

MISSION ATLAS PROJECT

Egypt (*Jumhuriyat Misr al-Arabiyah*)

Basic Facts

Name:

Formal: Arab Republic of Egypt, Short: Egypt, Local Formal: Jumhuriyat Misr al-Arabiyah.

Population:

The mid 2001 population estimate is 65,536,644 (69,536,644 – JPII) with an estimated population growth rate of 1.69%. The age breakdown is 0-14 yrs – 34.59%, 15-64 yrs – 61.6% and 65 yrs and above – 3.81%. Life expectancy for the total population is 63.69 (male – 61.62/ female – 65.85). Within the Nile River Valley, the average population density is over 1,500 per sq km., one of the highest concentrations in the world. A large number of refugees, especially from the nation of Sudan, reside in Egypt.

Land:

Egypt is located in Northern Africa, bordered north by the Mediterranean Sea, south by Sudan, west by Libya, and east by the Gaza Strip and Red Sea. Total land area is 1,001,450 sq km, divided into 995,450 sq km land and 6,000 sq km water—a little more than three times the size of New Mexico. About 0.6% of Egypt's total area is water.

Egypt has a desert climate with hot and dry summers and moderate winters. The evenings are cool. The difference in the two seasons is the daytime temperature and changes in direction of the prevailing winds. Temperatures range from 57 F to 86 F on the coast and 47 F to 109 F inland. Desert temperatures in the winter can range from 32 F to 64 F. Most of the rainfall is on the coast, however the wettest area, Alexandria, receives on the average 7.87 inches a year.

The terrain is a vast desert plateau that is dissected by the Nile River and delta area. The elevation ranges from –133m at the Qattara Depression to 2,629 m at Mount Catherine in the Sinai. Only 2% of the land area is arable. Population growth and water pollution is putting a great strain on the fresh water supply.

Government:

Egypt is a republic and the capital is in Cairo. The executive branch is composed of the President who is the chief of state, the Prime Minister who is the head of the government, and the cabinet that is appointed by the president. The president is elected to a six-year term and appoints the Prime Minister.

The Legislative branch is composed of a bicameral system of the People's Assembly or *Majlis al-Sha'b* (454 seats – 444 elected, 10 appointed) and the Advisory Council or *Majlis al-Shura* (264 seats – 176 elected, 88 appointed). The Advisory Council only

functions in a consultative role. The judicial branch is the Supreme Constitutional Court. There are twenty-six governorates.

Egypt won independence from the United Kingdom on 28 February 1922. The constitution was signed 11 September 1971. The legal system is based on English common law, Islamic law, and Napoleonic codes. The National Democratic Party (NDP) is the dominant political power. Technically religious parties are illegal, but the Muslim Brotherhood is potentially the chief political opposition.

Egypt is a member of the United Nations and founding member of the League of Arab States (Arab League).

Economy:

The 1990's were significant years economically for Egypt. Through better management and government policies, participation in the Gulf War coalition, and developing gas exports the country has rebounded from economic crisis. The GDP is 247 billion with an estimate growth rate of 5% and an inflation rate of 3% (2000 est.). The unemployment rate is 11.5%, with 22.9% living below the poverty line (2000 est.). Egypt exports total \$7.3 billion and imports \$17 billion a year. Their external debt is 31 billion. Their currency is the Egyptian pound (EGP). The division of labor is 17% agricultural, 32% industry and 51% services.

Culture:

“What is remarkable about the Egyptian's culture is not their rapid growth and development, but their ability to preserve the past and prevail with relatively little change throughout their 3000 year dynasty history.” This is an interesting quote from the opening line of the web site ***Egyptian Culture***. The quote reveals the tension between past and present in the culture of Egypt.

Three main periods have impacted Egyptian culture: Pharaonic, Coptic, and Islamic. The legacy and architecture of the times of the Pharaohs still influences and is a key component of modern Egypt. The ancient history contributes to tourism, archaeology, historical and educational studies, and publicity as well as good will for the country. The Coptic influence is seen in the desert monasteries and the Coptic Church. It is a reminder of the Christian influence before the rise of Islam. The church still has a small but active ministry. The Islamic influence is seen in the architecture, religious majority, laws and education.

<http://www.touregypt.net/>. <http://www.egyptianculture.com/>.
<http://www.tourism.egnet.net/culture.htm>. <http://egydir.soficom.com.eg/>.

Society:

Modern Egypt retains both roots to the ancient civilizations and in stark contrast reflects also the modern world. Egypt has not been the same since the Napoleonic Invasion in 1798. The nation has become increasingly urbanized and industrialized. A vast contrast exists between the modern cities of Cairo and Alexandria and the Bedouin and desert communities. During the Revolution of 1952, education was perceived as the way for one to climb the economic ladder in Egypt.

The change in the nineteenth century to commercial farming radically changed the rural society of Egypt. The former pattern of the land belonging to the village was abandoned for individual ownership of medium size parcels of land. Further land reforms were enacted in the 1950-60's to help the smaller farmers. The reform began to splinter in the 80's when through the process of passing land as inheritance made the parcels even smaller divisions. This trend has led to ineffective returns and more landless people moving to the cities.

This urban migration transformed the cities into exploding urban areas. Previously the cities were populated by the relatively prosperous and privileged of the society. This changed with the influx of people wanting to find education for their children so they could better prosper in life. Education and government jobs were seen as the Promised Land. Interestingly, the rural immigrants continue to live by the pattern of life they lived in the rural areas.

Islam is an important part of the social life in Egypt. One finds orthodox Islam in the cities; people in the rural areas practice Folk Islam. Islamic political groups have shown growth since the 1970's. They push for the adoption of the Muslim legal code and institution of Islamic social order for all of Egypt.

<http://www.arabji.com/egypt/Soc.htm>. <http://www.egyptsearch.com/>.

Health and Welfare:

The Ministry of Health is assigned the responsibility of providing public health care. However the coverage is heavily weighted to the larger cities at the expense of the rural areas. A strong emphasis calls for "Family Medicine" to deliver and upgrade basic services to all of Egypt.

A government initiative has sought to lower the birth rate and slow the population growth to spare a system already over stressed. The birth rate declined from 38 per thousand in 1986 to 26 per thousand in 2001. 99% of Egyptians have access to health services. Only 64%, however, have access to safe water. Around 75,000 blind, 4,087,000 deaf and 115,000 lepers live in Egypt. An area of concern is the underweight prevalence of children under five, which is 17%.

Literacy:

For the total population, literacy stands at 51.4% (Male: 63.6%/ Female: 38.8%). Egypt has compulsory education in a nine-year cycle. However attendance is not enforced and over 16% of school age children do not attend.

Language:

Arabic is the official language of the state. English and French are widely understood by the educated. National or official language: Standard Arabic. 65,978,000 (1998 UN).

Also includes Adyghe, Tosk Albanian, Amharic, Moroccan Spoken Arabic, South Levantine Spoken Arabic 50,000, Sudanese Spoken Arabic 1,000,000, Armenian

100,000, Bedawi 77,000, Italian, West-Central Oromo. **Information mainly from Applegate 1970; J Milton Cowan 1973. Muslim, Christian**, secular. Blind population 1,000,000. Deaf institutions: 4. Data accuracy estimate: B. The number of languages listed for Egypt is 11. Of those, 10 are living languages and 1 is extinct. Diversity index 0.46. (SIL)

http://www.ethnologue.com/show_country.asp?name=Egypt.

Urbanization:

The urbanization of Egypt, especially through urban migration, is a post WW II movement. Cairo, the largest and most urban of the Egyptian cities, experienced population growth from 1.5 million to 6 million in the corporate limits between the years of 1947 to 1986. Across the Nile from Cairo, Giza (*Al Jizah*) has experienced even more dramatic growth going from 18,000 to 1.6 million in the same time period.

Twenty percent of all Egyptians live in the urban Cairo area. Inside of Cairo the population density is 26,000 people per sq. km. In some areas the density is as high as 135,000 per sq. km. The floor area per person is 12 sq m. There has been a continuously inhabited community on the present site of Cairo for over 3,500 years. The modern name was given in 969, which in Arabic means “Victorious.” Cairo has been the preeminent city of the Arab world especially in the areas of education and Islamic studies. It is noted for its exports of textiles, sugar, cotton, flax and sugarcane.

The second largest city, Alexandria, was founded and named for Alexander the Great in 332-331 BC by the Greek architect *Dinocrates*. It was the renowned capital of the *Ptolomies*, with numerous monuments. It was the location of the Lighthouse, one of the Seven Wonders of the World, and the Great Library of Alexandria. It went from a strategic seaport, center of learning, economics and religion to a drastic decline in the 16th to 18th centuries. When *Napolean* landed on its shores in 1798, the population was less than 10,000, but by the end of the century it had grown to 320,000. The city’s growth exploded from 700,000 to 2.7 million between 1947 to 1986. Alexandria is now again a strategic seaport of the Mediterranean for all imports and exports besides being a major industrial center. Its population is now 3,955,000.

Giza, the third largest city, has a population of 2,534,403 (2000). It is a part of the greater Cairo area. The Pyramids of Giza and the University of Cairo are located in Giza.

The fourth largest city is *Shubra al Khaymah*, also a part of Greater Cairo, on the north end of Cairo. It is a manufacturing suburb specializing in textile factories.

Over population in the cities is a major concern and problem for Egypt. Some of the problems associated with over crowding are inadequate housing, limited water supply, and inadequate sewer system and garbage collection. The housing situation is so critical that over 500,000 people live in the cemeteries.

History

Beginnings (6000 – 2686 BC):

The history of Egypt can be traced back over 6,000 years as people gathered along the banks of the Nile River and developed the first organized society with a written language, religion, and institutions. Egyptians may have been the first to believe in life after death, to build in stone, and to fashion the arch in stone and brick. The Egyptians not only created a writing system but also the plow. They were excellent shipbuilders and sailors. Egyptians developed a charting system of the stars to predict the floods. Their doctors prescribed healing remedies and did surgical operations. Egyptians also sculptured in stone and painted multicolored murals in their temples and tombs. Not to be forgotten as ongoing legacy are the pyramids that are scattered throughout the country.

An essential partnership developed between the people and the Nile River. Not only was the Nile the source of water but also with the seasonal floods provided the rich topsoil for agriculture and lagoons and streams for fish habitats. In the early history Egypt developed trading relationships with other countries in Southwest Asia.

The headman's power as leader of the people was contingent on being known as the "rainmaker king." The most important event of this early period was the uniting of the Lower and Upper Kingdoms. Legend says that the kingdoms were united by *King Menes* who established Memphis as the capital. This event began the *Pharaonic Age*.

The Old and Middle Kingdom and Second Intermediate Period (2686 – 1552 BC)

A key element of this period is the bestowing of divine kingship on the pharaoh and the ability to rule by divine decree. Again, a key concept of this was the ability to control the flooding of the Nile for the benefit of the nation. Another key factor of this period is the building of the pyramids. *Snoferu* built the first pyramid. His son *Kheops* was the pharaoh who built the Great Pyramid at Giza. It was composed of over two million blocks of limestone some that weighted fifteen tons. In fact the building and furnishing of the funeral pyramids was the leading industry of the age.

Closely related to divine kingship is the idea of *maat*, the concept of truth and justice. This developed into the concept of the goddess *Maat*. The divine ruler was contested by provincial Lords in the beginning of the 5th Dynasty that led to the collapse of the central administration in the late 6th Dynasty through the 11th Dynasty. Central control was restored by the kings of the 12th Dynasty and marked the start of the Middle Kingdom. This kingdom lasted until the *Hyksos*, the Shepherd Kings, conquered Egypt.

The New Kingdom and Third Intermediate Period (1552 – 664 BC)

The *Theban* dynasty rose to power when they drove out the Hyksos around 1600 BC. The country was then unified under *Ahmose* (1570 – 1546). It was during this time that Egypt reached its height of power, wealth and territory. *Thutmose III* (1490 – 1436) conducted extensive military campaigns that expanded the nation greatly.

Near the end of the 20th Dynasty the power began to wane locally and abroad. During the 21st Dynasty the pharaohs ruled from *Tanis (San al Hajar al Qibliyah)*; the south was controlled by Thebes.

The *Libyans* ruled as pharaohs in the 22nd and 23rd Dynasties. The Egyptians returned to control for the 24th Dynasty but were replaced by the *Nubians* and *Ethiopians* in the 25th. The golden ages of Egypt came during the *Kew Kingdom* period. This period is reflected in the modern discovery of the tomb of *Tutankhamen* (1347 – 1337) that shows the riches of this time period. *Pharaoh Amenophis I* instituted the time of rock hewn temples instead of the pyramids around 1500 BC. It is also the time of the beginning of the temple building by *Queen Hatshepsut*. The greatest remaining temple still standing is located in Thebes built by *Pharaoh Amenophis III*. It is also the time of enormous statues, the *Colossi of Memnon* being the best example.

Almost half the remaining temples today were built during the reign of *Ramesses II*. Another significant element of this period was the rise of the worship of *Ra* and monotheism. *Pharaoh Akenaten (Amenhotep IV)*, 1364 – 1347 BC) became a committed monotheist and his wife *Nefertiti*, also a committed believer, abolished polytheism. Akhenaten's monotheism did not survive after his death. Polytheism was restored and Akhenaten's new city was abandoned to the desert sands.

The Late Period (664 – 323 BC)

The Late Period marked the time of Egypt's political independence--a time when Egypt was effective in administering control over the nation. The only exceptions were two times of Persian occupation (27th and 31st Dynasties). *Psammethichus I* (ruler of 26th Dynasty) made Egypt a powerful and united nation. This continued until *Cambyses* (son of *Cyrus the Great*) invaded and took control of Egypt. Cambyses set himself up as pharaoh and Egypt became a resource center for the *Persian Empire*. The Persians ruled from 525 to 404 BC with sporadic unsuccessful revolts encouraged by the Greeks. There was a brief period of independence that was lost in 343 BC when the Persians reestablished themselves as rulers over Egypt.

Ptolemy's, Romans and Byzantine Rule (332 BC – 642 AD)

The Persian rule in Egypt ended with the conquest of *Alexander the Great* in 332 BC. Alexander's army defeated the Persians in the *Battle of Issus* in modern day Turkey. While the Egyptians despised the monotheistic Persians, they received Alexander with open arms. Alexander paid homage to the native gods and was readily received as king of Egypt. He then went from Memphis down the Nile and established the city and port of Alexandria. He also consulted with the oracle at the Temple of Amun whom Alexander identified with Zeus.

After Alexander's death in 323 BC, the kingdom was divided with *Cassander of Macedonia*, *Seleucus of Syria* and *Ptolemy of Egypt* that became rulers of their respective domains. This dynasty lasted until the death of *Cleopatra* in 30BC. The Ptolemies were

very effective administrators and rulers. At the beginning of their reign the culture was exclusively Greek. Greek was the official language of government and the military. The Ptolemies began the university, museum, and the library at Alexandria, and constructed the Lighthouse of Pharos (one of the Seven Wonders of the World). They were also responsible for opening a canal to the Red Sea. They also mixed with the Egyptian culture, especially in the area of religion. They built many lavish temples. Cleopatra was the final Ptolemy ruler. She was married to *Julius Caesar* and later to *Mark Anthony*. An outstanding leader, who desired to maintain Egypt's independence, Cleopatra returned Egypt to a major force in the Mediterranean, before they were defeated by Rome at Actium in 31 BC. Rather than seeing Egypt become a part of the Roman Empire, Cleopatra committed suicide by the bite of an asp. With the end of the Ptolemy rule began six centuries of Roman and Byzantine control.

Rome made Egypt a province of the empire and in 212 gave Egyptians citizenship in the Empire. Latin replaced Greek as the government language. The emperor became the pharaoh thus ruling the land and attributed with divine attributes. The Roman rulers also continued the tradition of constructing temples to local gods. The *Temple of Isis on Philae Island* is an excellent example. They also continued the strong governmental administration and kept a military presence to insure order and discourage marauding nomads. However the Roman rule was not effective in Egypt. The local rulers were more into exploiting the resources of Egypt for Roman consumption than strengthening the country.

The Church had a great impact on Egypt. Tradition has *St Mark* entering Egypt in 37 AD and establishing the first church in Alexandria in 40 AD. The Egyptian Christians are called *Copts*. They suffered severe persecution under the rule of *Diocletian* (284 – 305), a three-year period was known as the “*Era of Martyrs*.” *Emperor Constantine* declared Christianity the official religion of the empire in 312.

The majority of Egypt was Christian by the middle of the Fourth Century. In 330 Constantinople was made the capital and Egypt came under its jurisdiction. Alexandria became a *patriarchate*, second only to Rome, in 324. When Rome fell, the *Byzantine Empire* became the ruling power in both politics and religion. Conflict broke out between who was the most influential, the patriarch of Alexandria or the patriarch of Constantinople. The *Council of Chalcedon in 451* was the prime mover in the split between the two. The Coptic Christians were *Monophysites* (after the incarnation Jesus had but one nature with dual aspects). The council did not agree and stated that Jesus had two natures, equally human and equally divine.

Because the Coptic Church did not accept the decree of the council, a schism developed between the Western and Eastern Churches. For almost two centuries the Coptic Church, in face of persecution and death, refused to give in to the decree. They appointed their own patriarch and refused to recognize the one sent by Constantinople. In the fifth century, the Coptic Church broke completely with the Catholic Church and the rift has remained as the Coptics maintain their separate Church. This persecution and harsh

treatment by the Byzantines laid the groundwork for the little resistance the Egyptians gave to the invading Muslims in the Seventh Century.

Medieval Egypt (AD. 639 – 867)

Islam entered Egypt through the conquests of *Amr ibn al As*. The results were the transformation of a predominately Christian nation into a Islamic nation. All, including those of the Jewish and Christian faiths, adopted the Arabic language and culture. The conquest was completed when the governor of Alexandria surrendered in November 641.

Muslims traditionally gave their opponents three choices: convert to Islam, surrender but retain their religious freedom of worship as long as they paid their poll tax and loyalty, or war. The Egyptians choose the second option. Amr changed the capital to *Al Fustat* (present day Old Cairo). The mosque he built is still standing and bears his name. The Caliphs ruled Egypt for the next two centuries. Egypt was affected by the Arab civil war that resulted in the end of the *Umayyad Dynasty* and the beginning of the *Abbasid Caliphate* and the capital moved to Baghdad. Later when the power of the Abbasid Caliphate began to lose power, Egypt gained more power over its own affairs.

Four Islamic Dynasties (868 – 1260)

Four Islamic dynasties dominated this period, the *Tulinids*, *Ikhshidids*, *Fatimids*, and *Ayyubids*.

The Tulinids (868 – 905) established local autonomy and reduced the flow of money and goods from the country. This dynasty ended when imperial forces entered the capital in 905.

The next dynasty was founded by *Muhammad ibn Tughj* in 935. The *Ikhshid* were effective until conquered by the *Fatimids* in 969. The Tulinids and Ikhshidis were similar in their approach in peace, unity, strengthening agricultural output, streamlining government and ending tax abuses. They were content to be under the Baghdad Caliph and were *Sunni Muslims*.

The *Fatimids*, who were not Sunni but Shia'ite Muslims, were not content with autonomy, but rather they craved independence. The dynasty took its name from Fatimid, the daughter of the Prophet Muhammad and the wife of Ali. The dynasty originated in Tunisia in 906. The Fatimids expanded their rule to North Africa, Sicily, Palestine, Syria, the Red Sea Coast of Africa, Yemen and the Hijaz in Arabia. This territory included *Mecca* and *Medina* and Egypt became the centerpiece of the empire. Cairo was the political and religious center.

This was the greatest time of effective government and expansion of commerce and industry. They opened markets in Europe, India and Southeast Asia. The Islamic missionaries accompanied the Egyptian traders into these new lands. Their desire for world power fell short and the Crusaders at Jerusalem defeated them on July 1099. The

Kurdish general *Saladin* then expelled the Crusaders from Jerusalem and most of Palestine.

Saladin came in control of Egypt in 1168 and ruled until 1260. He dethroned the Fatimids and established the *Ayyubid Dynasty*. *Saladin* returned Egypt to Sunni faith and restored relationships with the Abbasid caliphate in Baghdad. This dynasty restored prosperity to Egypt. Also, Egypt became the key center for literature and scholarship in the Arab world.

The Mamluks (1250 – 1517)

Egypt in the Middle Ages was affected by two key events, the migration of Turkish tribes and the Mongol invasion. A short period after arrival in the Middle East, the Turkish tribes converted to Islam. They were employed as *Mamluks* (slaves) in the Arabic armies. The training was not limited to military tactics and training. It also included a broad education to equip them for future administrative posts in the empire.

In 1258 the Mongols invaded and defeated the Abbasid Caliph in Baghdad. They then marched into Syria. During this time the last Ayyubid sultan had died in 1250 and the Mamluk generals took control. When word reached Egypt of the fall of Baghdad, *Mamluk Qutuz* declared himself the sultan of Egypt and made preparations for the Mongol advance. *Qutuz* defeated the Mongols at Ayn Jalut in Palestine in 1260. Shortly after his victory, *Baybars*, who was later chosen as sultan, assassinated *Qutuz*. *Baybars I* (1260-77) pushed the Mongols out of Syria back into Iraqi territories. During the rule of the Mamluks, the western portion of the Islamic nations was protected from the Mongols.

The Ottoman Rule (1517 – 1760)

Sultan Selim I of the *Ottoman Empire* defeated the Mamluk army outside of Cairo in 1517. *Selim* appointed *Khair Bey* as ruler of Egypt. Though the Mamluk were defeated, their influence would continue to remain strong for centuries. In fact it was only in the first century of Ottoman rule that the Sultan ruled without interference of the Beys. During the middle of the seventeenth century the Beys had regained political control of Egypt. Then the struggle switched to which Mamluk house would have the supreme power in Egypt. This conflict would continue until the eighteenth century when one Bey took control and threw out the Ottoman governor. *Ali Bey* took military control in 1760 and expelled the Ottoman governor from Egypt. *Ali Bey* and his successor *Muhammad Bey* instituted the policies to place Egypt in the arena of international relationships.

Napoleon's Invasion of Egypt (1798 – 1801)

Following the death of *Muhammad Bey*, internal struggles for power broke out which impoverished Cairo and the country before Napoleon arrived. The invasion began on 1 July 1798 and captured Egypt with little opposition. Besides the army, many scientists and scholars accompanied Napoleon to research all facets of Egypt. Twenty-four days later the French marched into Cairo.

France was drawn to Egypt due to its agricultural potential and strategic position in relation to the British powers. While this period ended the Mamluk rule, the French hold was not strong. They only controlled the Delta and Lower Egypt. Upper Egypt remained in the control of the Mamluks and Bedouins. Added to this dilemma, the British and Ottoman Empires joined forces to drive the French from Egypt. The Egyptians did not see Napoleon as a liberator and rioted against the French. After an unsuccessful attempt to invade Syria, Napoleon withdrew to Egypt and then left with a small group giving one of his generals command. This general was eventually defeated on 3 September 1801. The invasion had a great impact on the study of Egyptian history, society and economics.

Muhammad Ali (1805 – 1848)

After the French defeat, the Ottoman army remained and was determined not to allow the Mamluks to return to power. Another group was added to the power struggle with the rise of an Albanian portion of the Ottoman army. *Muhammad Ali* quickly rose in power and in two years was the viceroy of Egypt. Ali has been referred to as the “Father of Modern Egypt.” His power increased to the point the Ottoman government named him governor in 1805. He immediately sought to increase his control over Egypt by defeating the Mamluks in Upper Egypt with the assassination of twenty-four *Beys* in 1811.

Ali also desired to be independent of the Ottoman Empire. Ali saw agriculture and industry as the primary keys to entering the modern world. However, the British were determined not to let this become a reality. Ali sought to defeat the Ottoman Empire and invaded Syria and was within sight of Istanbul when the combined forces of Britain, France, Austria, Russia, and Prussia came to the rescue of the Ottomans. Ali was forced to retreat to Egypt and give into the demands of England. The worst part of the defeat was the loss of control over the flood of cheap imports without allowing any compensating tariffs. Ali continued to rule after the defeat but was no longer a political factor.

Ali’s successors were not as affected. *Abbas Hilmi I* (1848 – 54) was a traditionalist and direct opposite of his grandfather. *Said* (1854 – 63) returned to policies of his father Ali in the areas of agriculture, irrigation, and education. He also established uniform military service and government pension plans. During his reign France was granted concessions to build the Suez Canal. The nineteenth century was the time of great change in socioeconomic, cultural, and political foundations. Egypt adopted more European/Western forms into their society. The rural society began to decline and migration to cities began to accelerate.

The Reign of Khedive Ismail (1863 - 79)

Khedive Ismail was one of the most controversial rulers of Egyptian history. He followed many of the same goals as his grandfather Muhammad Ali – independence from the Ottoman Empire and a rise in political and military power. He spent vast amounts of

money to improve the public works and education. After putting the country in enormous debt he sold shares in the Suez Canal to service the debt.

The Road to Occupation (1876 – 82)

The critical financial situation led to the intervention of the Europeans. The first step was limiting Khedive's power. The intervention was not taken well by the Egyptians, especially the upper classes. Ismail's son *Tawfiq* was put into power and was more open to European direction. This caused more internal unrest and British troops invaded in 1882 and occupied the Suez Canal in August. The British occupation was to last for seventy-two years.

The Time of Occupation and Partial Independence (1882 – 1923)

With the British occupation, Egypt became a part of the Empire but never an official colony. The British saw Egypt as being the key to protecting their interests in the Middle East. Trade policies were tailored to protect British monopolies in Egypt. When the Ottoman Empire joined the Central Powers in WWI, Britain declared Egypt under Martial Law.

The *Dinshawi Incident* in 1906 was the catalyst for the rise in nationalistic parties. British officers wounded the wife of the local imam during a pigeon-shooting incident. When the village responded, the officers panicked and a riot broke out with the result of the death of a British officer. Over fifty of the villagers were arrested, four executed, and many publicly flogged. This demonstrated the need for representation and led to the creation of political parties. In 1907 two political parties were formed that would influence future political organizations, the *National Party (Watani Party)* and the *People's Party (Umma Party)*.

Another key event was the 1919 Revolution. British policies during WWI had adverse effects upon the Egyptian people. November 13, 1918 the *Wafd Party* requested complete independence and permission to go to London to speak with the British government. The British refused and deported the leaders. Chaos broke out throughout the whole country. The women of the nation, participating for the first time in public life, joined demonstrations and strikes over most of Egypt. By the summer of 1919 over 800 Egyptians were killed and 31 Europeans and 29 British soldiers. An attempt at negotiation between *Lord Milner* and *Saad Zaghlul* resulted in an agreement in February 1921. Britain did not keep the agreement and deported *Zaghlul*. This set off another round of demonstrations and strikes. On 28 February 1922, Britain declared Egypt's independence without any negotiations. *Sultan Ahmad Fuad* became *King Fuad I*.

The Beginning of Constitutionalism and Political Parties (1924 – 39)

The years between 1924 and 1938 saw turmoil in Egypt that centered around three factions of unequal strength, the British, the king, and the Wafd in order of strength. Each one was vying for political influence and each constituted a threat to one or the

other at different points. From the beginning the Wafd dominated the parliamentary elections. When King Fuad died in 1936, his son *Faruk* succeeded him. The Anglo-Egyptian Treaty was signed in 1936 allowing Britain to keep troops in the Suez Canal Zone and in control of Sudan. This agreement marked progress but still did not give Egypt full independence. The resulting situation ignited another round of anti-British and anti-Wafd demonstrations. It is in this time period that the more militant organizations such as the Muslim Brotherhood (*Al Ikhwan al Muslimun*) and Young Egypt (*Misr al Fatat*) began gaining support.

The War Years (1939-1945)

Egypt's support for Britain was essential during the war effort. Some Egyptians were attracted to Germany, not for their ideology, but because they were the enemy of Britain. The British fearing the king was seeking to make a deal with the Nazis, set the Wafd back in power. This effort backfired and lost the Wafd public support. The Wafd fell from power in 1944 and this vacuum gave the government to the Liberal Constitutionalists and Saadists. It also widened the door of opportunity for the Muslim Brotherhood and Young Egypt.

The Approaching Revolution (1945 – 1952)

The end of the war turned Egypt to unwilling involvement in the Cold War and participation with the Arabic nations against Israel. The British, stressing the importance of maintaining control over the Suez Canal, discouraged the hope of independence. Egypt demanded to renegotiate the 1936 treaty and withdrawal of British troops. The British refused. Egypt and Britain reached an agreement to withdraw British troops from Egyptian cities and bases to the Canal Zone. However, problems arose over the issue of Sudan. Britain said Sudan should be an independent country, while Egypt wanted it a part of their country, uniting the Nile Valley. Again demonstrations and riots broke out.

The Muslim Brotherhood called for a Jihad and the newspapers for guerilla warfare. Into this volatile mixed was added Israel's Declaration of Independence in 1948. When war broke out with Israel, Egypt was not prepared. Their defeat was quick and a sense of shame pervaded the nation. One man who served during the war and was to have an important role in the future was *Gamal Abdul Nassar*.

In response to the crushing defeat Nassar gathered a group within the army called the Free Officers. The Muslim Brotherhood also was growing in popularity with attacks on the British and their holdings in Egypt. With the outbreak of war with Israel, martial law was declared and the Brotherhood was commanded to cease operations. The Brotherhood then assassinated the Prime Minister. His successor then imprisoned thousands of the Brotherhood, followers of Young Egypt, and communists in concentration camps. Shortly after the founder of the Brotherhood, *Hassan al Banna* was assassinated.

In January of 1950, the *Wafd* made a comeback and returned to power. Almost two years later they declared the Anglo-Egyptian Treaty of 1936 null and void. They proclaimed Faruk King of Egypt and Sudan. This led to militant outbreak against the British and blockades and guerrilla warfare against the Suez Canal. Several incidents escalated the conflict. It reached a peak on 26 January 1952 with a mutiny of the Cairo police and was labeled “*Black Saturday*.” The people went wild in the streets and by the end of that day over 750 establishments valued at approximately 50 million had been burned or destroyed, thirty people died, and hundreds were injured. Into this vacuum of leadership, the Free Officers seized their opportunity and took control of the country on 23 July 1952. On July 26 they forced King *Faruk* to abdicate and leave the country on the same yacht that his grandfather *Ismail* had used to go into exile seventy years before.

The Revolution and the Beginning of a New Government (1952 – 1957)

Muhammad Naguib was elected President and Commander in Chief. The following period would be marked by the lack of a dominant and clear ideology for the country. This uncertainty would be the prime contributor to the difficulties in presenting a coherent strategy for Egypt. Though *Naguib* was President, *Nasser* was the real power broker in Egypt. When some textile workers demonstrated and destroyed property, the government reacted quickly and harshly. *The Revolutionary Command Council (RCC)* was not going to tolerate any disobedience. They set out to enact social reforms quickly. There was the Agrarian Land Reform of 1952 and addressed labor legislation and education. In 1953 the RCC disbanded all political parties in January and in June declared Egypt to be a republic and eliminated the monarchy.

The major issue for the RCC was the quick evacuation of the British from Egypt. The flash points of these discussions were the Suez Canal and Sudan. The Suez Canal was a critical issue for the British in relationship to the Cold War. Britain wanted Egypt to be a part of the Baghdad Pact, but Egypt would not discuss as long as Britain was still in Egypt. In 1954 *Nassar* signed an agreement for the British to withdraw all troops in twenty months with the stipulation that the British base would be reactivated if Egypt or Turkey were to be attacked.

This policy received mixed reactions. People were excited about Britain being out of the nation but the communists and Brotherhood did not like the stipulation. The Brotherhood attempted to assassinate *Nassar* on 26 October 1954 and failed. *Nassar* refused to be intimidated and the next day appeared openly before over 200,000 people in Alexandria. This greatly strengthened his popularity. The Brotherhood would only give their support to the RCC as long as they agreed to the objectives of the Brotherhood. When the Brotherhood would not come in line the RCC outlawed them.

Nassar made a radical move by partnering with *Tito of Yugoslavia* to develop the policy of nonalignment in the Cold War camps. Both *Tito* and *Nassar* attempted to align with neither side but desired to receive aid from both. There were two turning points in *Nassar*’s life, one attending the Conference of the Nonaligned Movement in Bandung, Indonesia in 1955. The second turning point was the realization of the need to arm Egypt

against Israel. When Nasser experienced resistance from the Western countries in buying arms, he entered into agreement with Czechoslovakia to buy arms in 1955. Relations with the West deteriorated even more when Nasser could not get financing for the Aswan High Dam. Because of this Egypt turned to Russia for aid. In retaliation, in an attempt to assert himself and Egypt, on 26 July 1956 while delivering a speech on the fourth anniversary of King Faruk's exile, Egypt began the takeover and nationalization of the Suez Canal. He also maneuvered to take the sting out of the action by promising to compensate the stockholders and guaranteed access to all ships through the canal. In response Britain, France, and Israel invaded the Sinai and Suez area in the 1956 War. Egypt emerged as the victor as pressure from the United States and Soviet Union forced the three nations to withdraw. United Nations troops occupied the Suez Canal area as peacekeeping forces and would remain until 1967. The Canal was reopened in April of 1957 to all ships except those of Israel. These events marked a significant victory for *Nassar* who then accelerated the nationalization of other British and French assets. In the process of his reign Nasser's Egyptian nationalism began to be expressed as Arab nationalism. Also, Egypt through the financing of the dam and arm sales became a key component of Russia's Middle East policy.

Egypt and Syria Short Lived Union Period (1958 – 1966)

In 1958 Syrian political leaders asked *Nassar* to join Egypt and Syria as one nation. Elections were held in both countries and *Nassar* was elected president with Cairo as the new capital of United Arab Republic. Not all of the Arab nations were pleased with this move. The union did not last long, as there was resistance from the upper classes and the army in Syria. On September 28, 1961 members of the Syrian army took control of the government and separated from Egypt. *Nassar* did not offer any resistance. Also during this period there was a failed attempt at union with Yemen.

In 1964, *Nassar* initiated three Arab summits to address common needs and problems. One major issue of the time was the plan by Israel to divert the Jordan River to irrigate the Negev Desert. They drew up a plan to counteract the Israeli proposal but never implemented it. They also drew up a plan for a United Arab Command to be based in Cairo, but this too never made it off the planning floor. However, they did create the Palestinian Liberation Organization to be the main structure for the Palestinians. The other Arab countries were becoming concerned about the Palestinian guerrillas and wanted to have some means of control. They did create the Palestinian Liberation Army with Egypt in control until 1969. In 1969, *Yassar Arafat*, the leader of the guerrilla group *Al Fatah* gained control.

The June 1967 War

Egypt and Syria made a defense pact in November 1966. At the same time Israel was making raids into the West Bank of Jordan in retaliation against PLO raids. The Soviet Union informed *Nasser* that Israel was building up forces on the frontier. *Nasser's* military leaders urged Egypt to strike first because Egypt was strong enough to defeat Israel. *Nasser* wanted to negotiate for Palestinians to return to their homeland. On the

morning of 5 June, Israel began the war with quick strikes against Egypt and Syria. The attack was swift and the victory quick. Three hundred Egyptian aircraft were destroyed in the first wave. In three days the Israelis had reached the Suez Canal and in six days the defeat of the Arabs was complete.

The Fallout of the War (1967 – 1969)

The loss of the war had devastating impact on Egypt. The loss in life was 10,000 soldiers and 1,500 officers and the capture of 5,000 soldiers and 500 officers. Added to this loss of human life was the fact that 80% of military equipment was destroyed. The Suez Canal was blocked and the Sinai was occupied. Because of this *Nasser* resigned, but public response was overwhelming and he withdrew his resignations. *Nasser* arrested and accused over fifty leading officers and politicians of trying to overthrow the government. There were also public demonstrations at the lack of stiff enough punishment for four military leaders because of the devastation of the war. However the underlying unrest was over the lack of public participation in the government process. *Nasser* attempted new reforms but these efforts did not go far enough. Too little freedom and democracy existed in Egypt.

Shortly after the war the Arabs had a summit at Khartoum in September of 1967. Egypt and Saudi Arabia put aside their squabbles and united against Israel. This summit is known for the “*three no’s*” declaration: no peace with Israel, no negotiations, no recognition. That November the UN passed *Resolution 242* to end the 1967 War but it has never been fully enacted. Egypt affirmed the resolution if Israel would evacuate occupied territory. Nothing came of the attempts at resolution and the War of Attrition (March 1969 – August 1970) began between Egypt and Israel.

Israel gained the upper hand quickly and Egypt turned to Russia for help. With tensions running high in the Middle East, US Secretary of State *William Rogers* negotiated a cease-fire and peace. Egypt and Jordan signed a peace treaty with Israel. *Arafat* of the PLO was openly critical of *Nasser*, the radio station the Voice of Palestine was closed, and most of Egypt’s material support for the PLO ceased.

Nasser was very disturbed when infighting began between the Lebanese, PLO guerillas, and Syria. He sought to bring the parties together and called a summit in Cairo. September 27, 1970 peace was reached between Lebanon and the PLO as *Nasser* mediated the agreement. However, *Nasser’s* health problems led to a heart attack and he was told to rest and cut back on stressful situations. *Nasser* sent the delegates off at the airport, went home and died of another heart attack that afternoon, September 28.

Nasser’s legacy is a paradox. Much was attempted and accomplished but in the end there was not much change for Egypt. He did succeed in getting the British out of the country, steer a middle course between the West and the Soviet Union, and assumed leadership in the Arabic World. He broke up the hold of the old feudal landowners, improved educational and employment opportunities for all, especially women, including the right to vote. Industry was bolstered and the country depended less on the export of cotton.

The economy grew during his administration but was counteracted by the rising population. When he died he left behind an imperfect and incomplete revolution.

Sadat Begins to Rule (1970 – 1973)

Anwar as Sadat followed as the leader of Egypt. He did not, however, intend to continue the policies of *Nasser*. *Sadat* saw the pressing need of Egypt as economic problems and this could not be adequately addressed until there was peace between Egypt and Israel. *Sadat* was cautious about changing directions. May 15, 1971 *Sadat* arrested over 100 people who were plotting to overthrow the government. Most of them were considered left leaning and pro-Soviet. This preemptive action was later referred to as the *Corrective Revolution* and was the starting point for *Sadat* to pursue his own vision and not continue in *Nasser's* vision.

October 1973 War

In February 1971, *Sadat* sought a new peace initiative with Israel. The offer was not received well by either the United States or Israel. Discouraged, *Sadat* refused the Rogers Plan and the ceasefire. *Sadat* was worried that Egypt was going to be forced into an agreement by the Super Powers. Egypt was floundering economically and had to do something to right the ship. July 1972 *Sadat* removed the 15,000 Russian soldiers from the country. 6 October 1973, Egypt accomplished a successful quick strike on the Suez Canal as Syria simultaneously moved against Israel. On 17 October, the Arab oil producers put the Western supporters of Israel on notice by announcing a plan for the cut back of oil production until Israel withdrew from all occupied lands and Palestinians were recognized.

Israel was caught off guard by these attacks. After the initial wave of panic Israel recovered with the help of US weaponry. They regrouped and repelled the Egyptian advance and surrounded the Egyptian army on the west bank of the canal. Surrounded, *Sadat* immediately turned to the Soviet Union for aid. A supposed ceasefire was negotiated and approved by the UN. Egypt accepted the cease-fire but Israel claiming Egyptian violations, completed surrounding the Egyptian Army on the east bank and cutting them off from supply replenishments. After hectic and tense negotiations, the UN sent troops in to enforce the cease-fire and both sides complied.

No clear victor can be seen in this war but Egypt came out the best. They had revealed the vulnerability of Israel and gained a sense of vengeance for the defeats in 1948, 1956, and 1967. The Israelis suffered heavy losses and were only able to neutralize their enemies. The final settlement was signed in 1 September 1975. Israel agreed to withdraw from the Sinai and Egypt agreed to not use force to accomplish her purposes. This agreement makes Egypt a nonbelligerent in the Arab-Israel conflict. The Suez Canal returned to operation on 5 June 1975. This was a great victory politically and economically for *Sadat*.

Political Change (1971 – 1978)

Sadat presented a new constitution that was ratified by the electorate in September 1971. It gave the people more rights and the People's Assembly received more authority. Still the President was the strongest power in the nation. *Sadat* was, however, making the effort to allow the people to have a greater degree of political expression. The Muslim Brotherhood was also given more freedom than it had previously possessed. This worked until Egypt signed the peace treaty with Israel, then the Brotherhood escalated in criticism of *Sadat's* government.

In 1974, *Sadat* shared his vision for Egypt that included: (1) making Egypt a strong country; (2) continual confrontation with Israel; (3) Arab unity; and (4) Egypt becoming a major player in world politics. This new policy was called *infitah*. To strengthen the country he allowed more foreign investment. This strategy was a great boom to the economy and construction, but raised questions within the country. In an attempt to acquire loans from the World Bank, *Sadat* removed the subsidies on food products, bonuses, and pay increases. This policy sparked rioting by the people in opposition to the *infitah* in January of 1977. This confusion was the greatest turmoil in the country since the riots of Black Saturday. Eight hundred people were killed and thousands injured. The riots ceased when *Sadat* cancelled the price increase and reinstated the pay raises.

Peace with Israel and the Aftermath (1978 – 1981)

1977 did not hold much possibility for peace between Israel and Egypt. One reason was that *Begin*, prime minister of Israel, was a hard liner and believed in Israeli expansion. *Sadat* was desperate after the food riots in 1977, he knew something had to be done. He responded to *Begin's* invitation to go to Jerusalem. World leaders applauded *Sadat's* courage. The reaction in Egypt was generally favorable from a nation exhausted from the conflict. However, in the Arab world it was seen as treason with only Sudan, Oman, and Morocco supportive.

Negotiations began in December 1977 in Cairo. When the talks began to stall, President Jimmy Carter became involved. Carter invited *Sadat* and *Begin* to Camp David to continue the discussions. The peace treaty was signed 26 March 1979. However, the major part of the treaty was never implemented. After Camp David, the response to *Sadat* was mixed. To the world, he was a hero; in Egypt, except for the left and Muslim Brotherhood, accepted; and in the Arab world seen as a traitor.

The Arab nations acted quickly, severing diplomatic relations, expelled Egypt from the Arab League, and cut off Arab funding of Egyptian projects. In the West he was a champion of peace--in the Arab World a traitor to the Palestinian cause and Arab unity. The Peace Accord did not bring better times to Egypt. During this period of unrest *Sadat* passed the *Law of Shame* against any shameful crimes that repudiated religious, moral, cultural beliefs, and practices. In 1980 the protest against *Sadat* began to escalate. In September 1981, over 1,500 opponents were arrested. On October 6, 1981, while reviewing a military parade celebrating the eight anniversary of the October 1973 War,

Sadat was assassinated. Even in death Sadat received mixed response. The West sent their representative, three former US Presidents, but only a Sudan delegate represented the Arab world. At the same time the Arab nations rejoiced. Even the Egyptians were not moved by the death and went on with life as usual.

The Rule of Mubarak (1981 – Present)

Husni Mubarak was the hands-down choice to replace *Sadat*. He took a middle road between *Nasser* and *Sadat*. In a more open society, the political parties and newspapers began to operate again and political prisoners were released. *Mubarak* focused on three main goals: domestic programs, return of the Sinai Peninsula, and re-instatement into the Arab League. He began with the domestic reforms and honored the Israeli Peace Accord. In 1982 Israeli troops left the Sinai. In 1984 Egypt was readmitted into the Arab League. In 1987 the Arab nations reinstated diplomatic relations with Egypt, voted to help Egypt economically, and Egypt restored military resources.

In 1989 the headquarters for the Arab League was returned to Cairo. With the invasion of Kuwait by Iraq in 1990, the Arab world was confronted with hard decisions. Egypt joined the coalition in the beginning of 1991 to free Kuwait and participated in bombings and ground offensives.

A devastating earthquake rocked Cairo in 1992 that killed 560 and caused over one billion dollars in damages. The early 1990's saw the escalation of terrorism by Islamic Fundamentalism. These actions slowed the country economically and crippled the tourism trade. The government moved to stop the terrorism by raiding extremist strongholds and making arrests. They accomplished their goal although there remains some violence. *Mubarak* barely escaped assassination himself in 1995. Economic reforms are making some progress but are greatly hindered by the exploding population.

People Groups

Egyptian Arabs **44,500,000 (JPII)/ 57,603,212(WCE)/ 58,527,331 (OW)**

There are 46,306,000 speakers in the world. New Testament in 1932 but needs updating. Bible portions are available, also needing updating. There are three dialects: North Delta Arabic, South Central Delta Arabic and Cairene Arabic. 82% are Muslims (Shafi, Mailki, Hanafi Sunnis). Denominations are Coptic Orthodox Church with twenty-four dioceses, Roman Catholic with seven rites and 12 dioceses, Assembly of God, Episcopal Church in Jerusalem & the Middle East, and Conservative Baptist. Missions Society of St. Francis de Salas, Franciscans, and Society of Jesus (Jesuits). They do have the Jesus Film and Audio recordings of the Gospel.

Saidi Arab **15,000,000 (JPII)**

There are 18,900,000 speakers in the world. Spoken in Southern Egypt to the border of Sudan. It is similar to Sudanese Arabic. There are no radio, Bible, New Testament, Old

Testament, portions or selections nor the Jesus Film. A translation is needed. 100% are Muslim. They do have audio recordings.

Bedouin, Algerian Speaking **1,168,000 (JPII)/ 1,284,200 (OW)**

There are 22,400,000 speakers in the world. 100% are Muslim. They have the Bible or portions, the Jesus Film and audio recordings.

Arabized Berber **1,167,000 (JPII)/ 1,369,394 (WCE)/ 1,284,200 (OW)**

There are 17,395,000 speakers in the world. They are Berbers, use Arabic as their mother language and come from the North African tribes. They are tent dwellers and are nomadic. There is also a portion that is detribalized. 100% are Muslim (Sunnis). They have the Bible or portions and audio recordings of the Gospel.

Halebi Gypsy, Nawari **1,027,360 (JPII)/ 1,095,515 (WCE)/ 1,027,360 (OW)**

They are called Egyptian Gypsies or Muslim Gypsies. They are located in ten countries and are 100% Muslims (Hanafi Sunnis). There are no radio, Bible, New Testament, Old Testament, portions or selections, audio recordings nor the Jesus Film. About .01% are evangelicals.

Bedouin, Gulf Speaking **1,100,000 (JPII)/ 1,100,000 (HIS)**

There are 7,190,000 speakers in the world. There are no radio, Bible, New Testament, Old Testament, portions or selections, nor the Jesus Film. They do have Gospel audio recordings.

Sudanese Arab **1,000,000 (JPII)/ 3,765,833 (WCE)/ 256,840 (OW)**

There are 16,658,400 speakers in the world. They have the New Testament and Bible portions, Christian Radio broadcasting, Gospel audio recordings and the Jesus Film. 98.6% are Muslim (Maliki Sunnis) and 1.4% are Christian. They are immigrants over many generations from Sudan. Denominations working with them are Roman Catholic and Greek Orthodox Church. Missions are the IMB and Summer Institute of Linguistics.

Levantine Bedawi **780,000 (JPII)/**

There are 2,600,000 speakers in the world. There is no complete Bible, New Testament or Bible portions. Neither is there the Jesus Film nor Christian Radio broadcast. There are audio recordings of the Gospel. They are 100% Muslim.

Dongolawi Nubian, Barabr **759,000 (JPII)/ 890,106 (WCE)/ 834,730 (OW)**

There are 959,000 speakers in the world. The largest concentration of this group is 40% in the Upper Nile valley with the rest scattered in the cities. It is very similar to Nobiin (67%), though not intelligible with Nobiin. The language is a sign of ethnic pride which is growing, enjoying wide spread prosperity. Are located in Alexandria and Cairo. 100% are Muslim (Sunnis). There are Bible portions and Gospel audio recordings. Missions currently working with them are the Operation Mobilization. Nubian economy centers around agriculture. Also the literacy rate among the Nubians is higher than their rural Egyptian neighbors.

Lybian Arab **300,000 (JPII)/**

There are 23,897,500 speakers in the world. They speak the Arabic, Northwest Egyptian Bedawi South. 100% are Muslim.

Arabized Nubian **292,000 (JPII)/ 376,583 (WCE)/ 353,155 (OW)**

There are 17,395,000 speakers in the world. Nubians that are found in tribes and some detribalized. Arabic is used the most. They are 99.9% Muslim (Sunnis) and .1% Christian. They have the New Testament, Bible portions and Gospel audio recordings.

Fedicca-Mahas Nubian **292,000 (JPII)/ 342,348 (WCE)/ 321,050 (OW)**

There are approximately 545,000 speakers in the world. They are 100% Muslim (Sunnis). They only have Bible portions. Ethnic pride and prosperity is growing rapidly among the adults. 70% are bilingual in Arabic. Missions currently working with them are the Operation Mobilization.

Ghagar Rom Gypsy, Nawar **256,840 (JPII)/ 273,879 (WCE)/ 256,840 (OW)**

They are called Egyptian Gypsies or Muslim Gypsies. 99% are Muslim (Hanafi Sunnis) and 1% Christian. They live mostly in the Dakahlia Governorate, located north of Cairo. They are multi-talented to be able to adapt to the changing society needs. They are also known as talented musicians, singers and dancers who travel in caravans. They usually marry in their teens and family unit is highly valued. Gypsies practice folk Islam.

Domari **234,000 (JPII)/**

There are 60,000 speakers in the world. Gypsies originated in India. Migrated to Persia in 7th-9th Centuries, later they left and divided into two groups. The northern group, Romany-speaking are known as the European Gypsies. The southern group became known as the Domari or Middle East Gypsies. There is no complete Bible, New Testament or Bible portions. Neither is there the Jesus Film nor Christian Radio broadcast. 99% are Muslim and 1% is Christian. This is the larger group for the Muslim Gypsies. <http://www.domresearchcenter.com/journal/cumulative.html>.

Arab, Judeo-Moroccan Spk **117,000 (JPII)/**

.35% is Christian.

Palestinian Arab **117,000 (JPII)/ 136,939 (WCE)/ 128,078 (OW)**

There are 11,844,000 speakers in the world. They have Bible portions and Gospel audio recordings. Many are refugees from Israel and the West Bank. They are composed of laborers and professionals. 85 % are Muslim and 15% are Christian of which 1% are Evangelical. Denominations working with them are Roman Catholic, Episcopal Church of Jerusalem and the Middle East and the Greek Orthodox Church.

Yemeni Arab **116,000 (JPII)/ 135,570 (WCE)/ 127,078 (OW)**

There are 6,840,000 speakers in the world. They speak an Eastern Colloquial Arabic. Most of them are labor immigrants from Yemen and the nearby countries. 99.96% are Muslim and .04% Christian. They have Gospel audio recordings.

Armenian **100,000 (JPII)/ 136,529 (WCE)/ 128,035 (OW)**

There are 6,836,000 speakers in the world. They are refugees from Turkey in 1915. They have the Bible, Radio Broadcasts, Gospel audio recordings and the Jesus Film. Denomination is the Armenian Apostolic Church.

Greek **77,052 (JPII)/ 82,164(WCE)/ 77,052 (OW)**

There are 12,000,000 speakers in the world. They are emigrating. They have the Bible, Gospel audio recordings and the Jesus Film. Denominations are Greek Orthodox with the Alexandria Patriarchate with four dioceses. Other denominations are Roman Catholic Church, Greek Evangelical Church and the Church of Sinai.

Ben-Amer, Beja **77,000 (JPII)/ 77,000 (HIS)**

There are over 2,000,000 speakers in the world. There is no completed Bible, New Testament, Bible portions, Jesus Film, Christian Radio Broadcasts or audio recordings of the Gospel. Descendants of Cush, they have lived in area for over 4,000 years. They are found mainly around the Dead Sea Coast and the shores of the Nile around the ruins of Luxor, Karnak, and Aswan. They are now Muslims. Those living by the Red Sea coast are herders, especially camels. Those living near the Nile are farmers. No mission agency is currently working with this group.

British **77,000 (JPII)/ 90,380 (WCE)/ 64,210 (OW)**

There are 322,000,000 speakers in the world. They have the Bible, Radio Broadcasts, Gospel audio recordings, and the Jesus Film. 80% are Christians. Most are expatriates from Britain that are involved in commerce and professionals. The main denomination is the Episcopate Church in Jerusalem and the Middle East.

Italian **72,429 (JPII)/ 77,234 (WCE)/ 72,429 (OW)**

There are 37,000,000 speakers in the world. They have the Bible, Radio Broadcasts, Gospel audio recordings, and the Jesus Film. 80% are Christians. Most are expatriates from Italy that are involved in commerce and education. They are strong Roman Catholics.

Ababdah **64,210 (JPII)/ 68,470 (WCE)/ 64,210 (OW)**

A sub group of the Bedawi people group. They are a nomadic people in the southeast. They are part of the Beja nation in Sudan. They are 100% Muslim (weak Sunnis).

Bisharin **64,210 (JPII)/ 68,470(WCE)/ 64,210 (OW)**

A sub group of the Bedawi people group. They are a nomadic people. They are part of the Beja nation in Sudan and part in Eritrae. They are 100% Muslem (Sunnis). Many of the Bisharin are bilingual or monolingual in Arabic.

Syro-Lebanese Arab **63,536 (JPII)/ 67,785 (WCE)/ 63,536 (OW)**

There are over a million speakers in the world. They have the Bible, Radio Broadcasts, Gospel audio recordings, and the Jesus Film. They speak Northeastern Colloquial Arabic. 70% are Muslim and 30% Christian. Denominations are Roman Catholic

(Marionites), Cistercian Order of the Common Observance (Jacobites), Greek Orthodox Church and Conference of European Churches.

French **60,357 (JP11)/ 64,362 (WCE)/ 60,357 (OW)**

They have the Bible, Radio Broadcasts, Gospel audio recordings, and the Jesus Film. 87% are Christians. Most are expatriates from France that are involved in business and education. Denomination is Roman Catholic Church, Eglise de Lanqua Francaise.

Egyptians, Greek Speaking **60,000 (JP11)/**

There are 12,000,000 speakers in the world. They have the Bible, Gospel audio recordings and the Jesus Film.

South Levantine Arab **50,000 (JP11)/**

There are 6,155,000 speakers in the world. See Palestinian Arab.

Siwa **30,000 (JP11)/ 38,343(WCE)/ 12,000 (OW)**

There are over ten million Berbers. They are found throughout North Africa from the Atlantic to Egypt. They are 100% Muslim (Hannafi Sunnis). They live in isolated villages near the Libyan border in northwestern oasis. There are no radio, Bible, New Testament, Old Testament, portions or selections, audio recordings nor the Jesus Film. Also referred to as Oasis Berber. The economy is in tension between farming and breeding cattle. They are also skilled craftsman.

Turk **29,000 (JP11)/ 34,235 (WCE)/ 32,105 (OW)**

There are 59,000,000 speakers in the world. They are mostly workers from Turkey including many in commerce. They are 100% Muslim (Hannafi Sunnis). They have a complete Bible, Bible portions, Jesus Film, Christian Radio and Audio recording of the Gospel.

Kharga, Selima **27,000 (JP11)/ 27,388 (WCE)/ 27,000 (HIS)**

They are Bedouins who live by the oases of Kharga and Selima. They are 100% Muslim (Sunnis). They have Gospel audio recordings.

Baharia, Bahariya **20,500 (JP11)/ 20,541 (WCE)/**

They are sedentary Bedouins who live in the western desert by the Oases of Bahariya and Frafra. They are 100% Muslim (Sunnis). They have Gospel audio recordings.

German **19,263 (JP11)/ 20,541 (WCE)/ 19,263 (OW)**

They have the Bible, Radio Broadcasts, Gospel audio recordings, and the Jesus Film. 88% are Christians. Most are expatriates from Germany that are involved in business and industry. Denomination is Roman Catholic Church, Conference of European Churches, and New Apostolic Church.

Albanian, Shqip **18,000 (JP11)/ 20,541 (WCE)/ 19,263 (OW)**

There are 1,516,300 speakers in the world. They are Albanian immigrants who are working in Egypt. They have a complete Bible (1993), Bible portions, Jesus Film,

Christian Radio and Audio recording of the Gospel. 1% is Christian with .06% adherents. 99% are Muslims. Denominations are Assembly of God and Coptic Orthodox Church.

Egyptian, Copt **7,000 (JPII)/ 6,847 (WCE)/ 321 (OW)**

They are located in Lower Egypt and use the Coptic language as the liturgical language of the Coptic Orthodox Church with 30 dioceses. There are still people who use it as their mother tongue. They have the Bible, Gospel audio recordings and the Jesus Film. 95 % are Christians.

Amhara **5,000 (JPII)/ 2,602 (WCE)/ 2,440 (OW)**

There are 17,413,000 speakers in the world. They have a complete Bible, Bible portions, Jesus Film, Christian Radio and Audio recording of the Gospel. They are refugees from Ethiopia. 80% are Christians with some still pagans and Muslims. Denomination is the Ethiopian Orthodox Church.

Indo-Pakistani (Hindi) **3,210 (JPII)/ 3,423 (WCE)/ 3,210 (OW)**

They are traders from India and Pakistan. They are 80% Muslim (Sunnis, with many Ahmadis/Qadianis) and 20% Hindus. They have the Bible, Radio Broadcasts, Gospel audio recordings, and the Jesus Film.

Tulama **2,200 (JPII)/ 2,602 (WCE)/ 2,440 (OW)**

Related to the Oromo, West-Central people group. There are 8,000,000 speakers in the world. They are mostly workers and residents from Ethiopia. 60% are Muslim (Shafi Sunnis) and 30% Christian. They have the Bible, Radio Broadcasts, Gospel audio recordings, and the Jesus Film. Denomination is the Ethiopian Orthodox Church.

Russian **1,200 (JPII)/ 1,369 (WCE)/ 1,284 (OW)**

There are 170,000,000 speakers in the world. Most are military or other advisors. 80% are nonreligious and atheists and 20% Christian. They have the Bible, Radio Broadcasts, Gospel audio recordings, and the Jesus Film. Denominations are Russian Orthodox Church and the Russian Orthodox Church outside of Russia.

Jewish **771 (JPII)/ 1,506 (WCE)/ 771 (OW)**

They are the remnant of the 75,000 Jews in 1950. There has been a continuous emigration to Israel, USA and Western Europe. They have the Bible, Radio Broadcasts, Gospel audio recordings, and the Jesus Film. .53% are Christian.

The following groups are listed by Barrett but not by the other sources.

Arab **136,939 (WCE)**

The official language of education, officialdom, and international communication is Modern Standard Arabic. 93 % are Muslim. Denominations are Coptic Orthodox Church, Roman Catholic and the Conference of European Churches. Missions are United Bible Society and Living Bibles International.

Bedouin **1,369,394 (WCE)**

Are represented by many tribes that live in tents. 100% are Muslim (Sunnis).

Dakhla (Dachel) 24,649 (WCE)

They are sedentary residents of the Dahhla oasis in western Egypt. They are 100% Muslim (Sunnis).

Maaza Bedouin 17,802 (WCE)

Composed of several tribes that live in the Sinai Peninsula to the western Suez shores. They are 100% Muslim (Sunnis).

Saadi Bedouin 13,694 (WCE)

They are composed of many smaller tribes located in the western desert. They are 100% Muslim (Sunnis).

USA White 13,694 (WCE)

They are composed of expatriates who work in education, business and commerce. Denominations that are active are Seven Day Adventist, Assembly of God, Roman Catholic Church, Conference of European Churches and the Episcopal Church of Jerusalem and the Middle East.

Other Minor Peoples 68,470 (WCE)

The other groups are composed of Assyrians (Chaldean-rite Roman Catholics), Sudis, Iraqis, Maghreb Arabs, Karaite Jews, Koreans (PCK), Tigre refugees, Tigrai, North African Arabs.

Religion

Some 86.52 % of the population in Egypt is claimed by the Islamic religion and pressure from Muslim sources seeks to extend the hold. Around 350,000 Egyptians claim to be non-religious (0.50 %). The six Orthodox Churches claim a total of over 8,200,000 members or 11.72% of the population. Some estimates place the total Christian community as low as 6% and others place it as high as 20%. The actual figure is probably somewhere between the two estimates.

Non-Christian Religions

Islam

Islam became the predominate religion in the 7th Century. The majority of Egyptians follow the Sunni sect. Following the 1952 Revolution, the government has partnered with Islam for the renewal of Islamic influence both in Egypt and in the world. Cairo is the principle study center for the Islamic world. It is the center for the distribution of literature on Islamic culture, a journal, large numbers of pamphlets on the *Quran*, and

promotes a call to prayer through the Supreme Council for Islamic Affairs. The Council for Islamic Studies (Founded 1961) for the propagation and purifying of the Islamic faith and practice in all areas of life is located in Cairo.

In 973 AD, the University of Al-Azhar was started and is the center of Islamic intellectual and religious studies. It also administrates Muslim mission efforts. Other important institutions are the Quran House (distribution of the Quran), Radio Cairo, the Halabi Press, and several international Islamic Journals.

Baha'I

The Baha'i's have a long history in Egypt but since 1892 have been the target of governmental ban and much persecution.

Judaism

The influence of Judaism has dipped dramatically since the exodus of 75,000 Jews in 1950. Currently there are only some 700 Jews in the country.

Christianity

History of Christianity

Tradition says that the Gospel came to Egypt through the preaching of St. Mark who founded the first church in Alexandria. Alexandria was the center of many schools that gave Christianity some of its early theologians. Egypt has witnessed many of the early theological controversies in the Church. Egypt was the home of *Pantaenus* and *Origen* and their schools. *St. Anthony* began the monastic movement, the desert fathers, from here. Egypt was the scene of the *Arian/ Athanasian controversy*, *Cyril/ Nestorian controversy*, and *Monophysitism* began and grew in Egypt. The Monophysite position became and remains the official position of the Coptic Orthodox Church.

Little Christian activity continued following the arrival of Islam and the mass conversions. The Capuchins and Jesuits began work in the 17th century. The Presbyterian Church was the first Protestant denomination to begin work in 1854.

The two major obstacles facing the church in Egypt today are the conversion to Islam and emigration. The Coptic Church loses 7,000 members every year to Islam. The main reason is the social pressure and difficulties relating to the inability to find employment as a non-Muslim. The second challenge is emigration as believers leave to escape harassment and persecution. The exodus is visible through the formations of the Coptic Orthodox churches in Lebanon, Canada, Australia, and the United States.

Many denominations have lost over 50% of their memberships in the last forty years. In spite of the losses the Christian witness in Egypt is the largest numerically in the entire Arab world. In the cities, Christians and Muslims appear to coexist but in the rural areas

they live in separate communities and are isolated from one another. The Christians have real fear of being dominated and persecuted by the Muslim masses.

Catholic Church

The Catholic Church in Egypt is the most diversified of any country in the world. The communities are divided into seven liturgical categories with each having their own rites and ethnic uniqueness. These groups are the Coptic Catholics, native Egyptians (the only Catholic group that is growing numerically), Greek Catholic Melkites, Maronites with Lebanese background, Syrian Catholics, Armenian rite Catholics, Chaldean, and Latin-rite Catholics (mostly foreign, the majority are Italians). Egypt has diplomatic relations with the Vatican.

The seven groups among the Catholics report a membership of 162,000 with 202 congregations. The Catholics claim some 280,000 adherents in Egypt.

Coptic Orthodox Church

The Coptic Orthodox Church is the largest and most influential national church in the Near East. Statistics vary from 2.3 million to 6.6 million believers. There are 1,700 congregations affiliated with the Coptic Orthodox Church. It is believed that there is an extremely large crypto-Christian community of over 4 million believers. The Coptic Church is known for its strong monastic tendencies and is currently experiencing revival spurred by lay involvement.

Recent years have seen a rise in catechism classes by the churches. A dramatic increase in the rise of monastic vocations among the younger people gives hope to the Church. Religious literature, especially in the area of spirituality, is increasing. A strong movement among the youth has been of great influence.

Greek Orthodox Church

The Greek Orthodox Church has never made much impact into the indigenous population and, because of this, are experiencing steady decline. However, the Alexandria Patriarchate continues to be one of the most prestigious positions in the Greek Orthodox Church. The Greek Orthodox Church reports some 22 congregations with 2,800 members and 12,800 adherents.

Armenian Orthodox Church

This group has some 8440 members and 13,000 adherents in 4 congregations.

Protestant Churches

The Moravians were the first to begin missionary activity in Egypt in the 18th century. This first attempt was not productive and they ceased ministry. The next mission group was the Church Missionary Society attempting to reach the Copts in 1818. They began working with the Coptic Orthodox Church. This effort met with little success.

The Coptic Evangelical Church

The largest and most effective Protestant church in the Middle East, the Coptic Evangelical Church, has over 50,000 members, 300,000 adherents, and some 330 congregations. Three Presbyterian missionaries started the Church in 1854. It was part of the United Presbyterian Church of North America originally, but has been independent since 1957. The Church has ongoing ministries in medical and education fields.

The Christian Brethren

The Christian Brethren, a large independent group, split from the Coptic Evangelical Church in 1869. It now reports over 200 congregations, 15,000 members and 25,000 adherents. The Church is an indigenous movement that has always been under Egyptian leadership. The Christian Brethren began in the same time frame as two holiness groups established the Faith Church and Free Methodist Church. Also entering Egypt at this time were the Seventh Day Adventists and Pentecostal communities. They are small and declining Greek and Armenian protestant churches.

Anglican Church

The Anglican Church has been affiliated with the Jerusalem Archbishopric and a separate denomination since 1882.

Renewal Movements

The Pentecostal/Charismatic renewal movement swept across Egypt and many of the older churches in the 1990's. The number is estimated at 753,000 adherents (22% Pentecostal/ 56% Charismatic/ 22% Independents).

Indigenous Missions

In the beginning of the church in Egypt, it was very mission minded. Since the advent of Islam in the 7th century, missionary activity has been greatly curtailed. However, the Catholic and Orthodox have continued to send missionaries. Protestant evangelicals have also been active in missions. Presently, there are several Egyptian missionaries in several difficult mission areas around the world.

Missiological Implications

1. With the life expectancy of 63.69, mission strategy needs to be targeting the younger generations of children, teens and those in their twenties to capitalize on generational issues and technological advances.
2. With the extreme overcrowding in the cities and over 500,000 living in the Cairo cemeteries, there needs to be clear and pointed urban strategy to reach Egypt. Studies in current urban strategy and theology need to be taken into consideration because many of the rural immigrants continue to live by the same pattern of life as the rural areas.
3. With over four million deaf people their needs to be an active ministry to reach those isolated by their inability to hear the Gospel.
4. Two points of entry into the Gypsy people groups to be considered are health and educational issues.
5. A strategy for reaching the rural and nomadic people groups would be story telling and audio and media recordings.
6. A possible strategy for reaching the upper and educated classes is an apologetics ministry to address issues of faith and practice.

Bibliography

Barrett, David, George Kurian, and Todd Johnson. World Christian Encyclopedia 2 Vols. (Oxford University Press, 2001).

Johnstone, Patrick and Jason Mandryk. Operation World. 6th Ed. (Paternoster, 2001).