

Volume (1) Issue 2 - April/May/ June 2007



Constitutional reforms and talk about the rights of citizenship mere propaganda to improve Egypt's image before the world



1- Muslims attack Christians

Three
Main
Steps



2- Security interference too late

Tension prevails between Christians and Muslims in the villages of Bemha of Al-Ayat in Giza governorate, because due to the spread of Islamic terrorism armed gangs with knives, swords, buckets filled with oil and sticks. The collusion of the security with Muslims against Christians increases tension and persecution of Christians and abuse by the gangs of Muslims and Muslim extremists.

In recent an attack happened in the village of Bemha Following commencement construction of a house adjacent to the church of martyr Tadrus Shatbi to expand the church, which raises physical presence and prayers of many problems with the Egyptian authorities and a crowd of angry residents from the presence of a Christian house of worship. They advocate jihad against the infidel enemies of Allah and his messenger.

Copts have agreed with the Muslims in the village for expansion of a nearby church used as hosts and receive mourners and the establishment of the weddings, but they were surprised by distributing leaflets inciting demonstrations and crowd and the attack on the village on all Copts, which, numbering about 350



3- Meeting for Reconciliation

people, most of them are widows and orphans, compared to the number of Muslims in the village numbering up to three thousand people. The Imam of the village's mosque had a large role in inciting and provoking the Muslims during the Friday sermon, and exit from the mosque who shouted Come to jihad, which seems to that there was an intention to attack the Copts and burned their homes and shops after the Friday prayer, where the rabble prepared buckets of petrol, swords, knives and sticks before the incident in May 2007.

The Christians in the village fights to extinguish the flames kindled by these herdsmen. The sky helped the Copts in fire fighting which caused by the Muslims.

Before the incident, the priest of the church Fr. Makari informed the

police of the prospect of riots following Friday prayers, but they did nothing until late which surprised everyone. During which the Muslims cut electricity, water and telephone lines in the village since eleven O'clock in the morning which enabled them to burn, destruct and thief homes, shops and properties of Christians.

His Holiness Pope Shenouda III, conducted a series of contacts with the state bodies and ministries relevant to the case, said he was following investigations by the prosecution on those events, stressing that he will not abandon the rights of the Christians who have been subjected to attacks, pointing to the repeated incidents of violence against Copts in the recent period. In the meantime, make the Giza Security Directorate efforts to contain the current crisis of sectarian clashes during the attempt to convene a meeting of reconciliation between Muslims and Copts in the village.

The incidents of violence usually end with a reconciliation where the Muslim Imams kiss the Copts priests, waiting for a new Islamic terrorist attack resulting in, destruction, burning, theft and killing of more Christians..



Traitors to the Enlightenment

Europe turns its back on Socrates, Locke, et al.

By Victor Davis Hanson

The first Western Enlightenment of the Greek fifth-century B.C. sought to explain natural phenomena through reason rather than superstition alone. Ethics were to be discussed in the realm of logic as well as religion. Much of what Pythagoras, Socrates, Plato, and the Sophists thought may today seem self-evident, if not at times nonsensical. But that century was the beginning of the uniquely Western attempt to bring to the human experience empiricism, self-criticism, irony, and tolerance in thinking.

The second European Enlightenment of the late 18th century followed from the earlier spirit of the Renaissance. For all the excesses and arrogance in its thinking that pure reason might itself dethrone religion — as if science could explain all the mysteries of the human condition — the Enlightenment nevertheless established the Western blueprint for a humane and ordered society.

But now all that hard-won effort of some 2,500 years is at risk. The new enemies of Reason are not the enraged democrats who executed Socrates, the Christian zealots who persecuted philosophers of heliocentricity, or the Nazis who burned books. No, they are a pampered and scared Western public that caves to barbarism — dwarves who sit on the shoulders of dead giants, and believe that their present exalted position is somehow related to their own cowardly sense of accommodation.

What would a Socrates, Galileo, Descartes, or Locke believe of the present decay in Europe — that all their bold and courageous thinking, won at such a great cost, would have devolved into such cheap surrender to fanaticism?

Just think: Put on an opera in to-

day's Germany, and have it shut down, not by Nazis, Communists, or kings, but by the simple fear of Islamic fanatics.

Write a novel deemed critical of the Prophet Mohammed, as did Salman Rushdie, and face years of ostracism and death threats — in the heart of Europe no less.

Compose a film, as did Theo Van Gogh, and find your throat cut in "liberal" Holland.

Or better yet, sketch a cartoon in postmodern Denmark, and then go into hiding.

Quote an ancient treatise, as did the pope, and learn your entire Church may come under assault, and the magnificent stones of the Vatican offer no refuge.

There are three lessons to be drawn from these examples. In almost every case, the criticism of the artist or intellectual was based either on his supposed lack of sensitivity or of artistic excellence. Van Gogh was, of course, obnoxious and his films puerile. The pope was woefully ignorant of public relations. The cartoons in Denmark were amateurish and unnecessary. Rushdie was an overrated novelist, whose chickens of trashing the West he sought refuge in finally came home to roost. The latest

Hans Neuenfels adaptation of Mozart's Idomeneo was silly.

But isn't that precisely the point? It is easy to defend artists when they produce works of genius that do not offend popular sensibilities — Da Vinci's Mona Lisa or Montesquieu's Spirit of the Laws — but not so when an artist offends with neither taste nor talent. Yes, Pope Benedict is old and scholastic; he lacks both the smile and tact of the late Pope John Paul II, who surely would not have turned for elucidation to the rigidity of Byzantine scholarship. But isn't that why we must come to the present Pope's defense — if for no reason other than because he has the courage to speak his convictions when others might not?

Note also the constant subtext in this new self-censorship: fear of radical Islam and its gruesome appendages of beheadings, suicide bombings, improvised explosive devices, barbaric fatwas, riotous youth, petrodollar-acquired nuclear weapons, oil boycotts and price hikes, and fist-chanting mobs.

In contrast, almost daily in Europe, "brave" artists caricature Christians and Americans with impunity. Why?

For a long list of reasons, among them most surely the assurance that they can do this without being killed. Such cowards puff out their chests when trashing an ill Oriana Fallaci or Ariel Sharon or beleaguered George W. Bush in the most demonic of tones, but prove sunken and sullen when threatened by a Dr Zawahri or a grand mufti of some obscure mosque.

Continuation Page 3

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Second, almost every genre of artistic and intellectual expression has come under assault: music, satire, the novel, films, academic exegesis. Somehow Europeans have ever-so-insidiously given up the promise of the Enlightenment that welcomed free thought of all kinds, the more provocative the better. So the present generation of Europeans really is heretical, made up of traitors of a sort, since they themselves, not just their consensual governments or some invader across the Mediterranean, have nearly destroyed their won freedoms of expression — out of worries over oil, or appearing as illiberal apostates of the new secular religion of multiculturalism, or another London or Madrid bombing. Europe boldly produces films about assassinating an American president,

and routinely disparages the Church that gave the world the Sermon of the Mount, but it simply won't stand up for an artist, a well-meaning Pope, or a ranting filmmaker when the mob closes in. The Europe that believes in everything turns out to believe in nothing. Third, examine why all these incidents took place in Europe. Since 2000 it has been the habit of blue-state politicians to rebuke the yokels of America, in part by showing us a supposedly more humane Western future unfolding in Europe. It was the European Union that was at the forefront of mass transit; the EU that advanced Kyoto and the International Criminal Court. And it was the heralded EU that sought "soft" power rather than the Neanderthal resort to arms. And what have we learned in the last five years from its boutique socialism, utopian pacifism, moral equivalence,

and cultural relativism? That it was logical that Europe most readily would abandon the artist and give up the renegade in fear of religious extremists. Those in an auto parts store in Fresno, or at a NASCAR race in southern Ohio, might appear to Europeans as primordials with their guns, "fundamentalist" religion, and flag-waving chauvinism. But it is they, and increasingly their kind alone, who prove the bulwarks of the West. Ultimately what keeps even the pope safe and the continent confident in its vain dialogues with Iranian lunatics is the United States military and the very un-Europeans who fight in it. We may be only 30 years behind Europe, but we are not quite there yet. And so Europe has done us a great favor in showing us not the way of the future, but the old cowardice of our pre-Enlightenment past.

**ISLAM VERSUS AHL AL KITAB
PAST AND PRESENT**

By: DR. Maryam Jameelah

How can we be certain that Islam is the only infallible Truth?

Peaceful relations and mutual respect among us can only be achieved through strength. We must cease indulging in apologetics and present the Islamic message to the world honestly and forthrightly. Before we can hope to succeed with Tabligh on a large scale, we must first convert the nominal Muslims into true believers. We must establish a full-blooded Islamic state where the world will witness our precepts translated into action. Finally, we must crush the conspiracies of Zionism, free-masonry, Orientalism and foreign missions both with the pen and with the sword. We cannot afford peace and reconciliation with the Ahl al Kitab until we can humble them and gain the upper hand

Do you believe this Fascist Message is on the OFFICIAL WEB PAGES OF Al-Azhar, the cost of this is paid for by TAX PAYER and Christians tax in Egypt is contributing to this totalitarian Nazi like message and many more similar situations.

To read their message type this Link <http://www.alazhr.com/non-muslims/Chapter3.htm> And read the last a few lines.

Christian businesses in Sharm El-Shiek have to subsidise building of mosques.



Just is not bad enough to stop Christians from building, on their own expenses their places of worship while the Egyptian government uses tax payers money from Muslims and Christians alike to pay for the building of mosques, pay for their water and electricity too and the wages of their imams, but to top it all, we learned from reliable sources in Egypt that Christian businesses in Sharm El-Shiek have to subsidise building of mosques too against their will. There are 16 mosques built and supported by the government in Sharm El-Sheik and a single church built and supported by Copts.

Egypt has 160,000 mosques 160,000 = one mosque for each 437 and 1448 = one church for each 6909 Is that what they call Freedom of worship and equality, some cities like Assiut has not had a single new church

Egypt and the modern civil state, and the Muslim Brotherhood

By : Ibrahim Habib - United Copts GB

(Article II)

The day of what is called “The Old State”, which was built on conquest, change by coercion and brutal force has long gone and has been replaced by “The Modern Civil State” which is based on an unwritten Social Contract.

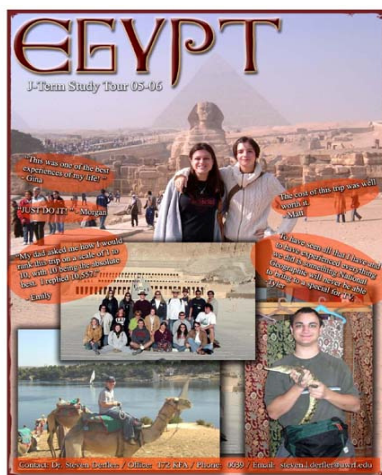
The unwritten contract of “the Modern Civil State” is: in return for civil peace and respect of the rule of law by citizens, the State provides security and services to all citizens on the basis of Equality, freedom, Justice, Rule by democracy for all citizens ... The Constitution defines the relationship between a citizen and other citizens and the relationship between citizens and the state, also define the interrelationship between the three main authorities Executive, Legislative and Judiciary.

Those principles are now the universal principles and values which were reached after centuries of struggle by mankind are becoming the foundation for the Human relations. These are the accepted foundations now and not what they call in Egypt “religious Constants” as some of the Egyptian Media try to promote.

Each religious faction has its own “religious Constants” which can not be forced on citizens of different belief and is of no use in uniting the “Nation”, as Salah Issa the Editor in Chief for the Weekly Al-Qaria al-Youm, put it, that what unite nations is “Nations Common Values” not “religious Constants”.

Egypt is now at a historic crossroads. At the discussions which proceeded the Constitutional changes, in which our thinkers, experts, liberals and all who care about Egyptian public affairs have said it clear, loud and unambiguous, that the choice is simple and clear, the Choice is of modern civil State which upholds citizenship, a state in which all citizens have full citizenship rights and fundamental freedoms, the Freedom of thought, freedom of belief, freedom of expression and democracy, justice and equality are the cornerstone in building the relationship between individuals and between individuals and the State of Egypt.

Three decades and more since the beginning of Islamisation of society in Egypt have passed which were detrimental to the progress of Egypt.



The Copts are now tired of continues discrimination, hardship, persecution, repeated harassment and the failure of state to protect their rights.

Copts are tired of their marginalization and persistent diminution of their role in public life. Copts are dismayed at the intended neglect of their culture and history and sick of being portrayed as outsiders not worthy of citizenship.

Copts are tired of being stereotyped in the Egyptian public eyes either as Scrooge or dirty or mentally retarded.

Copts are tired and sick of being unable to be deservedly promoted in their careers and have to face the glass ceiling towards leadership positions. Copts are tired of being deprived of justice in the courts and the Kosheh massacre courts attest to that.

Copts are the only group of people who have, alone, paid extortionate price for the social peace of Egypt and they are tired of that, too.

The Copts from inside and outside Egypt said it, we do not accept to be treated as Dhimmies, nor second-class citizens. Copts through out the history, proved themselves to be honest and loyal to our nation. Copts are truly the faithful sons to Egypt.

Copts did not despise or curse Egypt and did not ask for Khalifa from Malaysia to come to govern Egypt as the Muslim Brothers General Guide, Mahdi Akef once said. Any group of people would like to participate in the “Political Process” under “the Modern Civil State” must abide by the rules, number one rule is to renounce violence. Muslim Brothers by adopting “Jihad” in their manifesto, have automatically excluded themselves from the “Political Process”



The Muslim Brotherhood, some holding the Qur'an, demonstrate in downtown Cairo

Part 2 Sources of Radical Islam Sadat Frees the Muslim Brotherhood



The rise of Sadat to the presidency in 1970 led to the arrival of a new brand of radical Islam. The *jihadi* groups born in Nasser's prison camps in the 1960s were inspired by Qutb's ideology, openly professing violence in order to impose an authentic brand of Islam not only on Egypt but also all over the world.

President Sadat released the members of the Muslim Brotherhood in 1971 and let them widen their influence over Egyptian society, but he remained quite suspicious of them. He did not allow them to regain their legal status but left them in limbo - active and infiltrating civilian and religious organizations but without the possibility of reviving their old framework as a political party or legal NGO. Sadat believed at the time that he needed them to fight his opponents on the left, the remnants of the Nasser era that he wanted to obliterate. Apparently, he was not aware that some of the Brothers had been converted to more extremist views, urging limitless violence to promote their goals.

Sadat twice changed the constitution of Egypt to appease them. In 1970, even before he freed them from the camps, Sadat added a clause declaring Islam as the state religion. After the secularism of Nasser this was very significant. It further stipulated that the *shari'a* is a source of legislation. The radicals and the Muslim Brotherhood were not satisfied and in 1980 Sadat changed the same clause to emphasize that *shari'a* is the main source of legislation. But this did not convince them and they killed him one year later.

Immediately after the release of the imprisoned Muslim Brotherhood members in 1971, a number of extremist groups were formed: Al-Takfir wa al-Hijra, Hizb al-Tahrir al-Islami, and al-Gamaa al-Islamiya. Al-Takfir wa al-Hijra declared all

Egyptian society to be infidel. In the beginning they did not preach violence but were very radical in their thinking. Later, they became involved in the abduction and killing of a former minister of religious endowments, for which their leader, Shukri Mustafa, was arrested, tried, and hanged. All of the groups retained the concept of *takfir*, declaring infidel, but not necessarily referring to all of society.

The violence continued and culminated with a *jihadi* group that declared war against what it called a non-Muslim government of Egypt. Their activity peaked with the assassination of President Sadat in October 1981, but they failed to carry out the *coup d'etat* they had planned to follow the killing. President Mubarak proclaimed a state of emergency and began a relentless war against them, a war that is not over yet. With the assassination of Sadat, another phase of radical Islam came to an end. However, the march of development in Egypt and its opening to the West were also obstructed. Mubarak continued the peace with Israel and

deepened Egypt's relations with the West, but he remained very cautious, trying to find the balance between the pressure of Islam and its radical dissidents, and Western values and technology.

The drive for world *jihadi* was next given impetus by the Iranian revolution and the Afghanistan war, moving its center out of Egypt. From 1980 *jihadi* organizations began appearing among the Palestinians in the territories. In Lebanon it is the Hizballah.

Then came al-Qaeda led by bin Laden. For the first time, an international *jihadi* organization was making a major effort to operate in many different countries, Muslim and non-Muslim. Still, the ideology of al-Qaeda is from the Egyptian Ayman al-Zawahiri, one of the leaders of the Egyptian *jihadi* group. He and a number of his colleagues fled from the authorities after the assassination of President Sadat and went to Afghanistan.

All the Muslims savage attacks against Christians in Egypt happen after Muslims Friday's prayers
Friday's Prayers spread hatred messages in Egypt



The real darkness at the heart of Islamist terror

By: Michael Gove - *Conservative MP for Surrey Heath*



Listen to any Radio 4 discussion on what motivates terrorists, and the same consensus is usually reached – it’s foreign policy, stupid. Bush and Blair, Iraq and Afghanistan, the West’s misguided interventions in the Muslim world, that’s what inflames young hearts with righteous anger, an anger which our leaders have allowed to become a killing rage.

Pay attention to the conversation of intellectuals, commentators and many self-proclaimed community leaders and the same message is amplified and elaborated. William Dalrymple warns us that ill-considered interventions provoke those who have hitherto been pious and peace-loving into taking up arms. John Humphrys tells the Prime Minister, as though it were an established fact, that the 7/7 bombings took place “because of Iraq”. The Muslim Council of Britain greeted news of the plot to bomb British tourists out of the sky last summer with an open letter to the Prime Minister asking him to “change our foreign policy”.

The degree of consensus is impressive. What a pity it’s not supported by the facts.

The reporting of the Operation Crevice trial has revealed much more than just the failings of the intelligence and security services. It has also reminded those with eyes to see of the real darkness at the heart of Islamist terror. Were the targets they chose symbols of Western foreign policy adventurism? Or was there another reason for their choosing to fantasise about mass murder in a shopping mall and a nightclub? Why did they choose to single out not our foreign ministry but the Ministry of Sound? And why, when they were enjoying the thought of murder on the dancefloor, did one of their number say, “No one can turn around and say, ‘Oh, they were innocent’, those slags dancing around. Do you understand what I mean?”

Unfortunately, all too many do not understand what Jawab Akbar did mean. Because so many of those who choose to comment on terrorism, its roots, motivations and methods, fail to understand the ideology that drives and justifies these actions. I have explored that ideology, Islamism, in a book, *Celsius 7/7*, which has just been republished. And in the course of my exploration it became clear that the ideological motivation for the terrorist threat we face is an austere and pitiless twisting of Islam that offers young men redemption through violence, and the opportunity to exalt themselves by purging the world of the impure.

Just as the ardent young followers of Hitler in 1930s Germany were offered membership of an elite, a sense of special self-belief and a tempting opportunity to give vent to their resentments and frustrations through violence against those who were “impure” in racial terms, so today’s Islamist extremists are offered the same bewitching path, with the focus of violence being those who are “impure” in ideological and cultural terms. The impure, the targets for

slaughter, we now know, are not just “apostates” who mock Islam, such as Salman Rushdie or the Danish cartoonists, nor are they even the architects of foreign policy adventures – the Bushes and Blairs, Reids and Rumsfelds, they are the clubbers and shoppers of modern Britain – in the eyes of the Islamist killers we are all slags, none of us innocent. That is the ugly, and troubling, truth which there should be no dancing around.

And yet, and yet. Few of those who rush to provide explanations for why these young men act as they do have troubled to study the thoughts and writings of their guides and mentors. The works of the founding fathers of Islamism, such as the Egyptian activist Sayyid Qutb, lay bare an antipathy towards the West, its culture, its freedom, its sexual liberties and the very idea of equality between the sexes. For Qutb and other Islamist thinkers the ideal goal is a world in which every action is governed by submission to an impersonal and unforgiving god. As his fellow Islamist ideologue Abul Ala Mawdudi argued, the goal is “a state [where] no one can regard any field of his affairs as personal and private. The Islamic state bears a kind of resemblance to the Fascist and Communist states”.

And because those who follow Islamism are in thrall to a totalitarian world-view, like Fascism and Communism, the actions of others are always viewed through the skewed perspective of a narrow faith. And so whatever we do, unless it’s in conformity with their extremist vision, is provocative. If we support the right of women to choose what they wear, we are not respected for our tolerance towards all, we are damned for allowing licentiousness. And when it comes to foreign policy, when we choose not to intervene, when we decide that we shan’t get involved, whether in Bosnia, Chechnya or Kashmir, we are not respected for our modesty and restraint on the world stage. We are damned again, for not acting in accordance with Islamist ambitions. Against this challenge there really is only one appropriate response – a determination to do what we know to be right in defiance of the demands of men and women who exalt in slaughter. If we changed our society to make ourselves less offensive to the extremists that would not be prudent politics. It would be submission.

Man U critics should concede defeat

round this time nearly two years ago the consensus among sporting commentators on the future of Manchester United was as stiflingly conformist as the consensus among terrorist commentators has been on foreign policy. And events have now proved it just as wrong.

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For two years ago, when the Glazer family was mounting its takeover bid for Man U the near-universal view was that these Yankee asset-strippers were bringing nothing to Old Trafford but a barrel-load of debt and the inevitable consequence of their arrival would be a fire-sale of gifted players and a lack of adequate investment.

Now that Man U are on course for a Premiership triumph, I haven't noticed any significant recantation among commentators. But I do hope that, over time, we'll come to recognise that the commentating consensus, which has been so sceptical of new money and innovation in football, acknowledges that globalisation has been good for our na-

tional game.

Children of hype

Belting along the M4 the other day, I saw a massive poster stretched across a tower block advertising the new "Tolkien" novel *The Children of Hurin*. It's clear the publishers believe that they've unearthed a goldmine. But the key question as to whether or not his book is a success is not how big the ad spend is, but how many people will be happy to be seen with that iconic book cover under their arms, or on their laps, on our buses and in our parks. And my guess is that there won't be many people this summer who'll be happy to be seen toting around a volume which will mark them out as The Children of Hype.

News

Bush condemns radical Muslims in visit to mosque

WASHINGTON -- Visiting an Islamic mosque on Washington's Embassy Row, President Bush delivered a strongly worded denunciation today of Muslim radicals and said he would appoint for the first time a U.S. representative to a major international Islamic organization.

Bush's remarks came during his second visit to the Islamic Center of Washington, which is marking its 50th anniversary. He is the first president to visit the center more than once. Six days after the Sept. 11 attacks, he spoke at the center to denounce anti-Muslim violence and prejudice.

That visit occurred during a period of sympathy for the United States. Today he spoke under much different conditions, at a time when U.S. officials have gone out of their way to defend the war in Iraq and present the Bush administration's policy as one intended to further democracy rather than an attack on Islam,

News

News

U.S. House Condemns Saudi Arabia for Religious Abuse, Pulls Plug on Aid

WASHINGTON -- The U.S. House voted to cut off all aid to Saudi Arabia despite the Bush administration's support for the country, accusing the close U.S. ally of religious intolerance and funding terrorism.

Legislators late Friday night slipped an amendment into the massive \$34.2 billion dollar U.S. foreign spending bill for next year that would ban all form of aid to the oil-rich country. Although similar measures have previously passed the House, the amendment made sure to deny all fund transfer, including by the president for the war on terrorism.

Saudi Arabia, however, is recognized for its religious intolerance by both the U.S. State Department and the persecuted Christian advocacy group Open Doors -- which listed the country in its 2007 World Watch list as the second worst Christian persecutor in the world behind North Korea.

Furthermore, the U.S. Commission on International Religious Freedom -- the independent, bipartisan government religious freedom monitor -- recommended to the U.S. State Department again this year that Saudi Arabia be designated a Country of Particular Concern -- the worst religious freedom violation label. The State Department has often criticized Saudi Arabia for religious intolerance and human rights abuses including a legal system with punishments such as flogging and amputation.

Last year, a report by Freedom House concluded that the Saudi Ministry of Education textbooks promoted an ideology of hatred towards non-Wahhabi Muslims. "What is being taught today in Saudi public school textbooks about how Muslims should relate to other religious communities will poison the minds of a new generation of Saudis," said Nina Shea, then director of Freedom House's Center for Religious Freedom.

To Join and support UCGB

To Join the United Copts of Great Britain Write to :

E-mail: info@unitedcopts.org

Or log on <http://www.unitedcopts.org>

And fill the form Or speak to Tel: 07976710729

To Support United Copts of Great Britain:

You can fill in the Standing Order attached or log on

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





A Window on History

From The Book of Maqrizi

written by: a Muslim scholar in the thirteen century

Then Jacobites (Copts) put Simon forward as their Pope in 222 Hejra . He occupied this position for one year and then died. Some say he was only Pope for seven months and 16 days. He was succeeded by Pope Yousab of Abu- Makar in 227 Hejra, who reigned for 18 years before his death.

During his reign, Jacob the Bishop of Ethiopia came to Egypt after being exiled by the Queen of Ethiopia. The Queen replaced him with another bishop. But the king did not agree and asked the Pope to return Jacob and this was

agreed. The Pope also appointed several other bishops to Africa. During this time the Pope of Antiac died after reigning for 15 years.

In the year 235 Hejra the Khalifa Al-Mutawakil Ala Allah ordered Christians to wear distinctive dark clothes with two patches of different colours the breadth of 4 fingers and of different colour one from the other and to tie a rough rope around the waist.

They also had to ride 'donkeys and mules with rough saddles instead of horses with distinc-

tive 2 balls hanging from the backs of the saddles. Christian churches were destroyed and Christian homes had to be marked with the figures of Satan made of wood fixed to their doors. They were also ordered to pay one tenth of the value of their homes to the Khalifa.

They were not allowed employment in the Sultan's court or in public offices and could not be taught by Moslems. Christians were not allowed to celebrate any of their feasts publicly; they could not raise crosses or light any fires.

<http://al-eman.com/Islamlib/viewchp.asp?BID=224&CID=165>

نافذة على التاريخ

مقتبسة من كتاب "المواعظ والإعتبار بذكر الخطط والآثار" للمقريزي



وفي أيامه أمر المتوكل على الله في سنة خمس وثلاثين ومائتين أهل الذمة بلبس الطيالسة العسلية وشد الزنانير وركوب السروج بالركب الخشب وعمل كرتين في مؤخر السرج وعمل رقعتين على لباس رجالهم تخالفان لون الثوب قدر كل واحدة منهما أربع أصابع ولون كل واحدة منهما غير لون الأخرى ومن خرج من نسائهم تلبس إزاراً عسلياً ومنعهم من لباس المناطق وأمر بهدم بيعة المحدثين وبأخذ العشر من منازلهم وأن يجعل على أبواب دورهم صور شياطين من خشب ونهى أن يستعان بهم في أعمال السلطان ولا يعلمهم مسلم ونهى أن يظهرُوا في شعابهم صليباً وأن لا يشعلوا في الطريق ناراً وأمر بتسوية قبورهم مع الأرض وكتب بذلك إلى الأفاق ثم أمر في سنة تسع وثلاثين أهل الذمة بلبس دراعتين عسليتين على الذرايع والأقبية وبالاعتصار في مراكبهم على ركوب البغال والحمير دون الخيل والبرادين.