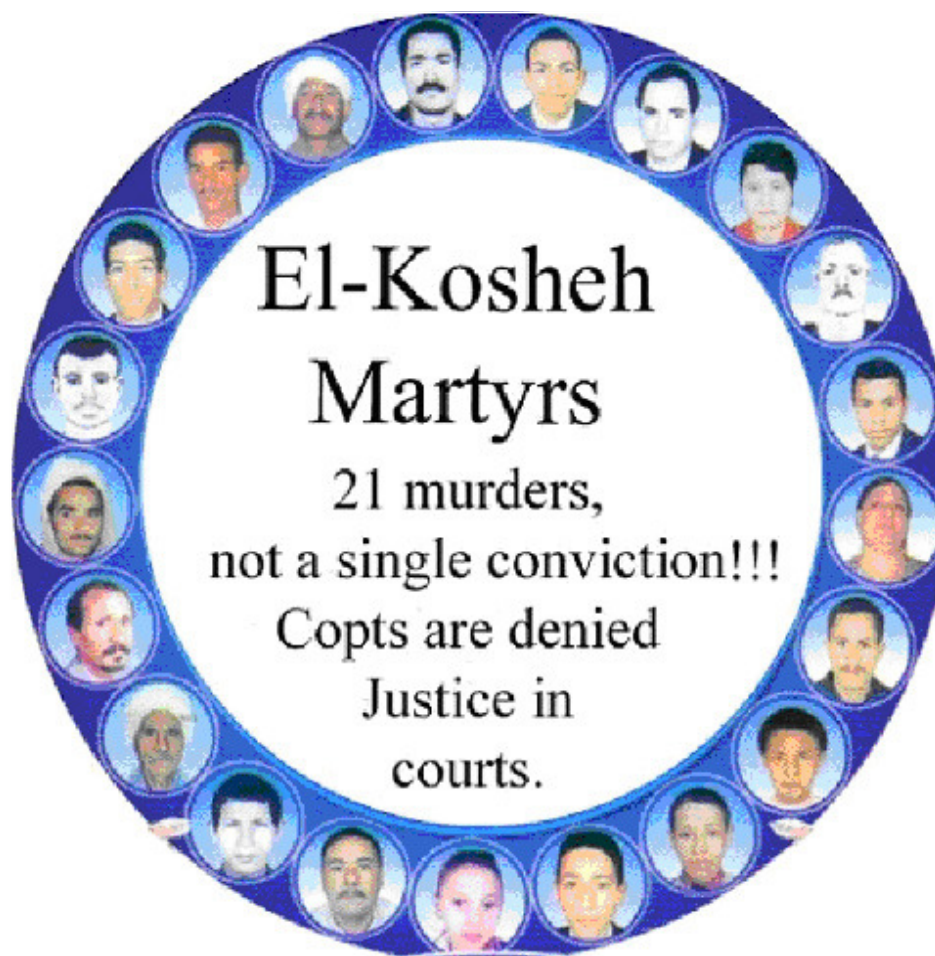


Volume (1) Issue 1 - Jan./Feb./ Mar. 2007



The 7th Anniversary for El-Kosheh Martyrs (2nd Jan 2000)



1-Adel Ghatas Fahmy DOB
12/7/77
2-Maison Ghatas Fahmy DOB
20/8/88
3-Gaber Sidrak Saeed 85y
4-Refaat Zaghlol Gaber Sidrak
DOB 15/7/73
5-Halim Fahmi Makar DOB
1/2/39
6-Zakaria Halim Fahmi DOB
25/11/71
7- Ashraf Halim Fahmi 22y

8-Alamir Halim Fahmi DOB
9/1/85
9-Tadross Lawendi Tadross 76y
10-Nasser Tadross Lawendi
DOB12/12/74
11-Mohran Labib Shenouda
DOB 13/3/56
12-Bona El-Komos Gobraeel 50y
13-Mamdouh Noshi Sadek
DOB8/8/68
14-Atef Ezzat Zaki 24y

15-Abdel-Meseeh Mahroos Ekan-
dar DOB22/5/45
16-Samia Abdel-Meseeh Mahroos
21 y
17-Wael El-Dab'ea Mikhaeel
DOB2/8/83
18-Amdan Zarif Kedes
DOB12/12/75
19-Moawad Shenouda Moawad 50y
20-Wahib Girgis Hana 4/7/49
21-Refat Faiez Awad 1/9/85



A message from the Baroness Cox of Queensbury

Dear Copts

I would like to congratulate you on the production of the first issue of your magazine "United Copts Quarterly". I hope it will raise political awareness amongst Copts and help to increase involvement with and assistance for your community in Egypt.

I am very much aware of your situation, which I follow closely and speak about when the opportunity arises. For example, last year I asked a question in the House of Lords following events in Alexandria.

Standing up for the weak and the oppressed, becoming a voice for the voiceless, witnessing for the truth and endeavoring to avert injustice are very much at the core of the Christian values. I am sure these will be at the heart of your publication.

I appreciate the fact that the Copts' experience is virtually unique. You are a substantial Christian minority in the Middle East. You have experienced discrimination and persecution at the hands of Radical Islamists which could have served as an early warning for the other parts of the world if the West had taken notice. You also share the same language – Arabic – of many Islamic countries in the Middle East. This gives you great knowledge of and insight into all things Islamic including Radical Islam. Your experience should therefore be invaluable in helping us all to understand and to withstand Radical Islam.

I am sure your magazine "United Copts Quarterly" is going to serve a very important function and I wish you every success.

With my warmest regards to your community and the assurance of my prayers,

Who are we the United Copts GB

We are a group of the sons and daughters of the Coptic community in UK.

We are busy professional people not politicians.

We have been aggrieved by the injustice befallen on our Coptic people in our Motherland Egypt, we vowed not to remain silent but to stand by what we feel is right for our people and good for Egypt.

Out of our concern and love we grouped ourselves to help our people in the Motherland Egypt our methods only employ legitimate and peaceful mean.

Aims of the United Copts GB

- 1) To raise the profile of the discrimination/persecution of Copts in their home land.*
- 2) To provide moral, legal, financial support or any other form of legitimate support to the Copts who suffer discrimination, and/or persecution as deemed necessary.*
- 3) To disseminate information to individuals, governments agencies, Human Rights organisations and any other interested legitimate parties as need arises.*
- 4) To co operate with other Coptic, non-Coptic Human Rights and Christian and non Christian organisations to help achieve the above aims.*
- 5) To provide moral, legal financial or otherwise support to Copts refugees in UK and asylum seekers in UK.*
- 6) To achieve all above aims by peaceful means and the Christian moral code is the guide to our conduct.*



"Is meekness incompatible with bravery and noble-mindedness?"

Meekness is kindness, gentleness and calmness, as we mentioned previously. But the problem is that some people may misunderstand meekness, as if a meek person was someone who remains without any personality or effectiveness, and as if he was a quiescent body which is not active. Such a meek person may become a laughing-stock of whom people make fun.

Then that meek person is transformed into a languid individual who does not intervene in anything.

But no. This is a misunderstanding of what meekness is, and is not compatible with the teachings of the Bible, or with the life stories of the Fathers and Prophets. A meek person is in fact a kind and quiet person, but this is only half of the reality.

The other half of the reality is that meekness is not incompatible with noble-mindedness, bravery and generosity. "For every activity under heaven its time" (Ecclesiastes 3:1).

Yes, this is what the Bible says.

St. Father Antonius was asked whether the best virtues are prayer, fasting, silence, or something else. He replied that the most important virtue is wisdom in action, or discernment as regards what is to be done.

Thus, kindness is the prevailing characteristic of a meek person. But when the situation calls upon him to act in a noble-minded and brave way or to bear witness to the truth, he is not permitted to refrain from doing that on the grounds of meekness, because if he does so and refrains from acting bravely, then his meekness is not real meekness, but becomes in-

Meekness

Adapted from His Holiness Pope Shenouda III lecture

stead weakness of character and a misunderstanding of meekness, and also becomes a misunderstanding of spirituality generally. Spirituality does not consist of adhering to one virtue, with all the other virtues being nullified. Instead, spirituality consists of all the virtues operating together in a homogenous and cooperative way in an atmosphere of integration.

Our best example of this is the Lord Jesus himself.

He was meek and humble-hearted (Matthew 11:29). "He will not snap off the broken reed, nor snuff out the smouldering wick" (Matthew 12:20).

However, when the Lord Jesus saw the Jews defiling the Temple by buying and selling in it, he drove them all out of the Temple and said to them: "My house shall be called a house of prayer, but you are making it a robbers' cave." (Matthew 21:13).

Was it possible for the Lord Jesus, acting in the name of meekness, to leave them so that they could turn the house of God the Father into a house of commerce? Or did he mix meekness with holy zeal, as he did?

Meekness is a great virtue, but here we see it linked with holy zeal and with bearing witness to the truth. Our example for this is Christ Himself.

Does meekness prevent the bearing of witness to the truth? It certainly does not. We have the example of St. Paul the Apostle. We see him in his attitude towards St. Peter as regards eating with Gentiles in a way which St. Paul the Apostle regarded as hypocritical behaviour. St. Paul the Apostle said: "I opposed him to his face because he stood condemned. I said to Peter before the multitude: 'If you, a Jew born and bred, live like a Gentile and not like a Jew, how can you insist that Gentiles must live like Jews?'" (Galatians 2:14).

Here he was mixing meekness with bearing witness to the truth.

The virtue of meekness is not per-

mitted to obstruct the other virtues. We have here another example of mixing meekness with noble-mindedness and generosity. It is the boy David in his fight with the giant Goliath. There is no doubt that David was meek, as he was a quiet shepherd who was good at playing the lute. When this young man went to the battlefield to find out whether his brothers were safe, he heard about the giant Goliath attacking the whole army, with everyone being afraid of him. Holy zeal possessed David. He said, with all bravery and strength of faith, that he volunteered to go and fight Goliath. He said to Goliath: "The Lord will put you into my power this day; I will kill you." (1 Samuel 17:46)

Here, meekness was mingled with strength, bravery and faith. Meekness therefore does not prevent the strength of the personality or the strength of influence. The Lord Jesus was meek, but at the same time had a strong personality and a strong influence on others. But I want to give an example at a human level. It is St. Paul the Apostle, whose meekness we have explained above.

The book of the Acts of the Apostles speaks of St. Paul when he was a prisoner and was speaking of righteousness, self-restraint and future judgement. Felix the ruler was alarmed and said: "Go away for the present; when I find it convenient I will send for you again." (Acts 24:25)

At a time of necessity, meekness is not incompatible with defending the truth. This is revealed in the story of Paul the Apostle and Claudius Lysias, when the latter ordered that Paul be interrogated to the accompaniment of beatings, in order to find out why the Jews were screaming at him. The Bible says that he was whipped. Paul said to the centurion: "Do you have the right to whip a Roman who has not yet been sentenced?" When the centurion heard this, he told his superior of it.

The superior came and inquired with Paul about the situation. They refrained from whipping him when they discovered that he was a Roman (Acts 24:22-29).

Meekness does not prevent a meek person from warning a sinner in order to save him from wrongdoing or danger.

If you see a friend or relative who is about to conclude an unlawful marriage to a relative whom he is not allowed to marry, or if this happens after a non-Church divorce or by changing the denomination, or if the friend or relative is about to conclude a civil or common-law marriage or something similar, would you then, in the name of meekness, refrain from warning him that what he intends to do is wrong? Certainly not. Instead, it is your duty to advise him and to warn him calmly and not in a haughty or disparaging way. If you are silent, your silence will be a wrong attitude. Meekness does not mean living as a quiescent, motionless body in society. You should have your personality, but you should have it in a meek manner, even by uttering one single word.

People have become accustomed to not hearing a harsh word from a meek

person. If one day they hear him uttering a harsh word, then they will understand within themselves that there was a strong reason which compelled him to do it. The word will produce an impression and an influence upon their minds.

Do you think that a meek person is exempted from the following saying of the Lord to His disciples: "You will bear witness for me." (Acts 1:8)? There is no doubt that this is certainly not so. When it is necessary for a meek person to bear witness to the truth, he must do so without fail.

If he is given an opportunity to save a victimized person, will he not do so in the name of meekness?

Is it reasonable for him to say: "What does that have to do with me?" or: "I shall mind my own business." Or should he rather, in an act of decency, meekly save the victimized person? The Lord Jesus saved a woman, who had been caught committing adultery, from being stoned, and said to those who wished to stone her: "He that is without sin among you, let him first cast a stone at her." (John 8:7) He did this in meekness without announcing their sins. But he was writing on the ground with his finger.

Some people may ask: "Is it possible for a meek person to condemn anyone? Are there any examples of this in the Bible?"

We have here the example of the Lord Jesus who is "gentle and humble-hearted" (Matthew 11:29). He said that God the Father did not send His Son to condemn the world, but to save the world (John 3:17). Jesus said to the woman who had been caught committing adultery: "Neither do I condemn you: go, and sin no more." (John 8:11.) On many occasions He condemned many people, such as the scribes and the Pharisees (Matthew 23). He condemned the priests of the Jews (Matthew 21:13). He condemned His disciple Peter when the latter sinned.

There are situations in which a meek person finds himself compelled to speak and cannot remain silent.

There are persons who have the right to condemn, or rather whose duty it is to condemn.

Their condemnation is not incompatible with meekness. Examples of such persons are parents, a spiritual father, a teacher acting towards his pupils, and a leader acting towards his subordinates.■

A message from Engineer Adli Abadir Youssef President of Copts united , Switzerland

My sons and daughters, the Copts of Great Britain.

Greetings to all of you with the beginning of the new year and congratulation on the first issue of your magazine United Copts Quarterly, hoping that year 2007 to be the end of injustice and the persecution inflicted on the our Copts folks in Egypt also the end of dictatorship in Egypt.

Let us get the role of the Muslim Brothers (I call them the crows) and agencies from the Egyptian government in participating and colluding in the persecution and the humiliation of the Copts under the influence of the Wahabis agents in the Egyptian government. History tell us what happened in in El-Zawia El-Hamra 1972, Samalot 2004, Udysaat 2006 and Alexandria 2006 and other incidents of the killing of Copts and the kidnapping of minor girls for conversion using all inhumane and devious ways to pursue their aims and other acts of persecution which is mainly intended to humiliate the Copts.

I take the opportunity of the issuance of the first issue of your magazine to congratulate your dedication to the service and to your love to one another for your strive to lift oppression on our folks in Egypt and for taking the burden and



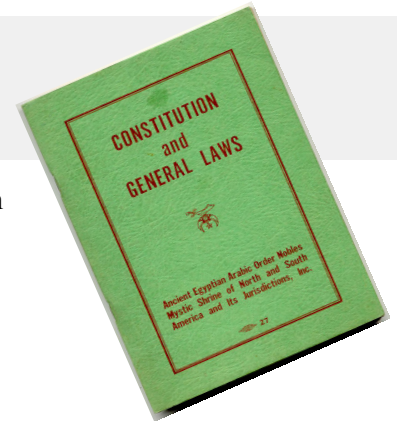
responsibility of standing up 12 million Copts at home and provide example of vigor and activity for 1.5 million Copts abroad. I hope your voice can reach the British Politics and Media strong and clear, the Council of Ministers and the House of Commons and the House of Lords and religious schools, radio and television, newspapers and men of the decision-making in England, the British has politicians and Media has a greater credibility than any other place in the world.

I am confident that the full cooperation amongst yourselves will achieve the success of the magazine to become a source of spiritual, religious, moral and political enlightenment to the Copts to demand their rights stolen (and no right is lost so long as someone demands it), and not to accept the humiliating status quo (as second-class citizens) and the enthusiasm and determination to boost the Copts abroad to follow in your footsteps and God with you all.

Let it be the motto no one deserved life if he lived only for itself. The best Mirror to view yourself is your work (Chinese proverb). The real service is not by tongue and talk but by work and truth.

Greetings to all of you all and my Lord bless you.

Copts and the Second Article of the Egyptian Constitution



The Egyptian Constitution second article states “Islam is the religion of the state and Arabic its official language, Islamic jurisprudence is the principal source of legislation” (1). The position of the article and its order being the second amongst two hundred and eleven articles indicates its importance and hierarchal power to the legislator. This becomes apparent in courts when other articles of the Egyptian Law are made subordinate to the Islamic Sharia law, which severely curtails the principle of equality.

It is noteworthy that the Egyptian Constitution provides for Equality between all Egyptians:- Article 40 states “All citizens are equal before the law. They have equal public rights and duties without discrimination between them due to race, ethnic origin, language, religion or creed.” (1)

Article 46 also guarantees the Freedom of belief; “The State shall guarantee the freedom of belief and the freedom of practice of religious rites.”(1) The articles 40 and 46 are in agreement with article 18. Universal Declaration of Human Rights:- “Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.” (2)

Furthermore; the Egyptian Constitution considers any International Law or Treaty ratified by the Egyptian government to be part of the Egyptian Law. Article 151 stipulates that “The President of the Republic shall conclude treaties and communicate them to the People’s Assembly, ratified with suitable clarifications. They shall have the force of law after their conclusion, ratification and publication according to the established procedure.” However, by attaching a qualification to the adoption of International Laws and Treaties which states “taking into consideration the provisions of the Islamic Sharia and the fact that they do not conflict with the text annexed to the instrument, we accept, support and ratify it.” This has rendered the adoption of the international law useless. A similar qualification was also made to the adoption of international law in Egypt on ratification of the “International Covenant on Civil and Political Rights” which was signed by Egypt in 1982.

In a speech by the Egyptian president Hosni Mubarak on 25 December 2006, he announced his proposal to introduce adjustments and alteration to the Egyptian constitution 1971 with the subsequent adjustments made 1981 to address current issues and to make the

Egyptian Constitution more “contemporary”, Copts got disappointment as the notorious Article “2” remained untouched.

Fathi Sourour the

Head of the Egyptian Parliament said in a lecture University, Economics and Political Science College earlier that “The Egyptian Constitution has articles which are above the Constitution”, inferring to Article “2” and to his believe that the religion of the State is Islam and Islamic Jurisprudence are the sources of legislation, but never referred to Freedom, Equality and democracy, Sourour has definitely got things in the wrong order, the Constitution is to provide equality and Freedom as basis of citizenship rather than a constitution to serve a certain religion in preference to other.

For decades, the agents of the Egyptian government invented new vocabulary to serve their need such as “thawabet Alummah” = Nation’s Fundamentals, Islam is one of them, as Salah Eissa the Chief Editor of Al-Qahira News Paper put it, there are no Nation’s Fundamentals but there are Nation’s Common Interests. As the Egyptian Constitution has identified itself with a religion, i.e. Islam, which has its own set of rules and laws, it has become mandatory to look, in an objective manner, into how basic human rights and specifically the freedom of other beliefs and religions under Islamic Sharia Law could be possibly adversely affected. The areas which are severely adversely affected could be identified as follows:

- Apostasy from Islam.
- Restriction on building and repairing Christian places of worship.
- Appointing or Promoting non-Muslim to a position of leadership.
- Inheritance when Apostasy from Islam happen or when a member of the family “for example the father when wife and children do not follow”.
- Non-Muslim witness in court is not counted.

Appointment of a non-Muslim in a high rank (one governor appointed only recently out of 26, not a single head police, army division, bank, head of university or even a head of a college, not a single position in the High National Councils of the Army, Police, Radio and TV ...etc)

Justice in court for example the killing of Non-Muslim does not lead to the same punishment as killing a Muslim under Sharia law (as happened in hundreds of murder cases, the most notorious of them was El-Kosheh 2000).

For more details on the above issues please look up ”*STUDY OF THE PRESENT EGYPTIAN CONSTITUTION AND THE LAW ARTICLES THAT CONFLICT WITH MINORITY RIGHTS*”

<http://www.ohchr.org/english/issues/minorities/docs/11/AI-Kalema-3A.pdf>

Conclusion:

The subordination of Egyptian legislation to the Is-

lamic Sharia Law has diminished the ratification of international laws and treaties.

Various Islamic jurisprudence schools vary in their judgments how to treat Dhimmies (Jews and Christians) however all agree that they must have fewer rights than Muslims and generally agree that Muslims must have dominance over non-Muslims.

The state duty is to defend people’s “right” rather than people’s “good”, for the State to assume any moral or religious stand based on the majority’s belief would immediately encroach on minority’s rights and casts great doubt on the state as neutral body.

WITHOUT THE CROSS, THERE IS NO CHRISTIANITY

By Dr. Fayek Youssef, FDSRCS, MBA



Nadia Eiwada

We Christians celebrate the feast of the Cross three times a year. The most important one is the Easter celebration which commemorates the day Our Lord Jesus Christ carried the Cross and was crucified. The second celebration commemorates the discovery of our Lord's crucifix on Jerusalem by Empress Helena on 19th March (10th Bramhat) and the third one

marks the consecration of the Cross Church at Jerusalem on 27th September (19th Toot).

British Airway (BA) denied the role of the Cross in the Christian faith by preventing one of its employees, Nadia Eiwada, from wearing her Cross at work. Nadia refused to sacrifice her Christian beliefs even after she was suspended without pay. Nadia would not compromise.

She insisted on being allowed to wear the Cross on a chain around her neck in full public view at her check-in desk at London's Heathrow airport. She refused to accept a BA offer to work behind the scenes in another job away from the public eye.

Strangely enough, BA's Sikh employees are allowed to wear turbans and female Muslim staff cover their hair with the hijab (veil). BA said the Cross is not a symbol of Christianity. How ignorant they are? The Cross in fact a central symbol of our salvation through the sacrifice of the body and blood of our Lord. What happened to religious freedom and human rights? This reflects a shameful double standard and is very offensive to millions of

Christians.

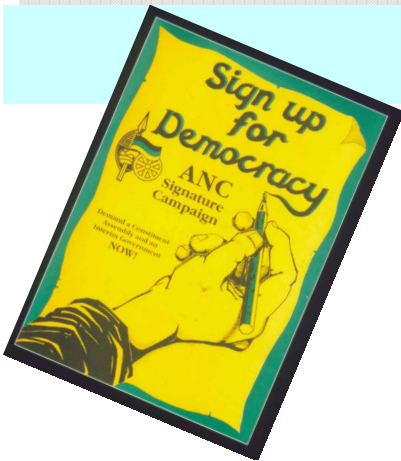
We Christians strongly support Nadia Eiwada in her quest for religious freedom and ask BA to re-instate Nadia immediately leaving her to wear her Cross on a chain around her neck in full view at her check-in desk and to compensate her for the suffering she experienced in the last few months. Also we urge BA to consider an urgent review of the policy, so that Christian employees might be able to wear a Cross where it is visible.

At the very least, BA policy should accord equal treatment to all religious sects. They should not adopt a policy which discriminates against Christians.

If this policy is not reversed immediately, then I ask every Christian or rather every passenger to boycott BA. We have no alternative but to fight back peacefully in defence of our faith.

"But whosoever shall deny Me before men, him will I also deny before My Father who is in Heaven":

(Math ew 10-33)



Absolute Democracy v Liberal Democracy

Arab Media, sympathetic to the Islamists, relentlessly pushing hard, to implant in everyone's mind especially following the Muslim Brotherhood success in securing 88 seat of

the 454 seats in the Egyptian Parliament, that the "Absolute Democracy" choice is **the** legitimate one, and it is for the majority to decide the future of the Minority in the country. We Copts get silenced by this misleading concept.

A quick glance at the recent history tells us that Germany changed in 1933 to Nazi through the "Ballot Box".... so is Democracy just a "Ballot Box"?

We see non democratic regimes reach power through democratic process only to spit democracy out afterwards, as one of the leaders of the Muslim Brothers movements in Egypt said, that the MB will use democracy as "slippers" to reach power, following that they will get rid of democracy, Islamists in Birmingham area were chanting "Democracy is hypocrisy" following the arrest of 9 Islamists on 31th Jan 2007.

It is ironic that the Muslim Brothers advocate democracy while they do not believe in democracy themselves (but believe in theocracy, a Khalifa who will rule the Islamic State by Quran and Islamic Shari'a, Islamic Law).

Even worse, Muslim Brothers believe and promote the principle of "Muslim Nationhood" a concept coined and promoted by the Brotherhood movement most famous ideologist Sayed Kotb, "who was hanged in 1955 in Egypt", in his book "Ma'alem fel Tarik in Arabic = Signs on the way". The building unit being the Muslim person, then the Muslim fam-

ily, then the Muslim society leading to the Muslim state and the United Islamic state which will overcome the "infidels" and impose the Holy Islamic Sharia'a on the whole world by coercion and force (not by democracy), and eventually Mastering the world with Islam (1).

Muslim Brothers MPs in the Egyptian Parliament represent the opposition with a lot of sympathisers in the ruling National Democratic Party. The MB do not believe Democracy, Equality, Freedom of Thought, Freedom of Religion nor in multiple parties but believe in one party, Allah party and the application of Shari'a Laws, which renders Christians "Dhimmies" as clearly stated their previous Murshid "Guide" of MB Mostafa Mashhoor, Christians should be treated as Dhimmi second class citizens and should pay Jeyziah (humiliating tax used to be levied on non-Muslims and was lifted in 1856) so if the majority Egyptians choose Muslim Brothers as majority part what will happen to Christians in Egypt?

The circulation of the idea that the majority decides for the minority is a myth. Democracy is a "culture" which allows for co-existence to all and not to annihilate the opponents and is not reduced to a mere "Ballot Box".

There are boundaries for the majority which will never transgress in any respectable democracy in any part of the world; the boundaries are the Fundamental, Elemental Right of any individual.

The name of the democracy practised in the civilised world is called "LIBERAL DEMOCRACY" which preserves every individual right to **freedom** of thought, believes, expressions, and movement **equality** in political rights dignity and justice. (2)

1-Muslim Brotherhood Manifesto.

2-International Declaration of Human Rights

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/content/view/391/118/>

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>

The Origin of “Radical Islam”



When we speak of radical Islam, we are referring to a number of organizations that have engraved on their banner their intent to implement the rule of Islam within their country, and also to impose Islam on the world at large. At first this involved the Muslim Brotherhood, and later the jihadists separated off from the Brotherhood.

The basic ideology of political Islam - which was later adopted by all radical groups - finds its origin within Egypt's Muslim Brotherhood. The Brotherhood was founded in 1928 by Sheikh Hassan al-Banna in the city of Ismailia, on the banks of Suez Canal. It began as a kind of youth club where the Sheikh used to preach about the need to introduce moral and social reform into Egypt and the Arab world. Basically, it was a reaction to British occupation and the penetration of Western values into Arab society.

The larger background was the collapse of the Ottoman Empire - the last Muslim empire - a few years before, and the abolition of the caliphate by Mustafa Kemal Ataturk in 1922, who sought to build a secular state on the ruins of the empire.

In the beginning, al-Banna's brand of Islam seemed peaceful. However, this did not last long since at the core of his belief stood the universality of Islam and its inclusiveness: religion and state are one. This required restoration of the caliphate - the creation of an

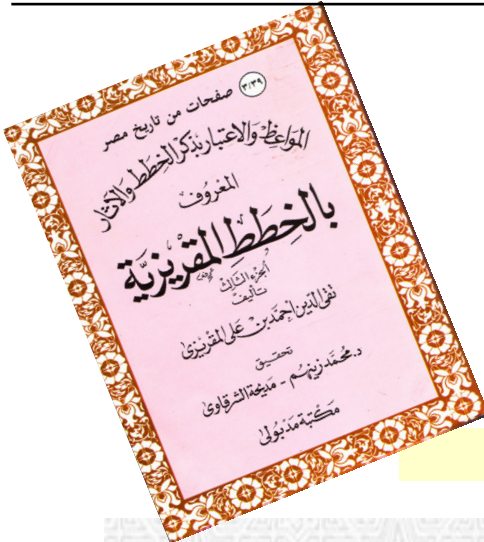
Islamic state comprised of all Muslim countries, ruled by an Islamic government, based on shari'a, the religious law of the Koran.

Another disturbing characteristic of the Muslim Brotherhood is its xenophobic nature, which translates into anti-Semitism and anti-Christian preaching and activity.

In Egypt the Muslim Brotherhood soon became involved in politics and turned to violence. During the 1940s it established a special apparatus - al-Tanzim al-Has - that initiated a campaign of terror against the government and assassinated a number of political personalities, among them two prime ministers. It soon became the most powerful extra-political force in Egypt, threatening the regime and wrecking havoc in the country.

This campaign of terror is considered one of the important factors that led to the Free Officers revolution in 1952, thus putting an end to the only liberal experience in Egypt's history, initiated by the Wafd party. Later the Muslim Brotherhood became disappointed in Nasser's socialist and secular policy; it turned against him and tried to kill him in 1954 but failed. Nasser's reaction was brutal, declaring the organization illegal, arresting 60,000 people and putting them into camps. Its leaders were tried and condemned to death, thus ending the first chapter of radical Islam in Egypt.





A Window on His- tory

From Maqrizi Book
written by
a Muslim scholar
in the thirteen century



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

ولما مات خلا الكرسي بعده أربعة وسبعين يومًا وفي بطركيته نزل بالنصارى شدائد لم يعمدوا مثلها وذلك أن كثيرًا منهم كان قد تمكن في أعمال الدولة حتى صاروا كالوزراء وتعاظموا لاتساع أحوالهم وكثرة أموالهم فاشتد بأسهم وتزايد ضررهم ومكائدهم للمسلمين فأغضب الحاكم بأمر الله ذلك وكان لا يملك نفسه إذا غضب فقبض على عيسى بن نسطورس النصراني وهو إذ ذاك في رتبة تضامي رتب الوزراء وضرب عنقه ثم قبض على فهد بن إبراهيم النصراني كاتب الأستاذ برجوان وضرب عنقه وتشدد على النصارى وألزمهم بلبس ثياب الغيار وشدة الزنار في أوساطهم ومنعهم من عمل الشماعين وعيد الصليب والتظاهر بما كانت عاداتهم فعله في أعيادهم من الاجتماع واللهو وقبض على جميع ما هو محبس على الكنائس والديارات وأدخله في الديوان وكتب إلى أعماله كلها بذلك وأحرق عدة صلبان كثيرة ومنع النصارى من شراء العيد والإماء وهدم الكنائس التي بخطر راشدة ظاهر مدينة مصر وأخرب كنائس المقدس خارج القاهرة وأباح ما فيها للناس فاتهبوا منها ما يجلب وصفه ومدم دير القصور ونهب العامة ما فيه ومنع النصارى من عمل العطاس على شاطئ النيل بمصر وأبطل ما كان يعمل فيه من الاجتماع للهو وألزم رجال النصارى بتعليق الصلبان الخشب التي زنة كل صليب منها خمسة أرتال في أعناقهم ومنعهم من ركوب الخيل وجعل لهم أن يركبوا البغال والحمير بسروج ولجم غير محلاة بالذهب والفضة بل تكون من جلود سود وضرب بالحرس في القاهرة ومصر أن لا يركب أحد من المكارية دميًا ولا يحمل نوتي مسلم أحدًا من أهل الذمة وأن تكون ثياب النصارى وعنائهم شديدة السواد وركب سروجهم من خشب الجميز وأن يعلق اليهود في أعناقهم خشبًا مدورًا زنة الخشبة منها خمسة أرتال وهي ظاهرة فوق ثيابهم وأخذ في هدم الكنائس كلها وأباح ما فيها وما هو محبس عليها للناس نهبًا وإقطاعًا فهُدمت بأسرها ونهب جميع أمتعتها وأقطع أحباسها وبني في مواضعها المساجد وأذن بالصلاة في كنيسة شنودة بمصر وأحيط بكنيسة المعلقة في قصر الشمع وكثر الناس من رفع القصص بطلب كنائس أعمال مصر ودياراتها فلم يرد قصة منها إلا وقد وقع عليها بإجابة رافعها لما سأل فأخذوا أمتة الكنائس والديارات وباعوا بأسواق مصر ما وجدوا من أواني الذهب والفضة وغير ذلك وتصرفوا في أحباسها ووجد بكنيسة شنودة مال جليل ووجد في المعلقة من المصاغ وثياب الديباج أمر كثير جدًا إلى الغاية وكتب إلى ولاة الأعمال بتسكين المسلمين من هدم الكنائس والديارات فعمد الهدم فيها من سنة ثلاث وأربعمائة حتى ذكر من يوثق به في ذلك أن الذي هدم إلى آخر سنة خمس وأربعمائة بمصر والشام وأعمالهما من الهياكل التي بناها الروم نيف وثلاثون ألف بيعة ونهب ما فيها من آلات الذهب والفضة وقبض على أوقافها وكانت أوقافًا جلييلة على مبان عجيبة وألزم النصارى أن تكون الصلبان في أعناقهم إذا دخلوا الحمام وألزم

“Apologise for the translation which was done word for word”

ملحوظة : الترجمة ص 10

A Window on History

From Maqrizi Book written by
a Muslim scholar in the thirteen century

Translation

"Apologise for the translation which was done word for word"

And when he (The Patriarch) died, his seat was empty for 74 days, Copts saw hardships never seen before as many of them were employed by the State and became equal to ministers, became wealthy as they acquired more wealth and money and became strong and more harmful and wickedness therefore the khalief Al-Hakem Beamr Ellah became angry, he was unable to control himself when angry, he then arrested Eissa Ibn Nastorous the Christian who was of a rank equal to a minister and struck his neck with the sword then arrested Fahd Ibn Ibrahim the Christian the clerk of Mr Bergwan and struck his neck too. He (khalief Al-Hakem Beamr Ellah) got firmer on Christians and made them wear one certain colour of cloth with a belt on their waist (to make them distict) and stopped them from cerebrating Palm Sunday and the Feast of the Cross and stopped them from getting together in their cerebrations and from socialising and confiscated what inside their churches and monasteries and wrote to his Heads of different districts and burned several maney crosses and stopped Christians from buying slaves and demolished the churches around the Rashidat at the back of Cairo and vandalised "Maks" churches outside Cairo and made it to be looted by the Muslims who took too much and demolished "Alkasir" monastery and allowed the Muslims to loot it and stopped Christians from cerebrating Epiphany on the Nile and stopped gathering and gaming to cerebrate it, and ordered Christians to hang a five pound in weight crosses on the their necks and stopped them from riding horses and allowed them to rid only donkeys and mules without saddles with decorations of gold and silver but only allowed black leather and ordered boats owners not to allow Christians on their boats he also ordered Christians to wear dark black cloth and ordered Jews to wear rounded pieces of wood weighing five pounds to be clear on top of their cloth, and he carried on demolishing churches allowing Muslims to loot them and they were looted till nothing was left and built mosques on top of churches and called for prayers from Shenouda church and sieged the Hanging Church and when people asked him to deal with the church properties in different parts of the country he allowed whoever asked to what ever he asked for so the contents of the churches were sold in the markets all over Egypt including gold, silver, and others also a lot of money was found in Shenouda church a lot of money which was seized and in the Hanging Church a lot of jewellery and expensive clothing and he then wrote to the "Wallies" in different districts to let Muslims demolish churches which continued from years 403 to 405 more than 30,000 churches.



Woman in the past



Woman today



Woman tomorrow

Trial of Egyptian Blogger Expands Realm of Repression



Amnesty International today called for the immediate and unconditional release of Karim Amer, the first Egyptian blogger to be tried for writing blogs criticizing Egypt's al-Azhar religious authorities, President Husni Mubarak and Islam.

Karim Amer, a former al-Azhar University student and blogger, is facing up to 10 years in prison for his writings in a trial that resumes today. Charges against him include "spreading information disruptive of public order and damaging to the country's reputation," "incitement to hate Islam" and "defaming the President of the Republic."

"Karim Amer's trial appears intended as a warning by the authorities to other bloggers who dare criticize the government or use their blogs to spread information considered harmful to Egypt's reputation," said Malcolm Smart, director of the Middle East and North Africa Program. "This is particularly worrying as bloggers have increasingly been posting information about human rights abuses in Egypt, including torture and police violence against peaceful protesters."

The trial opened on Jan. 18, 2007 before Maharram Bek Court in Alexandria. Karim Amer was charged under Articles 102, 176 and 179 of Egypt's Penal Code. Amnesty International has been urging the Egyptian authorities to review or abolish this and other legislation that, in violation of inter-

national standards, stipulates prison sentences for the mere exercise of the rights of freedom of expression, thought, conscience and religion.

"Amnesty International considers Karim Amer to be a prisoner of conscience who is being prosecuted on account of the peaceful expression of his views about Islam and the al-Azhar religious authorities. We are calling for his immediate and unconditional release," Smart added.

Background : Karim Amer was first detained by the Egyptian authorities for 12 days in October 2005 because of his writings on his blog (karam903.blogspot.com) about Islam and the sectarian riots which took place in the same month in Alexandria's Maharram Bek district. These riots followed reports that the video of a play believed to be anti-Islam was being screened in a Coptic church in the district.

After he was charged and released, disciplinary measures were taken against him and he was dismissed from al-Azhar University in March 2006. The university's disciplinary board found him guilty of blaspheming Islam.

He was summoned to appear before the office of the Public Prosecutor in Maharram Bek district of the city of Alexandria on 7 November 2006 following a complaint made against him by al-Azhar University.

Muslim fury over arrests in Birmingham

BIRMINGHAM, England: Wasim Raja, 25, and Imran Khan, 19, are leaning on the grills of a general store in Alum Rock, Birmingham, watching the police activity on Jackson Road opposite with interest.

"Every time they're coming into Muslim areas, blasting open their doors ... They wouldn't like it if they dragged their mum and dad out of bed in the middle of the night.

They're scum," says Khan, spitting on the pavement. Raja is more conciliatory, although, like many here, he doubts the man arrested in a dawn raid yesterday on suspicion of involvement in a terror plot was guilty of anything.

"I've known him since I was little... He's not that type of person. If they've got a proper lead, then OK. But you've got to be 100 per cent.

Maybe it's wrong information." Police arrested nine mostly Pakistani-origin suspects yesterday, to foil an alleged "Iraq-style" kidnap and beheading plot aimed at bringing a dreaded new form of terror to Britain. In what officials called a "very, very major operation," the alleged plotters were said to be planning to post video of the execution on the Internet, as has happened to Western hostages in Iraq.

The alleged victim had already been identified by the plotters as a Muslim soldier in his 20s, who was alerted by detectives

recently and given protection.

"It was going to be a beheading and this was going to be posted on the Internet via a homemade video," a security source said. "I think it would be somebody significant inside the Muslim community."

Eight of the arrests, the result of a six-month investigation, took place in dawn raids in parts of the city, where yellow-vested police sealed off a number of streets for much of the day. In fast-moving events, a ninth suspect was arrested later in the day on a motorway in the Birmingham area. Home Secretary John Reid declined to go into detail about the alleged plotters, but underlined the "real and serious nature" of the terrorist threat Britain faces.

The arrests are causing concern in Alum Rock, not least because of perceived heavy-handedness on the part of the police. Allah Dittah, a local clothing retailer who co-founded the centre, said: "These high-profile raids damage the community, the area and the relationship between the communities itself. People don't want terrorism. This is our home. Nobody wants this country to be damaged... but we need a balance: no high-profile raids. It creates fear, especially the lack of information

[Gulf News](#)



Muslim urged to shun 'unholy' vaccines *

A MUSLIM doctors' leader has provoked an outcry by urging British Muslims not to vaccinate their children against diseases such as measles, mumps and rubella because it is "un-Islamic".

Dr Abdul Majid Katme, head of the Islamic Medical Association, is telling Muslims that almost all vaccines contain products derived from animal and human tissue, which make them "haram", or unlawful for Muslims to take.

Islam permits only the consumption of halal products, where the animal has had its throat cut and bled to death while God's name is invoked.

Islam also forbids the eating of any pig meat, which Katme says is another reason why vaccines should be avoided, as some contain or have been made using pork-based gelatine.

His warning has been criticised by the Department of Health and the British Medical Association, who said Katme risked increasing infections ranging from flu and measles to polio

and diphtheria in Muslim communities.

Katme, a psychiatrist who has worked in the National Health Service for 15 years, wields influence as the head of one of only two national Islamic medical organisations as well as being a member of the Muslim Council of Britain. Moderate Muslims are concerned at the potential impact because other Islamic doctors will have to confirm vaccines are derived from animal and human products.

There is already evidence of lower than average vaccination rates in Muslim areas, reducing the prospect of the "herd immunity" needed to curb infectious diseases such as measles, mumps and rubella.

Katme's appeal reflects a global movement by some hardline Islamic leaders who are telling followers to refuse vaccines from the West.

In Nigeria, Afghanistan, Pakistan and parts of India, Muslims have refused to be immunised against polio after being told that the vaccines contain products that the West has deliberately added to make the recipients infertile.

Katme said he was bringing the message to Britain after analysing the products used for the manufacture of the vaccines. He claimed that Muslims must allow their children to develop their own immune system naturally rather than rely on vaccines.

He argued that leading "Islamically healthy lives" would be enough to ward off illnesses and diseases.

"You see, God created us perfect and with a very strong defence system. If you breast-feed your child for two years — as the Koran says — and you eat Koranic food like olives and black seed, and you do ablution each time you pray, then you will have a strong defence system," he said.

"Many vaccines, especially those given to children, are full of haram substances — human parts, gelatine from pork, alcohol, animal/monkey parts, all coming from the West who do not have knowledge of halal or haram. It is forbidden in Islam to have any of these haram substances in our bodies."

Katme singled out vaccines such as MMR as ones to avoid, despite doctors saying that they are essential to keep a baby healthy. Others included those for diphtheria, tetanus, acellular pertussis and meningitis.

Dr Shuja Shafi, a spokesman for the health and medical committee of the Muslim Council of Britain, said: "In terms of ingredients in vaccines, there are so many things that are probably haram, but in the absence of an alternative we are allowed to take it for the sake of our health."

* The Sunday Times – January 28, 2007



Egypt's top cleric rules Islam bars women from presidency

Islam bars women from becoming head of state, Egypt's top Muslim cleric or mufti, Sheikh Ali Gomaa, ruled in an official fatwa or religious edict published.

"Under Islamic sharia (religious law), a woman cannot be head of state because it is one of the duties of the position to lead Muslims in prayer and that role can only be carried out by men," said the fatwa carried by leading state daily Al-Ahram.

"If by political rights, we mean the right to vote, stand as candidate or assume public office, then the sharia has no objection to women enjoying them, but a woman cannot serve as head of state.

"If by political rights, we mean the right to vote, stand as candidate or assume public office, then the sharia has no objection to women enjoying them, but a woman cannot serve as head of state.

"Women can stand as candidates for parliament or the consultative council, in so far as they can reconcile their duties with the rights that their husbands and children have over them.

" But the mufti said that women's conduct of their political rights must not infringe "the ethical laws of Islam" and that they should not therefore "take off the headscarf, deck themselves in fine clothes or be alone with men who are not their husbands or close relatives.

" Egypt was the first Arab country to give women the franchise in 1956. But in a country where the Muslim Brotherhood is the main opposition group, social pressures still limit women's political role

[AFP - January 27, 2007:](#)