the church at the time then closed the doors of the church and surrounded the Copts to prevent them from going out.

The demonstrators continued in these acts backed up by some beneficiaries like Mohamed El Badrashini, member of the People's Assembly for Ghorbal area and Dr. Yasser Borhamy, one of the members of the extremist groups in

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<sup>90</sup> A report was published in The Beyan Legion on October 2005, issue 13

Alexandria. The church lock-up by the Moslems continued until a later hour of the night when the Moslems kept repeating sentences like “There is no God but Allah... Christians are enemies of God” and “Tantawi tell the truth, your religion is the right one” in the presence of the security forces who did not move. They left the demonstrators continue to attack the Copts passing by without any interference from their side.

The demonstrators threatened to destroy the church and burnt it with the people inside. This was a clear challenge to all the moral and human levels. Moslem women, children and men were gathered in front of the church doors and distributed copies of the newspaper article using it to provoke the Moslems to kill the Copts who quickly shut down their shops fearing for their lives.

It is worth noting that the people responsible for the nearby mosque continued after evening prayers to provoke the demonstrators to attack the Copts. Mohamed El Badrashini, member of the People’s Assembly used this chance to his benefit when he joined in to provoke the demonstrators. He was grateful for the people when they did not vote for his opponent (A Coptic business man called Esmat Nathan) during the last elections although his opponent was very close to winning.

On another issue, the CD which was distributed during the demonstrations turned out to be false since it was changed to show a clear insult to Islam. It presented the prince of the group to be the prophet of Islam and this has nothing to do with the original play seen over two years ago and was not viewed ever since.

In an upsetting move, one of the extremists attacked the church after prayer at 3 PM and stabbed one Christian woman on 19 October. She was injured in her finger. He also stabbed an elderly man while trying to defend the woman. The police then arrested him.

On Friday, 21 October, thousands of Moslems gathered in front of the church in an attempt to enter it by force. They entered into a confrontation with the police and started hitting the church windows with stones to break it. They also threw away the iron barriers at the police forces which led to the injury of many of them. They burnt a police car and damaged eight others. Violent attacks continued until afternoon, stopped for a while then continued which allowed the youth stuck inside the church to leave during this time. Fr. Antonius was also transferred to a hospital after fainting inside the church.

At night, the demonstrators attacked the areas surrounding the church, destroyed and damaged Coptic shops in “Poliano” area then went to Erfan Street where they attacked three evangelical churches, took out the bibles, stepped on them with their feet then destroyed the benches and chairs after throwing them in the street. They then burnt everything in the middle of

joyous sounds of women and shouting of men. The demonstrators failed however to enter St. Mikhail church in Ghorbal area due to the presence of security forces there.

**70. The attack of the Moslems on 12/12/2005 on the villagers of Kafr Salama, affiliated to Menya El Kameh, Sharkeya governorate**

The Ikhwan group, the godmother for Al Qaida International group, as soon as they won the People's Assembly elections together with the state security, they started to eliminate Christianity from Egypt. A Moslem pretended to have a fight with a Christian, a pre-planned trick so that the extremist Moslem groups can take revenge. They robbed and burnt over 17 homes and a large number of Copts were being treated in hospitals due to several injuries.

**71. At the end of Manfalout elections, slaughter of a Coptic kid whose age did not reach 16 on 12/12/2005 and throwing rocks at St. Mary church in Manfalout.**

As a continuation to the bloodshed caused by the extremist Moslem groups in the parliament elections, their members started hitting the doors and windows of St. Mary church aiming at breaking them. This came as a reaction to the loss of El Ikhwan nominee in the elections. At the same time, the body of a young kid called Mina Fathy Zaki (16 years) was found with three stabs in the neck area. His aroused suspicion on the role of the extremist Islamic groups in this accident and if it was meant as a message for the Copts whom they hate.

**72. Abdel Rehim El Goul, Independent nominee in the elections and the mobs who attacked the Copts and their properties and churches in Naga Hamadi, 2005.**

In a very dangerous update on the day of the election repetition in Naga Hamadi city, the followers of Abdel Rehim El Goul started to widely destroy the properties of Christians and annoy the Copts who went to vote for their nominee, in particular to the women who were harassed and threatened. The police who was protecting the event did not move or interfere in any way. The mobs concentrated their activities on the side streets while the police was concentrating the spread on the main streets.

Unfortunately, the Coptic nominee won the elections and here the Moslem nominee showed his ugly face. He started with his followers to attack the churches of St. John and St. Mary in Naga Hamadi as well as St. Guirguis in Bahgoura. The strange thing is the silence of the police when they did not event confront them or stop their barbaric acts.

**73. The attack of the Moslems on the Copts in the Odeysat village on Wednesday 18/1/2006.**

There was a constant communication channel between the officials of the church and state security to open the church officially and continuously. The verbal approval arrived on 18/1/2006 but an argument happened on the same

day between one of the state security and one archbishop. The argument spread a rumor that the church will be opened. The agreement with the security officials that prayer will be conducted in church continuously five days a week as a preliminary stage but not to pray on Baptism day and the church agreed to this.

Incidents started at 6:30 PM, at a time close to the baptism day mass. Many of the villagers had left their homes to All Saints monastery to pray there while the other remaining villagers suddenly found electricity, phone lines and water being cut off the village without any prior notice.

Fire started inside the church and the surrounding area. While some Christians were trying to put it out, they were attacked and many were injured. At the same time, robbery and destruction of Christian villagers' properties was taking place. Fire reached everywhere. Cattle were even robbed. All this happened in the presence of the security police who was satisfied by watching only. A statement from the head of Luxor security also agitated the situation when he stated that the security forces are there not to protect the church but rather to prevent prayer inside it. As a result of this attack, one person died, Kamal Shaker, a child, Guirguis Assad and seventeen others were injured.

#### **74. A barbaric attack of the Moslems of Wassef Ghali farm and the surrounding farm on the Copts in El Ayyat, Giza on Sunday 19 Feb. 2006.**

The villagers of Wassef Ghali farm were attacked by the Moslems of the farm and other nearby farms too. They damaged and destroyed Coptic homes shouting "There is no God but Allah... Christians are enemies of God", "There is no God but Allah... Jesus is an enemy of God". Electricity was cut off and the telephone lines were cut off to make the farm completely isolated from the world.

The reason behind the attack was the request of the Copts to open up a church. The state security informed them that they can do that for prayer but the police official refused to send some of his forces to open it and said "You open it" which is what happened and afterwards the fire started.

#### **75. The attack on "Abou Fana" monastery.**

This monastery, in spite of its historical and monumental value, is suffering from complete neglect. The streets are not paved to reach it. The drinking water and electricity did not reach it yet. Telephones are not installed although many have made requests for the service to all authorities in charge. The monastery is also suffering from the damage in its fences allowing it to be robbed from some people under the supervision and knowledge of the police and security. Some people have also shot bullets at the monastery to terrorize them.

On 20/3/2006, a decision was made from the head of Malawi city in Menya governorate to demolish the monastery buildings. The governor even approved the decision and the demolish order was sent to the Malawi police to execute it.

#### **76.A barbaric attack of the Moslems groups on many Christian churches in Alexander on Friday 14/4/2006.**

When all the churches of Alexandria were celebrating the last fasting Friday and during prayer time, many churches were attacked. Among those are:

##### **a. St. Guirguis church in El Hadra area affiliated to East Section**

Around 8 AM, one extremist entered the church during prayer carrying two sharp weapons in his hands and attacked four people, one of them in a serious condition and the others are mildly injured. During the attack, he kept repeating some extremist terrorist yelling and then fled away.

##### **b. St. Mark church and Pope Botros in Sidi Bishr area affiliated to Montaza police station**

At around 9:30 AM of the same morning, the people inside the church suddenly found an extremist terrorist carrying two sharp weapons in both hands in front of the church main door. He started stabbing the people leaving the church after mass. He was yelling Jihad sentences. He injured three people, one died from the injury while the others are severely injured. The people tried to capture him but the security guard at the church door got his weapon and pointed it at the Copts coming out of church and not on the attacker.

##### **c. St. Mary and St. John Church in Janakleis area affiliated to El Raml police station**

At 10:10 AM, an extremist entered the church yard carrying two sharp weapons in both hands in an attempt to injure a little girl who was standing next to her grandfather, who tried to defend the child and fell on the floor. One of the church youth hit the terrorist with a chair so he fled away. The youth tried to follow him until Shods area but then he disappeared.

##### **d. St. Guirguis church in Sporting affiliated to East section**

Lastly, around 10:15AM, another extremist terrorist tried to enter the church but failed.

In spite of these sad incidents that prove that this is a terrorist plan of attacking the Christians in Alexandria during feast days, we found out that the official statements in some media minimize the incidents and picture it in an untruthful way before the district attorney started investigations. This led to a lot of resentment from the Coptic people in

Alexandria, especially that this annoying scenario is repeated in every attack on the Christians in Alexandria or elsewhere.

These attacks have resulted in 300 injuries, 2 death (one of them was a Moslem and eye witnesses say that he was murdered by another Moslem but his family refuses to accept condolences for the death and waiting to revenge for his death, which indicates new attacks on the way), burning 50 cars, robbery of 5 shops, burning and robbery of 12 apartments and arrest of more than 80 Copt. The funeral ceremony of the young Copt who died in those attacks turned into a demonstration that rejected the attacks and asked for Coptic protection from what they suffer from in this country. During the funeral ceremony, many were injured, 2 cars were burnt and many store fronts were damaged.

**77. An Islamic extremist attack on “Fao Bahari” village, Deshna district, Qena governorate. April, 2006.**

The incidents started due to the presence of a benevolent society association in the name of Virgin Mary. Due to the poor condition of the building, the Copts presented a request to state security asking for the renovation and re-building of the association premises. The approval came in on March 27 but the villagers were surprised to find on 5 April that all electricity has been cut off the village, especially where Copts gather. At the same time, Moslems came out in demonstrations shouting: “There is no God but Allah... Christians are enemies of God”, and started destroying Christian property.

The Copts remained prisoners inside their own homes for a period of time. Children were not even allowed to go to school fearing their neighbors and their fellow citizens.



78- On 11/8/2006

Hany Sarofeem Nasralla, from Elrahmanya kebly, Naje Hammady town, Qena governorate, corporal in the military service, was found lying dead in the water of the river Nile beside Naje Hammady police station. He was serving in the military southern area of Aswan, the unit /2152- geem- 33.

Signs were very clear over all his corps. Formerly he told his family that there are a lot of disagreements between him and his commander. Because he was a Christian, His commander was not only always torturing and punishing him before his soldier-mates, but asking him to denounce his Christianity also, to be converted to Islam. But Hany refused saying that he would inform the military intelligent agency. The commander told hany that he himself would settle the matters with him.

The commander arranged a killing plan, and sending him to the closest place to his village, near Naje Elghaleez, to keep suspicions away of him although he was at official leave for 8 days ended on 30/7/2006 and he made another leave of absence from 4/8/2006 to 13/8/2006, to guarantee finding one of them in case of losing the other. Then the crime had a citation made in Naje Hammady police station number 5251/2006 Naje Hammady Administrator.

**M.E.C.A**

منظمة مسيحي الشرق الأوسط

## **Chapter three**

### **Section two**

## **Islamic law (*sharia*) decrees only church demolish, not building or repairing**

### **The Islamic Sharia attitude toward churches building and repairing**

There are many Islamic traditions (*Haddith*), in many Islamic countries, prevent church building or restoration, as the following,

- What Abu Mohammed Abd Allah, son of Mohammed Gaafar Habban known as Father Elsheikh, has told in his book " the Dhimmis terms " that a man, called Katheer, son of Morra, once, heard Omar Ibn Elkhattab, the second Caliph of the four successors after Mohammed the prophet's death, commanding his people, "don't build a church according to Islam, or renovate anything ruined."
- In one of his fatwas (*interpretations*), Takie El Din, son of Timiah<sup>152</sup> mentioned a quotation written by Ibn Elkayem in his book, " the laws of the people of Dhimmis" (6852), says, "two different kepplas cannot be existed in a same country.", surely means that no other religion could coexist with Islam, as keppla means the direction at which Moslems face during prayer.
- In one of his fatwas, Abu Elhassan Aly son of Elsabky<sup>153</sup>, says that Ibn Elkayem, the writer of "the laws of Dhimmis" book, mentioned that the tradition (6852) had been certainly told by Ahmed and Abo Dawoud. In addition to that he affirmed that Omar's term<sup>154</sup> was clear in prohibiting, in the Islamic towns or around them, any acts of restoration for a church, a cell or a monastery, as a sign of subjection to the tradition (6852), which said that two different kepplas cannot be existed in a same country.

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<sup>152</sup> He is Ahmed son of, Abd Elhaleem Abd Elsalam Abd Allah, Takie El Din Abu El Abbas titled Sheikh of Islam, also one of the Moslems scientists. He was born in Haran, a small town, located in the north east of Iraq, on an island of son of Amro between the two rivers Tigris and Euphrates. Having Haran been invaded by Mongolian, the little child, moved out to Damascus, along with his father and family. there, he had been raised and taught the known literatures of these days by his father and the professors of his time. Since his mother, called Timiah, was a preacher, he had been called after her, son of Timiah. Also, after learning Islamic tradition, interpretation and Arabic language, he began, rightly to author his owns. Meanwhile his fame went out everywhere. In the end, he became a professor and a leader (an Emam ) in matters of knowledge and work believing in the balance between the reasonable and the transferable tradition

<sup>153</sup> Elsabky Tag El-Din: Fakeh Shafee, and Arabic biographer, born in sobbk, Minouf, Egypt. His father was a scientist in Quranic matters. Tag gave fatwas before he reach 18 years old. He held many posts. Wrote many books, like " Ibn El Hajeb brief explanation ", " rejoicing in the explanation of Minhaj El- Baidawy ", " Basics including synoptic matters and similarities ", " the greatest, the middle, the smallest Shafee Classes " and "Jmma Eljwamma" ( gathering of the gatherers).

<sup>154</sup> See page 12.



- In his book "Money" page 97, Abo Obaied<sup>155</sup> El-Kassem, son of Salam, says that Ibn Abaas said that Egypt is like any country, the Arabs conquered, so the Dhimmis in it, do not have any rights to build churches, or trade in wines or in ham meat, or striking church bells. Moslems should do for the Dhimmis everything except all the previous matters.

In Egypt, since the Islamic law (sharia) is the basic for the regime, as in all Islamic empires, the churches was subjecting to all former decrees

### **Restricting laws of Churches building in modern Egypt**<sup>156</sup> **Hamayonic Decree**

**Here are the essential points regarding churches building in that Decree:**

- 1- Approving all former rights, connecting to Christians, Stated in previous laws especially in ruling themselves in matters related to their religion or in social statuses.
- 2- Forming clerical councils composing of members from the laymen and clerical people, administrating clerical utilities for Christian protection and settling down in their cases.
- 3- In case of building a new church, The Patriarch must ask the supreme authority through a written note to have a building license.
- 4- No body is prohibited from practicing his religious duties while receiving harm or wrongness, also no body is compulsory forced to quit his religion, consequently the strong precautions must be undertaken to ensure safety for the people of any denominations, whatever their number, they should freely live doing their practices.
- 5- The equality in job opportunities among the Moslems and the Christians.
- 6- Military recruiting ministry is a duty on the Moslems and Christians alike.
- 7- All Diwan records must not have any of the words, or the expressions which convoy insult to a set of people because of their sect or tongue or citizenship, also, it is lawfully forbidden using any definitions or descriptions bring shame or touch the law harmfully whether among the nation individuals or administrators.

### **A study of the supreme decree with the Hamayonic decree, a letter issued to the absolute agency regarding the reformation, on first of Gomada 1272AH- February 1856.**<sup>157</sup>

The Turkish<sup>158</sup> issued the Hamayonic decree, 150 years ago. Clearly from the supreme decree, it was one of the reformation works, the Turkish Authorities

<sup>155</sup> The story from Abo Dawoud.....from Ibn Abbas that the prophet Mohammed reconciled Nagra tribes after getting

2000 suits otherwise he would demolish all what the owned

<sup>156</sup> From the beginning of Mohammed Aly Regime in 1805

<sup>157</sup> Gathering of laws ( Moheet El-Shraeh ). Dr. Antton Sagheer part.3. P.2852-2857.Cairo Amiria press. 1953.

<sup>158</sup> It was issued by the Sultan Abd -El- Majeed Mahmoud Khan ,the emperor of the Turkish empire 1839- 1861

achieved at that time. It is also so close to the constitutional laws in dealing with matters were once at suspense, or hadn't been decided yet or matters causing disagreements.

In its introduction, the supreme decree focused and affirmed on what increases the strength and the power of the Sultan and on what ensure happiness for all kinds of followers who were connected together through few national connections but equal before the Sultans presence.

**First: The equality: -**

*(Keeping the law is a duty on all my followers, existed under my authority without any exceptions).* Notably, this is what is Stated in modern nation's charters and constitutions, equality among all citizens without any discrimination because of color or race or religion, and what the United Nation's charter Stated also.

**Second: Organizing the patriarch stay:-**

*( after the current patriarchs election procedures come to an end, the elected one should take over in his position all his life long ),* the very thing that the church is keen to follow as one of its regulations, because what church aims to is that as soon as the patriarch is designated, no one can strip him off his authority as long as he is still alive and sound, and the only cases for changing him that he becomes mentally disturbed, or deviates away off the sound doctrine, or adopting heresies, or has a disability prevents him from doing his tasks properly.

**Third: Organizing churches restoration, repairing or renovating or building new ones:-**

*(Removing any obstacles in building or restoration the buildings for worships in towns and villages where all people have the same sect. also in their other places like offices, hospitals and the graveyards according to the original drawings. And if one of these places, the patriarch or the clerical chiefs who see any places need to be fixed or restored they or he should ask me having with him the old drawings and the new ones so that it could be accepted and reconstructed according to my kingdom, Sunnite will or objections coming to me, may be clarified in a certain period of time)*

**From this text we see the two following points:**

- The permission for building churches is conditioned by the approval of the patriarch and the approval of the administrative authority represented in "the supreme authority".
- In case of setting up new buildings, the patriarch or a group of bishops should apply for a license from the supreme authority, and it will be given to them if there are not any ownership obstacles of *our honorable State*, also there are not

any due fees payable to the government in such dealings expected from the church.

**Notes on the third article:**

- 1- The article differs between two things, the first one is the restoration or the repairing or the renovating and the second is regarding setting up new building at the end of the article.
- 2- It did not specify the type of obstacles, which preventing the process of carrying out building a new church or give examples for it.
- 3- It just mentioned the only obstacle twice in on line, as it said, "*the ownership obstacle of our honorable State*".
- 4- Complete exemption from all fees and taxes.
- 5- Free worships are allowed without any racial discrimination, since the supreme decree Stated that the minorities have the right to practice their religion duties in utter freedom saying at this regard,

*(that no body is prohibited from practicing his religion duties while receiving harm or wrongness, also no body is compulsory forced to quit his religion, consequently the strong precautions must be undertaken to ensure safety for the people of any denominations, whatever their number, they should freely live practicing their sect's rites freely also and affirmed that All Diwan records must not have any of the words, or the expression which convoy insult to a set of people because of their sect or tongue or citizenship, also, it is lawfully forbidden to prevent any body from practicing his religious rites).*

It is remarkable here that even though the kingdom included many countries, peoples, nations and different races, the lawgiver insisted, in his supreme decree, on applying the decree on all people regardless the minority numbers, or any sects the empire had, even the sects themselves were different in color, race, religion and denominations. Besides that he insisted on ensuring practicing the religious rituals freely and safely.

- 6- Affirming equality in jobs without any religious favoritism for color, or sect, or race saying, *(All my honorable State followers, whatever their sect is, are accepted in the State services and tasks according to having qualifications related to the age, or passing exams assigned by the offices systems without any favoritism in my military or monarchy State office )*. **The purpose of the above article is very clear, that the country structure is made up of different qualified sets having skills, experience and education regardless their religion, race, color and sect.**

As for the service in the State jobs or in the military service the supreme decree affirmed the following: *(true equality requires necessarily equity in jobs opportunities, so the Christians and the other non-moslem sects are to do or taking*

*part in the military services like moslem people*), so the supreme decree gave all people the right to recruit and promote to the highest positions in any other administrative jobs with a fair equality between Moslems and Christians.

### **El- Ezabby Basha terms, as taken from the Hammayonic decree, for building churches since the monarchy era,**

In February, 1934, In the days of Abd El- Alftah Basha, the under secretary of the interior ministry, El- Ezabby Basha issued a publication, related to people willing to build new churches and getting license for but with unjust terms caused Egypt go to backwardness.

#### **El-Ezabby 10 terms and building the churches:**

- 1- Investigating the land property, desired to build the church on it, whether it is empty or agrarian, whether it is owned by the applicant or not, taking into account searching the ownership deed.
- 2- Knowing how long this property is far away from the mosques and the shrines in the neighborhood.
- 3- Knowing if the land property lies in Moslems land properties or Christians ones.
- 4- If it is located in Moslems inhabitants, studying if there are any obstacles prevent building procedures.
- 5- Does the mentioned sect have an old church other than the desired one to build?
- 6- Knowing if the sect has a church of its but in a near town or in any other place.
- 7- Knowing how many persons in this sect who are really existed in the town.
- 8- If the land property, planned to build a church on it, is near the Nile bridges, canals and the public utilities, the ministry of irrigation's allowance should be taken in a written form. The same thing if the land is near the rail roads or near one of its buildings, the permission of the authority, concerned with the rail roads, is important too.
- 9- All investigations must be written in a police citation clarifying all the positions around the land property, planned to be a church building, and how far they are from it. Then posted all documents to the ministry.
- 10- The applicant should have, along with his application, a practical drawing ( structural and architectural drawings ) of the land property on a drawing scale 1 : 1000, signed from the denomination leader or the patriarch and from the engineer who knows the building site, and ministry of the interior which investigates the authenticity of all these papers and sign them all for approval.

#### **Notes on El-Ezabby Basha terms:-**

- 1- The previous publication is false because it was issued by a public official who did not have a legislative power, also it contradicts the Egyptian constitution which guarantees the religious freedom and set equality among all Egyptians, Moslems and Christians, in rights and duties.

- 2- El- Ezabby Basha alleged that he understood the ten terms from the Hammayonic decree, this was not true, for the Hammayonic decree was a constitutional framework for all the widespread Ottoman Empire States within all minorities, different and variant beliefs. Then how El- Ezabby Basha could apply an Ottoman decree in Egypt, and where were the States of Egypt? At that time Egypt was no longer a State under the rule of the Ottoman Empire.
- 3- It was clearly that El-Ezabby adopted from the Hammayonic decree what pleased him and ignored the reformation concepts, like religious freedom and equality in practicing the religious rites, citizenship right for all citizens are equal in rights and duties.

**The unconstitutionality of the Hammayonic decree and the administrative resolution of the ministry of the interior "El-Ezabby ten terms"**

Since the Hammayonic decree is unconstitutional, the ministry of interior's resolution is unconstitutional too, as it is derived from the issued Hammayonic decree in 19<sup>th</sup> December 1933. Also, it was illegal as it embraced imposition of restraints on Coptic citizens' freedoms in constructing church buildings and practicing their religious rites.

**Applying, the Hammayonic decree and the ministry of interior's resolution on Christians in Egypt, is not constitutional, for the following:**

- 1- The article 46 of the Egyptian constitution States that "the country shall guarantee the freedom of belief and the freedom of practicing the religious rites".
- 2- The article 40 of the Egyptian constitution States that "all citizens are equal before the law, and they are equal in general duties and rights without any discrimination related to their race, languages, religions or beliefs."

These two previous articles affirm the equality among the Moslems and Christians citizens, also, affirm the right to enjoy freedom of belief and practicing the religious rites, consequently affirm the freedom of constructing the worship houses (churches or mosques) where rites are practiced.

Really, what the Hammayonic decree and the ministry of the interior's resolution implied is a frank law break since, both the decree and the resolution imposed rules and constraints on the non-moslem citizens' right, especially on Christians citizens, regarding constructing their worship houses where they practice their religious rites, it is clearly against the article 40 of the Egyptian constitution which States that " all citizens are equal before the law, and they are equal in general duties and rights without any discrimination related to their race or languages or religions or beliefs."

**The Hammayonic decree & the resolution of ministry of the interior contradict the international treaties on human rights**

The rules of the 1971 constitution and the articles of the international treaty on the civil and political rights, on which the Egyptian government agreed and signed

according to the presidential decree in 1981, cancelled implicitly the Hammayonic decree and the resolution of the under secretary of the ministry of the interior, since both of them violate the international treaty on human rights.

**1-The International Declaration on Human Rights, issued on 10<sup>th</sup> December 1948, States the following:**

- Article 2 " every human being has the right to enjoy all the rights and the freedoms included in this declaration without any discrimination especially in matters related to the race, the color, the language or the religion."
- Article 7 "all people are equal before the law, having the right to enjoy adequate protection against any discrimination, may violate this Declaration and against any discrimination enticement".
- Article 8 "every body has the right of the freedom of thought, religion conscience and the expression freely about them through education, practicing, and doing the religious rites secretly or on public, individually or in groups.

**2-The international treaty on civil and political rights:**

- Article 2 States, "every country, in this treaty, is pledged to respect and guarantee the Stated rights for all individuals, living on its land, subjecting to its rule, without any kinds of discriminations whether for color, race, other citizenship, language or religion.

Since the government ratified the international treaty, signing on it, which means it becomes applicable law, so it must be implemented according to the constitutional article 151 which States, "The president makes treaties and signs on them, then inform the parliament, accompanied explanations in details, then it becomes a law after being ratified by all, and published."

**3-The issued declaration from the UN General Assembly, the 2<sup>nd</sup> article on removal all kinds of bigotry and discrimination, based on religions and beliefs:**

- No body is to be subjected to discrimination from any country....based on religion, or on in any other beliefs.
- The phrase "bigotry and discrimination based on religion or belief" means any racism, favoritism, exceptions, complexity for affecting the admitting to the human rights and the basic freedoms or limiting these rights from being practiced or enjoyed.
- The 3<sup>rd</sup> article of this declaration States," the discrimination, based on religion or belief, is violating the human dignity and it is a denial to the UN principles. It should be described as a violation to the human rights and the basic freedoms, ratified on the international declaration for human rights, also described as an obstacle before setting up peaceful and loving relationships among nations."

However Egypt has signed and ratified on the UN declarations, its constitutional laws contradict the international laws and treaties....

### **The Arab Republic of Egypt president's decree number 291/2005**

**Having reviewed** the constitution, the law number 106/1976 regarding the directing and organizing the works of building, the law of Local administrative system issued by the law number 43/ 1979, antiquities protection law issued by the law number 116/1983, the presidential decree number 13/1998 for authorizing the governors in some certain powers or the president, the presidential decree number 453/1999 regarding the procedures for the supporting and restoration of the worship houses, **I decided that:**

- **The first article:** governors are authorized, each one in his governorate, to give licenses to religious Christians sects after submitting the applications accompanied with the needed documents for demolishing an old existing church and building a replaced one on its same land property or doing modifications or enlargements in an existing church. Their applications for license must be answered after having the allowances of the Authorities concerned, through thirty days since the date of application.
- **The second article:** The restoration and the supporting for existing church constructions must be offered in a written notice from the person responsible for the church to the authority concerned with the organizing work in the governorate.
- **The third article:** The presidential decree number 453/1999 is canceled.
- **The fourth article:** this presidential decree must be announced and published in the official national newspapers and must be implemented since the date of its publication<sup>159</sup>

### **The executive Authorities hinder the presidential decree for church restoration or rebuilding**

- **The presidential decree that was issued improperly**
- **The beginning of burying the presidential decree number 291/2005.**

The issued presidential decree number 291/ 2005 for authorizing the governors some of the president's powers in giving license to the Copts to demolish and rebuild an

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<sup>159</sup> El-Ahram newspaper published the presidential decree on 8<sup>th</sup> December 2005/130/43466, and Akhbar newspaper published the same decree, the same day 8/12/2005---54/16733.

existing church and enlarge it, is the same issued decree, regarding existing churches' supporting and restoration which needs the approval of Authorities concerned.

### **Analysis:**

The president of Egypt is still having the power to give the approval for building new churches while building new mosques do not need any approval from any Authorities concerned, the very thing considered a violation to the standards of the equality among the Egyptians...

1-Authorizing the governors some of the president's power to give the approval to demolish or rebuild to enlarge an existing church on the same original land property, is a good thing, we receive it cautiously, because it is still dependent on how it will be executed, since the governors departments are able, side by side with the Security Authorities, to impede this presidential decree, so the decree shall not put into force.

2-Doing the restoration work and supporting church construction, avoiding much of the red tape, just informing the authority concerned, is conditioned with the way of implement and the guarantee that the Security Authorities interference shall not obstruct the decree.

And so, 45 days later, after issuing the presidential decree, our fear and doubts have become true, because we felt that executive systems, which really control and have the true authority, don't welcome the decree in their municipalities.

### **Assuit, In 16<sup>th</sup> Jan, 2006:**

In that day, the manager of the affairs office of the governor in Assuit( *general*), issued in the periodical letter to the Local Administrations the following:

Find pleased attach these instructions regarding the applications, offered for churches restorations, replacements and renovating, in details.

Please issue; carefully for taking the necessary actions toward the execution of these instructions before our office receive all the following documents:

- 1- The name and the address of the authorized person for the procedures in a valid authorizing letter sent from the denomination's leader.
- 2- The registered ownership deed, reviewed by the law affairs Unit in the Local Administration.
- 3- Valid six copies of the Engineering drawings, approved by a syndicate engineer and Engineering union.
- 4- A survey map, on which the church site is shown, also approved from the survey authority.
- 5- A letter from the ministry of antiquities proves that the church building is not registered in the list of the historical-valued buildings.



- 6- The presidential decree regarding building this church or the monarchy order which issued the building license.
- 7- Inspection report from the Engineering Administration, explaining all the required works.
- 8- Checking and reviewing the Engineering drawing according to the law of directing and organizing the building works, also reviewing its executive rule applied in villages and cities.
- 9- The date, all these documents are to be handed over to our office after their completion, is the actual date of the application.

### **The results:**

#### **The different government systems obstruct the churches building or close them<sup>160</sup>**

- **Anba Makkar Church in Kasria- aserat- Gerga town- Sohag governorate was closed in Jan, 1984.**

For completing the official and lawful form of the church, the bishop Anba Mena, a bishop on Gerga and Farshoot, sent a letter to the chief of Gega police station (brigadier) on 24/4/ 1974, informing him that the church where the religious rites done, was built since 1950, and the diocese are desiring to follow the lawful procedures to complete the official form of the church....but the Security Authorities closed it in Jan, 1984!!

The Copts tried to reopen it on 19/7/1984, because the religious rites were having been done in this church for 35 years. Once again they wrote a notice to Sohag State Security police complaining about the church closure.<sup>161</sup>

- **Abanob the martyr and St. Marv Church in Kalag – El-Khangka- Shibeen El-Kanatter since 1989 until now.**

This church was built 30 years ago. The church leaders had no sooner set out painting the church walls and ceiling than the Security Agencies swooped on the church and closed it, claiming that it is being built on an agrarian land property. Even though they were acquitted from this charge by the court, allowed to reopen the church, it is still under closure. The church council submitted an application for approval on license of building a new church to be built on agrarian land property too!! Then after the approval of the minister of the interior ministry, the governor approved on licensing procedures for setting up a new church on the replaced agrarian land on 23/8/1999, But the legal council of the ministry of agriculture opposed the project through his inspection report on 4/9/1999, in which it wrote that the church was formerly closed for Security reasons and for considerations related to Moslem brothers.

<sup>160</sup> See chapter 3 section 1, the Islamic attack against the Coptic churches.

<sup>161</sup> Watani newspaper in 2001.

- **St.Mary and Anba Abram Monastery in Delga village- Dir Mowas El-Menia 2/8/1992.**

This monastery occupies 4566.9 square meters according to the published, registered, deed of ownership number 1459 on 22/8/1999. The monastery includes three small churches inside it, Saint Gorges church, Anba Abram new church and Saint Mary church. On 9/11/1992, the Dir Mowas diocese submitted an application to the El-Menia governor for approving of issuing procedures of license for completing and finishing construction of the Anba Abram new church. Having passed through the municipalities, the documents, finally reached the Security Authorities. On 5/4/1993, the State Security police issued a letter to the minister of the interior, saying that they approved of license for completing the required constructions provided that the city council and the ministry of antiquities supervise the building works. No sooner the work began carrying out the required constructions than the fanatic Moslems file a complaint about the current work of buildings, so the Security Agencies set a demolish decree for the buildings....the Security forces attacked the monastery church, accompanied by destructive troops, removing violently what was completed like two minarets and water closet. Really, the act of removal led to a church crack, due to the falling of one of the minaret pillars on it, and the case is still the same until this day.<sup>162</sup>

- **A governor in Egypt issues a demolition decision to Saint Tadros Elshatby<sup>163</sup> and Abu Sefein Church in Elshatby village after restoration<sup>164</sup> on 12/11/2002.**

Ahmed Hammam Attiah, the Assuit governor issued a demolition decision to the second floor in a Coptic Church, newly restored after the church members got a renovating license. The church building aged over 100 years. It is only formed of one floor surrounded by higher Moslems buildings, where inhabitants are used to throwing rubbish and trash on the church roof. Since the church members wanted to put an end for these steady troubles, they decided to elevate the church roof by building an additional floor during the renovating works. Scarcely had they begun the work when the governor commanded to stop the work and he summoned the church pastor, Rev / Daoud Botros for a meeting in his office, expressing his worry about the second floor. And although the church pastor explained that the second floor would not be used for any thing, just for protection from rubbish, and also although the district expert assured the same thing to him, the governor insisted on his opinion, and issued a removal decree for the second floor and the attached stairs.

- **Catholic Coptic Church in southern Hegaza village-Kous town, Oena governorate, 1993.**

<sup>162</sup> [Http://servant13.net/copt24.htm](http://servant13.net/copt24.htm)

<sup>163</sup> This Coptic church is located in Shatb which is 5 miles away south Assuit.

<sup>164</sup> the Middle East Christian Association's records:12/11/2002.

The bishop, Anba, Yoaanas Zakaria, in both Qena and Aswan governorates, sent us a message describing the details of a long tiring exhausting journey spent in rebuilding the above mentioned church. This church building aged, also over 100 years. It was in a bad condition caused a lot of worry for the people in charge. The religious chiefs submitted an official application for issuing a church demolish-rebuilding license. Surprisingly, the procedures took 15 years to finish. In 1993, the minister of the interior approved of taking actions in procedures for giving a church demolish-rebuilding license. Consequently, the general director of Qena Security approved on 14/1/1993 then followed the permission of the religious affairs and pilgrimage Administration and the approval of the Engineering Administration manager on 24/1/1993, then the permission of the brigadier inspector of the State Security police of Qena in 11/4/1993.

Actually they executed the instructions and the collapsing building was totally demolished then they set out in building the new church. In Sep, 1993, while doing the concrete roof of the church, some bodies filed a complaint to the Authorities concerned that the current design of the rebuilt church is not the same one as the approved valid drawings. The Security and Engineering Agencies moved and commanded to stop the rebuilding church in 12/9/1993, and rightly an Engineering Committee was formed to inspect what had been done. In 18/9/1993 the Committee did not find any violating works and the work is conformed and carried out according to the approved license.

In spite of all these hinders, the Committee members wanted to overcome all doubts, so they asked the opinion of another Committee of more experienced engineers from the Local Administration. Amazingly the later Committee proved the same and approved of work continuity under the supervision of one engineer of the Engineering Administration<sup>165</sup>

- **Antique Archangel Michael Church in Bany Magd- Manfalout town / Assuit governorate 1994(the collapsed wall and the restrooms)**

1- After the criminal terrorist events, happened in Abu Korkas<sup>166</sup> in 1994, the Security manager summoned the church priest, informing him that he ( the priest) should raise the church wall (fence) level and replace the wooden doors with iron ones for Security reasons. The wall was 48 meters long. As a result, the responsible for church Administration began raising the wall, made from muddy bricks, also manufactured iron doors to replace the old wooden ones. During the work of wall rising, a part of the wall, about 8 meters long collapsed, since it was from muddy bricks and was not hard enough to carry more load of new red bricks. It was like a hole in the wall, the informed police officer, ordered that the work of raising the wall should be continued and that they should block the hole. But the church leaders were surprised that the Security manager sent them instructions to suspend the work! And

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<sup>165</sup> Watani newspaper – Youssef Sidhom article 31/10/1999

<sup>166</sup> See page

a summon to Manfalout police station where a contravention was made for building a wall without having a license! And the prosecution considered this contravention a misdemeanor against the priest...off course the work has been totally suspended and until now the church remains not only with a hole but the raising wall level has not completed yet also. As for the iron doors, they are still lying on the ground before the church.

2-Also, because this antique church does not have any restrooms, the church priest sent to Assuit general Security manager in 23/12/1995, pleading his approval of restrooms building license. The general issued an instruction of an inspection on the ground. In 8/7/1996 the manager of the Housing and Utilities Administration sent the strangest letter to Manfalout police station brigadier telling him the following, "with reference to your communication about the approval of the Authorities concerned regarding renovating the restrooms in Archangel Michael church, pleased be advised that through the inspection on the ground, we have found that there are not at all any restrooms to be renovated"<sup>167</sup>!!!

- **The apostle Saint Markos Church in Assuit 2/11/1994**

The church leader filed a complaint to the Local Agencies in the governorate as the following:

"The church building is very old. And due to the sudden heavy rains on 2/11/1994, the building was so affected severely that it may collapse". So the governorate issued a total demolition decision numbered 82/1994. Then the Orthodox Coptic diocese in Assuit submitted an application, on 12/12/1994 to the ministry of the interior for approving of issuing a rebuilding church license so that the religious rites might not be hampered. So the license was issued on 23/6/1997 numbered 107/1997 from Assuit West District, stating the following, "this license was primarily issued based on the approval of the minister of the interior in December 1994 and regarding this approval, a classified communication of the Security Administration numbered 12 on 12/3/1997 was issued for commissioning the responsible for the church to apply the documents for getting the license".

On 23/10/1997 the District sent a copy of the license to the Security Authorities to be aware of that. Then the Security Authorities informed the District that they assigned the date 1/8/1997 would be the beginning time for executing the work of issued license. So the church leaders supervise completing the demolish processes in preparation of the church rebuilding.

On 23/10/1997, the chief authority of Assuit West District issued a decision numbered 491/1997, suspending all the current violating works of rebuilding and having reserved on building tools and instruments by the utility police. What strange for the complaining people that the work of the church was suspended at once. And

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<sup>167</sup> Watani newspaper, Youssef Sidhom article/1997

even though the completion of the demolish processes have not been completed yet how the text of the decision says, "Suspending all the current violating works of church rebuilding." And also, the suspension decision includes expressions like, "violating the issued Security instructions regarding the demolition and rebuilding works."<sup>168</sup>!!!

- **The Malak and Romany Church, Ezbbet Elryes –Elmatarya- Cairo on 10/4/1996, electricity provision refusal**

This church has been constructed since 1973. The religious rites are practiced in it, also. It offers social services to Coptic people whose number exceeds 1500 families. Since the church was in unplanned area, it has not had electricity provision. Having provided the electricity, in 1982, the church submitted an application to the Authorities concerned, like all buildings in Egypt, to make the needed electric wires and connections in preparation of fixing an electricity meter and having the electric current provided. Surprisingly, the electricity police cut off the electric current instead and informed the church leaders to get firstly the approval of State Security police for having the electricity provided.

On 10/4/1996 the State Security police approved, also the application was confirmed by the minister of the interiors' approval then the Cairo Security director (general) gave his approval of executing. All these documents were sent to Cairo east sector then forwarded to east Cairo police station, finally it reached Elmatarya police station. For their shock, Elmatarya police station obstructed the execution and suspended the electric company procedures for providing the church with the electric current.

- **Elamir Tadros Church, in a monastery, in Bany shokeir village Manfalout, Assuit on 15<sup>th</sup> October 1997.**

It is located in a mountain cave at a height of 50 meters above the earth surface. Outside the cave, there is a yard, where the church is found. At the mountain foot, there is a Christian tomb area dates back over 1000 years, the Christian Copts used to visiting the monastery and the church, attending the weekly Masses the celebrations of some festival occasions and the annually spiritual revival week , held in the last week of July celebrating the commemoration of the Great Saint, Elamir Tadros martyrdom. The visitors of the monastery used to go there by ferries on the Nile, or going through a 4-kilometer long land road across the desert.

In July 1987, the head of the investigation Unit in Manfalout police station summoned the church priest, preventing him from going to the monastery, commanding him to suspend the religious rites with all forms of prayers, alleging that the area where the church found is under the authority of the antique ministry. Then the priest showed him an issued letter from the antique ministry indicating that the

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<sup>168</sup> Watani newspaper, Yossef Sidhom article,19/11/1997

church and the monastery don't have any antiquities and the church's land property is not under the authority of the antique ministry, however the head of the investigation did not trust this document.

Not only that but in March 1989, he waited for Copts, while doing some work at the mountain foot in the tomb area, and arrested them. They had a contravention citation made, accusing them falsely with many charges, like building without a license. But the judicial court declared them not guilty because the building works which they were taking over were not works of renovations in the church area, but the graves and tombs restoration, eroded by natural factors along time, at the mountain foot!!!

The church priest, prohibited by the investigation police officer, could not practice the religious rites. Then he appealed to the Investigation Unit at police station in Manfalout for getting the approval of practicing worship liturgy. Having his appeal refused, he filed a complaint to the director of Assuit governorate Security who sent his advice to Manfalout and Abnoub police stations not to hinder the priest appeal of practicing the worship and the religious rites but his advice was put into action for a short period of time.

On July 1989, during the celebration of Elameer Tadros festival, again the Investigation Unit chief officer was harassing the church visitors and after some investigations, He said that the monastery does not have any churches and he commanded the closure of the church.

The church priest tried, in vain to convince him that the church building is a part of the monastery and that is certified on the official survey maps which dated 1905. The chief officer kept on falsifying the reality claiming that there is no land road leads to the monastery, trying to erase the church features. But the priest told him what about the shrine of Mohammed Abd Elreheem, located 200 m away from the church on the land road, visited and celebrated annually by Moslems under the approval of the Security men Authorities, for more proofs the priest told the officer what about the small village near the shrine which full of people and recently have had the electricity power supply provided by the authority concerned!!!

It came to happen that the church priest filed up a complaint to minister of the interior asking his approval of practicing the worship rites in the monastery church. The priest knew that he approved on the application when summoned to Manfalout police station on 15th October 1997, strangely after informing the church priest about the approval of the minister, they ordered him to delay the execution of the decision for some time without reasons.

- **The Saint Mary church, Ashmoneen village, Malawe, Elmenia governorate, 1999:**

Ashmoneen is full of the antique churches like Saint Mary church and the martyr Wadamon church which stands among old monastery remains, on a high dusty hill,

called "Elkom". Saint Mary church is a small humble church building, of total surface area 70 square meters. The church serves the needs of prayers and the worship rites for a villager society of 2000 people. In 1986, the Authorities closed it for Security reasons.

In May, 1999 some persons submitted an application to the Local Authorities for reopen and rebuilding the church. Also, they wanted to support the dusty hill "Elkom", since it is noted that some parts of it began to collapse. The collapsed parts threaten, at any time, landslide which may cause cracks in old buildings on the dusty hill besides the loss of the historical and antique value forever.

The application was received not only by rejection and renunciation but by resentment also from the Local Authorities!!! Now the case is frozen, since the Authorities concerned succeeded in obstructing the church reopen, its supporting and restoration, based on "the Security reasons"<sup>169</sup>.

- **Anba Makkar church, Aseratt, Gerga, Sohag governorate, 1999:**

On 28/12/1999, a presidential decree was issued, number 453/1999, canceling the governors' powers for approving on the supporting and restoration decisions of the houses of worship, transferring the authority to Building and Organizing Administrations in municipalities, the natural and lawful place. Few months later, after issuing the presidential decree, all Christians in Assuit were surprised that the governor cancelled the presidential decree itself, and sent his instructions to all municipalities, under his authority, that all supporting and restoration churches applications should be transferred to the governorate before issuing any decisions so that the governorate transfers them to the Security Authorities!!!

So the governor cancelled the presidential decree and did not care of it. And also, issued a decree specifying only churches not other houses of worship like mosques!!! Really this true story is a living example for freezing restoration and rebuilding churches applications.

- **Saint Mary church, Abu Elhadr, Dvrou, Assuit governorate, 16/2/1999:**

It is a poor, small church, built with muddy bricks. Its ceiling was built using the wooden panel and palm trees wood, mixed with muddy mortar like all buildings in villages. The church serves Abu Elhadr, Nazlet Badawy, Elkom Elakhder and small other villages. The church is worn out. There is a great deal of danger which may harm the visitors and the worshippers. So the church people submitted an official application on 16/2/1999, for getting the approval on church restoration and for building a rest apartment for the church pastor. They photocopied the application and sent the copies of it to the following:

- 1- The minister, governor of Assuit.

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<sup>169</sup> Watani newspaper, Youssef Sidhom article, 16/4/2000.

- 2- The Security director.
- 3- The Administration of the religious affairs in Assuit Security Administration.
- 4- The head of Dyrout city and the police station.
- 5- The chief of Dyrout city and the police station (brigadier).
- 6- The head of Assuit villages' council.
- 7- The head of the State Security office in Dyrout.
- 8- The head of the State Security office in Kousya.
- 9- The State Security Agencies inspector in Assuit.

It is noted that all applications had been sent to the former Authorities for an allowance to build a dilapidated church, among them, six Authorities are in the governorate.

On 8/5/1999, the church priests got a reply to their application, issued number 558, from the governor's office saying that,

"An inspection Committee on the ground was formed and it becomes clear to me that the church referred to in your application was not Saint Mary church but it was the Evangelical Copts Brethren church."

The governorate's reply explained, in detail the description of another building, specifying the deed ownership, the neighborhood, and then ended with a surprise that amazed the priests saying,

".... And the Committee thinks that the ground floor of the Brethren church did not need any restoration work but the second floor should be removed to light the loads on the first floor."

On 13<sup>th</sup> May 1999, again the church priests submitted another application to the governor appealing to compose another inspection Committee hoping it could find the right building, wanted to restored!!!

Since then the villager people are waiting for the Committee, and they did not know whether it has been composed yet or not. And if, composed, has it inspected the right church building or lost and inspected another church again? All what they know for sure that it has not come to their church so far.<sup>170</sup>

- **Saint John the Baptist, in Awlad Elias village, Sedfa town, Assuit governorate, 21/6/1999:**

Assuit governor issued a decision number, 1605/1999 says the following,  
**Having reviewed**, *the presidential decree of law 43/1979 for issuing Local Administration system law and the amending laws with its executive regulation, the Hammayonic decree in 1856 regarding the organizing rules of the worship houses of non-moslems, law 15/ 1927 regarding organizing the powers related to the other*

<sup>170</sup> Watani newspaper, Youseff Sidhom, on 21/5/2000.



religions allowed to be in the country, law 106 /1976 regarding directing and organizing the buildings work and the amending laws of it with its executive regulation, the presidential decree 13/1998 regarding authorizing the governors, each in his governorate's limits for giving licenses of restoration and supporting churches to the religious denomination, having reviewed also the communication of State Security Agencies in Assuit, issued number 3709 on 21/6/1999 regarding the approval of restoring and supporting Saint John the Baptist in Awlad Elias village, Sedfa town, Assuit governorate, **I decided** Issuing a license of restoration and supporting for the saint John the Baptist church just for doing the specified procedures **as the following:**

- 1- Restoring the walls using the red bricks, cement and sand for mortar, supporting some walls with concrete pillars.
- 2- Reinforced concrete chemise for inner pillars.
- 3- Exchanging the old wooden ceilings for new ones.
- 4- Restoring the stairs, the restrooms, doing the maintenance required for electricity connections.
- 5- Fixing the iron doors instead of the worn out wooden ones.
- 6- Doing the needed painting works all over the building.
- 7- Changing the inner wooden doors and the windows.
- 8- Fixing mosaic tiles on the floors.

Although the decision of the governor mentioned all the laws, including the Hammayonic decree, issued by the Ottoman invaders during their occupation in Egypt, also mentioned the law number 13/1998 which is cancelled by the presidential decree number 453 on 28/12/1999 regarding transferring the restoration works to the Local councils. And even though the decision depended on the approval of the Security Authorities, also though he cited in details all the required works, no sooner the church people began to execute the decision than the police force of Sedfa police station interfered and suspended all the works.

- **The Angel Gabriel and Saint Mary church, in Sendnhoor, Benha town, Kalvobya governorate, on 28/3/2000:**

The church walls are from muddy bricks; its ceiling is from the iron metallic sheet. It was built about 70 years ago; however the copts still practice their prayers in it, all these time, In these bad conditions due to their severe poverty. Not mention that the earthquakes and atmospheric factors attacked the building in these seven or eight successive decades causing cracks effects on it that the church building is about to collapse.

On 28/3/2000, Anba Maximos, the bishop of Benha and Kwesna, submitted an application to the governor of Kalyobya, the counselor, Adly Hussein. He explained to him the church conditions appealing his approval of renovating the church, supporting it and building another building block on the rest of the land property,

owned by the church, he demonstrated to him the purpose of the new building that it would be for many services. The governor approved with writing "the drawings shall be brought and examined first."

The prepared Engineering drawings along with the ownership deed were checked by the Lawful Affairs Administration in the governorate but remained there for about 45 days. Due to the delay in the governorate answer, Anba Maximos wrote again to the governor, on 3/7/2000, appealing the same demands.

Consequently the governor issued a decision number 1371/2000 on 11/7/2000 for composing a Committee from the Engineering Administration, the Survey Properties Director, a representative of Egyptian Religious Endowment Organization and a church representative also, to investigate the ownership deed and to write a report regarding the land property ownership, the paper journey continued (much red tape) till it finished on 3/1/2001, with issuing the required license number 4/2001 for approving on building the services building which would be of 4 floors. Finally the governor of Kalyobya approved it on 10/1/2001.

The church then contracted with a construction company which began the structural works, according to the license issued. Hardly had the work begun on 19/1/2001 when the Security forces enforced all the workers to suspend the execution. Amazingly, when the responsible, church leaders went the governor for help, just for assuring to the Security Authorities that the governor approved the license, they were astonished when they knew that the same governor who gave them the license cancelled it by issuing a decision number 163/2001, on 1/2/2001, twenty days later after the issued previous one. Having asked why, the church leaders were answered, "Without reasons."

Insisting on knowing the reasons, the church leaders went to the governor. Having had a lot of conversations, the governor told them the a decision of canceling the renovating and constructing a services building is based on the Security demand, not only that but the same Authorities informed the ministry of the Local government<sup>171</sup>.

- **The Evangelical Church, in Abu Hammad, Elsharkya Governorate, on 12/3/2001:**

It is a building of two floors, the first one is the church hall, and the second is an apartment for the pastor. Because the building is aging, a part of the wooden ceiling, in the second floor, collapsed and there is an additional part dilapidated to fall. The church council submitted an application to the City council in Abu Hammad to send them an inspection Committee on the ground. The City council rightly sent them an Engineering Committee, which ordered that the church building should be evacuated at once. And issued a restoration decision number 108/2000 on 12/12/2000 which Stated the following,

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<sup>171</sup> Watani newspaper, Youseff Sidhom article, on 25/3/2001.

"it is advised necessarily to remove the rest of the collapsed wooden roof and making a new one made of the reinforced concrete instead."

At the same day the church leaders delivered a copy of the decision of demolition and a copy of the restoration decision and a copy of the presidential decree regarding authorizing municipalities for approving on license church restoration or rebuilding an existing church. The church leaders did that for fearing that the police station may accuse them of doing restoration works without a license of the governor.

But the police station of Abu Hammad gave them an instruction not to do any thing until they get permission, so the Christians of the church left the matter and every thing remained as it was before for 3 months while the restoration decision was in action in only 2 weeks for the restoration works to be done.

On 12/3/2001 another part of the wooden roof collapsed then the church leaders arranged to lift the ruins and also hurried to Abu Hammad police station informing them that the situation was getting worse referring to the previous issued decision for church restoration. The chief told them the he got instructions from the minister of the interior, on 12/2/2001 that the church leader shall first get the approval of him before doing any restoration work. As soon as the chief knew that they were lifting the ruins, he got upset and sent a police force led by the deputy chief and arrested some of the workers and some of the church leaders in an inhuman scene<sup>172</sup>

- **Saint Gorges Church, in Sendbees, Elkhairya town, Kalyobya governorate, 12/6/2001:**

This church has got a service building of 3 floors and a ground one, it offers all kinds of services. It was also built according the issued decision number 36/2001 and the decision also approved from the governor on 12/6/2001. Due to the increased number in the church people and the more services they need, they submitted an application to the governor for raising the services building to be five floors instead of three. Fortunately he approved and the city council issued the license number 56/2002, on 18/6/2002 and the governor approved it also on 23/6/2002.

After issuing the license and before starting the police station summoned the church pastor and instructed him not to start out execution of the issued decision until he got a permission of the State Security!!!

In vain, the church priest tried to know the reason for that. And tried also to convince the authorized men that he was having a an official license for building and that he did not violate the law, but the reply was that having the official license does not give him a spontaneous right to start building and so he shall wait for the Security permission. The church priest understood that he asked a wrong question that did not

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<sup>172</sup> Watani newspaper, Youseff Sidhom article, on 22/7/2001

have a reasonable answer among the men of the State Security. The only things he could get were mocking and raging looks.

The church priest came back to his church people advising them to wait until they get Security permission. When the church people asked him why they should have Security permission meanwhile they have an official license issued from the Local Authorities, He could not answer. The case is still there as the same, waiting for the Security permission to raise extra two floors<sup>173</sup>.

- **The Saint Mary Church building, in Kafr Darweesh, Fashn town, Bany Swaif, on 26<sup>th</sup> May 2001:**

This church building was set up in 1971. It was built from the bricks and covered with a wooden ceiling. It serves the all Christian families in that small town where there are no other churches. 30 years later since the building was set up, its ceiling is now worn out and some cracks began to appear. So the people in charge of the church Administration submitted an application to the Security Administration of Bany Swaif city for its approval on the replacement of the ceiling with a reinforced concrete one instead.

The approval of the State Security Agencies was issued and numbered 1870, on 18/11/2000, for building the required reinforced concrete ceiling provided that the execution shall be done under the supervision of the governorate Agencies.

The people of the village gathered to discuss the matter among themselves and agreed on delaying the executing of the reinforced concrete ceiling. They preferred every thing related to the church becomes lawful, so they filled in all forms and submitted an application for issuing a presidential decree. They got it under the number of 142, on 20<sup>th</sup> may 2001 which stated the following,

"According to the enclosed Engineering drawings, it is issued to the of the Orthodox denomination, in Saint Mary Church, in Kafr Darweesh, Fashn town, Bany Swaif governorate."

The work began in executing the issued building, but suddenly the simple Christians, during building the church dome and minaret, were surprised by the swooping of the investigation police officers and the Security forces on the site, suspending all types of work and arresting workers. They also summoned the church pastor and all people who were on the site were taken to the police station. There, they were left for about 10 hours without interrogations but they were made fun of, warned and threatened. Then they moved to the prosecution, after that they went to the State Security Agencies in Bany Swaif!!!

Hastily, they offered the issued presidential decree for the church. And for more caution, they offered the approval of the State Security Agencies. But they were

<sup>173</sup> Watani newspaper, Youseff Sidhom article, in Nov,2003.

surprised that no body cared or paid attention to the issued presidential decree or to the enclosed documents of the Engineering drawings or the other document which have proved the right of the church to complete the building according to the issued license including the completion work of the minaret and the church dome.

Unfortunately, the prosecution suspended all work because they were, in their points of views, violating the State Security Agencies decision which issued preceding the presidential decree and approved just on the replacement of the wooden ceiling with a concrete one!!

Now, the church is lying there like a victim for a violent decision and all of its work is suspended. I may say also that not only the church is the victim but also the presidential decree, dated on 20<sup>th</sup> May 2001 which appears paralyzed before the power of the Security which seems stronger than it!!!

The astonishing surprise, I found a piece of paper among the case papers proves the acknowledgement of the Security Authorities with the presidential decree. And how these Authorities ignored it and clung to a preceding decision of the State Security Agencies. This piece of paper is a letter issued from the office of the minister of the interior under number 26676, on 26<sup>th</sup> May 2001, to the Bany Swaif Security director (general). The letter stated the following,

"It is great honor to me sending you this enclosed copy of the presidential decree number 142/2001 which include giving the license for the copts of the Orthodox denomination in Saint Mary church in Kafr Darweesh, Fashn town, Bany Swaif governorate".

In the rest of the letter the minister said that he informed the minister assistant responsible for the sector of the lawful affairs, also informed Bany Swaif Security director (general), and then the minister ended his letter saying , " find it pleased to see , the signature the director of the General Administration the technical office (general).

So even all the former important persons know about the, their agencies and bodies under their authorities closed the eyes and managed to obstruct the execution of presidential decree, getting away without any review or paying accountability.<sup>174</sup>

- **An Evangelical Church , Aged 100 years, needs a presidential decree for building, Abd Elkhalek Tharwat st, Assuit , Feb.2002:**

The people of the Evangelical copts in the Brethren Church, in the street of Abd Elkhalek Tharwat, in Assuit, submitted an application to the responsible men in the Egyptian government for demolishing and rebuilding the church due to its old age and for fear that it should fall or collapse on the prayers. The procedures of the application lasted for 5 years until the governor made his decision to issue a

<sup>174</sup> Watani newspaper, Youseff Sidhom article, on 29/7/2001.

rebuilding church license for the Brethren Church, under a number 252/2001. In February, 2002, as soon as church leaders set out starting rebuilding the church after the demolition of it, the governor of Assuit governorate issued a decision to cancel the issued license because the church did not have a presidential decree according to the Hammayonic decree. But the church, for knowledge, was built 100 years ago. And it was issued for it a presidential decree number 316/1970 and another presidential decree for rebuilding it number 240/1989.

Anyway the church people did not care to the decision of cancel of Assuit governor. They thought it, such a little bit of red tape issued from little clerk not the express the attitude of the country. And then they send some telegrams to president Mubark and Dr / Zakarya Azmy, the chief of Diwan and to the professor Usama El-Baz the president counselor for information and to Sir / Gamal Mubark the chief of policies Committee in Watani party. The result was that no body moved<sup>175</sup>

- **The Security Authorities do not permit establishing a big center, related to Khangka, Kalyobyia, including a house for occasions, a nursery school and a vocational training center, in Elgabal Elasfar area, Arab Elabayda, Shebeen Elkanater Diocese, on 8/9/2002:**

The diocese of Shebeen Elkanater decided to set up a very big center include a house for different occasions, a nursery school and a training vocational center in Elgabal Elasfar area, Arab Elabayda. The diocese submitted an application to all the Authorities concerned, among them the governor of Kalyobyia, and got the approval of them all to set up this project.

Also they submitted an application, on 22/2/2001, to the Security Agencies to have their approval too. But the Security Authorities did not reply to the diocese. So, the diocese went again to the governor, who approved, for the second time, on 11/6/2001 that the Khangka city council shall issue license for the diocese. Note that the governor approved on this great project which serves the nation, twice.

Instead of executing the decision of the governor who approved, the city council demanded the approval of the Security Authorities. And so the application was under the hand of the Security Authorities who stucked to the horrible silent. Finally the project was completely rejected, on 8/9/2002, without giving any sensible reasons.

On 12/1/2003, the diocese filed a complaint to the minister of the interior, but he did not answer. Then the responsible for the project filed a complaint to president Mubark, so the procedures began to revive again but ends in the same closed circle. That means the move from the high levels to the low ones, to Khangka police station, which investigated again then wrote a report, on 15/9/2003, to the Kalyobyia Security Directorate saying the following:

<sup>175</sup> <http://www.copts-United.com/Coptic> Concern/09-Sept05/319-MaM-1-060905.htm

"Find it pleased to refer that Arab Elabayda, Elgabal Elasar and Seriakos areas are religiously quiet areas. No disagreements or disputes between the Moslems and Christians. Also there is no service building in that area for the Christian brothers. But the closest services center for them is 5 kms away."

And we are at the end of Jan, 2004.

- **The State Security Authorities refuse the Saint Mary church restoration, Sheblinga village, Kalvobya governorate, on 10<sup>th</sup> Sep 2003:**

The Security Authorities issued a decree to suspend the work of restoration and repairing in the Saint Mary church in Sheblinga village, Kalyobya governorate. This church is dilapidated and is about to collapse. It is in a bad condition that it threatens the safe of the inhabitants. Of course the copts could not fix it until they get the approval of the Authorities.

The church people and its Committee were able to get the decision of the approval on the restoration of the church in June/2003. Since Sheblinga city council Committee, composed from specialized engineers, they decided necessarily to set up additional pillars for supporting the church and to change the dilapidated ceiling in view of the danger it may cause to the inhabitants' lives and the neighborhood. Hardly had the copts begun the restoration and building the pillars, when the Security Authorities interfered and they issued a suspension decision, on 10<sup>th</sup> Sep 2003 and up till now the copts still are not be able to restore or fix their church.

- **Kaf Asara Church, is asked the issued monarchy decree 75years ago, Menshat, Sohag governorate, on 20/10/2004:**

The Engineering Unit had an inspection citation made and every thing needed written down before the approval of starting the restoration work to the mentioned church above. The citation along with all applications was transferred to the chief of Menshat police station (brigadier), the investigations Unit, on 15/5/2004.

#### **The condition of the church:**

- The church was built in the way of the carrying walls.
- Its total surface area is 195.5 square meters on a total surface area of 804.06 square meters.
- The building work of the church is from red bricks with muddy mortar. There are cracks in the walls, the inner beams, the temple walls and the façade.
- The church is of 2 floors. The ground floor consists of the main hall and the temples.
- A part of the first floor is a hall, its ceiling is made from the wooden panels and the branches of palm trees, and also the ceiling is carried on bricks pillars full of cracks. Clearly, the ceiling is dilapidated.

- The stairs of the red bricks stuck together with muddy mortar. The stairs are so dilapidated.
- the main dome, the others, and along with the minaret were built from the red bricks and muddy mortar also, you can see cracks in them easily.

**The church needs:**

- 1- The restoration and supporting of the outer constructions, the minaret and the domes.
- 2- Replacing the wooden ceiling with reinforced concrete ones, taking into consideration planting reinforced concrete pillars to carry the new ceiling since the current bricks pillars could not carry it.
- 3- Changing the electricity power connections wholly.
- 4- The restoration of the restrooms, and all the pipes attached to them, the drainage net.
- 5- Changing the doors and the windows.
- 6- Changing the floors' tiles.
- 7- Complete painting of the church inside and outside.

The Local Administration should have issued the restoration license because it knows the monarchy decree. But it said in an official letter, to the church priest, number 710, on 20/10/2004, "find it pleased if you come here rapidly getting us a copy of the monarchy decree issued number 24/1928 that approving on the church construction so that we become sure about the legality of the church building and also the restoration work would not be delayed."

- **An Antique Church, called the mother Dolagy, needs a presidential decree for restoration, Esna town, Aswan on 19/1/2006:**

"The mother Dolagy and her 4 children" church, was built since the fourth century. The responsible men refused to be restored. The church managed to get two decisions, one for restoration and the other for demolition.

In 1973 a presidential decree was issued for demolition and rebuilding the church, yet the Engineering Administration in the governorate under the leadership of Ibrahim Abd Elbary, a pensioner now, deliberately was obstructing executing the building work of the church, until the church got another presidential decree for restoration in 1983.

Although the church is one of the oldest antique churches, dated back to the fourth century, the Authorities concerned demanded the ownership deeds. In spite of the difficulty having these documents registered in Notary Directorate, the church managed to get them. Having offered all the documents, the Authorities concerned put all hinders to delay the restoration until the second floor, at the north direction, collapsed totally.



Then the churchly leaders (Anba Yoannas, the general bishop) submitted an application to the ministry of the interior appealing temporarily church restoration license until they get a church widening and rebuilding license. But he succeeded in having a church rebuilding license on a total surface area of 1200 square meters, after buying another land property attached to the original church. The issued license was for rebuilding the church and its attachments like halls, restrooms, libraries.....etc. On executing, new decisions had been issued for not rebuilding!!! The Authorities concerned said that the first issued license had not been issued officially!!!

Regarding the latest developments, the governor gave an authorized decision to do the necessary enlargements since the total surface area includes (the church surface area +the attachments surface area). Unfortunately the church could not execute any thing because of the obstinate engineer Ahmed Hassan Elnekhaily who always insisting on unreasonable demands, but the discussion with the governor still in action.



M.E.C.A

منظمة مسيحي الشرق الأوسط

## **CHAPTER THREE**

### **Section Three**

#### **Islamization events, persecuting the converted, violating the religious freedom**

There are organized pressures practiced on some Christians, especially girls and young youths, to force them to quit their religion. These pressures may be financially enticement or offering job opportunities (money, jobs, apartments....etc) or using terrorist ways like abducting girls then using narcotics or any tranquilizers for injecting them or have them drunk it. After a girl loses her consciousness, they strip her off her clothes. Being naked, sometimes raped and photographed in this shameful pause, woke up, be aware of what happened she find her self forced to sign on some documents or threatened to talk with her family. The Moslems use these documents to judge her later in case of any trial of her to come back again to Christianity. Other times they threaten kill her family.

#### **Islamization and the role of the state:**

Officially the state facilitates the islamization processes through its rules; like the periodical classified communication number 40, issued by the ministry of the Interior (the Religious Affairs and Pilgrimage Administration) on 6/12/1969, to be distributed to all Security Directorates. Now these communications have some amendments which have been added to the administrating procedures, for organizing the bases, which are to be followed in the application for islamization. From these amendments, the one made on the article (153) of the ratification instructions, since it says, "the applicant shall not be prevented from islamization if his age is not under 16, now it is raised to be 18."

### **The levels of violation**

#### **Violating the religious freedom is divided into two main levels:**

#### **FIRST: COPTS COMPULSORY ISLAMIZATION**

What we are going to mention here are some examples for cases Islamized compulsory by disgracing the victims (most victims are of under-aged girls) or by threatening or by psychological and physical terrorist.

- **Sapoura Zaky & Amal Fawzy<sup>180</sup>, Assuit governorate in 1995:**

Sapoura Zaky, a 15-year-old girl and Amal Fawzy Mattiys, a 19-year-old girl are both abducted on 13/2/1995. Knowing they are in the police station, their relatives went to see them. But the chief police officer insulted them and told them that the two girls embraced Islam and also refused them to meet the two girls. But when the two girls saw their relatives cried and clung to them asking going home with them. At that moment the chief police officer cursed the girls crying, "Is it a matter of kidding?"

Then he drove all the legal guardians and relatives out of his office. When the relatives asked that their case to be judged by the Prosecution, the chief not only arrested the parents of the 2 girls along with 6 of their relatives but also forced them to sign a restraining order whereby they would not approach the 2 girls and the abducting lady. And so they were locked in the police station until, 16/2/1995 then released.

At dawn, on the release day, the investigation officer at police station summoned the girls' mothers and their brothers and sisters and tormented them. Then sent them to the Kousya State Security Agencies, where they released on 21/2/1995.

- **Hanan Youseff Rezk<sup>181</sup> Dakahlya governorate, March, 1995:**

In Belkais police station, Dakahlya governorate, a 14-year-old girl, called Hanan was found abducted by the Moslem neighbors to force her to islamize. The chief drive her father along with the priest out of his office when they came to report the police. Then he summoned the father of the girl and his wife and ordered the police men to beat them. The wife was so hurt that it was carried to the hospital, the Prosecution took over the matter and refused to ratify on the girl's islamization because she was under age but the chief insisted on delivering the girl to her Moslem abductors.

- **Nada Nos'hv Basselv, Kalyobya<sup>182</sup>, Jan 1996:**

Mohammed Samir Fayeze Abu Steit, living in 60 Elfeshawy st, Ezbet Rostom, Shobra Elkheima District, Kalyobya governorate, abducted Nada Nos'hv Baseely, (a student in the second grade in Bahteem secondary trading school for girls). Then traveled with her to Sohag governorate (in Upper Egypt), there he falsified all the data about her name, her family name, date of birth, place of birth as if she were born in Elsheikh Marzouk, Elbaliana, Sohag instead of

<sup>180</sup> The nationality of the Coptic Church, Kommos, Antonuos Ela'ntony.

<sup>181</sup> The nationality of the Coptic Church, Kommos, Antonuos Ela'ntony.

<sup>182</sup> The west of Cairo.

Kalyobyia. Also, he proclaimed her islamization in Sohag Ratification Office, by ratified proclamation number 17/1996, on 23/1/96.

- **Ledia Atef Atta,<sup>183</sup> Cairo, Jan 1996:**

Ledia Atef Atta born on 6<sup>th</sup> November 1976, a student in El-Attar school, Shobra<sup>184</sup>, a teacher of that school abducted her on 15/1/1996. Then the Al-Azhar Mosque gave her a ratified islamization proclamation certificate. On 19/1/1996 the legal Ma'zoon (*Marriage official*) of Shobra issued **the following letter:**

"Out of my full awareness, I (Ain, Ain which means ع.ع), Ma'zoon Kholousy in Shobra, and based on the order of the Prosecution representative of Shobra, also summoned by the deputy chief of Shobra (*lieutenant colonel*), under the supervision of the police agent (W. A), witness that Mr. Ashraf Mohmmmed Eshmael got married to Miss. Ledia Atef Atta on 19/1/1996, at 8 O'clock in the morning in the Diwan of the Shobra police station. And that happened based on the issued administrative citation number 6321/1996 of Shobra.

- **Mariam Morees Saweros Soliman<sup>185</sup>, Cairo-June,1996:**

Mariam Morees Saweros Soliman disappeared on 14/6/1996. After a great deal of research, she was found with a man, called Hattem No'emman, living in Cairo Ideal Apartments. Having known, her father went to the police station on 16/6/1996, and reported the police officer there who sent with him a police agent to Hattem's house. There they did not find the girl and Hattem denied knowing her.

The crazy dad reported the Basateen police station on 17/6/1996. In his report, he accused Hattem No'emman of abducting his daughter. But when the father went to the Basateen police station the police officer reused to have a citation made.

Accidentally, on 15/9/1996, the family's girl knew that their abducted daughter is in Belbees town (El-Sharkya governorate, in the north east of Egypt). The daughter's family tried every approach to contact her but they failed.

<sup>183</sup> The nationality of the Coptic Church, Kommos, Antonuos Ela'hntony.

<sup>184</sup> One of Cairo districts.

<sup>185</sup> Coptic History Encyclopedia, Ezat Andrawes.

On 3/12/1996, the mad father took some of his relatives in a car, drove to Belbees and managed to meet her and also tried to get her back home. Unfortunately the crowd gathered around him. The Moslem people attacked the car driver and the father along with all the relatives.

The reported police forces arrested them and took them all to the police station. There the police officers did not give the daughter's family any chance even to speak. The police had a citation made forcing the daughter's dad and her brother Manasah to sign a restraining order whereby they would not approach the girl any more.

- **Hanan Saprv Fakhry, Cairo, June 1996:**

She was born on 17/10/1975. She was a student in Kobba Private trading school, Cairo. She was abducted by Atef Abd El- Ra'ouf, known as Atef Shobeir, also famous for being a member of one of the Islamic groups, called "Eltableegh and Elda'wa" group which means the "*informing and calling*" group.

An absence citation had been made in El-Zawea Hamrah police station, number 2/30 Administrative of El-Zawea Hamrah numbered 2/27. The girl family could not meet her. And when a minister of the Coptic cathedral managed to speak to her, she told him that she was restrained to move and had not known how to manage the matter.

- **Mariam Rofael Ameen<sup>186</sup>, Cairo, Sep 1996:**

On the first of September, 1996, one young Moslem, called Medhat Ibrahim Mohammed stimulated Mariam Rofael Amin, a - 19 year- old girl to islamize. When her brother went to the Boulak Dakroul police station, he was surprised that the conspired police officers did not enable the girl to speak to them, they were afraid of her lest she backslides again and wants to come back home to her family after signing some documents.

Her family was muscularly convinced that their daughter had been forced to sign these documents, because the police officer, called Mohammed Kamal, did not allow her brother or the priest who accompanied him to meet her.

- **Manal Maher Sadek, Kalyobva, in November, 1996:**

<sup>186</sup> Coptic History Encyclopedia, Ezat Andrawes.

A 19 year old, Esam Sa'eed Morgan abducted the under-aged, 16 year old, Manal Maher Sadek. Manal was born in August 1980, living in Kome town, Kalyobya governorate. Really Esam did that under his mother's stimulation that wanted him to force down Manal to abandon and change her religion from Christianity to Islam. The girl's uncle Ibrahim Sadek reported this event to the Kalyobe police station and had a citation made there on 24/11/1996.

- **Olfat Helmy Rzeik, Aswan, March 1997:**

A young married Moslem, called Atef Mahmoud Ahmad, living in Kome Ombo Aswan governorate, was deceiving Olfat Helmy Rzeik, pushing her to islamize. Strangely, her father had ratified documents, under the supervision of Dr. Bahgat Mohammed Abd Elhady, the inspector of Kome Ombo health that his daughter is a psychological patient.

The girl's father said that Atef enticed her to marry him after proclaiming islamization and the dad had a citation made in Aswan police station on 5/3/1997. Then the citation was brought up before the general Prosecution. So Mohammed Mekaled, the chief of Kome Ombo Prosecution in Aswan governorate, approved it under the order of the authorities concerned which helped the under-aged, sick girl to proclaim her islamization.

- **Mariam Sargiyos Basada<sup>187</sup> Quena-June 2003:**

On 29/6/2003, Abd Allah Alaa Eldin Abd Allah, living in Elkara village, Abu Tesht town in Quena governorate, abducted the Christian under - aged girl, Mariam Sargiyos Basada with the help of others of his relatives.

The girl was working in a pharmacy in the ground floor at the house of the abductor. So the father of the abducted girl called for help and reported Abu Tesht police station. Weirdly, the police officer ordered to have him detained! On the following day he was brought before the general Prosecution which peculiarly ordered to have him detained also, so that he could not keep on searching for his abducted daughter any more or filing any complaints.

- **Anw'ar Sedky Rateb<sup>188</sup>, Assuit-June 2003:**

<sup>187</sup> Coptic History Encyclopedia, Ezat Andrawes.

<sup>188</sup> Coptic History Encyclopedia, Ezat Andrawes.

At dawn on 18/6/2003, Anw'ar Sedky Rateb, a 21year old young lady, living in Nazlet Mostafa, Dyrout town, Assuit governorate, was abducted by the same known persons who abducted her once before on May1998. The priest of Amshoul village, in Dyrout, had reported the Security authorities that he knew formerly that there was an intention for the girl abduction, 3 days before the event. But the State Security Agencies ordered to have the priest detained for 5complete hours, with instructions not to mention that matter again. Later, the complainant priest added that he was threatened with kidnapping his children, if he kept on reporting the authorities concerned.

- **Enjy Edwar Nagv, Giza-September, 2003:**

On 27/9/2003, Enjy Edwar Nagy was abducted, raped and jailed in a Moslem's house, called Abd Elgaber Kandeel, living in apt2, Hassan Elkady station, Giza governorate. When her father and her brother went to the police to file a complaint, the police refused to listen to them.

- **Heba Samir<sup>189</sup> Cairo, October,2003:**

Alaa Farouk Hegazy, (Egyptian Moslem), a member of the legislative society at Ain Shams, abducted Heba Samir who was a third year student, at the faculty of literature, psychology department, living in Samalout city, El-Menia governorate (Upper Egypt). The abductors threatened the girl's family with taking revenge of the girl in case of reporting the police. For the truth this society abducted 16 Christian girls in 8 months under the knowledge of the Egyptian police.

- **Suzan Aziz Ibrahim<sup>190</sup> Alexandria, January 2004:**

On 26/1/2004, Suzan Aziz Ibrahim Shafeek, a 16 year old was abducted while she was on her way to the church in Asafra Keply, Alexandria governorate. Her brother reported the police station to have an abduction citation made but the police officers refused to respond to him and had an absence citation made instead, number 114on 26/1/2004. Facsimiles had been sent to president Mubark, the prime minister, the minister of the interior and justice but no body moved.

<sup>189</sup> Coptic History Encyclopedia, Ezat Andrawes.

<sup>190</sup> Coptic History Encyclopedia, Ezat Andrawes.

- **Enjy Helmy Habeeb<sup>191</sup> El Gharbya governorate –Jan, 2004:**

On 4/1/2004, the thug Fahmy Taha Mahmoud, a third year student in the secondary school, abducted a psychologically diseased girl, called Enjy Helmy Habeeb, living in El- Mahalah El-Kobra, Gharbya governorate (in the north of Egypt).

The brigadier Mohammed Ahmed Hemaida, the chief police officer threatened the girl. Her father tried his best to report the police station to have an abduction citation made but the police man refused to register this citation as they were conspiring with the abductor.

The girl's father went to the Human Rights Office which sent a representative who managed to have an appointment with the leadership of the police forces in Damanhour. When the representative went to the police station to meet the girl, they led him into a room in which there were the girl and 14 of the policemen, since he was supposed to meet her alone.

- **Eva Toma Fahmy<sup>192</sup> Banv Swaif – March,2004:**

On 31/3/2004, Eva Toma Fahmy Toma was abducted but the Security authorities did not pay any attention to that abduction or rape. Although they could prevent that and arrest the abductors through some phone calls, they did not move. Eva's family accused Mohammed Hussein, the official clerk in the postal service, of abducting their daughter, but the Security authorities did not take heed to their accusation.

- **Haidy Hakeem Mankervos Saleeb<sup>193</sup> Cairo-April 2004:**

Haidy is a third year student in the secondary school, aged 17. She was abducted by a person, called Mostafa, aged more than 30 and a member of the Islamic group led by El-Sheikh Usama who known as Usama El-Bata.

Really Usama El-Bata was involved in enticing, kidnapping and abducting many young Christian girls before. He managed to entice emotionally the under-aged

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<sup>191</sup> Coptic History Encyclopedia, Ezat Andrawes

<sup>192</sup> Coptic History Encyclopedia, Ezat Andrawes.

<sup>193</sup> from the real copy of the complaint her brother filed



Haidy, in 2 years since she was in the secondary school stage with the help of his sister

"Gehad" and others from the neighborhood. He firstly deceived her and made her fell in love with him so that at the end he could rule and control her. Then he pushed her unconsciously to destroy her entity and her future through persuading her to marry him, only on one condition that she must quit her family and embrace the Islamic religion. He also told her that this step is very easy to take especially when she reaches 18.

- **Marwa Nesseem Farag<sup>194</sup>, Giza, May, 2004:**

Giza, Kerdasa police station, handed over the girl Marwa Nesseem Farag, a 17 year old, also a student in the trading school, to Ahmed Hasan, aged 26, weddings manager who abducted her on Thursday 13<sup>th</sup> may 2004. Her family had a citation made at the police station.

On Sunday 27/6/2004, exactly at 3 o'clock p.m., the chief of the investigation unit at Kerdasa police station, Sayed El-Boghdady, phoned the father of the under-aged girl, telling him that the abductor and the girl had been arrested, so the girl family hurried to the police station to see their daughter.

But surprisingly, they had been detained at the police station until Tuesday evening 29<sup>th</sup> of June 2004. Then they set the family free but handed the girl over to her abductor.

It is assured that the lieutenant Sayed El-Boghdady was condemned because of a contravention for torturing a Christian citizen, and he judged before the court of cassation that sentenced him to 5 years in prison then the same court repealed the sentence.

- **Noura Abd Allah Faheem<sup>195</sup> El-Wady El-Geded, September 2004:**

Noura Abd Allah Faheem disappeared from Gharb El-Mawhoop village, El-Dakhlah town, in El-Wady El-Geded governorate. She and her sister were working under training in El-Farafrah hospital which located in the same governorate.

After the study of their case we discovered that their disappearance was a result of the stimulation and enticement of a Moslem who was working at the same hospital, called Tamer Abd El-Hakeem.

<sup>194</sup> El-Kalema Center for Human Rights records.

<sup>195</sup> Middle East Christians Association's records.

• **Other cases<sup>196</sup>, Assuit, November 2004:**

The General Secretary of the National Democratic Party, Abd El-Mohsen Saleh in Assuit conspired with the State Security Agencies to oblige forcefully young Coptic men to embrace islamization. **And here is the way of doing that:**

When the police men stop one young Coptic man after being assured of his Christianity, Having suspicious of him, they get him to the police station. There they accuse him that he has a piece of marijuana, found in his pocket during inspecting his clothes. When the officer in charge has a citation made proving in it that the accused person is found having banned narcotics, the tragedy begins with the imprisonment and insult

Then the General Secretary of the National Democratic Party goes to the victim and then negotiates with him and his family that he is ready to save their son and his future from this dilemma provided that the victim sign on islamization proclamation certificate with a big offer of a large sum of money, reaches 30,000 Egyptian pounds.

These types of conspiracies repeated many times with several youths who under the pressure accepted the offer. Having got released, they hurried to the church and met the priest showing him a copy of their islamization proclamation certificates, telling what happened with them in details. One of these cases was an old lady, over 80, proclaimed her islamization under the pressure of the lack of money.

• **Thaana Mos'ad<sup>197</sup>, Cairo, November 2004:**

As an escape of the cruelty of the Christian husband and under the pressure of love for a young Moslem man insinuated to her life, Thanaa Mos'ad proclaimed her islamization and showered with a lot of money, since a clerk of Faysal El-Islamy bank, called Esam Harb was responsible for giving her the money. 24<sup>th</sup> November 2004, was the day when she, for the first time, went to Al-Azhar mosque!

Also, an apartment was rented for her along with her two daughters (Lousy and Rania) to stay in. what's more the State Security Agencies arranged this matter considering that the two girls were under-aged. In fact the elder girl, Lousy, was 19 years old.

<sup>196</sup> Middle East Christians Association's records

<sup>197</sup> From the events published in the El-Kateeba El-Tebya newspaper.

Then the two girls stayed for 4 complete days in Al-Azhar mosque<sup>198</sup> where they were brought to the greatest Imam Mohammed Sayed Tantawe, who tried to persuade them to embrace Islam, even he tried to make them keep some of the Qur'anic verses by heart. But they were not utterly convinced with Islam.

After they got out of the Al-Azhar mosque they went to the State Security Agencies in Six October city in Cairo where an ill-attempted trial was offered for getting them to Islam.

After the mother death in a car accident, the elder girl was summoned by the State Security Agencies where she sat talking with the lieutenant Medhat Alam. After for 4 hours the lieutenant failed to convince her to proclaim her islamization.

Then the girls' Christian father went to have his daughters back home, since the elder girl desired that. One officer there interfered and so all of them were brought before the prosecution which issued its decision to hand the two girls to their father.

- **Fady Nabeel Kolta, Alexandria, November 2004:**

Fady Nabeel Kolta Sharmoukh, a second year student in the faculty of commerce, English Department, Alexandria University, is suffering from psychological sickness which needs the continuous healthy follow up through the medicine and the psychological treatment sessions under the supervision of the treating physician. He needs also the close follow up to keep on attaining his study.

Due to the previous psychological pressures he left the house on 23/11/2004. Fady's family was surprised when the retired general (now a lawyer) Ahmed El-Batanony phoning them. He told them that Fady is staying with him after he proclaimed his islamization. Then he asked the father to come to his office with 300,000 Egyptian pounds if he wanted his son come back home.

Because the requested money was so big for the family to pay, the family was asked by an agent, sent by Ahmed El-Batanony, to just pay 50,000 Egyptian pounds if they liked Fady to be back. When the father went to Ahmed El-Batanony's office, the lawyer did not keep his word and insisted on 300,000 Egyptian pounds saying to the dad, "over my dead body if I set your son free or make you see or hear him and now there is somebody can pay more than that and keep his word."

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<sup>198</sup> The official Islamic Organization in Egypt.

The family had a citation made at Alexandria Security Directorate through an application submitted by vice governor of Alexandria under the knowledge of investigation police manager Haythem Atta, numbered 15050/2004 administrative Sidy Gaber police station, with recorded Audio cassette of Batanony's agent compromising about the amount of the money. Fady's dad was surprised when El-Batanony was summoned and denied all charges against him; strangely his agent was not summoned. The most queer thing that the police handed over Fady to the general Batanony who just signed a written pledge to take care of him!!!!!!!!!!

- **Marian Makram and Treza Avad, El-Fayoum, February 2005:**

These two girls were at their final year in the faculty of medicine on 28/2/2005, exactly the last week to get their certificates of medicine. The State Security Agencies themselves abducted the two girls. Both of the 2 girls used to phone their families when they were late at the hospital in cases of the emergencies or cases of accidents. Once they were really late but there were not any calls from both of them, so their parents called the hospital where they heard that both of the 2 girls had left.

The State Security Agencies had them detained. When the Fayoum copts heard, the young copts set inside the Saint Gurgis church, protesting against the incident violence applied on the Copts by the Egyptian Government.

After reporting the authorities concerned, all people were astonished that the two girls were inside the State Security Agencies. Also the Egyptian Police Resources assured that about 1500 to 2000 of copts held a demonstration protesting against the disappearance of the two girls. Also there were about 1000 of other young copts inside Fayoum Diocese, and after a two-hour directing broadcasting on the internet, the number increased to 3000 of copts, demonstrating until the two girls were back home.

- **Neveen Maher Albert, Alexandria, February, 2005:**

This young girl was in a monastery to have a retreat for praying alone in preparation of consecrating herself to be a nun. Having ended her retreat on 13/2/2005, she went back to her family. She told her family of her intention of being a nun. They told her to be patient and wait before making any decisions. So she decided to discuss the matter with the church priest in Wardiyan church, to whom she used to confess, for asking his advice.

On 14/2/2005, the exact day of her disappearance, she went to Wardiyan but she did not find the priest. So she called him on his cell phone. The priest told her

that he was outside Alexandria but in Damanhour in a house called, El-Karma house of the Saint Demiana. Having phoned her family that she would like to go to him, she went. Due to her delay, the worried family called the priest in Damanhour. Peculiarly, the priest told them that he had not met her at all. So the family reported the State Security Agencies and had a citation made in the nearest police station to their house on 15/2/2005.

The Security Authorities assured that she did not enter any police stations. After a continuous research for 8 days, the State Security Agencies informed the pope secretary that 28/2/2005 would be a session for proclaiming her islamization. It was a surprise for all priests because they were aware of the girl, since all people who know her testify to her discipline and her good religious conduct. The priest Tomas Kamal, to whom she used to confess, along with the priest Mikhael went to attend that session. During talking to the girl in that session they observed that she seemed to be under a severe psychological and nervous threat.

So they asked for another session which was fixed to be on 10/3/2005. But the State Security Agencies refused to let the two priests meet the girl in second session without any explanation for reasons. Unfortunately, the destiny of the girl is still ambiguous in spite of submitting many applications to the State Security Agencies asking sessions for advising the girl or knowing her destiny.

- **Mariana Ra'afat Agavby<sup>199</sup> Giza, November 2005:**

Mohammed Nabeel Aly Labeeb abducted her and two citations had been made, one numbered 15651/2005 Omranyah administrative, the other one numbered 14 on 18/11/2005 of Omranyah. Mariana's father was so surprised when he found that the citations writer wrote, deliberately the address of the accused abductor wrongly, writing (house 6) instead of (house 9) so that the authorities concerned would not be able to find him.

- **Haidy Samir Hakeem<sup>200</sup> Bany Swaif, february2006:**

At 5 o'clock p.m, on Saturday 11/2/2006, Haidy Samir Hakeem, a 21year old young lady, ran away from her house leaving a message in which she said, "tomorrow, on Sunday, at 8 p.m. I will phone you to set at ease that you will get all dowries (the engagement gold ring, and the other gold articles) back to my fiancé and this my only request to come back home"

<sup>199</sup> This story is from a complaint filed to the Egyptian Union for Human Rights.

<sup>200</sup> Middle East Christians Association's records.

On Sunday 12/2/2006 the family did not receive any calls from her, so her dad, her brother and the priests went to the police station to report her absence since 10 o'clock p.m. but the police station refused to have a citation made because the report is not official for having a citation made, it should be made at 6 o'clock on Monday morning 13/2/2006.

On Monday 13/2/2006, Haidy phoned her mother asking her one question about getting the engagement ring to the fiancé. After her mother told her "yes", Haidy hang up.

Haidy have not known that her family had a phone property of showing the received calls numbers provided. So the family knew the received number from Haidy which was (0822243029). After a research, it was discovered that this number belongs to El-Hajj Soliman Mahmoud Farag who lives in Hamaria, El-Bayad, east of the Nile, Bany Swaif.

Haidy's brother and some of his friends went to that man (Hajj Soliman) who denied his relation to Haidy's absence and alleged that his phone line has been stolen. But during the entry of the young brother and his friends into a grocery shop of Hajj Soliman they were astonished that the Major Ahmed Sadek was about to leave the shop and Hajj Soliman was shaking hands with him.

- **Boosy Zareef Bostan Abd Allah<sup>201</sup> Assuit, February 2006:**

Boosy Zareef Bostan Abd Allah is an 18 year old student in the secondary school, (technical education). She went out on February 14<sup>th</sup> 2006 to buy her school uniform but she did not come back. As some neighbors saw her with a Moslem young man called Abd El-Mawgoud, known as "Semsem", the father of the girl went to the police station to have an abduction citation made. So the police forces moved towards the house of Semsem but he was not there.

During their existence at the house, the phone rang. It was Semsem calling his dad. The police officer talked to him and told him to come with Boosy. Semsem promised to come back in two hours.

After two hours the girl did not come back. Her dad was waiting for her for 24hours but in vain. Also the father was stunned when he knew that the citation made as an absence not abduction citation. So he had another abduction citation made on February 17<sup>th</sup> which he did not read also. After the gathering of 1000 of copts before the governorate building, the General Nabeel El-Ezabby agreed to meet Boosy's family and promised that the girl would be back in 24 hours.

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<sup>201</sup> From an report published in the El-Kateeba El-Tebya newspaper on 22<sup>nd</sup> March 2006.

But Semsem had been arrested 4 days later then released after having his sayings of which he said that he was just walking with Boosy to the rail road station but he did not know any thing about her.

- **Kids' kidnapping in Alexandria, March 2005:**

On 31/3/2005 Enjy Adel Waseely Ibrahim, a 13 year old girl, was kidnapped while standing before her school (Mahmoud Dawoud preparatory school for girls in Sidy Beshr Bahary).

The father of the child Enjy said, after conducting the necessary research and investigations, we became sure through her friend that the person called Mahmoud a k a Sultan. He was 21years old. He is the one who committed this criminal act and kidnapped Enjy.

I had an absence citation made on 1/4/2005. Then I had an abduction citation after being assured from Enjy's friend who said that the picture of the person known for the authorities as a criminal is the same one who was seen with Enjy. The police summoned the criminal Mahmoud and Enjy's friend. Having interrogated, Enjy's friend denied seeing Mahmoud with Enjy because she was afraid of him. And he had been released by the order of the investigation police officer lieutenant Islam El-Heneidy the chief of Montaza investigation unit.

- **A chain of shops islamize the under-aged girls:**

News spread about a chain of shops (supermarkets),"El-Mahmal", "Ragab's children" forcefully push the Christian under-aged girls to Islamize. The way used in these shops as the following. They get the girls sign on some forms of winning prizes. Then they persuade them to get up stairs to receive their prizes. There they put them before two choices to sign on proclamation of their islamization certificates or being raped. The pope Shenouda talked over that matter and asked the Egyptian police to take over the necessary actions.

## **The Judiciary System Refuse the Islamized Christians Backslide Islam**

- One fatwa was issued from Al-Azhar Fatwas Committee, in 1996 regarding the Islamic rule related to the marriage of the Moslem woman to a Christian man. **The fatwa said**, "It is forbidden for a Moslem woman to marry a Christian man because the Islam religion is above all religions. And if it happened the children must be named after the Moslem spouse, so that the children follow the best religion according to the islamic rules."

- In one of the rules, it says the Moslem person is the honorable honest one and the non - Moslem is the dishonest one, lacks honor (case numbered 2473/1953).
- Custody of a Christian father applied on his son was canceled when his wife islamized. The court said in relation to that matter that the children must follow the best religion of the Moslem parent, and the Islam religion is the best of all religion. (Case numbered 462/1958 Alexandria Court of first instance page 415).
- In one Fatwa, issued by the Late, El-Sheikh Gad Al-Hak Aly Gad Al-Hak, Sheikh Al-Azhar, he said the people of *Ahl El-Kitab*, he meant *Christians and Jews*, are atheists so it is not lawful for a Moslem woman to marry a non-Moslem whether a Christian or a Jew because people of the two previous religions have the description of the atheists and the polytheists then he described the polytheists on his book page 416.

**Here are some following examples:**

- **Ra'fat Nageeb Saleeb**<sup>202</sup>:

He formerly islamized in 1989, due to some certain circumstances. He did not practice any of the Islamic rites then he decided to backslide Islam to Christianity according to a decision, issued from the Orthodox Coptic Patriarchate also approved by the State Security Agencies.

After that he headed for the Civil Status Administration to get the national ID as a Christian citizen but the Administration refused his application!! So he resorted to administrative judicial system but the court refused his claims also.

The decision to refuse his application was based on **the second article of the Egyptian constitution** which states the following:

**"Islamic religion is the religion of Egypt and Arabic is the official language. The principles of the Islamic Law (Shari 'a) are the main source for jurisprudence."**

Consequently all the other articles, dealing with the freedom of beliefs and the equality of all citizens, shall be interpreted within the frames allowed by the

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<sup>202</sup> Facts of judicial rules published in the El-Kateeba El-Tebya newspaper.



religion of Islam as it is the main religion in the country and the foundation for its establishment!

So the court assured that Ra'fat Nageeb Saleeb islamized even if he did not practice the Islamic worship rites. As to be a Moslem it is just enough to confess the two witnesses "Al-Shehadatine" even by your mouth. So he can backslide all religions except Islam. It means that Ra'fat Nageeb is now a Moslem compellingly and he can not choose any other way. And if he wanted to return back to the Christianity – as it happened really with Ra'fat Nageeb- he would be considered as an atheist and apostatized according to the Qur'anic verse, *"tell them to obey God and his apostle and if they backslide, God does not love the atheists."* (Al-Omran Sura verse 32).

Also according to Dr / Aly Gomma's fatwa which says," the apostatized man is the sober and adult person who backslides Islam freely and expresses his apostasy plainly by saying that he prefers to be atheist or doing acts indicate his apostasy like going to the Christian churches or Jewish temples or practicing their rites."

So it was the case!! It was his right for Ra'fat Nageeb to embrace Islam but it is not his right to quit it. To quit means apostasy. And apostasy deserves death. The same thing the primary court affirmed in its judgment according to the fatwa of El-Sheikh Gad Al-Hak Aly Gad Al-Hak in which he says. "When the Moslem embraces the Christianity or called by a Christian name, he becomes apostatized. According to the legal judgment, he deserves death because he quitted his Islamic religion and does not want to repent and return back to Islam proclaiming ceasing apostatizing."

In another fatwa, El-Sheikh Gad Al-Hak Aly Gad Al-Hak said, "If the apostatized Moslem kept on in apostasy and desired to have the national ID with Christian data to prove his Christianity that is also considered an apostasy and this apostatized one shall be killed unless he repents."!!

### **IT IS SO DANGEROUS**

In this way the Alexandria court of first instance described the apostatized person who wanted to come back to Christianity, "it is not a matter of an individual that could be tolerated with from the Islamic Sharia or from the Islamic country....it is a matter which no law or a country tolerates."!!

The court continues its grounds saying, "no one could dare to say that that attitude may touch the national unity among Moslems and Christians.... Because the country is an Islamic country. And it is subjected to the laws and rules of the Islam religion, so every individual living in this country whether Moslems or Christians shall be committed to those laws and rules and subjected to them. No one shall presume to break these laws or rules otherwise he /she shall be condemned as violating the bases of the constitution, destabilizing the society and disintegrating the society's bonds, the very things the general system rejects."

### ISLAMIZATION AS A SEQUENT

- Amir Shawky Abd El-Saved:<sup>203</sup>

He was born and lives as a Christian. He went to the Civil Status Administration to get the national ID. But the Administration refused to get him an ID with Christian data (*mentions that he is a Christian in his ID*). The reason for this refusal was that Amir's father proclaimed his islamization while he was 2 years old. Consequently Amir is A Moslem!!

The Administrative Judicial Court decided that he is a Moslem because his father is a Moslem while he was 2 years old and according to the Al-Emam Abu Haneefa, Al-Shafiey, Ahmed Ibn Hambbal, Al-Zaheryeen and Al-Shee'a Al-Zayedia<sup>204</sup>, "If one of the atheist parents islamized, his or her little kids would be considered moslems consequently."

Also the court quoted a fatwa, issued from the Egyptian Fatwa Authority says the following, "the son or daughter follows the religion of one parent who is a Moslem because Islam is the best religion. The little kid (*or kids*) remains Moslem as a sequent of the Moslem one of the two parents. He also becomes Moslem in his adolescence. He does not have to renew his islamization if the Moslem parent or the islamized parent apostatized - I take my refuge in God (wa- al-eyazo-bel-lah). So the children remain Moslems, based on the Qur'anic verse, "who believe and their offspring followed them....."

Also the court quoted a tradition of the prophet **Mohammed** where he said, "the moslem who testifies there is no other god but God and testifies to me that I am the apostle of God, his blood is rightly lawful to be shed only in these three cases if she or he killed an innocent soul, if the divorced woman is caught with an adulterer, if he or she being apostatized from the religion leaving the moslem group."

<sup>203</sup> Real judicial orders published in the El-Kateeba El-Tebya newspaper.

<sup>204</sup> The most popular Islamic sects and denomination.

As for the Qur'anic verse which says, "No compulsion in embracing the Islamic religion", the court referred to some of the religious experts in Islam who said this verse is annulled by the verse of "the killing commanding order" because all nations are to be called to embrace Islam religion (Al-Din Al-Haneef). And if one nation or an individual refused to be converted to that religion or refused to obey its laws, he would be subjected to pay El-Gizya (*some amount of money, the according to the estimation of the Moslem ruler at that time*) or be put to death.

- **Nermeen Emad Beshai & Eman Emad Beshai**<sup>205</sup>

In 1990 Emad Beshai proclaimed his islamization. He was living in Bany Swaif governorate. He did his proclamation to be enabled to divorce his wife Fayza Abd El-Sheheed Tawfeek. Really he got his demand and the divorce was achieved in 1991 based on the issued judicial judgment number 113.

Then Emad hated Islam and quitted it and reconciled to his wife in July 1995. The Holy Coptic Orthodox Assembly welcomed the return of Emad back to the Orthodox Church on February 1<sup>st</sup> 1995. Since the Orthodox Church do not admit or subject to the civil divorce judged or issued by the civil courts without a permission of the holy Coptic orthodox assembly, so Emad and Fayza remained wife and a husband in the sight of the Orthodox Church.

Sadly, Emad, who was suffering from heart problems, died on December 6<sup>th</sup> 1996. He left his wife with two under-aged daughters, Nermeen and Eman. Emad's death caused a long fight with the prosecutor regarding the care for the two daughters. Due to the documents, the prosecutor got it from the court, he wrote **the following report**:

According to the judicial order number 44, issued on January 29<sup>th</sup> 1975 which says the Moslem's child, male or female, shall follow the religion of his Moslem parent, since Islam is the best religion among the all heavenly religions. And according to the previous judicial order and to the honorable Qur'anic verse, "The true religion before the sight of God is Islam." And since what is agreed on according to the Islamic law, "non-moslems shall not have the right to rule on the Moslems." I ask the court to decide who is the best right Moslem guardian to care for the two Moslem little daughters, Nermeen and Eman, the daughters of Emad Hamdy El-Sayed, formerly named Emad Ayad Beshai before proclamation of his islamization.

<sup>205</sup> Middle East Christians Association's records.

So even the holy assembly of the Orthodox Coptic Church certifies that Emad returned again to the Christianity and died as a Christian man, the Egyptian government insisted on taking the children away from their mother and delivering them to a stranger Moslem guardian just because their father sinned and quitted his Christianity for few years.

The court paid attention to the judicial order, mentioned above, to justify its decision and ignored another judicial order, issued on December 28<sup>th</sup> 1998( number 255/ the 6<sup>th</sup> judicial year), which says the child born to Christian parents shall remains Christian until reaching the legal age.

Also, the government, represented in the prosecutor, ignored the judicial order which only gives the right to mothers not fathers or strange male guardian to care for their children, in this case the mother who has the right to do that is Fayza Abd El-Sheheed on March 7<sup>th</sup> 1996.

## **SECOND: THE PERSECUTION OF THE BAPTIZED**

- **Gaser Mohammed Mohammed<sup>206</sup> Cairo - January 2005:**

Gaser Mohammed Mohammed, a 30 year old man, adopted by two Moslem parents, was stuck in hospital for the psychologically and mentally diseased by the same parents and he remained there since January 2005. His parents did that after they knew he embraced Christianity (baptized).

The workers in the hospital beat and whipped him strongly and severely. Having got a lot of injections, he was in an unbalanced state. This the way the treating doctors used to do with him, to give him officially some drugs for tranquilizing his nerves or narcotic drugs. This style becomes an ordinary act from the governmental gangs to be used against the copts or the baptized.

Gaser Mohammed Mohammed tried to escape this hell but in vain. They arrested him putting him lonely in a cell for a full of month. In the beginning they allowed visitors to see him but after knowing reason for being in the hospital they refused any of the Christian visitors to see him.

Gaser says, "The treating physician, Dr / Mohsen, one of the treating physicians in Khangka hospital for the mentally diseased, has put me in the third

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<sup>206</sup> Coptic History Encyclopedia, Ezat Andrawes.

department of the hospital, the closed, isolated department for the mentally diseased."

Gaser continued that he remained for 3 months in this isolated department under the supervision of the physician Dr / Neveen, the most fanatic as Gaser described. While having injections about which he knew nothing or being tortured by the workers, she used to tell him you would not come out of here unless you change your mind.

On June 28<sup>th</sup> 2005, after many of Arabic and English articles have been published about him, and after publishing that this hospital is used by the State Security Agencies as a torturing camp, an international committee visited the hospital studied Gaser's case and advised to set him free.

Now Gaser is living with one of the church servants but under the close attention of the State Security Agencies. He knows that and he is afraid that the State Security Agencies arrest him and jail him again in that hospital as it happened many times before.

- **Hashem Mohammed Hashem, (now Emanuel) – April 2006:**

It was the last time when arrested since 2004. In 2004, he was compelled to divorce his wife who was consent to live with him even as a Christian. He agonized severely, the cigarettes ends were quenched in all over his body including his genitals. Also his body was burned by alkaline chemicals. Many times his body was electrified and once beaten by two detectives who used the sticks of the palm trees branches to beat him until sticks broke.

The Al- Nadeem Center for Human rights proved that there are a lot of severe injuries on his body. Finally the prosecution released him and he is still disappeared. But the State Security Agencies tried having him jailed in the hospital for being a mentally diseased person in preparation of killing him. His brother had mercy on him and interfered and proved that he had a sound mind so he was able to set him temporarily free.

There a lot of dangerous cases of the persecuted baptized whose safe might be endangered much if we disclose their circumstances but we will speak about them after having the assurance they are in safe.

## **CHAPTER THREE**

### **Section Four**

#### **The attack against the church priests and the Coptic clerical men**

##### **Newspapers headlines threaten killing the Coptic pope & priests and the Coptic Christian people in Egypt:**

It is the first time, in the modern age, the threats of the criminal gangs appears as headlines on Elfagr newspapers, attacking the Coptic pope, calling Moslems for killing him, saying shedding his blood is rightly lawful according to Alazhar fatwa.

Also, another serious threats referred that the following Friday, the Last Friday in Ramadan, on 28/10/2005 would be the Coptic's massacre in Alexandria. Then members of Islamic gangs set out in Egypt collecting data about the Christians, especially their addresses, deciding that they would attack Christian's homes after the Friday prayer, convinced that the massacre would spread to the rest governorates of Egypt.

No surprise, considering the killing of the Coptic pope lawful, because the Islamic groups considered not only killing the pope lawful but killing all priest fathers also, as it was published in Almaydan newspaper, here are the examples for their killing spirits:

- On September 2<sup>nd</sup>, 1978 the Islamic groups killed Pastor Gabriel Abd Elmotagaly, the priest of Eltawfekya church in (Samalout –Elmenya) along with woman and an 11-year old child. The pope sent a facts investigation committee; they noticed how the policemen and the prosecution did not take the matter seriously during investigations concerning the crime. In this atmosphere of tension a great clash happened between the Coptic and the Moslems who used knives and guns caused violence and many of the injured were taken to the hospitals.
- Pastor Rwais zakher, Aged 32, was killed in Abo Teej- Assuit on 24/11/1978 the priest of Yohanah Elmemidan church in Dwaikah, Abu Teej. The security authorities have not arrested the murderers yet.

- The slaying of the priest Maximos Gerges in Elzawya Elhamra event on 17/6/1981 as the minister of the interior declared in an interview with him ( open the great files- *Fath malafat elkebar* ), written in international edition of Ahram newspaper, he said that the number of the dead copts in Elzawya Elhamra event were more than 80 persons , and mentioned the names beginning firstly with the priest Maximos Gerges since the fanatic Moslems had knives at his throat, asking him to accept the two testimonies, *Al- Shehadatine*, but the priest refused. So they slew him. We believe he got the crown of martyrdom. The Coptic pope decided burying him in Cairo, not allowing his body to be carried to Tahta (the town of his family), to avoid provocation or agitating commotion.
- The bloody and criminal Islamic gangs attack on a private car, owned by Dr / Gamal Roshdy, in December 1990. while he was driving, from Nobarya to Alexandria, accompanied by pastor Shinouda Hana and his wife and three deacons, the Islamic groups opened heavy automatic machine gun fires at them
- Manfalout bloody events, Assuit on 26/4/1990. The killing of the monks at the door of Elmoharak monastery on 12/3/1994. ( document /3/ the attack against the Christians priestly men ), a report of the Egyptian human rights organization – five were martyred, two of them were monks of the Moharak monastery but the other three were injured and carried to Elkousya hospital due to a treacherous terrorist attack at the entrance of the monastery. Strangely, an American immigrating Copt was visiting Egypt to see his monk brother. They were standing at monastery door because visits were not allowed during some festival occasions. Unfortunately, the treacherous Islamic bullets assassinated them.
- On May, 1996, some armed men attack Anba Samoel, the bishop of Kaliobya governorate, during his drive on Alexandria Cornish ....see Elahaly newspaper on 22/5/1996.
- On 5<sup>th</sup> August 1999, The priest Estafanos Youssef, the pastor of the saint Gerges church, Mahala Kobra, the area of Elsaba Banat district, was brutally attacked and killed.
- September 3<sup>rd</sup> 1999 was the day when the monk Agnatios martyred, since the murderers waited for him, hiding in the maize crops and shot him while he was walking in the agrarian parts of the monastery.
- On 28<sup>th</sup> September 1999, Father Basada, the priest, was killed due to the violent aggression since he was shot during coming back home.

- May 1<sup>st</sup> 2004 is the day of martyrdom of Father / Ibrahim Michael, the priest of the saint Mina church, in Taha Ela-imedia – Samalout – Elmenya governorate. At the same event, two deacons were martyred, their names, deacon /Mahrous Melad Sheha and deacon /Naser Faheem Bsakheron.
- **The aggressive attack against a priest, stripping him off his priestly clothes, having his beard half shaved, shooting his finger:**

Anba Barsoum, the bishop of Dyrout, in Assuit governorate, bought a house of 1750 square meters, in Elgaish Street in Dyrout. But two Christians brothers, co-operating with state security police, took hold of this house, their names are, Labeeb Abdo Shehata and his brother Medhat. Anba Barsoum did not find any solutions but resorting to the court and won the case. Then two priests, Rev/ Gabriel Helmy Gayed, pastor of saint Demiana church, in Komboha and Rev / Gawrgios Helmy Gayed, pastor of the saint Mary church, in Dyrout, were sent from Anba Barsoum, accompanied with two deacons to execute court decision.

Firstly, they went to the police station for helping them in executing the decision but they found no body, so they went by themselves to the house. As soon as they reached there, they were showered with bullets, one shot hurt and cut father Gabriel's finger off, an ambush was inside the house waiting for them, including Labeeb Abdo Shehata and his brother with some of the security police officers, Hassan and his friend Nasr.

They beat father Gabriel, entirely, stripped him off his clothes, got a barber to have had his beard half shaved and took them all to the police station, accusing them of attacking the treacherous Labeeb and Medhat. All these things happened while the cut of father Gabriel finger was bleeding. And then they arrested a third priest at his house, rev / Sefein Abd Allah, who was formerly refusing to go out of the church after a trial of an attack, charging him with aggression against the injured priest, rev /Gabriel. Finally, having the three priests imprisoned under investigation, the police set them free, with 500 Egyptian pounds paid for each of them as a bond.

**The use of accident roads style for killing the priests and the highly respected minister in the churches:**

- O, Egyptian police, who is beyond road accidents which caused many Christians to die in Egypt? 15 young copts were killed in a road accident; they are from the saint Marcos church in Masr Elgededa while they were going on a religious visit to Bany Swaif.



- Pastor Asaad also, was killed in a road accident. In Egypt, he was famous for his recorded audio Christian songs and Masses.
- The event of killing one of the most famous servants in Anba Rowais church, in the great Cathedral, called Sir / Boles, while he was fixing his car, suddenly a very fast car ran over him and escaped.
- An item of news came to us on 17/6/2005, saying that.... went to the heavenly glories two servants and father Bemen, the pastor of saint Gerges church in Zagazeek, because of a traffic accident. Of course, it was a planned crime because father Bemen was accompanying a girl who islamalized but finally come back to Christianity, and while he was on his way to take the girl to the monastery, the accident occurred causing death of father Bemen but the girl disappeared, something look like the movie accidents by kidnapping what they want from the car then acting the accident.
- A church pastor in Nekada killed, 12/8/2006, Alkaheryia Wafd newspaper Luxor, Haggag Salama,

Yesterday, father Botros Henein, pastor of Catholic Coptic church was killed in a crash accident in the west of Luxor city, the general, Ahmmed Abu Elrous, the assistant of the interior minister in Luxor security, has been reported the accident. But the brigadier, Elshaffee Mohammed Hassan, the director of investigation department, has been informed that the pastor met his end because a lorry ran into the pastor's car and it sank in the canal. The prosecution has been reported and took over the investigations.

## **CHAPTER FOUR**

### **Section One**

#### **ISLAMISATION OF MEDIA**

##### **Press & Offence to Christianity**

###### **First: Press**

###### **1- Independent Newspapers:**

###### **Offense to All Religion is internally and externally rejected!!** <sup>176</sup>

"Undoubtedly we agree to the present environment of liberty of newspapers and freedom of expression, but at the same time we are against offense to any religion. The political dictionaries identify "the liberal" that he is the person who obeys the orders of the law and refrains to do what is prohibited. The French Human Rights Announcement identifies the freedom of expression under Article no. (11) as "Every person has the right of freedom of expression, speaking, writing and publishing provided he will be responsible for what he does in the limits set forth under the law". Also article, no. (29), of the universal announcement of human rights on 10/12/1948, stipulates that, "In practicing his liberties and rights every person should submit to the rights specified by the law". That is to say the person himself should be committed not to offend the rights of others".

There is difference between the description given by the Western writers about Jesus Christ sometimes as sexual pervert and other time they say He was married to Mag'dalene. While the Egyptian papers publish details of this crime that offends Christianity, they reject the similar offenses to Islam to published and even consider them a bad crime!!.

- **"Improper Parts in the Bible"**

Under the heading "improper parts in the Bible", Al Dostoor Newspaper copied in its edition issued on Wednesday of 12 October 2005 the heading "Improper Parts in the Bible", which the writer copied from "Rose El Youseff" Newspaper that in turn copied it from the Arabic

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<sup>176</sup> From an article of rev/ Refaat Fekry, the pastor of the evangelical church in Sherif Land, Shobra Egypt. [refaatfikry@hotmail.com](mailto:refaatfikry@hotmail.com).

Newspaper on the internet which the Priest Abdel Masih Baseet<sup>177</sup> replied to this assumption in the issue of Rose El Youseff of 10/10/2005.

Al Dostoor Newspaper had published this subject under exciting headlines such as "**Some Researchers proved the Bible lies**", trying to imply that such scientists reject the event of crucifixion!! "**The Vatican held its second convention for discussing the problem of falsifying the Bible and the presence of errors therein**", which is only in the imagination of the writer by which he expresses himself!!

The heading of the second article, which is more exasperating starts with the statement: "**After six years of continuous research about infallibility of the Bible**" without identifying or mentioning those from whom he got this edition, their history, their scheme and their method of research!!

Article of Mr. Lo'ai Mahmoud Said is full of equivocations and personal objectives that absolutely get far from the real news. **He says**, "*the Vatican formed its first convention in 1869 and 1870 A.D. and announced that the canon books, i.e. that are officially recognized and that are comprised in the Bible with Old Testament and New Testament were written by inspiration of the Holy Spirit and that their author is God and were as such given to the Church*". However he adds that the Vatican itself got back after 90 years (1962-1965) and held its second convention to discuss this difficult problem that resulted from the critical studies of the Bible and that confirmed the presence of errors therein after studying the fourth Maskonian document (Chapter Four Page 53) paragraph about the old testament that explicitly says, " – however these books include shortcomings and vanities about divine teaching".

We notice here two paragraphs, the first is inserted by the writer from his invention, which is: "**confirmed the presence of errors**" and the second is incorrect news copied from the Arabic Net Webs without having any proper basis. Subject of that convention was the Christian Islamic Dialogue. As mentioned by Mr. Youseff El Hady in his article "Future of the Christian Islamic Dialogue—absolute unification" "No negotiation should be made between Moslems and Christian and it is impossible to respect each other without having correct vision about their holy books, which are the common foundations." He adds, "It is difficult to accurately define the persons who wrote the original lost text" "The Old Testament".

<sup>177</sup> Priest Abdel Masih Baseet Abu El Kheir, Pastor of Archaeological Virgin Church at Mustorod and Old Testament Teacher at the Clerical College and Coptic Studies institute, at Patriarchate, Cairo

Mr. Mamdouh El Sheikh who wrote his article not as an item of news, as the newspaper says, but in his capacity as specialized in **Comparison of Religions**. He says about himself that he writes "as a person concerned with the science of religion comparison and the long history of the bible criticism"!!

Did the paper become a place for publishing comparative studies of religions? Will the officials of the paper permit us also under the same principle and the same scheme to publish our studies about comparison of religions and to present for example what the Shiites say about falsification of Qur'an and the documents the Sunni scientists present for proving this idea!??

### **Myth of the Marriage of Christ to Mag'dalene "New Satanic Verses"**

The same newspaper "Al Dostoor" published on 28/12/2005 two articles under the headline **"the book that disturbed the world and read by 25 Million persons in 80 languages"** by Dr. Tamir Ibrahim and the book entitled, **"Did Christ get married? Did He get Children? Does His Posterity live up till now?"** by Mr. Ihab El Zallaky. Both of the writers summarized the story and introduced their contents, which are appeal against the Christian faith as if they are all truth that was disclosed by the American novelist who disgraced the disguise!!

The first one said, "The Vatican received this year a tangible shock represented in a medium size story carrying the title, "da Vinci Code". The story speaks in very special detail about Christian Religion, which the Christians consider axiom that should not be touched or discussed".

The second said, "Brawn was not the first or the sole owner of the shaking notion he introduced in his story. On the contrary he built his story and the notions given therein on the writings of others, such as the book **"The sacred Cup, the Sacred Blood"** that was issued in 1982. As well as the old available thoughts, through which the researchers confirmed that the Catholic Church made the largest deceit in history when it excluded the Mag'dalene and her axial role in Christianity. The Catholic Church threw her in oblivion and even disgraced her eternally, for a small reason, which is the need of the Church to convince the world of the divinity of Christ. Therefore, it was necessary to delete and exclude any bibles or persons that give the Christ His ordinary human traits, most important of which are His marriage and begetting."!!

They, both of the two Egyptian writers, endorsed the assumptions of the American writer, Dan Brawn, as if what he said is the truth and that Christianity were a mere vanity.

### **Copts Conversion was their own freely will!!**<sup>178</sup>

The brotherly lawful Elder, Sheikh Abdel Khalik El Sherif mentioned in an article of his that was published in the paper "Afak Arabia", on January 5<sup>th</sup> 2006 the following false points, by which he intended to falsify the history or shakes the faith of Egyptian Christians:

"History certifies that Egyptian Copts converted to Islam out of their own will without any compulsion from anybody. Amro Ibn El-'As used to send the Gizya (Taxes) to the Prince of the Believers in an amount of about 12 Thousand Dirham"

It is funny that he adds to his speech that "a girl came to Amro saying that she had converted to Islam convincingly when she was only 6 years old "

### **2- National Newspapers:**

#### **Responses to the Page of "Religious Thought" of Cairo Al Ahram Newspaper**

Also the national newspapers got involved when they permitted one of the famous writers, Dr. Neamat Ahmed Fouad to introduce a theory that the Old Testament permits polygamy, referring to the behavior of one of the European Kings, named "Sharlman the Ninth" as an example, as if the perverts represent the heavenly faith!!

The same newspaper got involved once again in specifying full page for who is called "Zaghlol El Naggar" to describe all the books preceding Qur'an as "**altered books**" without any equivocation. Meanwhile the newspaper welcomed him for his skill in offending Christianity.

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#### **Writings of Zaghlol El Naggar, "Al Ahram Newspaper"**

In the weekly article of Zaghlol El Naggar that was published in Al Ahram edition of Monday February 20<sup>th</sup> 2006, entitled "**Secrets of the Qur'an**" he explained **Al Aaraf Sura** of the Qur'an specifying in the title of his article verse No. 157 that says, " Those who follow the Apostle, the

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<sup>178</sup> A response of a friend called Mena Fo'ad in the Saint Mena church in Alexandria, [copticapologetics@yahoo.com](mailto:copticapologetics@yahoo.com)

ummite Prophet, (means a prophet who had no revelation from God before) will find him (means your name) written in the Torah and the Enjeel (means the new testament)".

He supported his article by publishing two pages speaking of one biblical text, one in Arabic and the other in English. The text was the Eighty Fourth Psalm, referring specifically to the two verses No. 5 and 6 "5 Blessed are those whose strength is in you, who have set their hearts on pilgrimage, As they pass through the valley of Baca, they make it a place of springs; the autumn rain also cover it with pools" (NIV).

In his reference Dr. Al Naggar put a red circle around the word (Baca) and wrote over it in red (Valley of Baca). He put another red circle around the word (Baca) in the English text and wrote over it in red the word (Makka). He said in the text of his article, "one of the supports of the Islamic faith in Al Aaraf Passage submission that prophet is delegated from God to all the people and that his honored remembrance was given in the books of the precedents, even if he is denied by the deviating from the truth and by those who fight his sibling".

In a previous article in Al Ahram Newspaper of January 9<sup>th</sup> 2006 that writer handled the same two verses of the said psalm, saying, " But in the Arabic translation the Middle East Bible Society published on Page 892, " the term (Valley of Beka) was altered to (Valley of Baca) and the term (Pilgrim to your house) to (in whose heart are the highways of Zion)" <sup>179</sup>

Dr Al Naggar may interpret the Qur'an as he wishes, but his explanation for the verses of the bible and playing with them is an absolutely rejected matter that leads to agitating the commotions and results in inflaming of the nation.

In one of his articles, of the same writer, he orders legislation of laws for offense of religions because of the Danish caricatures. Luther Khalil wrote, as a reply to Dr Zaghlo El Naggar, under the heading of "**Zaghlo El Naggar and the Schizophrenia**". By the way the article content was sent to the Presidency. So Luther said "How some like Dr Al- Naggar requests legislation of laws for religion offense while we read what Dr. Zaghlo El Naggar has been writing, charging the Bible with alteration and interprets as he likes without understanding of what he is saying."

Luther also clarified the defects Zaghlo El Naggar committed in the interpretation he involved himself in while being ignorant of such

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<sup>179</sup> See the response text in the appendix.

matters. Luther also said that Dr Al- Naggar in writing about prophecies in the Bible about the prophet of Islam confirms that he suffers from schizophrenia. How one asks legislation of laws to restrain everybody who offends religions and at the same time permit another (himself in this case) to offend the beliefs of others?!! Then in conclusion Luther said the following:

The evidence is that what you feel and what any Moslem feels at present, due to the offense of the Danish caricatures, which Moslems allege they insulted the prophet of Islam, is similar to what the Christians have been feeling for long years and nobody cares. Luther concluded his letter enquiring, "Do you accept, my master that a Christian person interprets the Qur'an and gives a legal opinion in matters he does not know?!!

#### **Writings of El Saved Islam Ahmed Farahat "Al Ahram Newspaper"**

On 3/1/2006 El Sayed Islam wrote in the page of the Religious Thought an article saying that the manuscripts of the original book testify to Makka, taking evidence of Psalm 84:7-8 and began to sew the threads to prove that the people of the book (the Christians) have manuscripts -they deny- that give evidence of Makka, the city of the prophet of Islam obligatorily and not evidently.

#### **Cairo "Al Akhbar" Newspaper describes the Bible as falsified**

"Al Akhbar" Newspaper, which is a national paper financed by the money of the Moslem and Christian tax payers, published in its edition of 21/5/2004 under the title "**The Heavenly Religions and the Religious Wars**" an article of Mohamed Emara saying, "It is acceptable to find most of the Eastern Christians convert to Islam, because they found in it expression of unification more suitable for their clear minds than what they found in Christianity".

He adds, "Excellence of Qur'an that it is an inspiration... It is the word of God, which has not been altered, modified or changed. As such it excels the Torah and the Bible. If the Jews and Christians of this age kept their Jewish religion and their Christian religion pure, they would acknowledge the message sent to them through Mohamed."

Some Moslem and Coptic Journalists signed a statement denying the writings of Mohamed Emara that repudiate Christianity in "Al Akhbar" Newspaper, describing these writings as the cause of sedition.

In the edition of Friday of 28/5/2004 Emara wrote, "We say that these are the testimonies of pious fair scientists who studied Islam and other religions.... Testimonies about feebleness and complication, with which the Western Hellenic culture affected the Eastern Christianity that drowned in a sea of splitting, mysteries and secrecies that are so acute that they became difficult to understand by the specialists and moreover by the public. Islam brought its unification that is clear, simple, reasonable, logical and inspirational, which is the direct word of God that was not subject to alteration, modification nor replacement.

#### Rose El Youseff Daily Newspaper

Mr. Montasar El Zayat wrote in Rose El Yousef Newspaper on 17 October 2005 an article entitled, "**Is Egypt a country of multi religions?**", objecting another article that claims for deleting Article Two of the Egyptian Constitution, which comprises that the Islamic Jurisprudence is the main source of legislation. He sarcastically wrote that those people and their similar do not have a top, value nor presence in the street that never accepts that its identity and faith to be touched.

**From the aforementioned we see that the Egyptian Papers, while publishing offenses related to Western scientists as if these papers were innocent, they percolate from their own mind, increase, add and falsify in translation for serving one purpose, i.e. offense and doubt to the Christian faith. They even do not give any chance to the Christians to reply against the libels they read every morning.**

#### Al Nabaa, Barsoum the Monk Al Meharraki and the Security Terrorism:

#### Al Nabaa Newspaper

"Al Nabaa Al-Watani Newspaper" Edition No. 663, Fourth Year, On Sunday June 17<sup>th</sup> 2001 and Akhbar El Hawadis Edition No. 483, Thursday July 5<sup>th</sup> 2001, Responsible Editor Mamdouh Mahran. This newspaper published 14 immoral disgraceful pictures showing sexual poses of a sacked monk that was fired out of his monastery, together with a press report that this fornication took place in the temple of the Virgin Church at Meharraki and that the monk wiped his genitals with the curtains of the church. When the Copts read the newspaper in Egypt they made strikes denying and condemning the falseness of the published article. This is the first time in history for the Egyptian Christians to lead a revolt like this.



### **Queries:**

The newspaper is referred to the Government Censorship and the sexual video tape and the other document were safely kept by the prosecution within the exhibits of the case No. 765/2001 The State Security Retain. Who then are the responsible officials of the Government who were behind these lies published in the newspaper?!!

Why did the owner of this press investigation, who is himself the editor of this edition, write flirting the government, information and the president himself? Why he alleges that he is the only person who understands the president and the only person the president understands? Is it possible for us too, Mr. Owner of Al Nabaa National Paper, to understand?

### **Pope Shenouda refuses Reconciliation with Al Nabaa**

On 13/7/2001 the Pope filed a lawsuit versus the editor of the paper. He refused any attempt for reconciliation with him. The Pope announced press releases that were published in the newspapers that reconciliation with Mahran cannot be considered forgiving but negligence in protecting the Christian sacred things.

### **Protesting Strikes in the Cathedral**

On Sunday of 17/6/2001 Copts protests spread in Egypt. The strike began by grouping some thousands of the Copts inside the fences of the Cathedral at Abbasia square in Cairo. The protestors faced the police forces when they were trying to get out to the public road. At least seventy persons were injured and the police arrested tens of the Copts. Protests continued for four days. The Copts charged the newspaper of defiling their belief. Strikes moved to Assiut on 18/6/2001. Strikes outside one of the monasteries in the city were described as calm.

### **The Largest Crisis in the Case of Al Nabaa Newspaper**

The crisis does not concern publishing a report that defiled the Christian Sanctuaries, but the crisis is deeper. It relates to the accumulated problems of the Copts that are neglected by the government and tries to obfuscate them. This approach is agreed upon by many of them:

- 1- Osama Anwar Okasha, who said," we have to delete for good distinguishing a citizen by religion and to issue the identification card without specifying the religion.

- 2- Al-Kods Al Arabi Paper under the title (Opinion of Al Kods) the paper wrote, "... We have to admit that there is a default in the relationship between the government and the Copts because of discrimination in dealing against them in the general positions, main roles and authorities of decision taking. In addition to some constraints that are imposed on building the churches and cemeteries. Meanwhile, the representation of Copts in ministries, in the army and parliament are not proportioned to their size, their active contribution in the development of their country and subsiding it in dilemma...."

### **Publicings of Papers and Great Writers about the Yellow Newspaper**

- ◆ On 20/6 the Higher State Security Prosecution announced the judgment of conviction to refer Mamdouh Mahran to the State Security Court accusing him at least of four charges, which are:
  - 1- Transmission of exciting publication which causes disturbance of the public security
  - 2- Instigation of a group of people through publication
  - 3- Possession of unethical prints and images for the purpose of distribution
  - 4- Publishing matters that lead to affect a lawsuit that is under investigation by the prosecution
- ◆ A libel and defame lawsuit filed against Al Nabaa paper by the priest Anba Saweros, Head of El Meharak Monastery
- ◆ The General Prosecutor, Counselor Maher Abdel Wahid, ordered to record Mamdouh Mahran Abd El-Latif, the Chairman and Editor of Al Nabaa Paper on the list of persons prohibited from traveling.
- ◆ The Board of Directors of the Press Syndicate decided in its meeting of 22/6 under the chair of Mr. Ibrahim Nafea crossing out the names of Mamdouh Mahran Abdel Latif, Editor of Al Nabaa and Akher Khabar Paper and Hatem Mamdouh Mahran the reporter of this paper from the schedules of the journalist syndicate and to take the executive procedures for this purpose.

- ◆ The Prime Minister said in a special release to Akhbar El-Youm Paper that all Egypt denied the transgressions undertook by Al Nabaa paper, confirming that its action is totally against traditions and customs.
- ◆ At the end of its pleading the prosecution requested imposing the severest penalty on Mamdouh Mahran.
- ◆ Counselor Farouk, Deputy Head of the State Lawsuit Authority in the lawsuit filed against Mamdouh Mahran Abdel Latif, the Chairman and President of Al Nabaa Paper, that Press Practice Committee announced that the paper is unethical for publishing strange insertion that is immoral and causes disgust. The Lawsuit indicated the following: "Publishing by Al Nabaa fornicating pictures is considered strike violation of the general moral and the values, traditions and ideals of the society, as well as the press traditions, which leads to break of the national unity and threatens and endangers the nation"
- ◆ Libel lawsuit versus Mamdouh Mahran filed by Tourist Companies that charged him of enlisting miss' Egypt in a fornication network.

### **In Spite of This All,**

The administrative court ruled in July 2001 the possibility of giving back the license to Al Nabaa Newspaper and Akher Khabar Daily Paper to resume issuance. The higher Administrative Court of the State Council appealed against the judgment of the administrative court, which is of lower instance for canceling the permit of the two papers.

### **Second: Attitude of the Egyptian TV about the Copts**

Through the last three years we used to see the media presenting to us in Ramadan Month TV serials that injure the feelings of the Christians, such as:

- ◆ **Serial of "O Men of the World be united"**

The serial presents a fable picture about the Coptic family. Members of the family all individuals without principles using the words of the Bible

all the time, but in a disgusting form, they are extremists in their worship, frivolously spending their lives in struggle, using the texts of the Bible a basis for this struggle.

◆ **Serials of "Who does not love Fatma", "I Will never live in the Gown of my Father" and "Places in the Heart"**

These serials were presented in Ramadan 2005. They all agree to present among their stars one or more person who was Christian and converted to Islam. At the same time these serials imply injure to Christianity and Christian and announcing joy for this conversion to Islam.

◆ **Serial of "Amira from Abdin"**

This serial presented to us a broken Christian family, of which members are drunkards and the cousin is failing frivolous son carrying his pen knife, all the time swearing. On the other side there is a Moslem family having pious and chastise. In an effort to distort the image of the Christian Religion man, the priest is posed in a feeble weak shape. Sometimes he puts the cross that is in his hand on the head, breast and belly of a woman.

◆ **Serial of "the Man of Fate"**

The serial was presented on the first channel, which is the official channel of the country, detailing what may exasperate the Christians. The serial transformed the churches from places of worship to place of love and passion, as shown in the dialogue between Maria and the friend of Amro Ibn Al-As.

**Monks are Agents of Politicians and give Blessing for Bribes**

The serial presented the monks as agents for the politicians and showed that they grant blessings only for a bribe. In one of the serial shots, Prince of the believers (Amir El Moamenin) Prince Abdel Rahman and one of his friends, Ibn Saroaa, appear in a boat in the Nile, where the boatman says to them, "Do you want to increase your enjoyment and soar over the clouds!! I have for you vine juice mixed with apple juice and herbs that is drunk by monks in monasteries. He then gives to the two who drink the juice and get drunkard. In another serial, all monks of a monastery leave Christianity and convert to Islam!!

◆ **The serial transmit phrases that are not found in the Bible**

In one of the releases, the monks say to the Prophet of Islam, "You are the one about whom Eissa (Jesus) prophesied in our Book"!! As a confirmation that the Bible prophesied about the Prophet of Islam, otherwise it will be considered altered.

◆ **Serial of "Edge of the Knife and Hatred of Religion"**

The serial, as usual, presented the Christian family in a feeble image. The serial attributes to the Coptic Priest working on magic and charm. Also the Christians doing the same and even the priests make amulets.

◆ **Serial of "the Time of Roses"**

**The idea of the serial:**

The serial was presented in Ramadan 2000. It blesses the idea of the marriage of Moslem man to a Christian lady but does bless not the contrary. This idea had many echoes in the symposia and conferences held as a result of the outbreak made by the serial, commenting "Why not?"!! Don't we all worship one God?!! As if worshipping one God makes marriage of the Moslem man to a Christian lady permissible but the conclusion of these discussions did not allow the marriage of the Christian man to a Moslem lady!!!

**The Serial:**

The director began the first series with police suspension and acquainting the watchers with the hero, the investigation officer and the lady star. They knew her name and her religion of Islam. The watchers then saw the flat of her mother that was full with Christian pictures (icons and crosses), as if it were a Church. They became looking forward to seeing the coming events!! The Copts found out that the Christian lady Mrs. Rose married a Moslem man. She taught her daughter to memorize the Qur'an!! Her brother, the society and the people blessed that marriage. The aim of the author was the idea that forgiveness means blessing of the Copts for the marriage of their daughters to men of different religion.

One of the serials presented a religious Christian man as an amulet maker who interfered for saving a friend of Rose that was under threat of divorce for barrenness, which caused continual unhappiness to the family.

**Report of the Egyptian  
Human Rights center  
for Supporting the National Unity**

The third section dated 18/2/1996 of the regular report of the Egyptian Human Rights Center stipulated the following under the title "Confiscation of opinion liberty and thought-Conviction of The Egyptian TV Serials":

"With great anxiety the center followed up the Egyptian TV programs and noticed that Channel Two transmits at 8:20 P.M Cairo time serials under the title of "**I will not live in the Gown of my father**", where we saw an actress that is an American who fled from U.S.A. for losing security because girls in America are prey to raping. She therefore chose Cairo where people enjoy security. Then she announces her conversion to Islam.

On the same day, Saturday of 17/2/1996 the same channel broadcasted at 1:20 A.M. the serial "**Who does not love Fatma?**" – where the star, Margaret announces her conversion to Islam in the Islamic Center in Austria. The stars of the two serials commented on conversion of the artists to Islam.

Since the Egyptian TV, which is considered a governmental organization, broadcasts these two serials in a social formula and then inserts the religious aspect therein in a way that harms the feelings of the other party of Egyptian Christians and encourages the public to violate the rights of the other party, which harms the feelings of the national unity, so the Egyptian human rights center denies this disposition and solicits the Minister of Information to carry out an urgent investigation and purify these TV programs of the actions that offend the national unity."

**Programs and Advertisements**

**"The House is yours" Program**

**It is necessary to write "No god but Allah Mohamed is the Prophet of Allah" on the Egyptian flag!!**

In the program serial of 11/2/2006 the Egyptian football was on live broadcasting of the program "The House is Yours" after winning the football cup of the African nations. The artist Afaf Shoeib contacted to express her happiness of this victory and said this phrase "**No god but Allah Mohamed is the Prophet of Allah**" should be written on the

Egyptian flag, along with the phrase" **My father and mother are sacrifice for you, the prophet of God**"!! As if the artist wants to say that there were no Egyptians except only Moslems in Egypt!!

In the serial, of the same program, on Saturday 18/2/2006 the same program invited Mahmoud Saad, Tamer Amin, Dr. Mohamed Emara and Mrs. Na'ela Gaber in respect of the Danish assault on Islam. They exchanged the speech about the Western World and its assault on Islam. Dr. Imara said that his speech with the Western World depends on the logic that freedom and liberty impose respect to others....

In the same serial of 18/2/2006 of the presenter of this program, Tamer Amin got a mandarin segment and said that the name of the Prophet "Mohamed" is written on it. He then said that God sends such things in the due time.

#### **"Essence of Life" Then "Spell of East" Program:**

The Spell of East program on the Nile TV is another picture of Essence of Life program that used to be presented three years ago on the Nile TV. The latter program invited one of the Persons of the Christian Religion. The dialogue between the program presenter and the visitors drew the reasons of leaving the person his religion, the reasons for converting to Islam and the advantages he found in the new religion and did not find in the previous one, as well as the developments he practiced in his life and conduct after adopting the new religion, etc.

It was strange that the broadcaster addresses a question to one of the lady visitors, saying," Has your relationship with men changed after adopting Islam?? The title bar of the program mentions names of the visitors without their professions. Instead it writes beside the name British Muslim or Dutch Muslim. Specimens of the questions that are addressed to the program are as follows: "How do you encourage people to change their religion?" The TV broadcasts congratulations on some of watchers who changed their religion!! Can we say after all this that there is freedom in the faith? And that there is equality.

#### **The Pope mandates a Committee to meet with the President Secretary**

We had filed a complaint to the Presidency office. Ambassador of the Presidency at that time, Maged Abdel Fattah contacted us and a meeting was determined. During that meeting he informed that the claim had

been presented to the President who informed the Minister of Information, Safwat El Sherif at that time, to respect the information covenant of honor and not assault any religion. He informed us that such programs will not be found on the TV at all. We thanked the Ambassador, Maged Abdel Fattah. Actually the program was not held on, but it moved on the proper track. It invited one of Al-Azhar scientists who used to talk about religion and the world affairs. Unfortunately the program started again to assault the feelings of Christians, as if nothing had been taken place. All what happened was that the program was renamed from "Essence of Life" to "Spell of Egypt"!!

**The question is why the official responsible for program who deviated from the Information Covenant of Honor. Isn't this a Crime?!? Can any of the officials whoever of the Egyptian Information introduces a Program that he knows well that the president is disgusted of it? Or could he get a green card?!? Or it is a policy of distributing roles**

#### **"Camera and Three Channels" Program:**

This program joins the three channels 4, 5 and 6 together to offer a program that discusses in one of its courses the certification of the book of Mathew (in the NT) about the prophet of Islam, using "Yazragy Science", which is use of the numerical value of the Alphabet, A=1, B=2, C=3, etc. for some words to equal it with the numerical value of one of the names, titles, qualities... of the prophet of Islam, to prove that some words and sentences are intended to be the Quorashi prophet!!

#### **Messiah is the Prophet of Islam:**

In the course of his speech in one of the programs the Mufti of the Republic, Dr. Ali Goma'a says that Messiah is the prophet of Islam!! Even the broadcaster of the program asked him in astonishment about the meaning of the word. Answer of that esteemed scientist was that he is "the awaited Messiah" or "the awaited Mahdy" ...!!

#### **Advertisements of the TV "The Chekododo":**

Even the advertisements started to assault the Bible. The TV introduced an advertisement about a kind of bread saying" Man shall not live by bread alone but with Chekododo bread", using the words of Jesus Christ, " Man shall not live by bread alone but with every word that proceeds out of the mouth of God" (Matthew 4: 4). In cheap ads that do not suit the reverence of the divine inspiration. Does the sarcasm of the sacred reach that limit?!"



### **THIRD: THE CINEMA**

#### **The Movie "I love cinema" and the Despise of Christianity:**

The cinemas in Egypt introduced the movie of "I love cinema" that caused great disturbance. The story of the movie introduces a Coptic family formed of a very Orthodox Coptic fanatic father and a protestant liberal mother. One of the two sons loves watching the cinema movies, but the fanatic father prevents him from watching films.

#### **Critical View about (Orthodox Church Opinion), that is different from the Opinion of the Other Churches:**

- ◆ The movie introduces a picture of disgusting Christian family that pushes Moslems to be isolated from it. The movie introduces also a bad picture about Christianity. It gives the child an image that who does wrong will go to hell, so the son built a psychological wall inside him and began to hate God. The father says to the son, "will you talk to God in puns?" Thus he forgets the honor and holiness of God. The movie pictures some views inside the Church while it is full of bad curses, quarrels and assault against the men of the religion. It also pictures an emotional meeting and sexual kisses between a girl and a young man in one of the buildings of the Church.
- ◆ The film introduces the fanatic Orthodox father who abstains to practice the intimate marriage relationship for he is fasting. The wife falls in the sin of adultery while she hangs the cross on her breast.
- ◆ The father speaks to his son about heaven and hell. He mentioned with great astonishment and irony the story of the right thief who repented at the end of his life. He astonishes how the thief who committed all these sins and who lived in entertainment enters paradise while a man lives a committed life and may sin at the end of his life. Then he perishes and his destiny becomes hell.
- ◆ The film pictures the wife whose husband compelled her to hate God with his fanaticism of what is licit and what is sin. He speaks while being unconscious with alcohol about difference

among denominations and announces that they speak about God and do not obey Him.

- ◆ The film pictures Christian and Moslem children as loose boys and girls who greatly love sex. A girl is seized in the school bathroom without panties showing her genitals to the children, while another child plays sexual cards. The film is full with sexual relationships. The son sees his aunt in improper poses with her fiancé. He bargains then to divulge their secrets if they do not respond to his wishes. He bargains his mother to respond to his wishes otherwise he would divulge her secrets before his father that she draws the naked women at night. The mother bathes with her son and he requests her to see her body in order to compare her with the naked women she draws. He says that his mother is more beautiful than them. In another view the son watches secretly his aunt and her husband while bathing together and kissing each other viewing the sexual relationship.
- ◆ Presentation of the Christian family in this picture pushes our Moslem brothers to refrain to deal with the Christian families. They consider Christians as people who do not respect their God and speak to him in puns. Their women are betrayals hungry to sex. They do not respect their churches and they do not dignify the men of religion. They mock their beliefs. They commit sin while the hang the cross, which is the distinguishing mark of Christianity, on their breasts.

Pope Shonoda<sup>180</sup> said in a speech to Al Ahram Newspaper that this film is considered, interference in the Church affairs.

**Meeting of Electronic "BBC" with the journalist Howaida Hamdy about the Movie "I Love the Cima":**

A meeting was held between bbscarabic.com with the journalist Howaida Hamdy, deputy chief of the cinema section at the Cairo Al Akhbar Newspaper. She said that the Coptic censors objected to introduction of this picture about Copts, while the Moslem censors objected to limit all the characters to Copts. Therefore, a higher censorship committee was formed to watch the movie and refers to the fact that the clear message of

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<sup>180</sup> See Al- Ahram Newspaper, on August 15<sup>th</sup> 2004, year 127/ series 42986.

the movie is that extremism is found in all religions. Howaida Hamdy adds that it remains referring that the author of the film is Christian, Hany Fawzy and the director is also Christian, Osama Fawzy<sup>181</sup>.

**Peaceful Demonstration inside the Cathedral for protesting against "I Love the Cima" movie:**

On Wednesday of 7/7/2004 the young Coptic people expressed their latent anger in a peaceful civil demonstration within the borders of Saint Mark Cathedral at Abbasia District. Islamic persecution to the Copts of Egypt that continued for more than 14 centuries as an effort for eradicating Christianity from Egypt, has been discussed by the political analysts as follows:

- ◆ Analysts linked the event of Al Nabaa Newspaper with the above mentioned film. In the two events confrontation was with Christians. The first event shows the expelled monk. The second was the movie "I love the Cima" (for adults) was made by the Islamalized Christian couple, Hany as the scenarist and Osama Fawzy the director, where accuse is pointed to the back instigator who disappears behind the curtain. In the first event the instigator was the State Security Police that permitted the video tape to be seen, where it found its easy way through the Islamic Media to the minds of the simple public who are unable to read.
- ◆ The main aim of the two events is the contamination of Christianity reputation in Egypt, especially the Coptic Church, and putting the Pope Shonoda the Third in an awkward situation. On the other hand the aim is to make the illiterate Moslem public in Egypt believe that Christianity in Egypt commits adultery inside their Churches.
- ◆ This movie comes after the huge film of "Passion of Christ" that elevated the value of Christianity. Therefore, the rich people were encouraged to finance the above film that boldly without timidity indulged in the sanctuaries of the Copts, claiming that it is an artistic dramatic work, while it handles disgustfully the Christian principles starting with the case of redemption, passing through the secrets of the Church and concluding with the holy privacy of the worship places. Meanwhile, it pictures

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<sup>181</sup> Hany and Osama Fawzy are the two sons of the Christian producer Gorges Fawzy who proclaimed his islamization and died as a Moslem so my dear reader what do you think of his sons?!!!!

the Christian family in a shameful image. (Fanatic underdeveloped husband, a loose wife that commits adultery with non Christians and a child that hates God and urinate from the balcony over the prayers, in addition to the characters of a young man and a young lady wink to each other during prayers to meet in the minaret of the Church to practice sin together, .....etc.)

Objections were sent from all overseas and bishops in bishoprics and dioceses abroad to all foreign embassies without exception.

**Details of the Demonstration:**

Anger of the Coptic youth inflamed inside the courtyard of Saint Mark Cathedral at Abbasia District, expressing their resentment for the intentional and repetitive despise for their belief by the numerous Media means that aim at abusing the personality of the Coptic man and despising his beliefs. At 6 P.M. the young people began distributing an invitation to the comers to the Cathedral to attend the weekly lecture of the Pope.

This resulted in confrontation of the interior security forces with the young people who were distributing these invitations. These forces prevented the young people from distributing these invitations and confiscation of the printed invitations that were reprinted and distributed again. Demonstration commenced at seven P.M. before descending the Pope from his private place to give the lecture. They raised signboards expressing their anger, such as "Down with the destructive Media", "We will not keep silent on the offense of our belief, the holy anger is coming", "Copts believe in peace and no submission." and other individual small signboards.

Then they began to sing the hymn "Oppression was too severe to you". This compelled the Cathedral interior security police to face these demonstrators trying to confiscate the signboards in vain. The young people began shouting, "Copts are silent, silent but never forget", "We are not afraid and will not be humiliated". "We stopped using the low voice. With soul and blood we put ourselves for the cross".

with other slogans in the presence and blessing of some priests who came specifically for encouraging the youth to express their views in a civilized form in order to prevent infiltration of agents who may be mixed with these young people to distort the ripe environment of expressing the

points of view. Actually the young people were committed to control themselves despite the expression of the true anger they offered.

It worthes mentioning that three categories were called from the Central Security Police. The policemen stood in front of the Cathedral on Ramsis Street as a precaution against controlling the angry young people who tried to get out to the street

#### **Chapter Four** **Section One**

### **Egyptian Government and Persecution** **Of Copts in Education**

#### **Introduction to Section One**

#### **2-Education in Egypt:**

Article (40) of the Egyptian Constitution stipulates, "Citizens are the same before the law. They have equal rights and duties. There is no discrimination because of sex, origin, language, religion or belief".

The past law is minimized and equality has been erased. It is found only as a law in name in the constitution of Egypt in application of the second article of the constitution, which stipulates that "Islamic jurisprudence is the main source of legislation." In the school book distributed free of charge for teaching the children at the level of the third primary grade (9 years old) the following is written down:

What is your home country?	Reply: Egypt
What is your religion?	Reply: Islam
What is the Name of your Prophet?	Reply: Mohamed

This makes the Christian person (little boys and girls) feel religious discrimination as a minority.

Education in Egypt is related to several authorities:

#### **First: Governmental Public Education:**

This education system is divided in the following categories:

- 1- **Academic education:** There is discrimination in this kind of education. For instance there are faculties that are limited for Moslems, such as Dar El-Oloum College and Arabic language sections in the faculty of education and faculty of arts.
- 2- **Military Colleges, Police College and Teachers College:** These colleges accept a very small rate of Christian students not exceeding 1%, which does not suit the rate of Christians to Moslems.
- 3- **Religious Islamic education of Al-Azhar:** which starts from the age of boyhood and ends with the university? It includes all the professional academic specializations, where Christians are not allowed to enroll to!!
- 4- **Governmental technical education:** This grants a technical certificate. It has several specializations, such as commercial education, industrial education, agricultural education, etc.

### **Second: National Education:**

This education is established by the native schools and agencies that are called the private education.

### **Third: Foreign Education:**

This education is provided by schools established by foreign countries and religious associations. Education is provided in such schools mostly in the language of the country that established the school, such as Frere (French Language), German School (German Language), in addition to the American University.

### **Chapter one:**

#### **Discrimination and persecution in the Education System in Egypt**

- 1- Education Curricula ignore the Coptic history, although this period of the Coptic history is full of historical championships, which develop the feeling of loyalty and nativity.
- 2- Curricula of the schools neglect the Copts. These curricula contain texts from the Qur'an and the Islamic tradition as pieces for memorization.

- 3- Discrimination in period of military service by decreasing the period of the military service to one year for persons who memorize all the Qur'an by heart instead of three years.
- 4- Gathering of the Coptic students in the governmental schools in one classroom and getting them out of the class during the hours set for religion period, even if they are the majority. They take the class of religion in the school laboratory, the library or the courtyard.
- 5- Construction of mosques or prayer places in every school. A law has been passed to provide such place even if the school is a private one relating to a Christian association.
- 6- The National anthem, sung during saluting the national flag has been changed to include the Islamic oath and enchanting religious songs instead of the national songs.
- 7- The books and the note books distributed on the little students have a picture of a mosque or a praying veiled little girl on the cover, under which religious Islamic verses are written.
- 8- The little girls below ten are obliged to put on the veil. They are encouraged to avoid mixing with their school mates who do not put on the veil.
- 9- Religious competitions are held in the schools relating to memorizing the Qur'an and the tradition.
- 10-The Higry Date is written in the schools.
- 11-The morning queue commences with the citing of the Qur'an.
- 12-No university president, faculty dean or even section chief is non Moslem.
- 13-The school and university libraries are full with Islamic tapes.

**Therefore, the Coptic Concerns in respect of education can be summed up in the following four axes:**

- 1- Neglecting the Coptic history and civilization from the education curricula and information programs.

- 2- The effect of the imported culture of nomadic nature on nourishing hatred of the other.
- 3- Domination of fanatic aspects on the ministry of information agencies and spreading religious thoughts against Christians.
- 4- Preventing Copts from enrollment in Al-Azhar<sup>182</sup>.

### **Education and Information in the Era of Abdul Nasser**

The nuclei of the denominational commotion were placed in the era of Abd El- Nasser. During his strive with the Islamic Groups, he offered tactics to please them by issuing some resolutions, of which the following are mentioned:

- 1- Make religion a principal subject in all stages of education.
- 2- Inauguration of Al-Azhar University and limiting it for only the Moslem students.
- 3- Establishment of the Higher Council for the Islamic Affairs in 1960 under the chair of Anwar El-Sadat.
- 4- Establishment of the Qur'an Association on 14 March 1964.
- 5- Establishment of the Qur'an broadcasting station on 21 March 1964.
- 6- Abd El-Nasser delegated elders to Algeria, Sudan, Yemen, Gaza, Syria, Pakistan and other African and Asian countries under the Arabicization program.
- 7- Establishment of 28 religious institutes and 600 primary, preparatory and secondary institutes. Number of the students of the religious institutes 1,350,000 (One Million Three Hundred Fifty Thousand) male and female students. Number of elders became about half million that are spread over 190,000 (One Hundred Ninety Thousand) mosques and praying halls.
- 8- His colleagues of the revolution commandment council (Kamal El Din Hussein) islamalized the education curricula.

<sup>182</sup> AL-Kommos, Antonyos El-Antony, " the nativity of the Coptic church, part 4, p.450.



- 9- In addition to some regretful matters that took place, but could not continue, such as the book of "Mohamed, the Mission and the Prophet" that was educated to the students, while it attacks the Copts in the personality of Christ and was decided to be educated by the Minister of Education.

### **Sadat and Education**

Although President Al-Sadat showed his concern for deepening the religious thoughts, as one of the most requirements of the coming years of the country<sup>183</sup>, his releases did not become more than mere releases!!

Milad Hanna<sup>184</sup> mentions that when he was a professor at the Faculty of Engineering, Ain Shams University he was shocked greatly when one of the radical students said to him, "The Moslem in Afghanistan or Indonesia is nearer to me than you (considering me a Coptic infidel)" then Milad Says, "my heart shackled and I expected evil for Egypt..."

### **Reign of Sadat and Revival of the Islamic Aspect**

Sadat had direct relationship with the Islamic Groups before ruling. He called himself "The President Believer" in his address on the Prophet Birthday ceremonies. He added to his name the surname "Mohamed and called his era "The Science and Faith". Therefore, his reign was a period of religious eruption. In 1956 when he assumed the position of the general secretary of Islamic Council in Saudi Arabia he admitted that if he gets the chance and assume authority he will convert the Copts of Egypt within ten years to Islam, otherwise they will become shoe polishers.

### **Coptic Schools and Islamic Schools**

#### **Coptic Schools<sup>185</sup>:**

In Watani Newspaper of 19/1/1992 Anton Sidhom wrote" One of the capacities of the clerical Council was construction and management of Coptic schools relating to the patriarchate and supervising everything concerning them.

<sup>183</sup> Anton Sidhom, and Meshoir Watani, p15.

<sup>184</sup> Previously, the teacher of the "theory of the construction" the faculty of engineering Ain Shams University, also an Egyptian Coptic thinker.

<sup>185</sup> Anton Sidhom, and Meshoir Watani, p.144

Number of the scientific schools, managed by the clerical Council under supervision of the Ministry of Education was Seven (7) schools, of which Six (6) were free and one with fees. The first six schools were with fees before being entered by the Ministry of Education in the category of the free schools that are subsidized by the government. Then the Ministry stopped the support.

Dr. Refaat Al Saeid<sup>186</sup> said the following about the deteriorating education system that the child opens his eyes on the society to say I am Moslem instead of saying "I am Egyptian". He goes to the Islamic nurseries to find the ladies, covered in veils and men with beard. He learns that the lost are the Christians. This deterioration in education resulted in making the schools and universities places for producing terrorists. The situation reached the case of the terrorists become controllers on one of the schools, i.e. Mallawe Agricultural Medium School. They reached the terrorist action to the situation of killing the headmaster of the school because he objected to them.

Now hundreds of the Islamic schools accept only Moslems, while the Christian and Nun schools accept the two parties. The nun schools even became acceptable by Moslems because of the honesty in education they observed.

The Islamic schools did not find it sufficient to prevent Christians from enrollment, but they attack the national unity to realize killing of this unity. They refused the flag salutation on the allegation that it is an idol. Flag salutation became an Islamic song in view of the Moslem Brothers, "Allah Akbar Walellah El-Hamd"<sup>187</sup> (*which means God is the greatest and thankfulness is worthy to him*).

**Islamic Schools (Islamic Education):**<sup>188</sup>

### **Al-Azhary Education**

**The Government supports Al-Azhar and pays its expense  
From the Public Treasure**

**The Government pays the Charges of the Mosques,  
Building and Renovation Thereof  
And pays the Salaries of Hundred Thousands of**

<sup>186</sup> The chief of the unifying collection party, a thinker, the chief editor of Al-Haley Newspaper.

<sup>187</sup> Anton Sidhom, and Meshoir Watani, p.274

<sup>188</sup> Ezat Andrawes, "Coptic history encyclopedia" [www.coptichistory.com](http://www.coptichistory.com)

## **Elders and Mu'azzins**

A trace of the Shiites reign in the era of Fatimid Succession in Egypt was the establishment of the first place where the Islamic religion is educated, called Al-Azhar. Their target was to convert the Sunni Moslems to Shiite. The State continued in its support to Al-Azhar that started small and grew until it became able to penetrate to the various state agencies and associations. It spread until it destroyed Democracy, got hold of the syndicates and controlled all the aspects of the general life. Its followers insisted that the Islamic Jurisprudence becomes the source of legislation under Article Two of the Egyptian constitution. Accordingly, Al-Azhar had capacity to direct aspects of the life legally and executively. The greatest calamity is that Al-Azhar University graduates have priority for employment in the Government jobs. Although conditions were set forth for private associations to employ Moslems as Qur'an said "No guardianship of non- Moslem on Moslems".

### **What has Al-Azhar introduced to Egypt?**

Al-Azhar caused spreading of terrorist thought. One of its graduates was Sheikh Dr. Omar Abdul Rahman who is now detained in the prisons of U.S.A. Al-Azhar could not find one of its brave elders to issue a Fatwa that killing of innocents and detonation of Moslems themselves in suicide actions in Israel is not lawfully right.

### **From Where the Budget of Al-Azhar comes?**

The budget of Al-Azhar is an open budget taken from the budget of the country, of which elders take as they like. Missions of Islam are invading the whole world. For example in Philippine, Al-Azhar delegated 75 elders, each of them takes One Thousand US Dollars per month. That is to say the annual salary of these elders reaches One Million US Dollars, in addition to accommodation and living expense and fees of the religious schools that have been opened with the money of Egypt.

Add to all that the city of the Islamic Missions that expend hundreds of millions of Egyptian Pounds for covering the expense of Thousand of Azhar schools that educate only Moslems and the expense of civil Azhar university and the Islamic Research Council, as well as other Azhar Associations that swallow the budget of Egypt.

**Al-Azhar spends Money of Egypt on educating the Foreign Islamic Students:**

Al-Azhar University depends basically on the Treasure of Egypt. Although the treasure of Al-Azhar is filled with the money of taxes paid by Christians and Moslems, it refuses to accept enrollment of Christian students for learning there in. University sources confirmed that education of the Moslem students takes from the budget of Egypt One Billion Egyptian Pounds every year!!

**Statistic of the Number of only Azhar Schools that depend on a Special Budget of Egypt:**

This is the statistic of the details given on the computer web site in addition to the institutes and faculties mentioned in the report:

- Number of Azhar Primary, Preparatory and Secondary School: 6696
- Total number of Azhar students: 1,390, 735
- Total number of the faculty members: 284,261
- Total number of students of Azhar schools expense of which is covered by Al-Azhar Authority from the money of the people and the American Assistantance: 1,674, 996.

This is in addition to Al-Azhar institutes and faculties. So how much Al-Azhar pays to its employees every month and every year and how much it pays for the maintenance of the schools and institutes and for the books.

**Construction of the second phase of Islamic Mubarak University at Ksakhstan<sup>189</sup>**

In a news of Al-Akhbar Daily Paper it was released that Egypt approved of the petition of the Islamic Republic of Kazakhstan of the Russian Islamic Commonwealth to commence the studies of Second Phase of the Islamic Egyptian Kazakhstan capital "Alma-Ata" and increase of the scientific and education specializations as a service to the Moslems of that country and spreading the principles of Islam.

Chairman of the Higher Council of the Islamic Affairs announced that Egypt had constructed this Islamic University in that country for educating the legal and religious sciences to the peoples of Asia and Europe under endorsement of President Mobarak and that agreement was made with Kazakhstan to give that university the name of the presidents of the two countries.

<sup>189</sup> Al-Akhbar Newspaper- on 28/8/2005.

Therefore, it was named "Mubarak-Nour Islamic University" after the name of the two presidents Hosny Mubarak and Nor Sultan. Minister of Endowment mentioned that cost of the second phase of the construction of the university was 25 Million Egyptian Pounds. He added that Egypt is ready to incur all the expenses of construction and furnishing of the second phase of the university to increase its educational services to the Islamic countries near Kazakhstan. From where do Mobarak get these funds?!!

### **Ministry of Endowment requires Three Thousand Imam and Orators**

"Akhbar El Yom" Cairo Newspaper<sup>190</sup> mentioned, "Dr. Mahmoud Hamdy Zakzok, minister of endowment, said that within a few days announcement will be promulgated about the need of the ministry to appoint 3 Thousand Imams and Orators of the graduates of Al-Azhar University for filling the vacancies of these positions.

### **Week Ends, Examinations and Official Feasts of Copts**

#### **Week Ends:**

Minister of Education passed a resolution to stop education on Fridays and Sundays every week for the language schools related to religious associations. Other private schools, of which their bylaws stipulate giving two days week end, would stop education on Fridays and Saturdays. This means that all schools that are not related to religious associations that used to get week ends on Fridays and Sundays changed the week end holiday to become Fridays and Saturdays.

In spite of the various claims presented to the Minister, he insisted on his decision and refused to amend it, although he knows well that Sunday is a sacred day for his friends the Christians<sup>191</sup>. We don't know what the reason is. Saturday is the sacred day for the Jews and Friday is the worship day for Moslems, while Sunday is the worship day for the Christians. Determination to make Friday and Sunday holidays is natural that pleases all them<sup>192</sup>.

Many claims came from Tema, in El-Menia governorate, saying that the Education Department refuses to permit the Christian Employees (The

<sup>190</sup> "Akhbar El Yom" Cairo Newspaper- on10/9/2005.

<sup>191</sup> Anton Sidhom (Watani on 5/10/1986 "Meshoir Watani" p.392.

<sup>192</sup> Anton Sidhom (Watani on 12/6/1987 "Meshoir Watani" p.394.

teachers) to report after two hours delay in the morning of Sunday, as usual for practicing their worship<sup>193</sup>.

### **Examinations and Christmas Day on January 7<sup>th</sup>:**

Al-Gomhoria Newspaper on November 18<sup>th</sup> published, "Mid-year exams of the school year starts in Cairo schools on January 7<sup>th</sup> proximo, one week before the mid-year holiday". January 7<sup>th</sup> is the Christmas day and hence the decision caused great pain to the Christians for the negligence of the officials. The feast and its joy are missing the presence of one of the members who is unable to join the normal rejoicing ceremonies for being occupied in the examinations<sup>194</sup> on the feast days. Even in the highest institutes that the authorities concerned should not insist on doing exams<sup>195</sup> on the days of the Christian feasts and not insert themselves in the problem is a matter of enquiry<sup>196</sup>!!

### **Refusal to give Leaves for the Copts<sup>197</sup>:**

Under the title " For strengthening the national unity, Egyptian Human Rights announces, its great sorrow and increasing worry for the dispositions and breaching of some university professors against the Coptic students. Some university faculties determined the day of January 7<sup>th</sup> 1996 the time set forth for the Christian students to attend the examinations, although that day is the Christmas day.

The Human Rights Center decided to put every university professor of the enemies of enlightening in a black frame of the human rights and send his name to all the human right organizations in Egypt and in the whole world. The center asks the deans of the faculties to cancel the examinations determined to be held on January 7<sup>th</sup> 1996.

### **Is it true that 7 January is an official Holiday?!**

In spite of the decree of the president to consider the seventh of January an official holiday, The General Authority of Insurance and Pensions obliged its staff to work on this day to be able to pay the pension amounts early before the Greater Bairam (*the Islamic feast of sacrifice*). The

<sup>193</sup> Anton Sidhom, "Meshoir Watani" p.43.

<sup>194</sup> Anton Sidhom (Watani on 6/12/1987 "Meshoir Watani" p.395.

<sup>195</sup> Anton Sidhom (Watani on 6/2/1992 "Meshoir Watani" p.174.

<sup>196</sup> Anton El-Antony, Al-Kommos, the nativity of the Coptic Church –part4 –first edition page 274.

<sup>197</sup> The Egyptian Human Rights Center for supporting the nation unity, "the annual report about the religious condition of the Christian copts in Egypt" 31/12/1995.

authority made the time of paying pensions early on January 4<sup>th</sup> -7<sup>th</sup> instead of January 10<sup>th</sup>. No comment<sup>198</sup>.

### **Is Epiphany an official Holiday for Christians?**

Dean of Nursing College, Al-Menia University refused to give a holiday on Epiphany (*the feast of the appearance of the triune God during the baptism of the Lord Jesus Christ*), for the students of the internship. He said that that was the first time for him to hear that Epiphany is holiday for Copts. Meanwhile, Dean of the Faculty of Arts of the same university held written examinations of the half year for the Archaeology Department on the same day<sup>199</sup>.?!!

### **Papers of the Examinations:**

Papers of the examinations were prepared by the British people when they were in Egypt. This system continued till today, because they are considered the most suitable and the safest system to be used in Egypt. The idea of the fair system of examination is the method to stick on the answering paper a label having the details of the student.

A special committee would detach this label that is given a secret code to prevent the corrector to know the owner of the reply paper. After fair correction the committee attaches back the student label. However, that is the manipulation that took place in the seat numbers and the labels of the Christians that should have been secret.

No body can imagine what happened in Egypt, even in the seat numbers of the examinations of the Industrial Diploma of 2004 that are supposed to be secret. The Ministry of Education put the official seal if the student is Christian on the reply paper that is supposed to be secret in order to be corrected fairly without any effect from the fanatic Moslems. By doing so the ministry gave the easy chance for the Islamic criminal gangs to do what they like. The Minister was supposed to resign and the officials should have been disciplined for this conspiracy.

### **The Way to School**

The Coptic student boy or specifically the student girl suffers on her way to school from followers saying Islamic verses and Islamic prayers. In

<sup>198</sup> Teebean Troop (Al-Katebah Al-Teebiah) series no, 18 in January 2006.

<sup>199</sup> Teebean Troop (Al-Katebah Al-Teebiah) series no, 20 in February 2006.

the underground metro, particularly in the women carriage, one of the veiled Islamic ladies repeats the "Passengers Invocation" and demands the other passengers to repeat it after her. When the Coptic girl refuses she harshly addresses her saying that they are the words of God and they are for all people. This happened actually. These are the words of the invocation: "In the Name of Allah, thanks be to Allah, Glory be to Him who subjected this (*the subway*) for us, to which we were not associated, we are to our God returning, thanks be to God, thanks to God, Allah is the greatest, Allah is the greatest, O God I have oppressed myself, forgive me, evil is forgiven only by you".

The Coptic girl comments that she hears that invocation in the metro three to four times every day so frequently that she memorized it!! Although this does not please me"!!

The speaker, as an eye witness adds that this happens frequently in the various transportation means, where a person starts invoking. "If Qur'an is orated hear it and listen to it you may be get the right way". "Then all even I listen in great concentration. This happens in addition to the announcement stuck on walls in all corners, public streets and transportation means. In addition also to cassette tapes that compel people to hear them daily going to and coming from any place."

### **The Morning Queue**

Some people specially in Upper Egypt cities that the first class is lost because of the competition of the Arabic language and Islamic religion teachers in introducing paragraphs of the Islamic speeches, which instigated some to come to the second class directly!!

### **The School Uniform:**

In many schools, especially schools of Kalyobya Governorate, the girl student, including the Christians should wear the veil!! Otherwise!!

### **Contents of the Morning Queue:**

The queue starts with very little practice then the daily schools broadcast commences 20 to 30 minutes every day. Cities of Upper Egypt are excluded from this arrangement,



- 1- Broadcast starts with Qur'an abstract or intoned. A student reads without comprehension and his colleagues hear without explanation or construction. The same happens with the Islamic speeches, for a lengthy time, as shown in the recorded video tapes. The Christian student continues hearing without comment or expression about the meaning.
- 2- The queue ends by saying the oath loudly. All the students repeat that oath:  
"I swear God to be faithful to the Arab Republic of Egypt, to exert my effort for its development and for its defending against every enemy and from any usurper and to pursue a good ideal in my ethics and behavior. God witnesses what I say".
- 3- Then the students repeat after a student, "in the name of God (three times) Deo gracias (three times) God is greater (three times)".  
Or as follows: "Allah is my God, Islam is my religion, Qur'an is my book, I witness that no God except Allah and that Mohamed is the prophet of God".
- 3- The queue ends by saying the national anthem, "My country, my country my country my love and heart for you" that takes only 38 seconds, and thus the share of the Christian student will not exceed one minute of the total time of the morning queue!!

### **The School Uniform**

The Moslems in the modern age returned to distinguish themselves through the uniform, as a new step towards religious persecution for the Copts through the school uniform. Women put on the veil and men let their beard and put on the Pakistani white dress (galabaya). The moderate of Islam and other laymen tried to explain that putting the veil does not give the women chastity, because chastity is in the heart. But their calls went astray, because money came from Saudi Arabia to be paid to ladies who put on the veil!!

Now since the Islamic Societies obliged an Islamic uniform to be worn Moslems in Egypt as a radical step that gets them back fourteen centuries, that uniform became obligatory in schools, although there are not relative instruction from the Ministry of Education or from any education department. In many schools especially schools of governorate other than the schools of the capital, Alexandria, such as Kalyobya governorate, the students, including the Christians, should wear the veil!! Otherwise!!

### **Posters in the Educational Association**

No Education Institution lacks Islamic emblems and postures inside or outside the buildings. It is a step towards Islamizing the educational system and the entire Egyptian climate, meanwhile trapping the Coptic group.

This is quite noticeable on the fence of a school. We find writings such as, "In the Name of Allah all compassionate all merciful" and "Don't forget mentioning God" and "the greatest glory to God" and "Patience is good" and "Thanks be to God" then "No god but Allah, Mohamed is the apostle of God". "Victory against Jews is linked to the power of faith and remembering God". "People are near to be judged while they are insouciant."

### **Postures of the Health Insurance Organization at Heliopolis**

A posture was hung on a wall of the Health Insurance Organization at Al Korba District, Heliopolis bearing the following text: (Egyptian Iftaa Organization passed a rule that smoking is prohibited in its Fatwa of 25 Gomada Awal 1420 A.H. corresponding to 5 September 1999., stipulating that science has confirmed in our present age the harms of tobacco on the soul, because smoking has harms that are sustained to the smoker and to others who are around him and because it results in extravagance that is forbidden by Allah, who said, "Don't kill yourselves, Allah is merciful to you." Allah also says, "Don't put yourselves in destruction and give alms because Allah loves the merciful." Therefore, smoking is an evil under all jurisprudence measures)

### **Christian Schools accept Moslems while the Opposite does not Happen**

One of the matters that confirm inequality is the fact that the Coptic Private Schools accept children of all religions, while the opposite does not happen. A young man of Cairo University, Bany Swaif Branch says, "One of the strange things is that when a father presents the papers of his child to one of the Islamic schools, such school refuses admission of the Christian boy or girl, although the Christian schools admits Moslems and Copts without discrimination. Why does such attitude prevail, although for sure the government knows all about it, or at least Ministry of Education has knowledge about this situation? After all we still speak about denominational discrimination. What happened to Egypt?!!

## **Class of the Christian Religion**

The class (period) of the Christian Religion in the governmental schools is a kind of torment. Late Anton Sidhom expressed in his weekly article at Watani weekly newspaper, "I received several letters during the past two weeks from some students and parents. Many parents also visited me complaining in bitter souls and sad spirits that some schools separate the Christian students from their Moslem colleagues, specifying special classes for each of them on the assumption of varied religions. Many of the students and their parents informed me that the school intentionally disregards the classes of the Christian students. There are no sufficient blackboards, no chairs for all of them. Some stay all the day standing in pain. Many of the teachers neglect entering the class for teaching. They instruct the Moslem students about hatred to their Christian colleagues, despising them and insulting them and at the same time despise the Christian religion."

More than that some schools leave the Coptic students in the courtyard of their school, without a class for religion and even without shelter from the cold winter winds.

## **The Egyptian Governmental stops teaching the Christian Religion at Schools**

Under this title Ezat Andrews wrote, "The government and the Ministry of Education stopped teaching the Christian Religion on the allegation that there are no funds for this purpose. During the religion class the Christian children collect the garbage of the school. The little Christian children take the Islamic religion compulsorily. It is the plan of Egypt Islamization that reached the schools too."

### **O Government, do you have any reply?"**

Attached are copies of documents we got from the ministry itself on 10/10/2005.

## **CHAPTER FOUR**

### **Section Two**

#### **Education Islamization**

##### **FIRST: ATTITUDES IN THE EDUCATIONAL SYSTEM**

###### **A Scandal we offer to the Ministry of Education<sup>181</sup>**

**A Teacher attacks Christianity in his Memos  
And describes Christians as Cows!!**

**He writes in his Memos that Churches are built for  
Practicing fornication and that Christians are sexually Perverts!!**

**He doubts the Christian Belief and describes it as Invalid.**

An Arabic language teacher called Mohamed Abd El-Ma'aboud who works for a center that is supposed to be set for education at the area of Toman Bay, District of Zaytoon, which is called "Al-Hoda Center" and which he uses for transmitting his thoughts in the day light. He merges these thoughts in a series of Arabic Language Revisions for the Secondary School Level. The following are points of these written thoughts:

- ◆ About the meaning of "What the Right Hand Possesses" he says, "After war we face a social problem, which are the captives of non-Moslem women of the enemies. How can we deal with them? She had to be attached to a man through marital relationship. Conditions were set forth for that marriage. One of these conditions for a captive woman is to be of a heavenly religion. The aim is that the atheist women should marry Moslems for protecting them and for converting them to the right religion. Naturally this is an enticement and allurement.
- ◆ The esteemed teacher charges the Christians, putting George Bosh on the top, that they will cooperate with the Jews in demolishing the Aqsa Mosque and constructing Suleiman temple until the Lord Jesus descends to kill the infidel Moslems and save the world from them. Then the Christians will live on the earth for one thousand years eating butter and honey!! He

<sup>181</sup> Nabeel Kamel Mo'awad, formerly general director in the ministry of education.

says also in his memos that "America supports Israel to execute the teachings of God"!!

- ◆ The thinker teacher goes on saying, "The Islamic Apostle married a legal marriage, but the non-Moslems who live with us, i.e. the Christians purport that they have religion although they practice homosexuality, lesbianism and adultery and at the same time they say that our Islamic religion is lusty". He continues in his attacks and says, "O, Cows Have That in Your Mind, the prophet applied polygamy but legally, but you apply polygamy in evil...You are able only to build your worshipping places for practicing fornication".
- ◆ In strange boldness, he continues his insult to Christianity saying, " Followers of Europe and America attack the prophet. I read about them in their books to learn their back rottenness and putridity they were and still live in them and they have traces of the evils of the priests and monks in which arouse disgust and vomiting!!"
- ◆ As if he quitted the Arabic language and dedicated himself for attacking Christianity. He scorns the belief of trinity and unity, and then he pokes himself in interpreting some verses of the bible, criticizing the principle of the cross and describes Christianity that it is a false religion.

This is only some of numerous actions this teacher carries out under hearing and seeing of the officials of educational system who if they know of what is happening and do nothing, the calamity will be great and if they do not know the catastrophe will be greater.

Dr. Samia Khidr, professor of sociology. Ain Shams University refers to the fact that the issues of the education affairs and the teacher status do not have priority in the government. But this does not release the home, the religious systems and the information agencies from their role in transmitting the values of respect and good example<sup>182</sup>.

### Coptic Students Persecution

Under this title Anton Sidhom published in his Newspaper "Watani" reiterating collective complaint that a destructive hand has extended to

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<sup>182</sup> Al-Ahaly Newspaper.

the educational system. He says, " ...There is a student of the General Secondary School at Kousya Secondary School for boys (Assiut Governorate) tongues of religious persecution reached him and brought fanaticism to the school by some of the teachers who poisoned the thoughts of his colleagues against him. This was not only sufficient but they waited for one of his Christian colleagues in a street at Kousya and hit him severely. He was then transported to the hospital while he was fainting, having serious injuries and concussion of the brain"<sup>183</sup>.

Lastly Anton Sidhom wrote asking God for help to rescue His Christian children from persecution inflicted on the Coptic students, praying earnestly to God to elevate this dire disaster that has been stuck to the educational system in Egypt<sup>184</sup>.

**Some Events that actually happened to  
Children at their Schools  
Some Dialogues that took place with  
Different Teachers<sup>185</sup>**

At Mohamed Korrayim Primary School this discussion was conducted in the class of the social studies with the teacher of the fifth grade primary. The name of the she teacher is Afaf. The subject speaks about Mina the unifier of the two regions in ancient history of Egypt. The following dialogue takes place with the children.

Q- Who is Christ, boys?

A- Innocently a Christian child replies with the testimony of the Holy Spirit on his mouth, "He is God".

The teacher replies to the child repentantly and starts explaining the Islamic belief: " No children. Essa is the slave and apostle of God and he is not God."

The following dialogue was conducted between a little Christian girl and her mother. The girl reiterated the above mentioned dialogue that took place between the teacher and the students in the class, **as follow:**

⋮

- ◆ Mother: What is the name of the teacher?
- ◆ The girl: "What for?"

<sup>183</sup> Anton Sidhom, Watani Newspaper, on 20/12/1992. Meshoir Watani, p403.

<sup>184</sup> Anton Sidhom, Watani Newspaper, on 1/5/1994. . Meshoir Watani, p164.

<sup>185</sup> This transmitted by "Eman Faheem" / "Al-Kateeba Al-Teebiah." Newspaper.

- ◆ The mother: To file a complaint against her or warn her to stop talking against our beliefs."
- ◆ The terrified girl said and begging: "No Mom, please don't come and don't speak to her, otherwise..."
- ◆ The mother promised her girl that she will not go and that she will do nothing.
- ◆ The mother asked the girl about the reason of her request to stop going to the school.
- ◆ The girl replied that when my father went to the school and spoke to the mathematic teacher, he started bothering me and talked also to the Arabic language teacher who stopped talking to me or dealing with me as if I were not in the class. The mathematic teacher said to the Arabic teacher to leave me on my own, considering me as if I were not present, to avoid coming of my father frequently to them and causes problems to them."
- ◆ The girl added," Therefore Mom the mathematic teacher and the Arabic teacher consider me absent. They don't ask me question as they do with other children. When I reiterate any memorized passage, he stops me before I end and says to me," Sit down, you memorized nothing, you are lazy." They disregard my presence completely, as if I were not in the class. I am very upset and I don't want Miss Afaf do the same thing with me."

### **Encouragement of Denominational Commotion Elements**

In early March 1993 Dr. Hussein Kamel Bahaa El Din, Minister of Education passed a resolution for firing four girl students from Kalyobya Girls Secondary School because they handled recorded tapes calling for denominational commotion. Meanwhile, the teacher Thoraya Bedir was penalized by transferring to another school because she permitted this. But some demonstration went out to the streets of Kaliob protesting against firing the four students and transferring the teacher to Upper Egypt. Immediately state of emergency was announced. The governor

issued his orders to revoke transfer of the teacher and firing the four students too<sup>186</sup>.

### **Pupils of Schools are Clamps for the Extremist Islamic Wave**

The extremist Islamic wave in Egypt uses the school students for serving its aims. They participate in demonstrations against America in the case of invading Iraq, particularly after entrance of the allied forces in Baghdad. They receive publications to help them against their Coptic brothers. When the Danish newspapers published caricature about the prophet of Islam, the reaction was polarizing the young students for demonstration. Publications were distributed on them saying,

"The Islamic nation will meet for fasting on Thursday 9/2/2006. On breakfast the unified praying will be, O God this is our prophet insulted. Show us in them the miracles of your might in destroying them."

### **Islamization of Education and Fledgling of Terrorism**

Dr. Refaat Al Saeid<sup>187</sup> said the following about the deteriorating education system that the child opens his eyes on the society to say I am Moslem instead of saying "I am Egyptian". He goes to the Islamic nurseries to find the ladies covered in veils and men with beards. He learns that the lost who are Christians. This deterioration in education resulted in making the schools and universities places for fledgling terrorists. The situation reached the case of the terrorists become controllers on one of the schools, i.e. Malawi Agricultural Medium School. They reached the terrorist action to the situation of killing the headmaster of the school because he objected to them.

### **University of Terrorism and Exposed Security Conspiracy**

**Name of the Writer: Abdul Karim Nabeel Soliman 7/5/2006 A.D.**

I was not astonished when some security agencies announced that one of the executors of the last Sinai explosions is a student of the Religion Principles College, Al Azhar University, because I well understand that this university is one of the important sources of producing terrorists in Egypt through its curricula with which it stuffs the minds of the students

<sup>186</sup> Anton Sidhom, "Meshoir Watani", p 71.

<sup>187</sup> Dr. Refaat Al Saeid, "Islam or Islamization".



and transforms them to human wild monsters that do not abstain to hurt anybody who may announce his contradiction to them. Their curricula simply educated them that the objector has no place in this life.

Till a short time I believed in this only theoretically without entering in a practical experience with students or professors of the university in the field of material terrorism. I didn't expect even few hours before writing these lines to face strong terrorism from those who teach in this university on the basis that generalization is harmful in all cases. As the evil is present the good also is present even in faint image.

This unconsciousness continued possessing me till the morning of that day when I headed to withdraw my papers from the college after being fired under a resolution of the discipline council about two months ago, because I expressed myself freely.

On leaving the door I felt glances of retaliation and revenge in the eyes all who saw me and been acquainted to me. When I went to the office of the students' affairs to ask for my papers, they asked me to wait a little bit because the responsible official will get back after a while. During the fever of my waiting I decided to make a tour in the college, that may be the last one and to farewell that corrupted nest where I had great calamities during the years of my studies therein.

As soon as I passed by the door one of the non-commissioned officers of the college, some guards saw me and sent some soldiers after me to ask me to go to the security cabin for important matter. I was surprised to find the said non-commissioned officer requesting me to get out of the college because I am forbidden from entering it. I was stunned by that request. I said to him that I did not come here putting an explosive belt around my waist to explode that place. I came to withdraw my papers since I am fired. He said that the concerned official did not come that day, although some of the staff of the students' affairs that that official will come after a while.

During that dialogue some security elements were standing in the room. One of them was wearing civil costume. I found some students crowding in front of the door staring at me as if they have found a rare archaeological masterpiece One of them said to me, "Is it you who wrote in a nervous exaggerated style the things attributed to you." I requested him to get far from me because I was not in state that permits discussion.

The non-commissioned officer made some contacts and then told me that my file has been referred to the lawful affairs department in Cairo for settling the decision of my firing. He added that I have to get in touch with the college from time to time before withdrawing my papers. I left the college from the door specified for the students.

The drastic part of this comedy of Al Azhar University had not yet started when I saw the security element that was present inside the room coming towards me with a cylindrical-shaped club in his hand. He took my hand under his elbow and demanded me to sit down with him anywhere because he wanted to speak with me.

I knew that the situation is dangerous. I detached my hand from under his elbow and told him that I am in hurry and that I should get back home immediately. I found him dragging me off my clothes. I ran towards the back gate of the college to get out. One of the university guards saw me and ordered me to get out because I am prevented from entering the college. I asked him about what could have happened to me. He said, "I know but I didn't see!!"

Therefore, I grasped the door and asked them to bring me a taxi because I could not leave in such situation. I waited for some time until the non-commissioned officer responded. I went with him to the road to wait with him for a taxi to take me to the station of West Delta Busses to travel to Alexandria. But the non-commissioned officer requested me to use any other transportation means. I refused because I could not assure what may happen therein. He said angrily, "We are not working for your family." He left me in front of the door.

I didn't wait longer. I saw a taxi coming towards me. I stopped the taxi and asked the driver to take me to the bus station. One of the students came faster and sat beside the driver. I was obliged to sit behind. When the bus was a little bit far from the door of the college I found about twenty students surrounding the taxi from all directions having the security man who was in civil clothes with them. I saw in their hands knives and swords, leather belts and battens.

They opened the back doors of the taxi and obliged the driver to stop. They tried to get me out by force, but I held firmly my seat. They threatened to kill me in an unexpected way from students who are assumed to study in the university. When the student that was sitting beside the driver left the car the driver could penetrate uneasily the group

before asking me to leave the car when he became far enough from these students.

I left the car and ran sufficiently to be far enough from the dangerous students who were about to kill me before few seconds. I took another taxi to reach my aim and arrived safely to my destination except for some simple scratches and bruises in my feet as a result of the event.

I asked myself: What was my fault to have all these attacks?? Do my objections to the prevailing thoughts deserve attacking me and trying to kill me?? !!

It is a sorrow to find these brain-washed young men as such and find them transformed to aggress and harm others only for being in contradiction with their thoughts!!

It is pitiful to find a university transformed to a system for producing terrorists of all kinds!!

It is a matter that causes sadness and weeping to find ourselves prey to killing, not because we kill, not because we steal money of others, nor because we furthered the limits of our freedom but **because we think!!**

Al Azhar University does nothing when one of its students detonates himself for killing the innocent who carry no arm, but it becomes exasperated when one of its students has a liberal, courageous and independent point of view!!

Today and only today I understood the truth of security colluding with religious extremism in Egypt. I knew well how this organization lives on terrorism and how its survival depends on these fanatic groups and also on this fanatic university (Al Azhar). Elimination of this system depends necessarily on the elimination of such groups and such university.

## **REPORTS**

**From a Report of "The Egyptian Human Rights Center for supporting the National Unity"**

### **Aspects of Discrimination against Copts-Introduction:**

#### **First:**

Our era is the era of human rights. It is the logo we will carry while entering the twenty first century. Unfortunately the culture of human rights in Egypt is still in need of support.

## **Second:**

Aspects of discrimination in Education this discrimination is summed up in preventing Copts from enrollment in Al Azhar University, Science College and Arabic Language Section in the Faculty of Arts and Faculty of Education, as well as specifying a small rate for enrollment in the Police Academy and other military colleges.

The curricula are limited to texts from Koran and Speeches of the Prophet. Meanwhile texts of the Bible are excluded and the Coptic period in the Egyptian history is disregarded. This center noticed that the period of military service is shortened for those who memorize Koran, while other Egyptians do not enjoy that right.

The Christian students face difficulties in dealing and discrimination in the university regarding time of examinations that are taken simultaneously with the Christian feasts. Christian student are persecuted in the oral examinations specially in faculty of medicines. They are in all ways excluded from appointment in the faculties of the university.

## **Report of the Egyptian Center of Human Rights**

### **Denominational Discrimination in Education Field**

The Egyptian constitution stipulates under Article (40) that citizens before the law are equal in general rights and duties. No discrimination is allowed for sex, origin, language, religion or belief.

Although this text of the constitution is candid, the center of human rights found some aspects of discrimination between the citizens because of the belief, on the official, legal, common and non official levels. In the area of education this center found the following notices:

- 1- Availability of a religious university (Al Azhar) that is limited for the Moslem students. Coptic students are not permitted to be enrolled in that university, although it has civil colleges, such as medicine, engineering, science, languages and translation and although this university is financed like the other universities from Moslem and Christian tax payers.

- 2- There are faculties related to certain universities that exclude enrollment to only Moslem students, such as Science Institute and Arabic Language sections of the Faculty of Education and Faculty of Arts.
- 3- Coptic students are not allowed to enter the Police Academy except in a small rate that is less than the rate of their number in the state.
- 4- Curricula disregard a long period of the national history (Complete six centuries) that starts with the coming of Christianity to Egypt up till the Islamic invasion, although this epoch is full of historic triumph, which develop the spirit of loyalty and citizenship.
- 5- Negligence of Copts in the curricula of the schools. Qur'an texts and traditions of the prophet are imposed as subjects of memorization in literary texts, while excluding absolutely any words or expressions that refer even from afar to the Holy Bible.
- 6- Period of military service for enlists who memorize the Qur'an, is shortened to be one year instead of three for those who do not have qualifications, although the enlisted non-Moslem do not enjoy this privilege even if they memorized the whole scripture of the Bible.
- 7- Having the Christian students in the governmental schools in one class room and exclude them from the religion classes, even if they were the majority. They face problems in looking for a vacant class room for taking their religion classes that they mostly take them in the school laboratory, the library or the courtyard, considering injury of their feelings for such discrimination.
- 8- Every primary, preparatory or secondary school has a mosque or a prayer hall, even if the school is a private school relating to a Christian organization. This aspect became quite normal and necessary, while non Moslem students are not permitted to practice their rites in these schools.
- 9- There are primary schools and kindergartens, limited only for the Moslem students alone. Girls are obliged to put on the veil. Coptic students and teachers are forbidden from entering these schools.

### **Non Official Aspects of Discrimination**

- 1- Salutation of the flag is substituted by the Islamic oath and reiterating of religious anthems instead of the national anthems.
- 2- Distribution of books and note books on the little children with a cover with a picture of a mosque or veiled girl praying, under which there are religious verses or terms.
- 3- Obliging the little girls under ten to put on the veil and encouraging them not to mix with their non veiled comrades.
- 4- Holding religious competitions that are not permitted for the non Moslems, since questions relate to memorizing the Koran and the traditions of the prophet.
- 5- Writing the Higri Date became necessary, while it is absolutely forbidden to use the Coptic Date.
- 6- Commencement of the morning queue with a proverb or sermon from the Holy Qur'an. Non Moslems are not allowed to present from the holy Bible, the similar inspired verses that encourage love, fraternity and forgiveness, although they have many correlated points that support the national unity and spirit of loyalty to the nation.
- 7- No University President or Faculty Dean, or even a Section Chief who is non Moslem is found. Even non Moslem Headmasters are not found.
- 8- Showering the school and university library with Islamic books and tapes, while non Moslem books, announcements or tapes are completely excluded, on the assumption that they are preaching literature, despite the teachings of such literature call for forgiveness, tolerance, love and peace among all denominations of the people.

### **Al-Kalemah Center Relinquish Arresting Abdul Karim**

Al-Kalemah center of the human rights renounces the continuous arresting of the legal activist Abd El Karim Nabeel Soliman and the refusal to release him from 26/10/2005, without any legal evidence in contradiction with the Egyptian Constitution and Charters of Human

Rights and in violation of the martial law itself that stipulates informing the seized person of the reason of his capture and giving him the right to appeal against the order of his capture after thirty days.

An urgent appeal should be held to examine the justifications of his seizure. In all cases the capture order should have reasons, otherwise it becomes futile.

Today the Center of Human rights presented a petition to the Maj. Minister of the Interior and the Maj. Gen. Director of the State Security Investigations for quick release of the young man Abd-El Karim Nabeel Soliman, a student of Jurisprudence College for safekeeping his educational future.

Meanwhile the Center of Human Rights will file a complaint against the order of his capture if he is not released to the Criminal Court in compliance with the Contingency Law No. 58 regarding the emergency cases.



**M.E.C.A.**

منظمة مسيحي الشرق الأوسط

## **Chapter Four**

### **Section Three**

#### **The Islamization of the Education**

#### **Second: The Islamization of the Schools Curricula**

**Introduction:** the school curricula<sup>188</sup>

"we frequently write about the worseness of the education curricula by which the brains and minds of the little kids are stuffed. These curricula poison the kids' thoughts and plant in kids' hearts the seeds of hatred, resentment and bigotry. Finally, they go out to life as the worst citizens. We had written and warned that this wrong policy set its goal of the education system to distinguish among the sons of the one home. Also, it was written what Dr Mostafa El-Feky, the director of the president office, said that "by the way we should reconsider the education styles and culture and approve the right religious direction so that we may respect the freedom of belief of the others".

In the book of religion for the first grade of the secondary schools, edition 87-1988, there is a lesson about Islam (as an instinctive religion) says, "the human mind is like a white sheet of paper, ready to write on. It is also like the earth which welcome every thing planted in it, and so it springs up poisonous weeds, fruits, medicine and venoms. The human soul receives the religions and sciences flowing to it. And it does not grasp the corrupted philosophies unless they are taught to the human soul by Christian parents"<sup>189</sup>

Also in the book of reading for the first grade of the preparatory schools, we read the following, "the is God's curriculum on the earth, he who follows it, he is already guided and he who contradicts it, he is already lot and perished." And in other text we read, "The acceptable religion to God is Islam because God does not please with any religion except the Islam."<sup>190</sup>

#### **Ignoring the Historical Coptic Period in the School Curricula:**

"There is a dangerous lack in the education curricula. There is an absence of the Coptic stage history. Even the universities do not have any

<sup>188</sup> Anton Sidhom, "Meshoir Watani" p.146.

<sup>189</sup> Antonyos Al-Antony-Al-Kommos- "the nativity of the Coptic Church"- part 4, p.239.

<sup>190</sup> The previous reference p.409.



departments concern for teaching the Egyptian Civilization in the Coptic Era."<sup>191</sup>"It is regretful the absence of the history, the culture, and the Coptic heritage in Egyptian Educational Stages from the nursery school to the universities, the very thing that stimulate the foreign universities to adopt hundreds of the valuable researches in Coptic matters in American and European universities like Iota American University.<sup>192</sup>"

Dr Soliman Nesseem<sup>193</sup>: "there is a great problem in schools which is ignoring the Coptic history curricula. This means that we ignore an inseparable part of the Egyptian national history. The Coptic history enables the Moslem student to realize the Coptic Church is a part of the nationality case for all Egyptians.

Remorsefully, the faculties of Arts all over Egypt do not have Coptic history departments meanwhile there are departments teach the Hebrew language!!"<sup>194</sup>

### **The diversion away from the curricula content toward the religious matters:**

At Ain Shams, the faculty of tongues, Spanish Department, Dr Nagwa Mehrez, the department Chief, entered the auditorium to give a lecture in translation. While doing that, she diverted and went deeply through the Christian belief and Christianity in way full of attack and insult, accusing the Christians of myths and sorcery. Then she asked the Christian student to go out the lecture hall because she had to continue what she began with."<sup>195</sup>

It evident that the Sweeping Islamic current through what a university student in Cairo, says, "I listen, with my own ears while I am in the campus, to some of the colleagues saying that the Christians are atheists and of course I can't ask them why but I am very agonized!!"<sup>196</sup>

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<sup>191</sup> The previous reference, p.226.

<sup>192</sup> The previous reference, p.411.

<sup>193</sup> Previously, A professor in the Faculty of Education –Ain Shams University.

<sup>194</sup> Antonyos Al-Antony – Al- Kommos – "the nativity of the Coptic church" part 3 p.319.

<sup>195</sup> Antonyos Al-Antony – Al- Kommos – "the nativity of the Coptic church" part 4 p.409.

<sup>196</sup> Antonyos Al-Antony – Al- Kommos – "the nativity of the Coptic church" part 3 p.319.

## **First: The Primary School Curricula**<sup>197</sup>

### **A. The Second Grade in Primary Schools**

#### **1- The Arabic Language:**

Read and learn<sup>198</sup>, the 1<sup>st</sup> term

**The first unit: The five senses.**

The unit objectives:

Reading the Qur'anic songs and verses (deliberated repetition of the Qur'anic verses and Islamic text should be done by all children including the non Moslems)<sup>199</sup>

The lesson talks about the hearing sense as one sense of the five senses referring to Islamic Qur'anic verse 78 in Al-Nahl Sura. The verse is entitled by the word "memorize". So the Coptic children are required to memorize what contradict their belief and doctrine.

**The second unit: Animals live in groups.** 1- Birds and animals group.

At the end of this lesson the child will be able to memorize<sup>200</sup> the Qur'anic verse (Al-Nour Sura: 45)<sup>201</sup>. So one of the lesson objectives is to keep by heart the Qur'anic verse (Al-Nour Sura: 45)!!!

-Also in lesson 4 "it has healing for people".

From the special objectives for teaching the lesson is that the child will be able to memorize the two verses<sup>202</sup> (Al-Nahl Sura: 68, 69)<sup>203</sup>.

**The third Unit: lesson three "Thanks"**

The lesson objectives: At the end of this lesson the child will be able to memorize the prophet Mohammed tradition (Reyad Al-Saleheen). Even though one of the lesson objectives according to what is taken down in the school book, is the child will be able to consequently-operate with others and do something related to the cleanliness of the street. But we see among

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<sup>197</sup> For junior, the children aged from 6 to 12 years old.

<sup>198</sup> The copies' annex of primary curricula, the 2<sup>nd</sup> grade, Arabic language, the first term- the cover

<sup>199</sup> The copies' annex of primary curricula, the 2<sup>nd</sup> grade, Arabic language, the first term- page 1.

<sup>200</sup> See "El-Nour Sura", the copies' annex of primary curricula, the 2<sup>nd</sup> grade, Arabic language, the first term- page 15, 16.

<sup>201</sup> the copies' annex of primary curricula, the 2<sup>nd</sup> grade, Arabic language, the first term- page 15, 16.

<sup>202</sup> See the two verses of El-Nahl Sura.

<sup>203</sup> The copies' annex of primary curricula, the 2<sup>nd</sup> grade, Arabic language, the first term- page 22.

the special objectives of the lesson, "to memorize the Messenger of Islam tradition because it is necessary for the Coptic children to have Mohammed as their example like Moslem children too"<sup>204</sup>.

### **The Arabic Handwriting Notebook:**

#### **The Content of It:**

- ◆ The Islamic greeting – peace upon you (Al-Salam-o-Alaykom)<sup>205</sup> - then the reply: and peace , God's mercy and His blessings upon you too- This book is an honorable Qur'an, beyond reason- Allah is merciful and compassionate- Al-Zakat, *the tithes*, is one of the Islamic pillars- people will be OK in good cooperation – O Allah do not make us from the deceivers who deceive others- the evil A son of Adam does is of his inner being (tradition, *Haddith Shareef*) – the believer is not the one who betrays, insult or perverts – Allah honored our Arabic Language through the Holy Qur'an – prepare for fighting them as possible as you can from the mighty weapons (holy Qur'an) – won't people be poured into hell because of their tongues fruits (honorable tradition) – from the Islam pillars: there is no god but Allah and Mohammed is the Messenger of Allah – O Lord widen up my heart facilitate my way ( holy Qur'an) – we have created man in the best estimation (holy Qur'an).

We are not now concerned with discussing these lines - whether the reader agrees or not – which speak generally about the child doctrine. We are discussing "the case of ignoring the other one", "the feelings of the Coptic children" versus the boast of Moslems. The Coptic children feel that the Moslems are distinguished because of their religion even in the handwriting class. They are forced to learn and write things against his beliefs totally.

Worthily to mention that the first objective of the handwriting notebook is to teach the children the different kinds of Arabic writing styles and how to improve his handwriting through repeated practice. So in achieving this goal what is the necessity of practice through the quotation of the Islamic Qur'anic verses which belong to the Moslem child doctrine not to the Coptic one? Also what is the use the feedback at writing these texts?

<sup>204</sup> The copies' annex of primary curricula, the 2<sup>nd</sup> grade, Arabic language, the first term- page33, 34.

<sup>205</sup> The copies' annex of primary curricula, the 2<sup>nd</sup> grade, Handwriting page 7.

## **B. The Fourth Grade in Primary Schools**

### **1- The Arabic Language:**

"Read and Express"<sup>206</sup> the first term, edition 2005- 2006.

#### **The First Unit:**

##### **"Friendship"<sup>207</sup>**

The composer of the lesson quoted a saying of the prophet Mohammed about the friendship in which he said what meant, "The personality of the man depends of the religion of his friend so every one should pay attention to his friends with whom he makes friend." And the composer confirms the same principal through quoting the saying Al- Emam Aly Ibn Aby Taleb who said, "The man is known through his friends."

#### **The third lesson (literary text and appreciation)**

"From the social etiquette"

The lesson objective: at the end of this lesson the child will be able to

- ◆ Remember what is lawfully allowed and what is lawfully forbidden.
- ◆ Read the Qur'anic verses in a right way.
- ◆ Explain the figure of speech within the text.

As it is clarified in the workbook<sup>208</sup> says "read the Qur'anic Sura then answer from the same Sura.

#### **The sixth lesson page 22 "My Mother"<sup>209</sup>**

The composer overwhelms the lesson with the Islamic essence through enriching information and activities<sup>210</sup> page 22, as the following:

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<sup>206</sup> See the cover picture " The copies' annex of primary curricula, the 4<sup>th</sup> grade, 1<sup>st</sup> term Arabic Language"

<sup>207</sup> See the picture of the friendship, " The copies' annex of primary curricula, the 4<sup>th</sup> grade, 1<sup>st</sup> term Arabic Language"

<sup>208</sup> "The copies' annex of primary curricula, the 4<sup>th</sup> grade, 1<sup>st</sup> term Arabic Language" Exercises p.10, 11, 12, 27".

<sup>209</sup> See 'My mother' "The copies' annex of primary curricula, the 4<sup>th</sup> grade, 1<sup>st</sup> term Arabic Language" p.21.

Allah said in his precious book, "we commanded the man to do good things for his parents". Also the prophet said, "The paradise is under the mothers' feet".

No sooner the first unit of this book ends than the compose feels satisfied that he coached the Christian child to achieve his duty for his Moslem friend especially when the Moslem child's father comes back from his pilgrimage.<sup>211</sup>

### **The Third Unit:**

#### **1-Lesson One "Agriculture and industry in the Pharaohnic Egypt"<sup>212</sup>**

The composer is still determined to anoint the lesson with the Islamic essence!! So in page 68 through the enriching information and activities, related to the lesson<sup>213</sup>, he said, "of Anas Ibn Mallek who reported of the prophet Mohammed that he said that each Moslem, plants trees or sows seeds so that a bird, a man and an animal may eat of it, will be repaid through his work" ( reported by Al-Bokhary).

#### **2-Lesson Three "the truthfulness"<sup>214</sup>**

The lesson objective: at the end of this lesson the child will be able to

- ◆ Read the Islamic tradition in a right way.
- ◆ Show the euphemism in some expressions in the tradition.

After all, the enriching information and activities<sup>215</sup> which explain that all religions pay much importance to the truthfulness and honesty as the basis for the successful treatment among the human beings. However the

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<sup>210</sup> See 'My mother' "The copies' annex of primary curricula, the 4<sup>th</sup> grade, and 1st term Arabic Language" p.22.

<sup>211</sup> The exercises on unit one "The copies' annex of primary curricula, the 4<sup>th</sup> grade, 1st term Arabic Language" p26.

<sup>212</sup> "Agriculture and industry in the Pharaohnic Egypt", "The copies' annex of primary curricula, the 4<sup>th</sup> grade, 1st term Arabic Language" p67.

<sup>213</sup> "Agriculture and industry in the Pharaohnic Egypt", "The copies' annex of primary curricula, the 4<sup>th</sup> grade, 1st term Arabic Language" p68.

<sup>214</sup> See "the truthfulness" "The copies' annex of primary curricula, the 4<sup>th</sup> grade, 1st term Arabic Language" p77.

<sup>215</sup> See "the truthfulness" "The copies' annex of primary curricula, the 4<sup>th</sup> grade, 1st term Arabic Language" p78. see what is written in the exercise book p79.

composer does not refer to any references or even one about one of the other religions or quoted one text of their books.

On the contrary, and at once, get the child to the Qur'an quoting, "O, you who believed, fear Allah and be with the trusty" (Al- Toba Sura: 119). Also repeated the same meaning by quoting the Islamic tradition of Abu Horayra who reported that the prophet Mohammed said, "the sign of the hypocrite man is three: if speaks, he lies- if promises, he does not keep his word – if he is trusted, he betrays". Also the composer uses another Islamic quotation in the exercise book<sup>216</sup> page82 where you read an honorable Islamic tradition reported from Ibn Mas'oud of the prophet Mohammed.

## **2-Ethics and Values Curriculum – The First Term**<sup>217</sup>

- ◆ The exercises: these exercises for "the cooperation lesson", so it is fit that question should include a Qur'anic text to be simplified quoting Al-Ma'eda, verse 2"<sup>218</sup>.
- ◆ An exercise requires only writing the following Qur'anic verse twice using two different Arabic handwriting styles (Naskh and Reke'a), "Al-Omran Sura: verse 134"<sup>219</sup> and "Al-Esraa Sura: verse15"<sup>220</sup>. Also there are Qur'anic verses included to simplify the question, as they think, like "Al-Hashr Sura: verse 9"<sup>221</sup>.
- ◆ "The Honesty" Lesson:  
The composer inserts one example to elucidate the concept of the honesty. This example is a story about the prince (*Ameer*) of the believers, the Caliph Omar Ibn Al-Khattab<sup>222</sup>. Also the exercises begin with the Prophet Mohammed's definition about the hypocrite through an agreed on tradition of the Prophet. Then a

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<sup>216</sup> See "the truthfulness" "The copies' annex of primary curricula, the 4<sup>th</sup> grade, 1st term Arabic Language" p82

<sup>217</sup> This curriculum was not taught before but newly intervened. It is supposed to be free of any religious texts without bias for any of the two parties(Christian or moslem)

<sup>218</sup> See "The copies' annex of primary curricula, the 4<sup>th</sup> grade, 1st term, "Ethics and Values Curriculum" p.8.

<sup>219</sup> See "The copies' annex of primary curricula, the 4<sup>th</sup> grade, 1st term, "Ethics and Values Curriculum", p.20

<sup>220</sup> See "The copies' annex of primary curricula, the 4<sup>th</sup> grade, 1st term, "Ethics and Values Curriculum", p.23.

<sup>221</sup> See the copies' annex of primary curricula, the 4<sup>th</sup> grade, 1st term, "Ethics and Values Curriculum" p.

<sup>222</sup> See the copies' annex of primary curricula, the 4<sup>th</sup> grade, 1st term, "Ethics and Values Curriculum" p.34.

subsequent question says "who is the hypocrite in view of the prophet of Islam"<sup>223</sup>.

- ◆ "Opinion Expression" Lesson:  
The book defines the meaning and the ways of expressing the opinion through an incident happened to the prince of the believers, the Caliph Omar Ibn Al-Khattab<sup>224</sup>. Also the exercises include a question ask the child to write the Qur'anic verse 90of "Al-Nahl Sura"<sup>225</sup>.
- ◆ "The Friendship" Lesson:  
The lesson, supposed to be about the friendship, begins with an Islamic tradition which says, "The personality of the man depends of the religion of his friend so every one should pay attention his friends with whom he makes friend."<sup>226</sup> Then a picture like a visual aid through which the child learn to say thanks when he returns something he took from someone else that is what came in the Qur'anic Suras of "Lukman Sura verse 19, Al-Forkan Sura verse 63"<sup>227</sup>.

**Life and Science Book**<sup>228</sup>  
**The First Term, Edition 2005-2006.**  
**The Second Unit.**

**Lesson 3:** "the importance of water to the plants and animal life"

In this scientific field the composer of the book refers to the Qur'anic verses from the two Suras of "Al-Anbeya: 30"<sup>229</sup> page 37 and "Al-Nahl Sura: 15"

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<sup>223</sup> See the copies' annex of primary curricula, the 4<sup>th</sup> grade, 1st term, "Ethics and Values Curriculum", p36.

<sup>224</sup> See the copies' annex of primary curricula, the 4<sup>th</sup> grade, 1st term, "Ethics and Values Curriculum", p43.

<sup>225</sup> See the copies' annex of primary curricula, the 4<sup>th</sup> grade, 1st term, "Ethics and Values Curriculum", p53.

<sup>226</sup> See the copies' annex of primary curricula, the 4<sup>th</sup> grade, 1st term, "Ethics and Values Curriculum", p58.

<sup>227</sup> See the copies' annex of primary curricula, the 4<sup>th</sup> grade, 1st term, "Ethics and Values Curriculum", p95.

<sup>228</sup> See the copies' annex of primary curricula, the 4<sup>th</sup> grade, 1st term, "life and science curriculum", and the cover picture.

<sup>229</sup> See the copies' annex of primary curricula, the 4<sup>th</sup> grade, 1st term, "life and science curriculum", Al-Anbeya Sura, p37.

page 38 to explain for the Coptic and Moslem child the importance of water as it mentioned in the Islamic doctrine.<sup>230</sup>

### **Social Studies-the first term:**

#### **Historical and glorious persons in my country and governorate page 53.**

As we the lesson mentions the persons of historical effect without mentioning even one Coptic person. And although there are pictures of people supposed to be having a historical effect in Egypt like Om-kalthoum, and El-Sheik Al-Sha'arawy. But we see that the later one is very contemporary, compared with patriotic Coptic persons which had great effect on the ancient Egyptian history. Also it is worthy to remember that the said person El-Sheikh Al-Sha'arawy did not stop all his life insulting the Christian belief through different mass media (TV, Broadcasting.....). so what is the composers of the social studies class getting at????????<sup>231</sup>

### **The Fifth Grade Curricula** **1-The Arabic Language (1<sup>st</sup> Term)**

#### **Grammar (interrogative tools) dialogue:<sup>232</sup>**

We find in the context of the dialogue, the same affirmation as in the grammatical exercises<sup>233</sup>, parts about the number of Eed-Al-fitr days (*Lesser Biaram*), and how the Moslems celebrate it and when does it come every year.....etc.

The grammar exercises<sup>234</sup> number 3 under the title interrogate then answer the following things as shown in the example:

1-how many Caliphs after the Prophet Mohammed?.....however this question is out the lesson subject. So what is the use of it?

2-activities and exercises<sup>235</sup> on the same lesson page 22, we find a horrible question saying, from where the non-Moslem child gets the

<sup>230</sup> See the copies' annex of primary curricula, the 5<sup>th</sup> grade, 1st term, "life and science curriculum", p38.

<sup>231</sup> See the copies' annex of primary curricula, the 5<sup>th</sup> grade, 1st term, "social studies curriculum", p53,54.

<sup>232</sup> See the copies' annex of primary curricula, the 5<sup>th</sup> grade, 1st term, "Arabic language curriculum", p. 5

<sup>233</sup> See the copies' annex of primary curricula, the 5<sup>th</sup> grade, 1st term, "Arabic language curriculum", p8,9

<sup>234</sup> The same previous reference.

<sup>235</sup> See the copies' annex of primary curricula, the 5<sup>th</sup> grade, 1st term, "Arabic language curriculum", p.22.



good ethics? So ,my reader the lesson is directed from the Messenger Mohammed to the Moslems only.

3-information and enriching activities page 22..... the Coptic child is required to collect some of the Islamic traditions and the Qur'anic verses then them in his notebook as an assignment!!!!!!!

**“How to Care for the Earth Planet”<sup>236</sup>**

To show how we care for the earth planet, The writer quotes A Qur'anic verse from Al-Roum Sura (Al-Roum Sura:41) as an example.

**literary text and appreciation (spending for the sake of Allah’s way)<sup>237</sup>**

**lesson objectives:** at the end of this lesson the child will be able to

- 1-read the Qur'anic verses of Al-Bakkara Sura in a right way, even the Coptic child.
- 2-deduce what the Qur'anic verses, “.....” refer to ?

Besides the written objectives in the lesson (3) in the exercises and activities book, page 40, in which the composer wanted the child to collect some Qur'anic verses and Islamic traditions that explain the repay and the value of spending for the sake of Allah’s way.

**“Allah’s Might” lesson<sup>238</sup>:**

Information and enriching activities ....collect five Qur'anic verses from different Suras which express Allah’s Might.

**“The Good Seated One” lesson<sup>239</sup>:**

The curriculum composer chose an Islamic tradition to explain the meaning of the good seated one. For the figure of speech<sup>240</sup>, the whole tradition is a wonderful expression of the prophet.

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<sup>236</sup> See the copies' annex of primary curricula, the 5<sup>th</sup> grade, 1st term, “Arabic language curriculum”, P33.

<sup>237</sup> See the copies' annex of primary curricula, the 5<sup>th</sup> grade, 1st term, “Arabic language curriculum”, P39.

<sup>238</sup> See the copies' annex of primary curricula, the 5<sup>th</sup> grade, 1st term, “Arabic language curriculum”, P56.

<sup>239</sup> See the copies' annex of primary curricula, the 5<sup>th</sup> grade, 1st term, “Arabic language curriculum”, P65.

<sup>240</sup> See the copies' annex of primary curricula, the 5<sup>th</sup> grade, 1st term, “Arabic language curriculum”, P66.

**The Second Term**  
**Ethics and Values Curriculum**  
**The first unit: “Values and Behaviors”**

**The First Lesson, “Traffic and Its Discipline”**<sup>241</sup>

The composer, through the “information and enriching activities”<sup>242</sup> book quote an Islamic tradition, of Abu Hoorayra, says the following, “the prophet once said that while a man was walking down a road, he found a thorny branch. He thanked Allah for it, so Allah forgave him.”

**The lesson “Road Rule”**

What are we going to learn in this lesson? The believer conduct is highly disciplined.....think, o, reader who does he mean with the believer?!!

The lesson objectives: at the end of this lesson the child will be able to

- 1-form some sentences of his expression using some of the written expression in the Islamic tradition.
- 2-show the figures of speech in some of the expression in the previous Islamic tradition.
- 3- read publicly the Islamic tradition in a fully expressing reading.

In the prologue of the lesson we read, “Islam is so keen that the human being behavior should be disciplined in life....and the Messenger Mohammed had demonstrated the discipline of how to sit in the road.

**Just comment:** the above Islamic tradition speaks about “sitting in the roads”, so do our present society could bear such this norm as in the nomadic society??? Also what does the composer mean by saying Islam is so keen?!!<sup>243</sup>

**The Lesson “Believing in Allah Is the Key to The Good Things”**

**Lesson Objectives:**

At the end of this lesson the child will be able to

- 1-Elucidate the Qur'anic text verses out of his own style.
- 2-Read these Qur'anic verses a right way.

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<sup>241</sup> See the copies' annex of primary curricula, the 5<sup>th</sup> grade, 2nd term, “Ethics and Values curriculum”, P1,2.

<sup>242</sup> The previous Reference.

<sup>243</sup> See the copies' annex of primary curricula, the 5<sup>th</sup> grade, 2nd term, “Arabic Language curriculum”, p9,10.

3-Employ the present expressions in the Qur'anic verses in forming sentences of his own expression.

4-Clarify the secret of beauty (*figure of speech*) in some the Qur'anic text verses.

- The lesson content contradicts the Christian belief who does not believe in Al-Jin which in the Islamic doctrine worship Allah!!!
- The enriching activities for this lesson: some Qur'anic verses of Al-Kahf Sura, it is a Meccyan Sura (came down to the prophet Mohammed while he was in Mecca) Sura except the verse 28, and verses from 83 to 110 which are Meddinyan (verses came down to Mohammed while he was in Al-Meddinah). Also Kahf Sura came down to the prophet just after Al-Ghash'iah Sura. Kahf Sura really full of myths, it tell about the people of the cave, Moses and Al-Khedr (Elijah) and it also includes a lot of the laws and discipline rules.

#### **Additional Activities:**

5- Egypt is mentioned in the Qur'an five times, look up them using the Qur'an CD, write their References.

6-share in the competition OF best reading of the Qur'an

**A QUESTION:** does the Christian kid share in these activities?

#### **General Exercises on The Second Unit**

- Practice how to sing the Qur'anic verses, which available in the school, to repeat them in the morning queue.
- Write a word ( an article) for the school broadcasting focusing on what the Qur'anic verses refer<sup>244</sup>.

#### **“The Nedaa Al-Wageb” Play:**

We all know the “Hippocratic Oath” is the oath sworn by physicians at their graduation and before practicing their jobs!! (But the composer of this

<sup>244</sup> See the copies' annex of primary curricula, the 5<sup>th</sup> grade, 2nd term, “Arabic Language curriculum”, p25,26

play did not know that this oath had been replaced by another Islamic oath!!!)<sup>245</sup>

### **The Lesson, “Union is Strength”:**

In the literary text, “you have become brothers through his grace”, the brotherhood which the pupils learn about here is the brotherhood in the Islamic faith. The faith, Allah used to harmonize the hearts of the Moslems believers.

In the explanation of the text we read the following, “the Qur'anic verses remind us of Allah’s Grace bestowed on the believers where He gathers them and harmonize their hearts through the grace of faith...”

To question here which faith he means? Undoubtedly, the Islamic faith according to Islam religion, so the believers here are the Moslems!! So should the Coptic pupil learn what his Moslem brother has as an advantage of the grace of faith? Should he?! Especially if the figures of speech in the text “hold firmly to Allah’s rope” like the following:

- 1-the word “hold” means clutching strongly in Allah’s religion!!
- 2-“Allah’s rope” is a terrific expression means Allah’s religion, Allah’s word, Allah’s book.

So which book and which religion the composer means??????  
Also, what about the information and enriching activities on the same lesson? You can read the following:

- Look up for five verses from the Qur'an where you can read a word from these words, the union, unify, cooperate, clarifying which verses are Meccyan and which are Meddinyan.
- Write three of the best Islamic traditions in which you can find the meanings of the union and the commissions.
- Write a story ends in this way, “....and so Al-Sheikh Marawan taught his four children that Union is strength.”

But in the “exercises and activities” book, we read in one of the activities that pupil is to listen to the honorable Qur'anic verse through a CD to improve your reading and singing during the morning queue.

<sup>245</sup> See the copies' annex of primary curricula, the 5<sup>th</sup> grade, 2nd term, “Arabic Language curriculum”, p55,56.

From the former, it is very clear that the Coptic child is compelled to do the following:

1-have a copy of the “Holy Qur'an” so that he may share in enriching language activities!! And continues doing the subsequent like memorizing the Qur'anic verses then using and reading them in the best way according to the objectives of the lesson.

2-keeping by heart the Islamic prophetic traditions or at least purchases some books which contain such these traditions.

3-Is not the exercise number 6 for the Coptic child?!! And are there parts of the book for the Moslem child, the Coptic child does not have the right to practice it?!! And if we said the Coptic child does have the right to practice it, what would be the purpose of this exercise?<sup>246</sup>

### **The Arabic Handwriting Notebook**<sup>247</sup>

The text: “the best ethics has been sent to the nations.” Islamic tradition<sup>248</sup>, “have mercy on those who live on the earth so the one who is in heaven has mercy on you.” Islamic tradition. Allah says in the Qur'an, “Allah commands you to be honest when entrusted.”- “you have to improve the writing. It is a key for earning the living, The Emam Aly said. “cooperate for doing the righteousness and for Allah’s fearing not for the sin or the aggression” Allah the great is right. “ if somebody is doing something, Allah loves doing it perfectly.” Islamic tradition<sup>249</sup>

### **The Arabic Story** **Abd El-Rahman Ibn Oaf**

#### **The cover of the book**<sup>250</sup>

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<sup>246</sup> See the copies' annex of primary curricula, the 5<sup>th</sup> grade, 2nd term, “Arabic Language curriculum”, p71,72,73.

<sup>247</sup> See the “cover”, the copies' annex of primary curricula, the 5<sup>th</sup> grade, “Arabic Handwriting Notebook.”

<sup>248</sup> See the copies' annex of primary curricula, the 5<sup>th</sup> grade, “The Arabic Handwriting Notebook” p 10-11.

<sup>249</sup> See the copies' annex of primary curricula, the 5<sup>th</sup> grade, “The Arabic Handwriting Notebook” p 57.

<sup>250</sup> See the “cover”, the copies' annex of primary curricula, the 5<sup>th</sup> grade, “the story”

- **the cover:** is elaborate with an Islamic minaret, and some intricate designs, thought to be Islamic.
- **Introduction:** “the history of Islam is full of great persons which represent the good example and shiny lantern...and so from these persons the great friend (*Al-Sahaby Al-Galeel*) Abd El-Rahman Ibn Oaf. He is one of the ten friends the prophet Mohammed promised them to have the eternity in the paradise. Also he is from the first people to believe in Islam the beginning of it. Abd El-Rahman Ibn Oaf was an Islamic economy man, he was one of the men who donates his money for the sake of Islam and for helping the Moslems<sup>251</sup> ....Allah bless Egypt and the Islamic nation”<sup>252</sup>
- **Comment:** we can scrutinize the Islamic atmosphere in which the details of the story revolve. And if we imagined all these pile of Islamic words in the introduction in one and half page, we would realize to what extent the Coptic child undergoes in studying a reality, absolutely very far from him.

### **The “Social Studies” Subject. “environment and personalities” The 2<sup>nd</sup> Term:**

#### **The second unit :(personalities from the Islamic history)**

##### **The unit lessons:**

1. Amro Ibn Al-Ass and the Islam entry to Egypt.
2. Salah Al-Din Al-Ayoby and his struggle against the Crusaders.
3. Seif Al-Din Cotoz and his struggle against the Mongolians.

##### **The unit’s objectives:**

At the end of this unit the pupil will be able to

1. Explain the most features of Amro Ibn Al-Ass’ life before embracing the Islam.
2. Remember his role in the promulgation of the Islamic call.
3. sum up the role of Amro Ibn Al-Ass in conquering Egypt, showing the most of his important deeds in it.

<sup>251</sup> See the copies' annex of primary curricula, the 5<sup>th</sup> grade, “the story” introduction part1.

<sup>252</sup> See the copies' annex of primary curricula, the 5<sup>th</sup> grade, “the story” introduction part2.

4. explain the most important deeds of Salah Al-Din Al-Ayoby in his struggle against the Crusaders.
5. determine the Mongolians dangers in their move towards the Islamic world..... and so on of objectives like these<sup>253</sup>.

**Comment:** it is obvious from the title of the unit “personalities of the Islamic history” and from what is inside the lesson that the unit with all its content, aspires to disseminate certain ideas and the history of the one Islamic element of the nation’s two elements, the Moslems and the Christian Copts. In addition to that there are a lot of the historical inaccuracies which we will expose the m through the comments on the lessons. These historical faults are written many times in different educational stages.

### **1-Amro Ibn Al-Ass and the Islam entry to Egypt**

#### **What we are going to learn from this lesson:**

Amro and his attitude toward Islam – the situation in Egypt before the entry of Islam – Amro Ibn Al-Ass and the conquering of Egypt – the most important deeds of Amro in Egypt.

#### **The lesson objectives:**

1. At the end of this lesson the child will be able to
2. Know Egypt circumstances before the Arabs’ invasion.
3. Classify Amro Ibn Al-Ass deeds in Egypt.
4. Determine on the geographical map the march Amro’s campaign for invading Egypt.
5. Describe the features of Amro’s life before and after embracing Islam.<sup>254</sup>

#### **Comments on each part:**

On page 19, the lesson begins with the story of Amro’s life, the conqueror and invader of Egypt, before and after embracing Islam. We do not recognize what is the goal of knowing the story of this active leader before and after embracing the Islam. Or what is the point for the little kid of being acquainted with such a person who is of no importance in the kid’s

<sup>253</sup> See the copies' annex of primary curricula, the 5<sup>th</sup> grade, 2nd term, “social studies curriculum” the 2<sup>nd</sup> unit p1.

<sup>254</sup> See the previous Reference: p19, the first chapter, part2.

life<sup>255</sup>. Then lesson narrates to the child about the entry of some of the rulers and kings thanks to Amro Ibn Al-Ass, after his invasions. On page 21, the composer mentions the circumstances in Egypt in the era of the Byzantine empire, then notifies in brief the story of Egypt invasion<sup>256</sup>. Then on page 22 we see the title “Amro Ibn Al-Ass is the ruler of Egypt” at this point the historical inaccuracies begins as the following:

In the introduction first says “after the invasion of Egypt he was keen to do reclamation and repairing work, so Egypt flourished in his era, and from his great achievements:

1. Promulgating justice in the country.
2. He did not come to touch harmfully the churches.
3. He did not compel any one to embrace the Islam forcibly<sup>257</sup>.

### **The Primary Sixth Grade** **1- The Arabic Language**<sup>258</sup>

**For the Coptic child to learn Arabic Language inside the Egyptian porches, he must do the following things:**

- Recite the Qur'anic verses publicly, rightly and with the full expressing of the meaning.
- Appreciate the figure of speech of the Qur'anic verses, (see the lesson objectives “the good deed and the society advance”<sup>259</sup>)
- At least reiterate memorize the Qur'anic verse, “you can't find a better man than he who prays to Allah, seek after the good deeds and says he is from the Moslems. Also the composer used the Qur'anic verses frequently in the sequent exercises related to the lesson subject, “the good deed”<sup>260</sup>.
- Go to the school library and search for the Qur'anic verses or the Islamic traditions or poems which affirm the value of the good deed, (lesson “3” the perfection of the work / information and enriching activities.)

#### **Example:**

<sup>255</sup> The previous Reference: p 19.

<sup>256</sup> The previous Reference: p 21.

<sup>257</sup> The previous Reference: p 22.

<sup>258</sup> See “the cover” the copies' annex of primary curricula, the 6<sup>th</sup> grade, “Arabic Language curriculum”,

<sup>259</sup> See the copies' annex of primary curricula, the 6<sup>th</sup> grade, “Arabic Language curriculum”, p 11.

<sup>260</sup> See the copies' annex of primary curricula, the 6<sup>th</sup> grade, “Arabic Language curriculum”, p24.



A. go to the library<sup>261</sup>, and search for the Qur'anic verses or the Islamic tradition .....to affirm the value of the good deed. (enriching activities).

B. Use the Holy Qur'an find the following<sup>262</sup>:

- a) Ten Qur'anic verses command to follow the good deed and show its compensation.
  - b) Memorize the ten Qur'anic verses and write them down in a record under a title of “the best speech in the door of the good deed”.
  - c) Write the Qur'anic verses' References “the Suras and numbers”
- Know Islamic information which of on connected to the Arabic language as the following example of “ the literary text and appreciation”/information and enriching activities. In that example the composer says, in this Qur'anic verse from Fasalat Sura, the Meccyan Suras, numbered 41 of the Qur'anic Suras, of 54 verses, ...,and of that name Fasalat because Allah in this Sura is detailing the Qur'anic verses and explaining the proofs on His Might and Unity.
  - Learn matters against his belief like “ in the eternal paradise the Moslem believer will find what his soul desires.”, “The best words of the Moslems which call in it to Allah’s way.” You can see also the exercises, “...the Moslem does the good.
  - Not obey his dad if his instructions are contrary to the instructions of the Prophet of Islam, (consequently the Coptic child should know these instructions!!) as we see in lesson “5”, (the obedience of the guardians and the safe of the society). There is a picture also in the same lesson of “ A Sheikh and two kids sitting inside a mosque.”<sup>263</sup>

From the figures of speech in the literary text and appreciation , “**refer it to Allah’s and His Messenger**” it is a commanding order stimulates us to stick to the Qur'an and Sunnah at facing the different opinions.

<sup>261</sup> See the copies' annex of primary curricula, the 6<sup>th</sup> grade, “Arabic Language curriculum”, p 22.

<sup>262</sup> See the copies' annex of primary curricula, the 6<sup>th</sup> grade, “Arabic Language curriculum”, p 37.

<sup>263</sup> See the copies' annex of primary curricula, the 6<sup>th</sup> grade, “Arabic Language curriculum”, p 31.

Also “love and hate” it is a contrast shows that the obedience of the legal guardians is a duty on each Moslem whether love or hate it<sup>264</sup>

### What do we learn from this lesson?

- Obey Allah, His Messenger and the Legal guardians.
- Back to the legislative resources and sticking to it!!!
  - a) “O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the messenger if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.” “Al-Nisaa:59”
  - b) The Islamic tradition<sup>265</sup>:of Abd Allah Ibn Amr , may Allah be pleased with them both, they heard the Prophet Mohammed saying, “the very Moslem person must hear and obey whether he loves or hates the orders.”
  - c) The Prophet Mohammed’s speech<sup>266</sup>: “I left within, *Allah’s book and the His Messenger’s Sunnah*, you what if you hold firmly, you will never get astray, ( information and enriching activities.)

### Read then answer<sup>267</sup>:

- What does the transgression mean?
- Extract from the Islamic tradition the contrast figures of speech.
- In view of your understanding of the Islamic tradition explain this clause “The Islam supports the idea of the nation unity and having one word”.

**In lesson “7”**, “Allah’s obedience is obligatory”<sup>268</sup>, Al-Ma’eda Sura verses(90-92).

<sup>264</sup> See the copies' annex of primary curricula, the 6<sup>th</sup> grade, “Arabic Language curriculum”, p 33.

<sup>265</sup> See the previous Reference. P 22.

<sup>266</sup> See the previous Reference.

<sup>267</sup> See the previous Reference.

<sup>268</sup> See the previous Reference. P 92.

The child must reiterate the Qur'anic verses publicly.

### **In “Martyr” lesson<sup>269</sup>**

At the end of this lesson the child will be able to

Read the Islamic tradition of Sa’eed Ibn Zayed, in a rightful reading. and explain the figures of speech in the expressions of the tradition.

## **SECOND: THE PREPARATORY SCHOOL’S CURRICULA<sup>270</sup>**

### **The First Preparatory School** **“Reading” and “literary text and appreciation” curricula, the first term**

“.....thanks be to Allah who taught by the pen (Al-Kalam), taught the man things he ignored, and prayer and peace upon the honorable Prophet Mohammed”.

“.....to confirm the value of the interest in our mother Language Arabic, the original language....”<sup>271</sup>

#### **The first unit: loving the country**

“....the love of the country and taking pride in it are meanings derived of the holy Qur'anic verses, some of poem stanzas and prose...”

**The lesson title: a way to power and success<sup>272</sup>**

**The lesson picture: Mohammed Shrine at Mecca (AL-KAABA)**

The lesson: (Al-E-Imran :103-104)

“each nation like to achieve its goals, and reach the furthest degrees of power and success, and the nation can not do that unless it gather up the members and unite the word (the goals). And this word should be on one man’s heart. And the following Qur'anic verses call the Islamic nation to

<sup>269</sup> See the previous Reference. P 61.

<sup>270</sup> The preparatory stage begins after the primary stage from the age of 13 to 15 (the middle school).

<sup>271</sup> See the copies' annex of preparatory curricula, the 1<sup>st</sup> grade, 1<sup>st</sup> term “Arabic Language curriculum”, introduction part 1,2.

<sup>272</sup> See the copies' annex of preparatory curricula, the 1<sup>st</sup> grade, 1<sup>st</sup> term “Arabic Language curriculum”, p 8.

that<sup>273</sup> then the composer of the curriculum demonstrates the referred Qur'anic verses (Al-E-Imran :103-104). What is he getting at on saying that the Qur'anic verses call us to that unification? And against whom? And what is obstacle to take on another objective to explain the lesson, as an objective aims to unify the two elements of the nation, the Moslems and the Christians?

**The explanation of the lesson:** “.....and so Allah show to the believers his signs so that they may be guided. Then he orders them, let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the winners.”<sup>274</sup>

### **The Second Unit: Responsibility ,Duties and Rights**

The lesson title: (Maria Al-keptya)<sup>275</sup>

What shall we learn from this lesson? The importance of the unity between the Moslems and Christians.

But it is obvious from the from the lesson’s objectives and the included issues that the story has nothing to do with the Moslems and the Christians or with the nationalistic unity. And is there no an example to serve this objective other than the story of Maria Al-keptya (in which we see the marriage of a Moslem man of a Christian woman not the vise versa?

#### **The lesson:**

There historical inaccuracies in the above mentioned story like “the desire of Maria to go to the Arabic Prophet. her strong love toward him and her eagerness to have children from him. The pretence of the alleged ties and bonds between the Moslems and Christians through the marriage of the Arabic Prophet from the Coptic Maria.

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<sup>273</sup> See the copies' annex of preparatory curricula, the 1<sup>st</sup> grade, 1<sup>st</sup> term “Arabic Language curriculum”, p.8.

<sup>274</sup> See the copies' annex of preparatory curricula, the 1<sup>st</sup> grade, 1<sup>st</sup> term “Arabic Language curriculum”, p.9.

<sup>275</sup> See the copies' annex of preparatory curricula, the 1<sup>st</sup> grade, 1<sup>st</sup> term “Arabic Language curriculum”, p.20.

### **Back to history:**

Maria Al-keptya is a maidservant of the Prophet Mohammed. She was caught as a captive from small village of Egypt's villages. She was gifted to the Prophet Mohammed in the far Arab desert 10 years, before the invasion of Egypt. Was she aware of being a maidservant for a man she did not see before even if she were told that he is the Prophet Mohammed? How did she change from free girl to a slave one? When did it happen? Did she hear of Mecca, Al-Meddinah or the desert...?"<sup>276</sup>

Also the details of the occurrence of the abduction of Maria's sisters, Sreen and Mabour are not existed at all in the history books. But it resembles a lot of the abduction stories of the Egyptian farmers' wives and daughters, where they were abducted from their lands and houses due to the disability of their men to pay taxes and also to the accumulation of debts."<sup>277</sup>

**The lesson title:** the pioneer of the reformers<sup>278</sup>

What shall we learn from this lesson? The history and the achievement of an Islamic personality.

### **The lesson story:**

it is about Gamal Al-Din Al-Afghany, he is an Islamic personality, even though this personality is not the good example for the student to follow.

### **The Fourth Unit: "Behaviors" Lesson One: Facing the Rumor**<sup>279</sup>

what shall we learn from this lesson? The importance of the right course!!!!

### **The lesson:**

"the Holy Qur'an is the Allah's course on the earth. He who follows it, will be guided and saved. He who contradicts it, will be lost and perish..." page 45.

<sup>276</sup> Sanaa El-Masry, the Moslem historian, "the margins of the Arabic invasion of Egypt", p12. the 2<sup>nd</sup> edition,2004.

<sup>277</sup> The previous Reference: p 19.

<sup>278</sup> See the copies' annex of preparatory curricula, the 1<sup>st</sup> grade, 1<sup>st</sup> term "Arabic Language curriculum", p 24.

<sup>279</sup> See the copies' annex of preparatory curricula, the 1<sup>st</sup> grade, 1<sup>st</sup> term "Arabic Language curriculum", p 45.

### **The first lesson “my native country is the origin of the messages”<sup>280</sup>**

What shall we learn from this lesson? The names of the Prophets who lived in Egypt, the will of the Prophet Mohammed concerning Egypt, boasting in our country as the origin of the heavenly messages....etc

The writer in this lesson demonstrates in the beginning of the lesson an illustration of Egypt as a country of civilization and Prophets. He mentions the prophets by their names as they came in the religion of Islam. Then he speaks about the genealogy of the Prophet Mohammed from the beginning to the end. Then he quotes the verses of two Suras (Yousef 99 and Al-Teen 1,2), finally speaks about the message of the Lord of the Glory, the Lord Jesus Christ under the name of Eesa. The talk about the Lord Jesus Christ not according to the Copts belief as the other partner whose doctrine is clearly obvious and distinguished. But he mentions the Lord Jesus Christ according to the Islamic religion in brief. Then writes in details the message of the Prophet Mohammed and his will for conquering Egypt and the dealing with the Dhimmis in it...etc<sup>281</sup>

### **The lesson title: The proofs on Allah’s Might<sup>282</sup>**

What shall we learn from this lesson?

- Allah’s gifts is not counted or calculated.
- Some proofs for Allah’s Might.
- The oppressors will have a painful torment.

### **The lesson:**

Allah’s Might appears through the Qur’anic verses in (Al-Baqara Sura 84-166)<sup>283</sup> but does not appear through the other’s belief. Also there are some of the words and doctrines that are contrary to the other for examples:

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<sup>280</sup> See the copies' annex of preparatory curricula, the 1<sup>st</sup> grade, 1<sup>st</sup> term “Arabic Language curriculum”, p 1.

<sup>281</sup> See the copies' annex of preparatory curricula, the 1<sup>st</sup> grade, 1<sup>st</sup> term “Arabic Language curriculum”, p1,2.

<sup>282</sup> See the copies' annex of preparatory curricula, the 1<sup>st</sup> grade, 1<sup>st</sup> term “Arabic Language curriculum”, p 31.

<sup>283</sup> See the copies' annex of preparatory curricula, the 1<sup>st</sup> grade, 1<sup>st</sup> term “Arabic Language curriculum”, p 31.

- The oppressors will have a painful torment, does not the Holy Bible have something like that?
- Allah’s Might is clearly seen in nature, does not the Holy Bible have the same?
- Does not the Bible have even one verse to prove Allah’s Might?

It is very clear my dear reader that the matter has something to do with the noticeable and deliberated discrimination.

**The lesson title: the voice of peace**<sup>284</sup>.

The lesson starts with the Moslem doctrine that peace is a name the good names of Allah. Though the Christian Coptic believes in his God as the king of peace yet the writer does not mention that but deal with the lesson out of his belief.

**The Second Term**

**Book’s Foreword**

- The composer initiates the foreword with a long Islamic greeting to the Prophet Mohammed the prophet of Islam.
- In the context of his introduction he pushes the student to take pride in the Arabic language as honored by Allah who made it the language of the Holy Qur’an<sup>285</sup>

**The First Unit Lesson One**

**“CREATING MAN”**<sup>286</sup>

The writer in this lesson shows the text of the Qur’anic verses of (Al-Mumenoon Sura:12 -22)then elongates in the explanation of the figures speech in the Sura.

**“The second idea”** the evidences for Allah’s Might

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<sup>284</sup> See the copies' annex of preparatory curricula, the 1<sup>st</sup> grade, 1<sup>st</sup> term “Arabic Language curriculum”, p 33.

<sup>285</sup> See the copies' annex of preparatory curricula, the 1<sup>st</sup> grade, 1<sup>st</sup> term “Arabic Language curriculum”, the same foreword in part 1 and 2 of the 1<sup>st</sup> term.

<sup>286</sup> See the copies' annex of preparatory curricula, the 1<sup>st</sup> grade, 2<sup>nd</sup> term “Arabic Language curriculum”, p 1.

**The question:**

Answer the following questions:

What do the Qur'anic verses invite us to do?

A type of question makes the Coptic student read, meditate, memorize, reiterate and answer.

**The lesson “3” “the man and life”**

The student shall memorize two Qur'anic verses (Alo-Teen:4 – Al-Zariat:56).

**The Second Unit: Lesson 1: “Land and Sea Corruption”<sup>287</sup>**

- The lesson mention the Qur'anic verses of Al-Roum Sura: 41- 50.
- Through the basic elements in the lesson the writer mentions the subsequence of the corruption.(the first idea).
- The figures of speech.
- The second idea: the aspects of Allah’s mercy.

It is noticeable that all the lesson elements are just Qur'anic verses through the whole book.

**The exercises:<sup>288</sup>**

Answer the following:

- What do the Qur'anic verses invite us to do?
- Through these Qur'anic verses what are the different aspects of Allah’s Might?

So the Coptic students are obliged to read, meditate and memorize.

**The second lesson: “choosing your friend”**

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<sup>287</sup> See the copies' annex of preparatory curricula, the 1<sup>st</sup> grade, 2<sup>nd</sup> term “Arabic Language curriculum”, p 13.

<sup>288</sup> See the copies' annex of preparatory curricula, the 1<sup>st</sup> grade, 2<sup>nd</sup> term “Arabic Language curriculum”, p 16.



The writer through his explanation, explain how you choose the friend and the Prophet Mohammed's advice in this matter using an Islamic tradition.

### **The Exercises :**

What does the tradition of the Prophet Mohammed guide us to do?

### **The Fourth Unit: The Arabic Handwriting Notebook**

The total number of it is 17. six of them are Qur'anic verses , and three are from the Islamic traditions, for example:

- “He who oppresses a covenanted man or a Dhimmi, I will be his foe in the day of resurrection.”

### **The First Term: The Social Studies subject**

The first unit : “the two kinds of the earth rotations”<sup>289</sup> - the second lesson include the Qur'anic verse of Al-Omran Sura 190.

The Second Term: The Fourth Unit: some limelight on Egyptian history in the Coptic era. Lesson three.

We found some of the historical inaccuracies in this lesson.

A profound saying was attributed to the saint Bakhoom, it says “the work is worship”<sup>290</sup>.

A title says the sun of Islam rises on the land of the Nile.<sup>291</sup>

### **Historical inaccuracies:**

- The writer mentions that the Coptic persecution and the Islamic invasion were simultaneously, so the Coptic were looking up to Omar Ibn Al-Khattab.

<sup>289</sup> See the copies' annex of preparatory curricula, the 1<sup>st</sup> grade, 1<sup>st</sup> term, “social studies” curriculum . p 7.

<sup>290</sup> See the copies' annex of preparatory curricula, the 1<sup>st</sup> grade, 1<sup>st</sup> term, “social studies” curriculum . p 89.

<sup>291</sup> See the copies' annex of preparatory curricula, the 1<sup>st</sup> grade, 1<sup>st</sup> term, “social studies” curriculum . p 91.

- The monks got out their monasteries holding their cymbals and welcoming the invader Amro Ibn Al-Ass and his men.
- The patriarch Anba Binyamin went out of his cell place in the desert to welcome Amro Ibn Al-Ass. And ordered the Christians to receive Amro well<sup>292</sup>
- No sooner had Amro entered Egypt than the Moslems and Christians blood mingled and the new comers of Moslems married the Coptic women. As a result a new texture has been formed, like one family gathered on one land aiming at one target and having the same destiny<sup>293</sup>

So through this story we see that the Copts welcomed the Arabic invasion to spread the Haneef Islamic religion and also to save them from the Roman Empire oppression<sup>294</sup>. Here we see the historical facts has been altered in Egyptian schools. it is contrary to what was written down by Bettlar page 455.

### **THE FIRST TERM – STORY “Okkba Ibn Nafe”<sup>295</sup>**

It is a story of on personality of the famous Islamic figures. He endured the burden of Jihad (struggle)foe the sake of Allah. He walked under the Islamic banner to spread it , paced calling the others to it. He is “Okkba Ibn Nafe”<sup>296</sup>. ..... Amro Ibn Al-Ass prophesied he would be a hero of the Islamic heros<sup>297</sup>.

**The content of the nook of the 1<sup>st</sup> term Arabic story affirms the following:**

1. The freedom in Islam.....A Qur'anic text – (Al-Baqara: 265).

<sup>292</sup> See the copies' annex of preparatory curricula, the 1<sup>st</sup> grade, 2<sup>nd</sup> term, “social studies” curriculum .

p92

<sup>293</sup> See the copies' annex of preparatory curricula, the 1<sup>st</sup> grade, 2<sup>nd</sup> term, “social studies” curriculum .

p93.

<sup>294</sup> The previous Reference.

<sup>295</sup> See the copies' annex of preparatory curricula, the 1<sup>st</sup> grade, 1<sup>st</sup> term, “the stated story” curriculum, see the cover.

<sup>296</sup> The previous Reference, p 3.

<sup>297</sup> The previous Reference, p 3.

2. The moslem's tolerance , Allah the most powerful and the most greatest said ..... A Qur'anic text - (Fussilat: 34).
3. The call of peace in the Islam Allah said ..... A Qur'anic text (Al-anfal: 61).
4. The call of justice and mercy in the Islamic religion, Allah said.....A Qur'anic text (Al-Nahl: 90).
5. The promulgation of the Islam was not by the sharp-edged sword but through equality, justice and the Moslems' tolerance.
6. The high status of Egypt and its role in broadcasting the light, the guidance and the civilization among the Africans who convincingly embraced the Islam<sup>298</sup>

### **The second preparatory**

#### **Reading and literary texts**

##### **The lesson mentions:**

Allah chose the Prophet Mohammed to be his messenger to all people. He is the good example for each one who considers himself in the light of Allah's mercy. At the same time the lesson teaches the child to reject the other one describing him as an atheist by saying, "in Al-Ahzab invasion the Arabs gathered and set the Meddinah under siege to destroy Mohammed (....) with all who believed with him. All who had a clear situation in contradicting the hypocrite and the Jews.....and the welfare and victory was for the honest and the torment for the obdurate atheists."

##### **"The best of the people" lesson:**

The lesson says that the true concept of worship is found in the Islamic tradition of the messenger of Allah. Once again the messenger of Allah is the source of the learning for example:

1. The deeds are for Allah- according to the Islamic tradition –“a pleasure for the Moslem”
2. What the Islamic tradition guide us to do when it says, “the Moslem should pay his brother's debt so that he enjoys a pleasant life.” It is a

<sup>298</sup> The previous Reference, p 4.

kind call keeps the loving bonds and the brotherhood among the individuals in the one society!!

3. The lesson attacks indirectly the thought of the “monasticism” in which the person devotes himself totally for pray and worship.

**“The community of peace” lesson:**

Rejecting the other one (the west, the Jews, the Christians.....the other) and always think suspiciously about him, since we read the following, “we are well aware of these people, and our honorable book prophesied about them. We tasted their treason through our war experience with them. We will not be deceived by their talk about peace. They are preparing for waging war. They are storing the weapons to swoop on us publicly.”

**“We made the iron malleable to him” lesson:**

The lesson speaks about Al-Jinn as a servant of the human beings. The text of the lesson supports the idea that Allah made only Al-Jinn to be sculptor of metallic iron statues not the human beings. What about the stony or marble statues?!!!!!!!!!!!!

**THE THIRD GRADE IN PREPARTORY SCHOOL**

**Arabic Language the exercises book: the first exercise:**

Choose the right word from these colorful words in the following questions :

- We use the Arabic language to read the Holy Qur’an and (sanctify-hear- reiterate).

In the specified exercise of “the adjunctive number”. We see this request “read then answer”..... Then some question that have nothing to do with the matter of the lesson like the following example:

- What did the Prophet Mohammed do before his delegation? What is the main idea of this passage?

## SECONDARY STAGE CURRICULA<sup>299</sup>

### THE FIRST GRADE OF THE SECONDARY SCHOOL

#### 1. the principles of the philosophy, logic and scientific thinking: the first chapter “an approach to philosophy”:

through this chapter we find the fifth point of it under the title : “establishing the religious belief on a mental basis”<sup>300</sup>. It says that the islam religion allows people to use their mind freely, and let them think about the kingdom of heaven and earth. Not only that but it commanded to do that. It made the right mentally thinking as the basis of the sound belief as it is written in the Qur'anic verses of Al-E- Imran: 190 – 191 , Al-Baqara 170.

Then the writer completes his speech by the sting that the Holy Qur'an implores , ins and outs, the human beings to use their mind as in page 8<sup>301</sup>

**The second chapter: “philosophic concepts”** (justice – obligation – conscience- globalization).

In page 52<sup>302</sup> “justice in Islam” then through the explanation of Islamic justice as in Page 26<sup>303</sup>, the writer quotes a lot of the Qur'anic verses, ( An-Nisa: 58,123 , An-Nahl: 90 , Al-Huijrat: 13). He followed the same way in explaining the second point of the obligation and philosophy mentioning in this part p 29<sup>304</sup> , under a title, “the ethical obligation in Islam”.

He says that the Islamic religion is a curriculum and a constitution in life. It determines for the human what to do through the Qur'anic verses.” (Al-Isra: 23, 26, 29, 32, 33, An-Nisa: 58, Al-Qalam: 4). It is not enough for him quoting the former texts ,so he refers to the Islamic tradition of A`esha, one of the Prophet Mohammed's wives, about the morals of the Prophet Mohammed that his most high morals of him is the Qur'an.

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<sup>299</sup> This stage equal the high school in the USA, for students aging 15 to 18 years before joining the university.

<sup>300</sup> See the copies' annex of curricula, the 1<sup>st</sup> grade of the secondary school, 1<sup>st</sup> term, “the principles of the philosophy, logic and scientific thinking”, p7-8.

<sup>301</sup> The previous Reference: p 8.

<sup>302</sup> The previous Reference: p25.

<sup>303</sup> The previous Reference: p26.

<sup>304</sup> The previous Reference: p29.

## THE STORY<sup>305</sup>

### "The Qur'an miracle" Al-Sheikh Mohammed Metwally Al-Sha'arawy:

The story contains a pure Islamic subject. So what is the point for a Coptic student to study another religion through an Arabic story, especially when this Islamic religion is contrasting his dramatically? And also the Coptic student does not believe in it as well.

### The Arabic language of the 2<sup>nd</sup> grade of the general secondary school

#### 1-A lesson from the prophetic literature<sup>306</sup>:

The lesson begins with that the heavenly religions aim to the happiness of the man and his development,.....etc. to reinforce this idea the composer resorted to the Islamic jurisprudence – even the subject is about the prophetic literature – so he begins with referring to one of the Prophet Mohammed's tradition then explained it, then another tradition of Anas Ibn Malek about the Prophet Mohammed, the a third tradition of Abd Al-Rahman Ibn Samra about the Prophet Mohammed, then a fourth tradition, said by Gaber Ibn ..., speaking about the Allah's pleasure and the anger of the created man, finally a fifth tradition, said by Belal Ibn Al-Hareth that the Prophet Mohammed said.....,page8<sup>307</sup>.

#### 2-Justice in the Holy Qur'an:

The lesson is explained due to what fits it and according to what conformed it in the Qur'anic Suras (Al-Hijr 19) page 2<sup>308</sup>, (Al-E-Imran:18), (Al-Hadid: 25), (Al- Anaam: 115), (An –Nisa: 153), (Al –Ma'eda: 8)<sup>309</sup>. (Fussilat:34), (Al –Jathia: 21, 22)<sup>310</sup>. A great deal of the Qur'anic texts and in page 3<sup>311</sup>. Then the Qur'an shows ..... And stimulates the believers to let their religion be established among the people in justice. Does that mean the non-Moslem is not from the believer?<sup>312</sup>

<sup>305</sup> See the copies' annex of curricula, the 1<sup>st</sup> grade of the secondary school, , see the cover.

<sup>306</sup> See the copies' annex of curricula, the 2<sup>nd</sup> grade of the secondary school, a lesson from the prophetic literature, p 7, 8.

<sup>307</sup> The previous Reference: p 8.

<sup>308</sup> See the copies' annex of the secondary school curricula, the 2<sup>nd</sup> grade, justice in the Qur'an, p2.

<sup>309</sup> The previous Reference: p4.

<sup>310</sup> The previous Reference: p5.

<sup>311</sup> The previous Reference: p3.

<sup>312</sup> The previous Reference.

### **3-“Talking and Silence” lesson:**

The lesson explains civilized behaviors for the man like being silent, referring in that lesson to some of the Prophet Mohammed’s traditions<sup>313</sup> about the silence as a virtue.

### **The Arabic language , the second grade of trading secondary school: the first unit – behavior and the ethical values.**

#### **1-The Qur'anic Guidance:**

The subject is supposed to be Arabic language but it changed to be Islamic religion. Not only this lesson but also in the rest of all lessons. So the lesson begins with the Prophet Mohammed forbidding entering a place without a permission, see page 8. then it begins to illustrate the Islam as religion nabbing some certain behaviors like entering a room without knocking permission<sup>314</sup>, and on page 9 the writer quotes the Qur'anic verses of Al- Noor Sura: 58, 59<sup>315</sup>. Strangely, the discussion on page 10 is about the instruction of the Prophet Mohammed regarding some behaviors, so what is the reaction of the student who does not believe in the Islam in that case??

#### **2-The best of morals:**

The whole unit focus on the Qur'anic guidance through the Islamic tradition and the Qur'anic verses related to the best morality. Also in the questions on this lesson we find in question 3 that the believer is demanded to beautify his religion by donation and the best of morals. In other question, the student is ordered to write the Islamic traditions that conform this previous meaning.

#### **Some shots of lessons:**

On page 152, the same subject, question 7, the following is mentioned:

- Explain the Qur'anic verses with the help of the Arabic teacher, the Islamic education teacher, some interpretation books of the Qur’an or any other resource.

<sup>313</sup> See the copies' annex of the secondary school curricula, the 2<sup>nd</sup> grade, Arabic language, lesson of talking and silence, p 9, 10, 11.

<sup>314</sup> See the copies' annex of the trading secondary school curricula, the 2<sup>nd</sup> grade, p 8.

<sup>315</sup> The previous Reference: p 9-12, 152.

- Extract from the Qur'anic verses euphemism and the figures of speech.

**FOURTH: DIFFERENT CURRICULA IN POST HIGH SCHOOL IN UNIVERSITIES.<sup>316</sup>**

**1-“The ancient nearest east history, Israel” book, history department / faculty of education / Ain Shams University:**

The second chapter “sons of Israel in Egypt / the persecution, causes and results”

“it goes without saying that the correct and incorrect are mingled together in the Exodus Torah text. The Torah makes the pharaoh who did not know the Prophet Joseph the cause of the inflicted persecution on sons of Israel. Also the allege of Torah that the people of Israel became more in number and greater than the Egyptians, is not true. The text of the Torah exaggerated a lot. There also another reason contradicts the Torah text.....the evidence is clear for these contradictions through the week reasons by which the Torah text tried to justify this persecution....”page 88-92.

The book writer uses the Torah text to entice the student against his brother (Israel people)as the following, “it seems clear through Torah text itself that the reason for the persecution which made a civilized nation like Egypt doubted and feared the Israelites, is their disloyalty to the Egyptian country.” Page 92-97.

In the sixth chapter “the effect of the Egyptian civilization on the Jewish heritage” the writer considers that the Jewish ceremonies in worship (the old testament) are just the impacts of the worship’s forms, the idolatrous worship of the neighborhood nations. Then write down an introduction of the non-Egyptian effects on page 256 then the Egyptian ones on page 259.

**2-The book of “lectures and researches in education”, grade 3 / education department / the faculty of education / Assuit university.**

Unswervingly, this book contains a fierce hurtful attack against the Christianity, its beliefs and its Holy book, the Holy Bible. The book mentions the following, “the Christianity is based on the Judaism. Ad Judaism is not a religion at all, see page 15. both the Judaism and the Christianity are of an Egyptian Jewish combination , see page 18.the

<sup>316</sup> This stage begins at the end of this lesson the child will be able to age of 18 .



Christianity is grafted by the idolatry, (see page 19, 18). it had been influenced by the divine idea of trinity of the ancient Egyptian and the trinity of the Indians, (see p19). The apostle Paul pretended to be a Christian to alter the Christianity, (page 19).the Christianity religion sanctified the Christ, the same thing that happened with the Marxism (page 21). The Christianity changed to be idolatrous religion (page 26).

The sexual activity in the Jewish and Christian thought is an evil that should be resisted (page 36). The hand of destruction had been extended to the Christianity (page 78). It had been touched by the human nonsense that became an idolatrous Jewish combination (page 78). The idolatry and the priesthood rob the man of his humanity in this altered Christianity (page 107). The author of the book mentioned some clauses said by atheists against the Christ and quoted these sentences in his book as, “was really the Christ there in the past, was he a real person?” page 86.

### **Teaching the Islamic myths to the Copts**

#### **An exam paper in 2005:**

The faculty of educational –Ain Shams university-science and math department- the fourth grade- Arabic language<sup>317</sup>. The exam questions and subsequently the curriculum taught to the students among them the Copts of course.

#### **The third question:**

Briefly, discuss only two points with citation,

- A. The case of believing in resurrection and the day of judgment as dealt in Yaseen Sura in the Qur'an....the question ended but it is observed that Coptic student must cite the Qur'anic verses of Yaseen Sura, so he should memorize the Sura.
  
- B. It was a question regarding the toilet manners. But getting back to check the taught Arabic curriculum, we found a great deal of myths are taught to the universities students!!!! These myths and legends are certified by the Islamic traditions of Al-Bukhary, Aby Da'oud rules and Sahheeh Muslem<sup>318</sup>. For example on page 120 the seventh point you can my reader find the most horrible myth, where it says,

<sup>317</sup> This exam was set by Dr / Naglaa Al-Adly , in Islamic studies and Arabic language department.

<sup>318</sup> These are names of the most Islamic figures who were interested in collecting, organizing, and chaptering the Islamic traditions of the Prophet Mohammed, of what he did and said.

“the Prophet Mohammed commanded not to use the animal dung or a bone for cleaning the anus (*Al-Debr*) after defecating process . also not to urinate on or in a stone....”

The composer of the Arabic curriculum continued his explanation writing the following:

Muslem in his Sahheeh said in his Islamic tradition and also others conforming him, that Al-Jinn heard the Qur’an from the Prophet Mohammed the messenger of Allah, then they asked him food. He (the Prophet Mohammed) told them each bone, written on it Allah’s name, is of greater value than meat. And he (the Prophet Mohammed )also told Al-Jinn that the animal dung of goats and sheep or camels, is fodder all your creeping beasts. This is the logic reason for which the Moslems are forbidden to clean their anuses by using bones or dried dung or stones because these things are the food of Al-Jinn!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!

**M.E.C.A**

منظمة مسيحي الشرق الأوسط

## CONCLUSION

We have reviewed nearly a part of the events the Christians Coptic people undergo and still suffer from. What has been written is a bit of the whole truth. There are a lot of great big problems have not been written in this book. There are tens or even hundreds of events of the suffering men and women who fear to tell us because they are afraid of the Islamic oppression or despaired of the useless complaining.

The real purpose of this book, or say the true historical sequence of events, is to reveal the truth to the whole world that it may wake up of sleepiness, is to stretch a hand for helping this nation which agonized since the dawn of history all kinds of the humiliation and oppression.

We are now in the 21<sup>st</sup> century, the whole world press on the human rights. Do we the right to dream that one day we will get even a part of these human rights? Is there any hope that the free world takes an action against these crimes and gives hand to that oppressed Coptic people? Our demands are very simple that they surprise the world. As Christians, we have not sought after the power or extra privileges but we are seeking the right of honorable life, practicing pray freely without any fear and choosing liberally our own belief without any oppression.

We are demanding the right of nationality with all it meanings, duties and privileges. So we are here to inform the all world of what are going on to the Christian Coptic people in Egypt.

**Based on the instruction of our first conference, held in summer 2004 in Canada, we plead the whole world to help us in pressurizing on the Egyptian government to achieve justice to the Coptic people through the following:**

**1-Annuling all forms of the sectarian discrimination thru the following:**

- Canceling the writing of kind religion from the religion box in all official documents, since religion is believing in something and belief of the man does need certification on paper of documents.
- Criminalize all aspects of denominational discrimination especially in jobs opportunities, letting the only qualification for any job be the

efficiency not the kind of religion. Also jobs ads which demand only Moslems or veiled woman should be disallowed.

- Criminalize all aspects of denominational discrimination in universities especially the practical faculties where verbal exams are held. Also we would like to have these oral exams to be video or tape-reordered and be kept in the faculty accounts to be checked in case of being any complaints.
- Stop taking university exams during the Christians' festivals as Moslems.
- Depriving Al-Azhar university out of the supporting education of no charges system since it is a denominational university for only Moslems. And also it is just that it is supported by the Coptic and Moslems together. The Coptic can not pay to support a system receive only Moslems. Let Al-Azhar be like any university in Egypt supported by free donations or fixed fees.
- Amending the teaching curricula in the obligatory education and erasing every thing incite the denominational discrimination, based on beliefs within the Egyptian people. Revealing and demonstrating the Coptic history as a vital part of Egypt history.
- Strengthening the censorship on the books aiming to attack the Christian belief or letting the freedom of thought for Christian to refute these books and reply to them.
- Purifying the TV programs and the artistic works , movies, series and ads from everything may offend the feelings of Copts.

## **2-amending the Egyptian constitution and the restricting laws of religious freedom.**

- Annulling the second article of the Egyptian constitution which stipulates that the Islamic Shari'a is the basic source of jurisprudence. Also we are demanding an urgent amendment to be done in considering that Egypt is an Islamic country, its religion is only Islam, because the country is the grouping of its people living on a certain land. And even Egypt has the majority of its population from Moslem but not all are Moslems. Also the country is a

cooperate personality of no fixed religion. Then the bases for the jurisprudence become the international treaties and pacts, signed by Egypt. And the writer of the Egyptian constitution would be of the Moslem and Coptic lawyers not the clerical religious men.

- Canceling all restrictions on building or repairing churches. Issuing a unifying law for building houses of worship applied on churches and mosques as well. These houses should be exempted from getting the approval of license of the police agencies who do not have no thing to do with that matter. Establishing a new unit for issuing the building license or repairing ones for houses of worship.
- Annulling all restrictions on the changed names of the baptized converted if the religion box is still there in the ID or any other official documents without any tease or restrictions of the social status administration.
- Depriving the State Security Agencies away from the baptized converted Moslems or the Christians because the State Security Agencies would not be shaken if one Moslem quitted his Islamic religion. The State Security Agencies also should stop arresting tormenting or taking hunt after the converted Moslems to Christianity.
- Pressing on polarizing the Christians to the political work by applying the election with the relative list and each list should contain 15% of the nominated Christians or limiting some constituencies on Christians only with a total ratio of 15% of the house of the representatives so that the Coptic have the chance to share in the political work and could express the point of view of a great sector of the Egyptian people.

If the Egyptian government is serious at reformation even we do not think of that, it would take the actual procedures toward these rightful demands. But it does not do any thing because the government is a real partner in all of these crimes since the Coptic blood is dripping thru its fingers of responsibility.

Also if the free world wanted to prove the authenticity of its slogans, it must take the quick, necessary actions pressurize on the Egyptian government to carry out the requests.

The Coptic people will not wither away or defeated and if we are begging the whole world today it is just out of the commitment of the world governments to the principles, and the charters of the United Nations which stipulated the freedom of beliefs as a basic principle in its charter, so the whole world is committed to be responsible before history.

We, as Copts will remain believing in our Christ and never quit our belief whatever how many of us have been or will be killed, whatever the martyrs they would die. But let the Egyptian government know that the blood of any Christian will be a disgraceful stain on the forehead of any government, helped even one to help the government in oppressing aggression on Copts.

Every child deprived of his dad due to this persecution every mother away from her daughter due to the kidnapping or abduction from the Moslem gangs, is crying to the conscience of world, is beseeching the children and the mothers of the world to be united with them to release one universal cry, calling save this people.....stop the river of the Copts blood.....

Every child, his clothes stained with the blood of his father, is crying, "what my dad did to be killed? Is because he is a Christian would be an enough reason to be deprived from him? What did I do also?"

The one wrote this book is not the Middle East Christian Association nor the respectable group who contributing in publishing it. The real writer is the Coptic people who wrote it by their own blood to be a an agonizing cry from the persecutors.

M.E.C.A.

منظمة مسيحي الشرق الأوسط