

**A Talk
For
The Nadhmi Auchy Enrichment Seminar/
Round Table, 14th October 2010,**

**Based
On
A paper Entitled**

“Egypt’s Alliance of Hope: The Path to Enlightenment”

BY

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“Every Kingdom Divided Against Itself will be ruined, and Every City Or Household Divided Against Itself will not stand”

MATTHEW 12:25

“Be Not Like Those Who Became Divided Amongst Themselves and Have Fallen Into Disagreement After Clear Proofs Had Come To Them; a Terrible Punishment Awaits Them”

QUR'AN 3:105

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1. A Romantic Introduction

Standing before you to talk to you is a man deeply in love, and has been deeply in love, for as long as he can remember, and hopes to remain in such deep love for as long as he lives. For, as Rumi said, “Be certain, in the religion of love there are no believers or unbelievers. Love embraces all”.

I have been on and off, further away from her for more than 47 years, but, as the saying goes, the further you are and the longer you are away from your love, the more you miss her and you long to return to be with her. This is exactly how I am and how I feel.

My love is a very special unmatched beauty:

- Her most attractive, clear and serene eyes are as blue as its Mediterranean Sea,**
- Her beautiful lips and cheeks are as red as its “Red Sea”,**
- Her dark hair resembles a dreamy night shining, as a full moon shines,**
- Her ears are unique, in that they are the only ears which listened to the one, and only one, conversation between God and His Prophet Moses,**
- Her mouth was the first to recite a “One God Aton” prayer, and must have been, also, the first mouth to repeat the Ten Commandments,**

- Her voice is as sweet as honey, as warm as the hug of a mother for her newly-born baby, as loud as the call for prayers from a Mosque, or the ringing of bells from Churches, as loving as that of a Don Juan romanticising, as that of Halim singing: “with hugs , with hugs, with hugs, O’ my beautiful Country, on a date all your children assemble, O’ my country your festivals return, and your absentees could not bear being away, they all return hugging you, I hug you my darling mother, O’ my Country , as a song in my blood, and on your chest I rest my head and get rid of my worries”.
- Her bare feet must have been, also, the First to walk on the “Sacred Valley”, quoting Halim, again, singing the “Messiah”: “O’ my word go around the length and width of the world, open the eyes of all human beings to all that happened on her land, on her land Jesus the Messiah left his footprints”.
- Her Nefertiti stunning neck, while symbolizing “Pride” is decorated with a Unique Necklace. It is a “Delta” shaped one, with a dangling Nile routed velvet line, covered, elegantly, with very special Jewels. Such Jewels are more precious than the scarcest of diamonds. These are the Jewels “Marking the Footsteps of Lord Jesus and the Holy Family”, who uniquely blessed almost every part of her body.
- She is wearing a stunning green dress, resembling her beautiful vast green fields, to which God sent His Prophets and Messengers for her abundance, then, of food and water,

- **The green dress has a very dainty special pattern of a “Cross within a Crescent”, and is warmly embraced by a golden coloured Scarf, resembling the sands of very special deserts, of which one, at least, has been blessed,**
- **She is holding in her hand the “Key to the Nile”, to confirm her ever-lasting origin of being the “Gift of the Nile”,**
- **She is Cleopatra, confidently and beautifully standing, guarding her sacred surroundings with a “Sphinx-Type” posture, with her head held high, and**
- **Last, but not least, she is the only one, which stands almost in the “Middle of the World” with an uninterrupted access view of North-South, and East-West. Being in such a unique location, she, throughout history, exported valuable science, culture and beauty, on one hand, and on the other hand was repeatedly a target for envious greed, and flirtatious obsessed undesirable companion-seekers.**

I am sure you must have, all, identified my unique unmatched love, for there is only one, which all the above features could fit her; it is “Egypt”, and no other.

This unique miracle of a country is now facing a major threat.

It is a threat that is primarily from within. All of a sudden, in recent years, this most peaceful, most humourous cheerful, most forgiving people, instead of listening to the love songs of Halim, Omm-Kalthoum and Abdul-Wahab and others, they started watching bullets showering innocent people exiting from a place of worship after celebrating, with a Service of God, the Easter occasion. This is not the unique Egypt described above, and such behaviour cannot be tolerated, neither can it be buried in silence.

In 1789, some 221 years ago, Edmund Burke stood in Parliament in London and described an act of injustice as one “which is difficult to speak, and impossible to remain silent”.

Recent history, and recent sad events, in Egypt forces me not to remain silent, and, hence, the subject of my talk today.

But in so talking, I will avoid emotional slogans, and will rely on reasoned scrutiny, articulation and calm logic.

II: Acts of Extreme Violence, and the Need to Identify the Root-Causes.

In the paper I produced on the occasion of the Annual Dinner of the Coptic Medical Society in the UK, a copy of which you were given, I referred to: recent acts of extreme violence against innocent people, just because they are Copts, to attacks against their places of worship, to publications which advocate hatred and incites retaliation, to charging them as infidels, to being judgemental, plus recent novel discriminatory behaviour, and the like.

I said that while religious homogeneity amongst the Copts and the Muslims in Egypt remains as solid as it has ever been, with undisputed loyalty to Egypt and love to each other, one can't say the same when it comes to religious harmony. No doubt these recent despicable acts must have severely and adversely affected such harmony. But there is more to it than these recent acts, which necessitate going beyond it to identify the root causes of the problem.

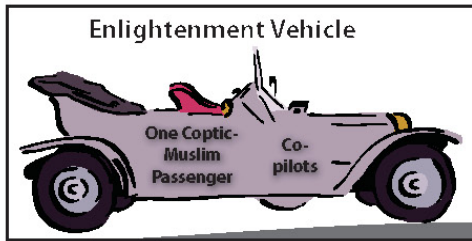
III: Two Motives Behind this Challenging Undertaking

For such challenging undertaking, I started my analysis from two specific motives: one is a nationalistic one relating to my ever lasting love of my country Egypt, while the other is a religious one relating to my deep faith and pride of belonging to the People of the Book, with unreserved belief in All the Holy Books and All God's Messengers and Prophets.

IV: The Theme of Unity & the Enlightenment Journey

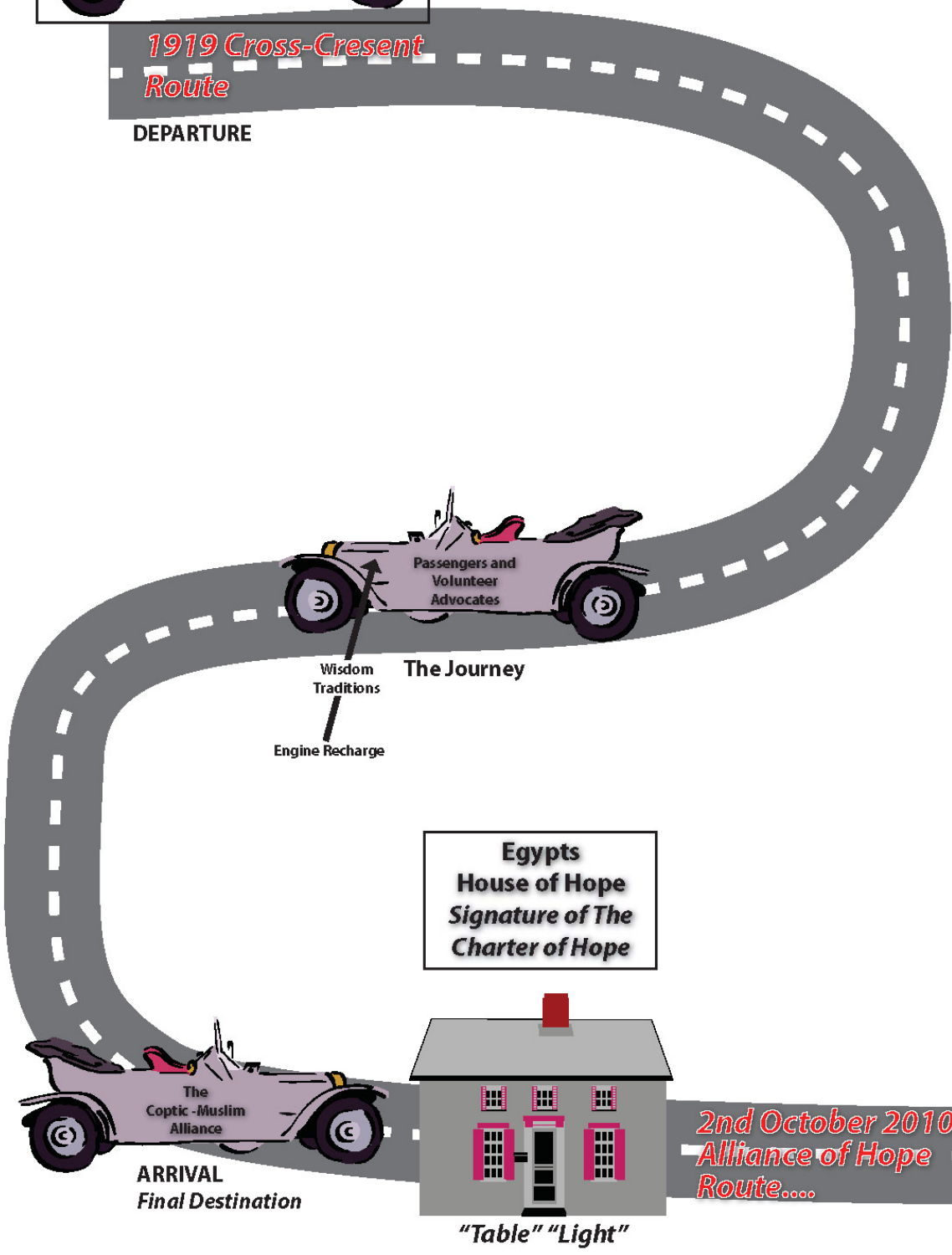
Based on those two motives, relying on both the Bible and the Qur'an, I adopted the theme of Unity, and proceeded along a Journey of Enlightenment. Every aspect of such a Journey was carefully thought out:

Egypt's Alliance of Hope Enlightenment Journey



1919 Cross-Crescent Route

DEPARTURE



- 1- The Journey followed a route, which has particular historical significance in so far as unity between the Copt & Muslim Egyptians are concerned. That is the 1919 first grassroots Egyptian uprising, in which the two sects were completely united, and their resistance to the occupation was under the banner of the “Cross within the Crescent”. The Final Destination is a very special address, which I called Egypt’s House of Hope, from which another route starts, which I called the 2nd October 2010 Alliance of Hope Route.**

- 2- The vehicle used to navigate through this special route was a very special vehicle. Symbolically, it has a rechargeable engine and a GPS. The engine is initially charged by a version of the 18th Century Enlightenment ideas, adapted to suit Egypt’s circumstances, and with explicit recognition of the relevance of religion, in addition to the power of reason and science. Halfway through the Journey the engine needed recharging, which relied on the ideas of Wisdom Traditions.**

- 3- The Vehicle is guided by a very special GPS, whose core is both the Bible & the Qur’an. More specifically, eight verses each from the Bible and the Qur’an were chosen as the basic guide of navigation throughout the Journey. They advocate peace, love and brotherhood of man.**

- 4- The Vehicle has Co-Pilots: one Muslim and one Copt, who undertook to be loyal to each other and to base their behaviour on the Holy Books. Together with a first Passenger, who called**

himself A Coptic Muslim, they formed a team, and began the Journey.

5- You would note that the symbolic significance of this configuration is: to confirm unity, to be guided by both the Holy Books, and by human reason, science and religion tolerance as summarized by both the Enlightenment ideas and Wisdom Traditions. Thus, such combination formed the basis upon which they defined their advocacy mission.

6- As the Enlightenment journey proceeds and the committed occupants continue to spread the “Word”, appropriately guided, what started with one passenger and two co-pilots does now resemble a Cairo bus: full of passengers to the brim, sitting, standing, inside, outside and on top. Given that the crowd comes from different religious backgrounds, a simple concept of a religious relationship was required. It likens them to “a stained-glass window whose sections divide the sun into different colours. This analogy allows for significant differences between the religions without pronouncing on their relative worth”.

Another consequence is the need to recharge the engine, relying on what is known as “Wisdom Traditions”, with its basic ethical requirements of avoiding murder, thieving and adultery. Its virtues are summarized in three words: humility, charity and veracity. Its vision adopts the view that with religion “things are more integrated than they seem, they are

better than they seem, and they are more mysterious than they seem”.

7- As to the occupants now of the Vehicle of Enlightenment, with the relationship between religions carefully defined, and with the Wisdom Traditions adopted, they decide to regard themselves as “Volunteer Advocates”, with a challenging mission to accomplish.

8- But for the purpose of ensuring the success of their mission, they needed to agree a program of action. To do so they needed to agree first an Agenda. Given the multitude of candidate items that a complete Agenda will have to include, and given the need to be focused they went for two items as Priority Agenda, namely: Egyptian Nationalism and Religious Harmony, to be considered both separately and jointly.

V: Priority Agenda: Egyptian Nationalism

On Egyptian Nationalism, there can be no doubt that Egyptian Nationalism has witnessed gradual erosion and dilution since the middle fifties, culminating with the dropping altogether of the name, Egypt, with the name; United Arab Republic (UAR).

It is true that a number of positive changes have taken place since the unparalleled in history defeat of 1967, and, in particular, following the victory of the October 1973 war. However, this proved to be only temporary, and was soon converted into an Arab victory, and ultimately not credited to the Egyptian people.

It is true that the name was slightly improved to become the Arab Republic of Egypt. But this raises the question;

Why the Arab Republic of Egypt? Is the name Egypt, as it has always been since the dawn of history, not sufficient?

Why, for example, do we not hear of the European Republic of France or Germany, or the Anglo-Saxon Republic of the United States of America?

Thus, any Enlightenment campaign must aim to achieve a marked revival of Egyptian Nationalism and patriotism to the boiling level as the highest priority. Egypt needs so desperately to return to the Golden Age ; a return to the fever and zeal of Egypt's 1919 uprising, which was nationalistic in every single detail, backed by the whole of the united Egyptian people.

This requires, necessarily, some important changes in Egypt's pivotal role regionally and internationally, such as:

- 1- Opening up strategically and geopolitically to its entire geopolitical surroundings.**
- 2- Learning lessons from Mohamed Ali's geopolitical strategy.**
- 3- While acknowledging the strategic relationship with the US, Egypt must play hard-to-get.**

4- Egypt should no longer accept Israel's unilateral nuclear status and her refusal to sign relevant treaties, and

5- Egypt must renegotiate the Camp David Accord, particularly in relation to issues of true sovereignty and in recognizing that lasting true peace is one between equals, which is not the case given Israel's Nuclear Arsenal and other weapons of mass destruction.

VI: Priority Agenda: Religious Harmony

As mentioned above, religious harmony in Egypt has been adversely impacted by recent despicable and deplorable acts of violence, and that eradicating such trend requires addressing the root causes of the problem. As this is likely to require a long time to deal with, certain changes are so urgent and can't wait, such as:

- 1. Some of the practices, which started in the fifties, such as the de-facto of restricting certain ministry allocation to the Copts must stop without delay. Why can't an Egyptian Copt be a Prime Minister or even, dare I say, a President? Is there nobody qualified and experienced enough amongst them to hold such positions?**
- 2. Associated with this issue a more fundamental issue, relating to the need to revise the Egyptian Constitution in so far as religion is concerned. Why do we have to define the religion of the country, as if the country has only one religion? Why not either in relation to the two religions, or not define it**

religiously? Related to this issue is the one relating to religious guidance, why not be guided by all the Holy Books, as the Holy Qur'an advises? Last, but not least, why is the "Places of Worship Law" still awaiting approval for more than four years now? and

- 3. While freedom of speech and freedom of the press and media must be preserved, a new code of conduct, legally binding, must be enacted without delay. The aim is to stop publications and broadcast of material, which might affect religious harmony, and even incite acts of violence.**

Above all, the return to the cross and crescent spirit of the 1919 uprising is urgently needed. This can't happen by decree, but by an alliance of all sincere, committed, and genuinely proud and united Egyptians.

To achieve such genuine harmony also requires some macro changes, such as:

- 1. Respect for human rights form an integral part of human tolerance, in general, and religious harmony, in particular,**
- 2. Fear, lack of confidence, a feeling of injustice, limitations on freedom and the like make people less tolerant with each other,**

3. **Extreme poverty, loss of hope, and worsening wealth and income inequality could lead to envy and intolerance and even violence,**
4. **Erosion of the traditional moral and ethical heritage, and weakening of spiritualism contribute to intolerance, and could lead to violence, and**
5. **Fractioning of the family fabric, as the nucleus of social cohesion, must be resisted by all acceptable means.**

VII: How to achieve such priorities?

A proposed Program of Action.

Given the inter-relationship between the two priority items of the Agenda, and their equal ranking, this suggests a mission with two equally important objectives namely: energizing Egyptian Nationalism and strengthening Religious Harmony.

The question that faces the Volunteer Advocates in the Enlightenment Vehicle is how to achieve such objectives? An outline program of action, based, primarily, on dialogue is considered. Four of which are, predominantly religious related, as suggested by His Holiness the Dalai Lama, and an additional five engulfing these religious-related actions in a Nationalistic framework.

The four religious-related actions can be summarized as follows:

- 1. Dialogue between scholars of religion at the academic level. Applying this to Egypt should not be theological, but should focus on the ramifications on consolidating religious harmony.**
- 2. Sharing of deep religious experience. Applying this to Egypt could be based on both bottom-up and top-down, but in a carefully thought-out way.**
- 3. High profile meetings of religious leaders to speak and pray from one platform. Applying this in Egypt, some event similar to the one that took place in Assisi, Italy, in 1986, can be considered.**
- 4. Joint Pilgrimages, which, in the case of Egypt, might be difficult for political and some religious restrictions.**

As the five Nationalistic-related actions, these can be summarized as follows:

- 1. The establishment of a Supreme Joint Muslim-Coptic Council. Its main mandate is to provide advice on pertinent issues, but not to be involved in political matters.**
- 2. Support of the initiative, under incorporation, of the Movement of Thakafa'a Al-Mouwatana. This movement envisages a wide-ranging programme of diversified activities, targeting primarily the Youth.**

3. **The promotion and, hopefully, the establishment of a special annual event, celebrating the homogeneity and harmony of the Egyptian people. It could be called, say, “The Festival of Hope”.**
4. **The establishment of a “Muslim-Coptic Alliance of Hope”, which should be non-political, and**
5. **A “Charter of Hope” to be drawn, to serve the twin objectives, referred to above. Its slogan should be “Egypt First, Egypt First, and Egypt Always”. Associated with this slogan, a new flag for Egypt should be considered. Such flag should relate to the first grassroots’ united uprising of 1919, a flag which is to be based on the Cross-within the Crescent. In this connection, it should be emphasized that the Alliance of Hope, referred to above, should be based on the Charter of Hope.**

VIII: First Destination and A New Beginning: Egypt’s House of Hope & A New Route

With the Engine recharged, and an action plan in place, the Volunteer advocates resumed their Journey. The final; though in a way first, destination is a very special address. This address is Egypt’s House of Hope that has very special characteristics, as follows:

1. **Both the “House” and the “1919 Cross-Crescent Route” do not physically exist, but are symbolic. The “Route” symbolizes one**

of the most important and relevant events in Egypt's recent history. The "House" symbolizes all that the Charter of Hope aims to achieve, as perceived by the Muslim-Coptic Alliance of Hope.

- 2. The "House" belongs to a very unique country, Egypt. A country which had almost every part of its territory blessed by Lord Jesus, when he was called upon to travel to Egypt.**
- 3. Symbolically, this "House" would be the custodian to all precious Islamic and Christian documentations. It would have at its disposal all the important libraries of Egypt, would make available halls for gatherings for various purposes and events, including, but are not limited to, lectures, classes, festivals, coaching's, to mention but a few.**
- 4. It would be used as the Headquarters of the Muslim-Coptic Alliance of Hope, and the historical memorable location where the Charter of Hope would be signed, and**
- 5. Above all, it would ensure that Egypt's Cross-Crescent Flag would always be rising high, signifying the unity, pride and uniqueness of Egypt.**

Now, in preparation for the arrival of the Enlightenment Vehicle, with the Volunteer Advocates on board:

- 1. A special round "Table" is made available for the signature of the Charter of Hope. It is not any table, but one that signifies**

the” future prosperity of Egypt”. It symbolizes the Table sent from Heaven, when Jesus prayed to God “to send us from Heaven a Table, that there may be for us - for the first and for the last of us - a solemn festival”, as the Qur’an says.

- 2. Also a special “Light”, based on the Bible which states “Let Your light shine before me, that they may see Your good works, and glorify Your Father, which is in Heaven”, and**
- 3. A very distinguished group of people will be waiting to welcome the arrival of the Volunteer Advocates. They may consist of heads of both Islamic and Coptic institutions, and other civil organizations working hand-in-hand with others to ensure the success of the mission of the Muslim-Coptic Alliance of Hope.**

Upon arrival of the Enlightenment Vehicle:

- 1. They were welcomed in an appropriate manner by the distinguished receiving party.**
- 2. The “Charter of Hope” was duly signed, and**
- 3. A special Prayer, from the Bible-Matthew 6:9-13- and the Qur’an- 1:1-7, was performed from the one platform by Holy representatives of Islam & Coptic Christianity.**

After pleading for God’s blessings, The Muslim-Coptic Alliance of Hope began a New Journey, through a New Route: The 2nd October

2010 Alliance of Hope Route”, with a New Mission; that is “A Harmonious Society in a Happy Egyptian Future”.

IX: A Romantic Finale

As this Talk started in a romantic way, I feel the finale must, also, be romantic. My unmatched love, and beauty, is now returning to decorate the end of this Talk, by reciting the words of a song, which Halim managed only to rehearse, but, sadly, did not live long enough to sing it. The words of the unsung song represent my love’s wish that all her dreams come true. The title of the song is: I dream of A Day. The Arabic version is attached in an Annex, but the English translation reads, as follows:

I Dream of A Day

I dream, and wish my dream became reality

And every minute of it is realized

I dream of a day I see lips talk words of love

I dream of a day to see people who see not but contented hearts

I dream of a day I see venues with no tears of sadness

I dream of a day I see the seeds of human's smiles growing

I dream of a day I see all eyes celebrating in patience

And I see those lost the way walking the road of hope

And I see those who migrated returning to their motherland

And I see the tears of those who lost hope fighting their sadness

I dream of a day I see lights available for every human being

And I see her skies always lit by the shining moon.

**O' God, Praise be to You, Make me a word, which wakes up people
& guide them, Make me a mercy, which touches people's wounds &
heal them, Make me a smile, which delights hearts and content them,
Make me energy, for all efforts to be enlivened, Amen**

ANNEX 1

Abdul-Halim Hafez, The Conscious of Spoken Love

By: Abdul-Kaerim Abdul-Azis Al-Gawady.

عبدالحليم حافظ ضمير الحب المتكلم

حياته
ومشواره
الفنى





وبحلم بيوم

نظم : حمزه

« لم تكتمل »

بحلم وياريت أحلامي تبقى حقيقة
وياريت تحقق كل دقيقة
أحلم بيوم أشوف الشفايف تتكلم كلام فيه حب
أحلم بيوم أشوف الناس ميعرفوش إلا راحة القلب
أحلم بيوم أشوف الدروب مافيهاش دموع أحزان
أحلم بيوم أشوف بكرى بيزرع ضحكة في الانسان
أحلم بيوم تشوف غنية فرحة قلوب الصابرين
وأشوف الحيارى في طريق الأمل ماشيين
وأشوف اللي هاجر راجع هنا لمكانه
وأشوف اللي يائس تكافح الدموع أحزانه
أحلم بيوم أشوف الدنيا نور على كل البشر
وأشوف سماها ما يغيش يوم عنها القمر
(بروفة فقط)



يا فرحة كانت ع القلوب بتطل
يا أرق نغمة فى حياة الكل
يا وتر حساس يا عود الفل
يا بلبل يا شادى يا عصفور
يا حكاية يا رواية يا حدوته
ومين بعدك يقولها لنا يا عندليب

دار الكتاب الحديث

ANNEX 2

Quotes

****Theme:**

“Every Kingdom divided against itself will be ruined, and every city or household divided against itself will not stand”.

Matthew 12:25

“Be not like those who became divided amongst themselves and have fallen into disagreement after clear proofs had come to them; a terrible punishment awaits them”.

Qur’an 3:105

**** The 1919 Uprising in Egypt**

“Is the first grassroots display of Egyptian Identity in centuries stands as As a witness of homogeneity of Egypt’s Modern society with both its Muslim And Coptic sects, and a slogan of the Cross and the Crescent”

****Domestic Politics**

“Those who cast the votes decide nothing. Those who count the votes decide everything”

Josef Stalin

****Co-Pilots Undertaking**

“Team spirit should be their” Motto”, and they should solemnly swear to honour all commitments they make, and to practice what they breach”.

**“Not to hate one another and not to be jealous of one another, and be servants of God as brothers”
Hadith Bukhari 78:57**

**“He who is least among all, he is the greatest”
Luke 9:48**

****Guidelines**

**“To speak up for the people who can not speak for themselves? To protect the rights of all who are helpless. Speak for them and be a righteous judge. Protect the rights of the poor and needy”
Proverbs 31:8-9**

**“O ye who believe! Avoid suspicion (as much as possible): for suspicion in some cases is a sin: and spy not on each other, not speak ill of each other behind their backs.”
Qur’an 49:12**

**“Stop judging by mere appearance”
John 7:24**

**“Call on your God humbly, and in secret”
Qur’an 7:55**

**“Take nothing for the journey-no staff, no bag, no bread, no money, no extra tunic”
Luke 9:3**

“Provide for the journey, but the best provisions is piety” Qur’an 2:197

**“Do not judge and you will not be wronged?”
Luke 6:37**

**“Wrong not, and you will not be wronged”
Qur’an 2:279**

**“Blessed are the peacemakers, for they will be called
sons of God”
Matthew 5:9**

**“Make peace between your brothers, and fear God, so
you will obtain mercy”
Qur’an 49:10**

**“Simply, let your “yes” be “yes” and your “no” be
“no”.
Matthew 5:37**

**“Do not mix truth with falsehood, and do not conceal
the truth when you know it”
Qur’an 2:42**

**“Blessed are the people who are persecuted because of
righteousness, for theirs is the kingdom of heaven”
Matthew 5:10**

**“The most excellent Jihad is the uttering of truth in the
presence of an unjust ruler”
Hadith: 17**

**“Be merciful, just as your Father is
merciful”
Luke 6:16**

**“On those who show compassion, God is the most
compassionate” Qur’an 12:64**

****Enlightenment**

“The real meaning of Enlightenment is to gaze with undimmed eyes in the darkness”

Ref 42

“Enlightenment must come little by little, otherwise it would overwhelm”

Ref 42

“An intellectual movement of the 17th & 18th centuries, marked by the celebration of the powers of reason, a keen interest in science, the promotion of religious tolerance and a desire to construct governments free of tyranny”

**** Erosion and Dilution of Egyptian Nationalism**

“ There can be no doubt that Egyptian Nationalism-as distinct from de facto Arab Nationalism- has witnessed gradual Erosion and dilution since the middle Fifties. The year 1958 marked the Culmination of a process of paving the way For the replacement of Egyptian Nationalism”.

“ In an atmosphere of euphoria and highly charged emotion, a name well established and deeply rooted in ancient history and specifically mentioned in the Holy Books was dropped; namely “ Egypt”. It was replaced by theUnited Arab Republic, a name which bore no relationship whatsoever to Egypt and its long and ancient history”

**** Egyptian Nationalism**

“Any enlightenment campaign should aim to achieve a marked revival of Egyptian Nationalism as its the highest priority. Egypt Needs so desperately to return to the Golden Age; a return to the fever and zeal of Egypt’s 1919 uprising, which was Nationalistic in every single detail. This can only be achieved by direct appeal to the people, to their acquisitive and patriotic instincts. This must be pursued democratically, calmly, logically and, most importantly, peacefully”

“Why the name Egypt is not sufficient?”

“The return to the original historical name Egypt could be the first signal of a process of Returning home to Egyptian Nationalism, and Restoration of confidence, self-reliance, and pride.”

****Religious Harmony**

**“When you conquer Egypt be kind to the Copts for they are your protégé and kith and kin”
Ref 34**

**“Be certain in the religion of love there are no believers or unbelievers, love embraces all”
Rumi, Ref 19**

**“It is good to leave each day behind, like flowing water,
free of sadness. Yesterday is gone and its tale told.
Today new seeds are growing”
Rumi Ref 19**

**“Today homogeneity is what keeps the
Egyptian people united against the religious
Intolerance of extremist groups, who
Occasionally subject the Copts to persecution
And terror”**

**“As to harmony and religious tolerance,
recent sad events, including violence, make
it absolutely necessary for urgent action and
changes to take place”**

**“Why Can not Egypt have a a Copt Prime
Minister or even have a President?”**

**“_” History and religious books used in
Egyptian schools and educational institutes
Need to be urgently revised, to eliminate
Extremism material, mostly imported,
invisibly, into Egypt”.**

****Start From Religion**

**“Today is such a happy day, there is no room for
sadness. Today we drink the wine of trust from the cup
of knowledge. We can not live on bread and water
alone, let us eat a little from the hand of God”
Rumi Ref 19**

**** Pray together**

“A prayer into its simplest form is one-word description of a whole life time’s journey into God, a single word encompassing all that is central to human life”

Delia Smith Ref 10

****Jesus and Egypt**

“When the time comes, there will be an alter to the Lord in the land of Egypt, and a stone pillar dedicated to him at the Egyptian border. They will be symbols of the Lord Almighty’s presence in Egypt”

Isaiah 19:19

“The Lord Almighty will bless them and say: I will bless you: Egypt my people” Isaiah 19:25

“Behold the angle of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother and flee into Egypt, and be thou there until I bring thee the word: for Herod will seek the young child to destroy him”

Matthew 2:13

****The Table**

“Jesus said, the son of Mary,” O Allah our Lord! Send us from heaven a Table. That there may be for us – for the first and the last of us- a solemn festival. And sign from thee; and provide for sustenance. For Thou art the best sustainer(of our needs). Allah said: “ I will send it down unto you. But if any of you after that resisteth faith I will punish him with a chastisement

**such as I have not inflicted on any one among all people”
Qur’an 5:114-115**

****The Light**

**“Let Your Light so shine before men, that they may see your good works and glorify your Father, which is in heaven”
Matthew 5:16**

**** The Charter of Hope**

“Should be drawn to serve primarily the twin objectives of enhancing Egyptian Nationalism and strengthening religious harmony”.

“Its main slogan should be Egypt First, Egypt First, Egypt Always”.

“Should not its slogan, the National Flag, be changed to signify the unity of the Cross and the Crescent, as a better and more meaningful choice for a New Flag, to be consistent with appropriate change of the National Anthem”.

Ahmed M. El-Mokadem

Born in Egypt in 1941 and moved to the UK in 1963, dual nationality, Egyptian/British for 35 years. Educated in Egypt (BA Econ., Cairo 1961), and UK (PhD Econ, Manchester University, 1968). More than 35 years academic, consultancy & business Career worldwide. Held academic positions at Manchester, Sterling, Lancaster & Surrey Universities retiring from full time academia in 1988, when he became & remains a Visiting Reader. Published / supervised many books, articles & research projects in economics, econometrics, management, politics & system engineering. Contributed to the early economic thinking of Margaret Thatcher. One of the founders of the British - Egyptian Society, and has been its Vice-Chairman since inception until now. A member of many professional and charitable societies; retired in 2004 to focus on writing, lecturing, public service & social and charitable work. A keen collector of antiquarian books on Egypt.

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