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The Daily Telegraph

No more mosques, Says senior Synod member

A senior lay member of the Church of England's "Parliament" has called for a ban on the building of more mosques in Britain.

Alison Ruoff, a long-standing member of the General Synod, said that new mosques should not be built in this country while Islamic states continued to persecute Christians.

The former magistrate, who was one of the strongest critics of the Archbishop of Canterbury's speech on Islamic law earlier this year, added that sharia would be introduced into Britain "if we don't watch out".

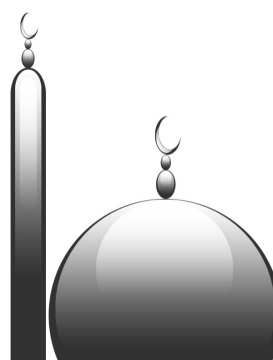
Apart from being a Synod member, Mrs Ruoff, a conservative evangelical, also sits on the Bishop's Council, which advises the Bishop of London, the Rt Rev Richard Chartres.

Although her views are representative of a small minority on the Synod, and Church spokesmen moved quickly to isolate her yesterday, they may exacerbate tensions over the place of Muslims in society

A spokesman for the Diocese of London said: "Mrs Ruoff's comments are her own and do not reflect the views of the Diocese of London, which enjoys excellent inter-faith relations across the capital."

A Church of England spokesman added: "These are her personal comments, speaking as an individual." But senior Muslims had already reacted angrily to her comments, saying they were more typical of a member of the British National Party than the Anglican Church.

Mrs Ruoff, speaking in an interview with Premier Radio, the Christian radio station, said: "No more mosques in the UK. We are constantly building new mosques, which are paid for by the money that comes from oil states. "We have only in this country, as far



as we know, 3.5 to four million Muslims. There are enough mosques for Muslims in this country, they don't need any more.

"We don't need to have sharia law which would come with more mosques imposed upon our nation, if we don't watch out, that would happen. If we want to become an Islamic state, this is the way to go.

"You build a mosque and then what happens? "You have Muslim people moving into that area, all the shops will then become Islamic, all the hous-

ing will then become Islamic and as the Bishop of Rochester has so wisely pointed out, that will be a no go area for anyone else.

"They will bring in Islamic law. We cannot allow that to happen." Mrs Ruoff, who lives in Waltham Cross, north east London, added: "We are still a Christian country, we need to hold on to that.

"If we don't watch out, we will become an Islamic state. It's that serious."

However, Inayat Bunglawala, the assistant secretary general of the Muslim Council of Britain, said: "These are unfortunately very bigoted and, frankly, xenophobic remarks."

He added: "These kinds of comments you would expect to come from someone from the BNP not the Church."

According to Premier Radio, there are 47,000 Christian churches in the UK and about 1,600 mosques.

Vatican plans to open church in Saudi Arabia



Negotiations are underway to build the first Catholic church in Saudi Arabia with King Abdullah lending his support for its construction. Vatican and the Saudi government are currently in talks to allow the church despite the kingdoms ban on allowing the construction of any non-Muslim place of worship.

No religion other than Islam is allowed to schedule public services, and even the possession of bibles, rosaries, and crucifixes is forbidden.

Saudi Arabia is the only country on the Arabian Peninsula without a Catholic church despite the 800,000 Catholics - virtually all of who are foreign workers. While Saudi Arabia does not have formal diplomatic relations with the Holy See, King Abdullah became the first reigning Saudi monarch ever to visit the Vatican last November.

Commenting after his meeting with the Pope Vatican officials confirmed the Pontiff pressed for permission to open a Catholic church in the kingdom.



Tawfik Hamid Story of Indoctrination by Jama'a Islamiah in Egypt

The man who would change Islam ... if he is not killed first

Jackson Hole, Wyo.-Dr. Tawfik Hamid, 47, was born in Egypt to an agnostic father and liberal French mother. As a student at Cairo University medical school in the late 1970s, Dr. Hamid joined a radical Islamic group and became, in essence, a budding terrorist.

He has since eschewed violent teachings of the Qur'an and other Islamic texts and has embraced a new and more peaceful interpretation of the Muslim faith which he has developed and encouraged by authoring several books and lecturing worldwide. Dr. Hamid believes changing the Muslim religion from within is the only way to ensure world peace.

"It is the only hope to a long term solution to the problem and not just a recipe approach or a symptomatic treatment for the disease," the doctor told the Planet during a phone interview from Washington, D.C. "I want to treat the disease from its roots so that we guarantee that it does not come again in the future."

While Dr. Hamid preaches a peaceful interpretation of the Qur'an, his suggestions for dealing with radical Islamists have been accused of pouring gasoline on the fire. He often defends his position by saying the western world and America is too worried about seeming "Islamophobic."

"Stop asking what you have done wrong. Stop it!" he said. "They're slaughtering you like sheep and you still look within. You criticize your history, your institutions, your churches. Why can't you realize that it has nothing to do with what you have done but with what they want?"

Planet Jackson Hole: You claim you were approached in college by the man who is now considered Bin Laden's lieutenant, Ayman al-Zawahiri. He got you involved in a rather radical Muslim group called Jamaat Islamiyah. Describe the process.

Dr. Tawfik Hamid: It was a group inside the medical school itself and it

was legal back then. We used to have three masques: One relatively peaceful, another a bit more aggressive, and Jamaat Islamiyah. Approximately 3 percent of the students at the school were members of Jamaat Islamiyah. You go to pray with them. They put your name on some sort of list. You sign and are considered a member. It was a group that prepared you, indoctrinated you, with the violent teachings.

PJH: The indoctrination process has been likened to a "brainwashing." You, yourself, have detailed stages – Stage I: creating hatred toward non-believers; Stage II: eliminating empathy or sympathy toward the pain and suffering of others; Stage III: accepting or using violence against others. How far did they suck you in ... and how?

TH: When you are motivated by religious beliefs [they] can be used by some people to suppress your ability to do critical thinking. They did this to me by using certain verses and certain tactics. For example, they liked to use a phrase, 'If you think, you become an infidel.' So they use tactics that make it difficult for you to question or think. They say to you, 'This is the will of Allah. You cannot negotiate with God and you have to just obey blindly whatever he says to you.'

PJH: And the process is subtle?

TH: The process is gradual. One day I prayed with them and they asked us to stand in queues with no separation or gaps in between our shoulders and our feet. This was intentionally done to make us feel as if we were at war. To quote the Qur'anic verse: "God loves those who fight for his cause as if they are one cemented or solid structure with no gaps between them."

So they put you in the Jihadi mind. You start to feel like you are a soldier, not just someone who is worshipping God. You are a part of a system that is declaring war on non-believers or infidels. In fact, they use the power of hellfire very effectively. The Qur'an describes the hellfire in very poetic and powerful [imagery], with great detail in the torture tactics.

PJH: And I have never heard anyone but you mention this, but there is the use of sexual deprivation on young recruits, adolescent males, at a time in their lives when their bodies are raging with testosterone.

TH: Many students are unable to have any sexual relationships because marriage was very costly and very difficult while they are students. Extramarital relationships are very difficult in this culture and strongly prohibited. So, on one hand you have this sexual frustration, on the other hand you have a description of paradise full of ladies and women waiting for you there. This creates some distortion in our minds and many of the students back then were truly dreaming about going to paradise; dying for Allah as a martyr or shahid, and go to paradise to have these ladies up there.

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PJH: How does this apply to women suicide bombers, who are now starting to become more prevalent, where you used to never hear of such a thing? What are they promised, Chippendales and fat-free ice cream?

TH: Look, the dream of going to God and the paradise and to die in martyrdom or shahid is actually in the mind of many women including my wife. She used to dream about dying as a martyr to go to paradise.

But the dream for women is a little different. Women are affected by the fear of hell more than desire in having sexual things in paradise. There are words of the prophet Mohammed which are not Qur'anic but are generally accepted by most Muslims, that says most of the people in hell are women. The women are generally afraid of going to hell because the torture tactics are clearly described in the Qur'an.

PJH: But you got out. You are not hiding in a cave with al-Zawahiri. You are here in the U.S. and a devotee of a kinder Islam.

TH: I reached that level [Stage III] and what happened was certain event.

There was a big party in the medical school. It was an innocent party but the Jamaat Islamiyah saw it as un-Islamic, so they gathered in the hundreds, more than a thousand, actually, and they prayed in the middle of the school showing power and chanting, 'Allahu Akbar,' and threatening to stop this innocent party by violence. On this day, I was standing beside someone who was the leader of the fourth group of the Jamaat Islamiyah and he was planning with other people to kidnap one of the police officers and bury him alive. To dig a grave beside the mosque and bury the man alive.

And I just thought this was too much for me. It awakened my conscious and I felt there was something fundamentally wrong here and I started to think, which was the opposite of what they told me. And when I started to think, the whole process started backwards and I started to develop a new interpretation for the Qur'an and the Islamic teaching. This was the triggering factor. I found some Qur'anic verses

that encouraged me to tell the truth even if it was against my culture.

PJH: You have described al-Zawahiri as a fiercest speaker you have ever heard.

TH: He is a man of great conviction. There is no doubt he believed in what he was saying. He was not doing it to gain money or wealth – he was from a relatively wealthy family. He was a very intelligent person. He had a great future in Egypt if he continued in the Arab world as a doctor.

It's like Bin Laden, who was a billionaire and left everything to go to live in the mountains of Afghanistan. He left a five-star hotel to live there. So these people are truly convinced in what they are doing. Plus, if they have that charisma, like al-Zawahiri, he can just blow you away and you feel that you are totally captivated by his form of teachings that are very, very inflammatory and very powerful at the same time.

PJH: If we locked the both of you in a room ...

TH: [Chuckles]

PJH: ... and waited to see whose interpretation of the Qur'an would prevail, what would happen? Who would convince who?

TH: I will tell you, my views can be very convincing but his views are supported by a lot of other scholars and, also, he would use violence against me. So for me to use convincing here would not be very ... well, let's say, I would try to convince him and he would try to kill me.

PJH: Which leads me to some of the more controversial aspects of your lectures, Doctor. You have said HAMAS must be crushed militarily. Economic pressure must be forced on Saudi Arabia. You encourage western civilization to meet terrorists' violence with violence. Would that be a fair assessment?

TH: With MORE violence, sometimes. We have a recent example in history with the Nazis and the Emperor of Japan. We couldn't change the ideology of the Nazis or the Japanese by peace or love or harmony or mutual understanding. The change in their educational system and their ideology

happened only after their military defeat. You give your enemy a powerful military defeat, then you will be able to change their education.

This is what I'm suggesting here with HAMAS. The problem with Israel, for example, is they use what I call 'a moderate dose of antibiotics,' which does not kill the infection, it just gives the wrong impression that the antibiotics are not working. What I'm saying is if you are going to use power in the military against the violence of barbarians like this, then you have to use sufficient power to suppress them. As long as you are using this moderate dose of power, the problem will remain a chronic problem. This might be viewed as very aggressive but, unfortunately, this is what history teaches us.

In [the cases of] Hitler and Japan, the world used sufficient power to devastate them and the war was ended and peace happened after that. It was not peace with Hitler and Japan that brought peace. It was military power.

PJH: A little peace upside their head, eh?

TH: But it has to be devastating. It cannot be moderate military power; otherwise the war can continue forever.

PJH: And in the case of Saudi Arabia, it doesn't help that, as a nation, we're hooked on their oil.

TH: Of course. It's a waste of your time if you try to use military might. What is needed is some type of economic pressure to push them toward modality. I'm not an advocate of sudden change of structure of the system there. Some people advocate immediate democracy or the changing of the government's mind. My belief is this can create chaos like what's happening in Iraq.

I believe it would be more wise to use their political leaders, some of whom are relatively pro-American, and cooperate with them and give them expertise and assist them in some way or another and work together to defeat radical Islam, which is also a threat to them. It's like a chess match - one step at a time. Creating democracy now, before defeating radical Islam, can just invite an Islam which can cause more trouble for the world.

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PJH: On Glenn Beck's television show, you got into it a little bit with CAIR's (Council on American-Islamic Relations) Ahmed Bedier. What happened there?

TH: It's something we all need to recognize. You cannot call a person a moderate if he believes he should kill apostates or he allows the beating of women and stoning them to death, or allows slavery to come back again, or uses war against non-Muslims to subjugate them to Islam, or calls Jews "pigs and monkeys." You can't consider this a moderate person or organization.

What I am trying to do is propose a real treatment to the problem. To provide a new or alternative interpretation to the Islamic text which is feasible because the Arabic language is very flexible; you can interpret at the literal level or even metaphoric level.

PJH: You have a unique, insider's understanding of the jihadist, the terrorist. You say you knew America would be hit two years before the attack on the World Trade Center in 2001. You saw it coming.

TH: As a simple observer, I saw the growth of Islamism and the violence and I could tell, at the end of this curve, they will start attacking in the West. It was obvious. They declared war against the western civilization and their freedoms, especially the freedom of women, and they hated their guts any sort of liberal values. I knew this cancer was growing and it was sure to hit the west but where to hit? You have, in the Arab culture, a

proverb that means, "It is better to attack the most powerful, so that the weaker ones become afraid of you." So they chose America because it's the most powerful country.

Now, why New York City? Because, based on a Qur'an verse that says, "Whatever they do to tease the infidels or cause them pain, they will be rewarded by Allah for this." So they chose New York City because they believed it would cause maximum pain to America because it is the capital of money and the symbolism of the twin towers would be most damaging.

PJH: Do salafist or fundamentalist Islam and radical Islam have to mean the same thing?

TH: A fundamentalist is someone who doesn't want to shake hands with women. He will force his wife and daughter to wear the hijab. They don't allow TV in their homes. It's more within. The effect of it is within. Radical Islam is outside. It's forcing others to believe. It's using violence against Christians in order to subjugate them to Islam. They are really two faces to the same coin.

PJH: It sounds like a radical is a fundamentalist who takes up jihad.

TH: Yeah.

PJH: Let's talk about how your views apply to our current political scene and the race for presidency. Barack Obama, for instance, has made no bones about how he would seek face-to-face meetings with leaders in the Arab world that we have struggled with. Will that be effective?

TH: That will never work. In fact, it will actually aggravate the problem.

I'll give you an example. In the cartoon [depiction] of the prophet Mohammed, for example. When the cartoon was published, it was the 30th of September, 2005. Until four months later, January 2006, there were no violent demonstrations, okay? On the day when the Danish magazine [Jyllands-Posten] apologized – this was the 30th of January, 2006 – within 48 hours, violent demonstrations erupted throughout the world.

That is the phenomenon; that you show weakness and withdrawal with these people and they actually think of attacking you more. They attacked you in Kenya and Tanzania on your embassies in 1998. Your reaction was weak. This weakness encouraged them to attack you again.

So in trying to negotiate with the jihadists or radicals without losing your freedom is [impossible]. [Both] al-Zawahiri and Bin Laden said to you, "Convert to Islam or we will declare war on you." This is a simple, clear issue that has been stated by the leaders of al-Qaida and has been repeated over and over. So why don't you believe them? It is crystal clear; they are not ready to negotiate. They just want your submission.

[Obama] might be interested to negotiate but they are not. And you cannot negotiate with yourself. It's just dreams. And I can see some people in the political field, especially, in my view, some of the liberal left; they live in dreams rather than reality. This approach, these politicians, I believe, will just bring more catastrophes to the world.

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You can fill in the Standing Order attached or log on

<http://www.unitedcopts.org/images/stories/pdf/ucgb%20standing%20order.pdf>



UK: Female Muslim doctors 'must remove veil'

[Www.telegraph.co.uk](http://www.telegraph.co.uk)

Female Muslim doctors must be prepared to remove their veil to treat patients effectively, under new guidelines issued yesterday. Religious clothing must not present a barrier to building trust and communicating with patients, the General Medical Council said.

Doctors should be prepared to set aside personal and cultural preferences, advised the document, Personal Beliefs and Medical Practice.

The council also said doctors must be open about procedures they object to because of their beliefs, such as abortion.

The Muslim Council of Great Britain supports the



GMC guidance saying that female Muslim doctors have a responsibility to put patient care first.

Women could wear the hijab, which covers the head but not the face.

Dr Abdullah Shehu, the chairman of the Muslim Council's medical committee, said: "While wearing a

veil does not preclude someone from practising medicine, there is no harm in removing it where the ability to communicate or care for the patient is compromised. The Muslim community very much welcomes this guidance."

The guidance states: "Some patients, for example, may

find that a face veil worn by their doctor presents an obstacle to effective communication and the development of trust.

"You must be prepared to respond to a patient's individual needs and take steps to anticipate and overcome any perceived barrier to communication."

Other issues covered by the guidance are that doctors cannot refuse to care for patients before or after having an abortion because they object to the procedure. They must also respect the views of Jehovah's Witnesses, who refuse treatment if it involves having blood transfusions.

Egypt Detains Christian Bookshop Worker

CAIRO EGYPT (BosNewsLife)-- A Christian bookshop employee in Egypt faced possible police interrogation Monday, March 17, after being detained over the weekend by security forces who also confiscated books, compact discs, and issues of a Christian newspaper, a religious rights group said.

Shenouda Armia Bakhait was arrested Saturday, March 15, after undercover police "stormed" the Nile Christian Book Shop in Cairo, reported Advocates For The Persecuted, a US-based nonprofit organization that advocates for religious minorities in the Middle East.

The leader of the group running the shop, the Egyptian Christian Youth Union (ECYU), was quoted as saying that two senior officers and eight undercover policemen "stormed" the shop at noon Saturday Cairo time. "Mr. Shenouda was interrogated for more than five hours" by a prosecutor and court president, said ECYU President David Joseph, whose Egyptian name is Nagy Atia, in a statement.

He claimed that under Egyptian law the bookstore worker should have been released immediately as no wrongdoing could apparently be established. If there was a basis for accusation, he could then be held for four days to allow time for an investigation.

DETAINED AT NIGHT

However, "The interrogators...detained him only for the



night, with plans to continue the interrogation the next day," he said. "They [also] requested a report from the Egyptian national security office about the activities of Mr. Shenouda and the Nile Christian Book Shop. Egyptian authorities claim they can detain Mr. Shenouda for up to 40 days without a trial under Egypt's emergency laws," Joseph was quoted as saying.

Shenouda's whereabouts were not known Monday, March 17, and Egyptian officials could not immediately be reached for comment.

Jan Fletcher, executive director of Advocates For The Persecuted, said the arrest came one day after Mohammed Hegazy came into the bookstore, apparently to buy books. Hegazy is the first Egyptian Muslim convert to petition Egypt's Administrative Court to change his religious affiliation on his national identity card.

A hearing over his petition sparked "a melee" in an Egyptian courtroom in January, the group said. Judge Muhammad Hussein reportedly denied Hegazy's request in January, ruling that it was against Islamic law for a Muslim to leave Islam.

The Nile Christian Book Shop opened in 2006 in a location that first housed a bookstore in 1890. Christians have complained of growing pressure from Islamic militants in the mainly Muslim nation.

Our brand of democracy



**By: Youssef Sidhom,
Watani News**

In an interview with a Russian newspaper on the eve of his visit to Russia, President Mubarak said: “Western-style democracy is not de facto universally applicable regardless of time and place; each society has its own brand of democratic experience consistent with its own state of affairs”. The President’s statement prompted me to attempt a tracing of the features of Egyptian democracy, supposedly consistent with society’s conditions. It was then that I realised the announcement was intended as a justification or an apology for the absence of democracy in our country. When I looked around the non-Western world, I found democratic models in Turkey, India, Pakistan, Mali, Taiwan, and many other countries where the people’s will was realised by peacefully choosing their leaders and representatives via ballot boxes.

So what is the problem with Egypt? It has nothing to do with freedom of expression, but with the non-existent mechanism for change or power rotation. Whenever the topic of absent power rotation crops up, it is branded as a Western tradition. Egyptian democracy, it is said, has to be authentic, stemming from society’s values and traditions. Yet evading pluralism and power rotation has become an established feature of our political life; a situation that is becoming increasingly difficult to justify.

Whenever elections approach we are inundated by glossy, hollow slogans of the type: “A more effective role for political parties in political life”, “fair representation for all public sectors”, and “empowerment of women”. Yet facts on the ground are exactly opposite. Whenever a serious political alternative looms on the horizon and appears to pose a real threat to the dominion of the ruling party, tolerance is thrown to the wind and all the means at hand are employed by the ruling regime to crush the budding movement.

Amazingly, that suppressive attitude does not now solely apply to the opposition, but is now rampant within the ranks of the ruling National Democratic Party (NDP) itself. Several promising NDP members have been sidelined in the upcoming municipalities elections. The NDP leaders and decision-makers appear to be preoccupied with winning all the seats of municipal councils and excluding all ‘other’. Only now the ‘other’ does not come from outside the NDP but may be an

NDP woman, Copt or young man, who are excluded from running the elections on grounds that their chances at winning may be uncertain. The party’s decision-makers prefer to field candidates with family and tribal leverage rather than those who depend in their electoral campaign on the party’s platform and politics. Empty slogans of equal representation are put aside since the workable slogan is “the end justifies the means”.

“The end justifies the means” may be fully acceptable in genuine democracies in the West or in other parts of the world when competing parties may fight for 30 or 40 per cent of the votes, and form coalitions with other parties to win a place in the legislative body. In such cases, no party can afford to field a candidate with uncertain chances. But this is not the case in the upcoming municipal elections, for the ruling NDP is sure to control 90 per cent of the seats. The party then could have taken the risk of nominating 10 per cent of candidates with uncertain opportunities, to demonstrate a stance with balanced representation and accepting the other. But such an attitude requires political imagination and broad mindedness.

The policy of the NDP, backed by the security apparatus, has managed to empty the scene of competitors; a situation that implies that the municipal councils are corrupted before they are born; polling stations are expected to be void of voters. I have received a host of complaints from active NDP members who were excluded from contesting the elections, for being young, women or Copts. I will present the cases in detail once the elections scheduled for 8 April end.

I dedicate this article to all those who stood against assigning quotas for women, Copts or young people. I believe that in cases of the absence of political imagination, positive discrimination remains the only effective mechanism for the emergence of a brand of democracy consistent with our society’s norms.

Journalist Says His Was a Personal Journey, not a Political Act



Pope Benedict XVI had a surprise guest at the Easter Vigil: A prominent Italian

Muslim who had spent a year preparing to enter the Catholic Church.

Magdi Allam, 56, was baptized March 22 in the globally televised Easter Vigil at St. Peter’s Cathedral.

In the tense dialogue between Christians and Muslims, his personal state-

ment of faith was misinterpreted by some as a provocative political maneuver. But Allam told the Register that he, not the co-religionists he left behind, knows best why he converted to the Catholic faith.

Allam was born in Cairo and attended Catholic schools. He says he remembers being interested in the Catholic faith as early in his life as age 4.

Though they didn’t try to convert him, he said, the formation by the Salesians and Comboni sisters helped him “become aware of the reality of religion, it allowed me to share in the lives of Catholic religious and lay figures, to

read the Bible and the Gospels, to attend Mass.” He moved to Italy in 1972 at age 20 and has lived there since. In recent years, he said, “two experiences accelerated my path” to conversion. “The first was five years ago when I found myself escorted under armed guard because of threats from extremists and Islamic terrorists,” said Allam. “This situation forced me to reflect not only on the reality of Islamic extremism, but also Islam as a religion.” The second experience was the opportunity to encounter ordinary Catholics — and one extraordinary one, Pope Benedict XVI himself.

ارتفاع جنوني للأسعار في مصر يؤدي الى معاناة كبيرة للمواطنين

الماضية عن هضم لحوم الكفتة والشاورما المصنوعة من لحوم الحمير النافقة. وهي المأساة التي هزت الشارع المصري أول من أمس بعد كشف عدد من المحلات في محافظة الجيزة، ومن قبلها القاهرة، تباع هذه المنتجات مستفيدة من تحطيم اللحوم أرقاماً قياسية جديدة كسرت حاجز الخمسين جنيهًا للكيلو الواحد، ما أبعدنا تماماً عن موائد الملايين. وغالب الظن أيضاً أن هذه الملايين ستسعد بالتقرير السنوي الرابع للمجلس القومي لحقوق الإنسان الذي صدر أول من أمس ليطالب بضرورة حماية حقوق الإنسان المصري الاقتصادية والاجتماعية، واعتبارها أولوية. كما طالب بالتفعيل الصارم لقانون حماية المستهلك وآلياته، واتخاذ الإجراءات والتدابير القانونية والإدارية لمواجهة الارتفاع غير المشروع للأسعار.

الدكتور أحمد نظيف الى تأسيس صندوق أهلي تديره مؤسسات المجتمع المدني للإنفاق على الأسر الفقيرة والمواطنين المحدودي الدخل وتطوير الوحدات الصحية وبناء المستشفيات والجامعات الأهلية. وتم تفسيرها شعبياً على أنها قد تكون خطوة نحو تخلي الحكومة عن دورها التقليدي. ورغم النفي الحكومي المتكرر لهذه النية، تتزايد المخاوف من تخلي الحكومة عن الفقراء وعدم التزام زيادة الإنفاق الاجتماعي في الموازنة العامة للدولة، لا سيما في ظل ارتباط لفظ «صندوق» في أذهان كثيرين بـ «صندوق النقد الدولي» الذي تنسب إليه العديد من الاتهامات الخاصة بالخصخصة والسياسات الاقتصادية التي أدت إلى إتهام كاهل المواطن. ورغم ما يقال عن معدة المواطن الكادح القادرة على هضم «الزلط»، إلا أنها عجزت في الأيام

كثبت صحيفة «الحياة» الصادرة في لندن تقريراً لمراسلتها في القاهرة السيدة أمينة خيرى تقول فيه «في أواخر ثمانينات القرن العشرين، تزعمت مجموعة من السيدات المصريات حركة شعبية لمقاطعة اللحوم الحمراء. وذلك بعد ما ارتفع سعر الكيلوغرام الواحد منها إلى حوالي عشرة جنيهات مصرية. ورغم النجاح الذي حققته هذه الحركة في حينها إلا أن تكرار التجربة بعد عقدين من الزمان شبه مستحيل. الغلاء الجنوني الذي طاول كل أنواع السلع الغذائية في مصر دفع المصريين إلى ابتكار سبل جديدة تناسب روح العصر، منها ما هو إنساني ومنها ما هو «حيواني». حركات شعبية عدة خرجت إلى النور، سواء الإعلامي أو العنكبوتي، أخذت على عاتقها مهمة شن هذه الحرب التي باتت لا تستنزف الدخول فقط، ولكن الأرواح أيضاً، أبرزها الروح التي انتحر صاحبها قبل أيام من أعلى جسر وهو يحمل زجاجة زيت اشتراها بعشرة جنيهات مصرية كاملة.

إحدى الحركات الشعبية هي «مواطنون ضد الغلاء» التي تهدف إلى تأسيس اتحاد عام للمستهلكين المصريين بهدف حماية حقوقهم، أسوة بالاتحادات التجارية والصناعية، بالإضافة إلى التشهير بالتجار الجشعين بنشر أسمائهم. الجديد أن الحركة لا تعتمد على النقد فقط، لكن تعترف وتشيد بكل الجهود الإيجابية التي يبذلها المواطنون والحكومة على حد سواء لتحقيق هذه الغاية، ما جعلها تخصص جانباً لتكريم «المواطن الإيجابي» حوى أسماء لمحافظين ووزراء ابتكروا سبلاً تسهل على المواطن الحصول على السلع الرئيسية. وكان أحدث «مواطن إيجابي» في قوائمها هو رئيس الجهاز المركزي للتعبئة العامة والإحصاء المستشار جودت الملت وذلك «لمواقفه المنحازة لصالح المصريين»، والتي تجلت قبل أسابيع بعرضه تقرير الجهاز في داخل مجلس الشعب (البرلمان) بصراحة شديدة نصبته مدافعاً عن فقراء المصريين.

الحكومة، من جهتها، تبنت استراتيجيات مختلفة وغير متوقعة. وذلك بعد ما تعالت الأصوات الرافضة لسياسة «عولمة» ظاهرة ارتفاع الأسعار. ويبدو أن أزمة الثقة بين الطرفين - الحكومة والمواطن- ألفت بظلالها على الأوضاع. فقولبت بكثير من الشك والريبة دعوة رئيس الوزراء

قداسة البابا شنودة يزور إنجلترا للاطمئنان على صحة الانبا انتوني ويدشن كنيسة



خلال زيارة قصيرة لمدة يومين قام قداسة البابا شنودة الثالث بزيارة نيافة الانبا انتوني وتدشين كنيسة في إنجلترا، ومعروف ان الزيارات لا تقاس بطولها او قصرها بل بعمقها وفوائدها، وزيارة قداسة البابا شنودة الثالث الى بريطانيا هذه المرة كانت صغيرة في مدتها (يومين فقط)، لكنها كبيرة في معناها وعمقها، ففي البداية كانت الزيارة مخصصة للاطمئنان على صحة نيافة الانبا انتوني اسقف ايرلندا واسكتلندا وشمال شرق إنجلترا وتوابعها، الذي يعاني من بعض الظروف الصحية الحرجة. لكن قداسته خلال هذين اليومين لم يذق طعم الراحة، وهو أكثر من يحتاج إليها، إذ سافر من مطار هيثرو بعد وصوله مباشرة يوم الجمعة الى مطار مانشستر، ومنها انتقل

بالسيارة الى مقاطعة نورث ويلز لتدشين كنيسة السيدة العذراء والقديس اسبخيرون القليني صباح السبت، ثم استقل سيارة لأربع ساعات متجهاً الى مدينة نيوكاسل لزيارة نيافة الانبا انتوني، وفي الثامنة مساءً استقل الطائرة من نيوكاسل الى مطار هيثرو متوجهاً الى المركز القبطي بمدينة استيفنج القريبة من لندن، وفي طريقه الى هناك زار الأب القمص ميخائيل ابراهيم كاهن كنيسة السيدة العذراء والملاك ميخائيل بجولدرز جرين الذي يعاني من مشاكل صحية حرجة، وصلى له ورشمة بالزيت وجلس معه بعض الوقت، ثم اتجه الى استيفنج. واستيقظ صباح الأحد ليقوم بتدشين كاتدرائية الشهيد العظيم مار جرجس بالمركز القبطي باستيفنج، وتوجه بعد صلاة التدشين الى مطار هيثرو للعودة الى أرض الوطن.

وأمام هذا المجهود الشاق، والتعب والإرهاق، في السفر بالطائرات والسيارات، من مدينة لاخرى خلال يومين فقط، لا نملك سوى أن نرفع قلوبنا داعين لقداسته بالصحة وطول البقاء. أما بالنسبة لقداسة البابا شنودة نفسه فهو ينفذ مبدأ ارساه في الخدمة وهو "نتعب نحن ويستريح الشعب". انه حقاً مثال للراعي الصالح الذي يبذل نفسه عن خرافه، يتفقد انبائه في كل أنحاء المسكونة، ويدشن لهم الكنائس، ويزور المرضى، ويهتم بالكبار والصغار خاصة الشباب الذين يحتلون مساحة كبيرة في قلبه وفكره، ودائماً يردد قوله الشهير "كنيسة بلا شباب هي كنيسة بلا مستقبل".

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A Window on History

From The Book of Maqrizi

written by: a Muslim scholar in the thirteen century



.....And then Jacobites "Copts" put forward Elexandaros as a patriarch. He lasted 24 years and half and in other stories it was said 25 years and died year 106 of Hgra (Islamic calendar), during his time he was imprisoned twice and fined 6000 dinar.

In his time Khalifa Abdallah Ibn Abdel Malek Ibn Marawan was very harsh with Copts and Qurah Ibn Sharik followed his method when he took over from him and gave Copts great hardships they never saw before as his worker Abdallah Ibn Elhabhab the man in

charge of collecting tax had increased his tax by one Carat on top of every Dinar.

When Copts revolted against the increased Jizya "Tax", the Muslims killed many of the Copts in year 107 Hgra also did Usama Ibn Zeid Altanokhi another man in charge of collecting tax, he persecuted them and marked the monks hands with an iron ring carrying the name of the monk, his monastery and the date of payment and any monk found without the ring got his hand cut off and wrote any monk to be found without permit to pay 10 Dinars and conducted raids on monks

and cut the heads of some and tortured others till death.

Churches were demolished and crosses were smashed, statues were smashed in their entirety and they were many during the rain of Khalifa Yazid Ibn Abdelmalek.

When Khalifa Hisham Ibn Abdel Malek was instated he sent Hanzalah Ibn Safwan as Amir on Egypt who increased the Jizya, counted people and animals, put a tattoo of a lion on every Chritian person hand and whoever was found without the tattoo got his hand cut off.

www.al-emam.com/Ismlib/viewchp.asp?BLD=224&CID=165

نافذة على التاريخ

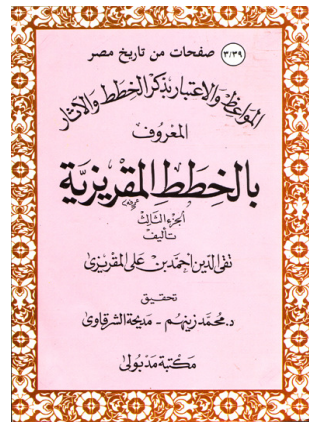
يزيد بن عبد الملك قام هشام بن عبد الملك في الخلافة كتب الى مصر بأن يجري النصارى على عوايدهم وما بأيديهم من العهد فقدم حنظلة بن صفوان اميرا على مصر في ولايته الثانية فتشدد على النصارى وزاد في الخراج واحصى الناس والبهانم وجعل على كل نصراني وسما صورة اسد وتنبعهم فمن وجده بغير رسم قطع يده .

ثم اقام اليعاقبة بعد موت الاسكندروس بطركا اسمه قسيما وتنبعهم فمن وجده بغير رسم قطع يده ثم اقام اليعاقبة بعد موت الاسكندروس بطركا اسمه قسيما فاقام خمسة عشر شهرا ومات فقدموا بعده تادرس في سنة تسع ومائة وبعد احدى عشرة سنة.

مقتبسة من كتاب "المواعظ والإعتبار بذكر الخطط والآثار" للمقريزي

متولي الخراج على النصارى ووقع بهم واخذ اموالهم ووسم ايدي الرهبان بحلقة حديد فيها اسم الراهب واسم ديريه وتاريخه فكل من وجده بغير رسم قطع يده وكتب الى الاعمال بأن من وجد من النصارى وليس معه منشور ان يؤخذ منه عشرة دنانير ثم كبس الديارات وقبض على عدة من الرهبان بغير رسم فضرب اعناق بعضهم وضرب باقيهم حتى ماتوا تحت الضرب .

ثم هدمت الكنائس وكسرت الصليبان ومحيت التماثيل وكسرت الاصنام باجمعها وكانت كثيرة في سنة اربع ومائة والخليفة يومئذ



وخلا بعد موته كرسي الاسكندرية ثلاث سنين بغير بطرك ثم قدم اليعاقبة في سنة احدى وثمانين الاسكندروس فقام اربعا وعشرين سنة ونصف وقيل خمسا وعشرين سنة ومات سنة ست ومائة ومرت به شذائد صودر فيها مرتين اخذ منه فيهما ستة الاف دينار وفي ايامه امر عبد العزيز بن مروان فامر باحصاء الرهبان فاحصوا واخذت منهم الجزية عن كل راهب دينار .

ولما ولي مصر عبدالله بن عبد الملك بن مروان اشتد على النصارى واقتدى به قره بن شريك ايضا في ولايته على مصر وانزل بالنصارى شذائد لم يبتلوا قبلها بمثلها وكان عبدالله بن الحبحاب متولي الخراج قد زاد على القبط قيراطا في كل دينار فانقض عليه