



General Egyptian  
Book Organization



# Egyptian Historical Figures

Prepared by  
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Graphics  
Sami Amin



# **Egyptian Historical Figures**

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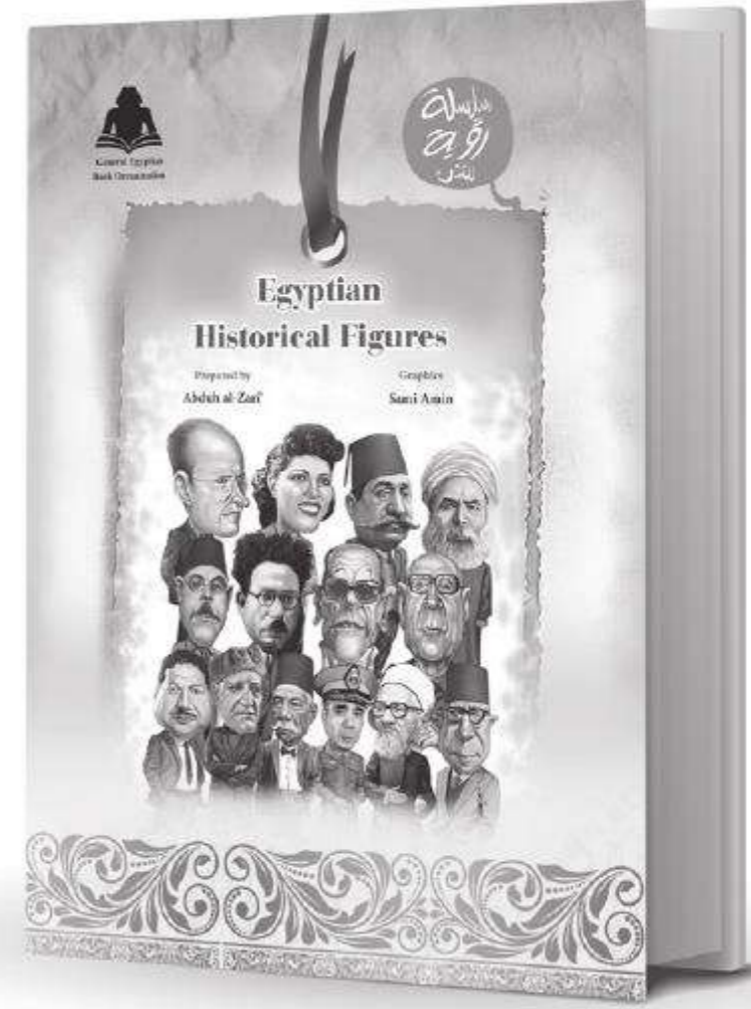
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“Ro’aya for the Young” Series  
Egyptian Historical Figures

Reviewed and Introduced by  
Prof. Dr. Mohammed Mukhtar Juma’ah

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**Egyptian  
Historical Figures**







## Forward

All Praise is due to Allah, the Lord of all worlds. May Allah's Peace and Blessings be upon our Master Prophet Muhammad Ibn 'Abdullah, the Last of Prophets and Messengers, and upon his Household and Companions.

This book presents brief biographies of a group of great and prominent Egyptian figures in various fields including: religion, literature, science, culture, the military, and politics, to be illuminating examples for our sons and daughters on the path of knowledge, culture and patriotism.

Despite the fact that introducing prominent figures to the young generation is neither easy nor simple, because it requires great efforts in selecting the proper language and content, the writer "Abduh al-Zar'i" excellently did a great job to achieve this purpose. He could present the figures included in this book to our sons and daughters easily and simply. In addition, artist Sami Amin, through his brush and his art, contributed to make the work more distinctive and attractive. I appreciate their praiseworthy efforts in presenting an illuminating picture of fourteen Egyptian figures; each one of them played a prominent and influential role in his field and area, making it a very distinctive cultural product and a real addition to the children's library.

May Allah guide and help us!

**Prof. Dr. Muhammad Mukhtar Juma'ah**  
**Minister of Al-Awqaf (Endowments)**



## Introduction

My dream has come to be true. Finally, I'm able to present in this book these brilliant and outstanding Egyptian figures to our young children. These are "figures" that played great and influential real roles in our nation's scientific, social, political, national, religious and literary march in the most brilliant human image and manifestations.

It is an opportunity to present these figures in the series of "Vision for the Young" issued by the Ministry of Awqaf in cooperation with the General Egyptian Book Organization, as an important enlightenment project. I was keen to present it in a simple way, and to use easy language that suit children and their capabilities, in order to make these figures examples for them to follow in their future lives. These figures are portrayed by the great and brilliant artist Sami Amin.

I hope that I have succeeded in delivering the message, and contributed even with a simple part to enlighten the path of our Egyptian children.

We Ask Allah to show us the right path!

**Abduh al-Zari'**





## Sheikh Mohammad Abduh... An Example in Patriotism!!

Sheikh Mohammad Abduh was one of the enlightened Sheikhs who loved his country very much. His main interest was to elevate his religion. He was entrusted with the duty of managing the affairs of a college that graduates students who are prepared to be Shari'ah judges and lawyers. He was one of the greatest scholars in issuing Fatwas and giving sermons. Among his works are: *Risalatal-Tawhid* (Theology of Unity), *A commentary on Maqamat Badee' al-Zaman al-Hamdani* (Romances and Anecdotes of Badee' al-Zaman al-Hamdani), *A Commentary of Nahj al-Balaghah* (Peak of Eloquence), and *Tafseer al-Qur'an* (Qur'an Exegesis).

Sheikh Mohammad Abduh was born in 1849 in the village of Mahallat Nasr in al-Gharbiyyah Governorate. His father was a farmer working in agriculture with his children except Mohammad. From his early age, his father noticed his intelligence, so he wished that his son would be a Muslim jurist. He enrolled him in al-Kuttab (old traditional schools for teaching the Qur'an) where he soon learned reading and writing. He memorized the Glorious Qur'an when he reached the age of ten. Afterwards, he joined al-Ahmadi Mosque in Tanta to learn the rules of Qur'anic recitation and Arabic grammar. In 1866, he moved to Cairo where he joined al-Azhar Mosque where he remained for three years. Then he accompanied Jamal al-Din al-Afghani, who came to Egypt in 1871, studied logic and philosophy, became one of his disciples and even the closest one to him. Mohammad Abduh accompanied him until he was forced to leave Egypt.

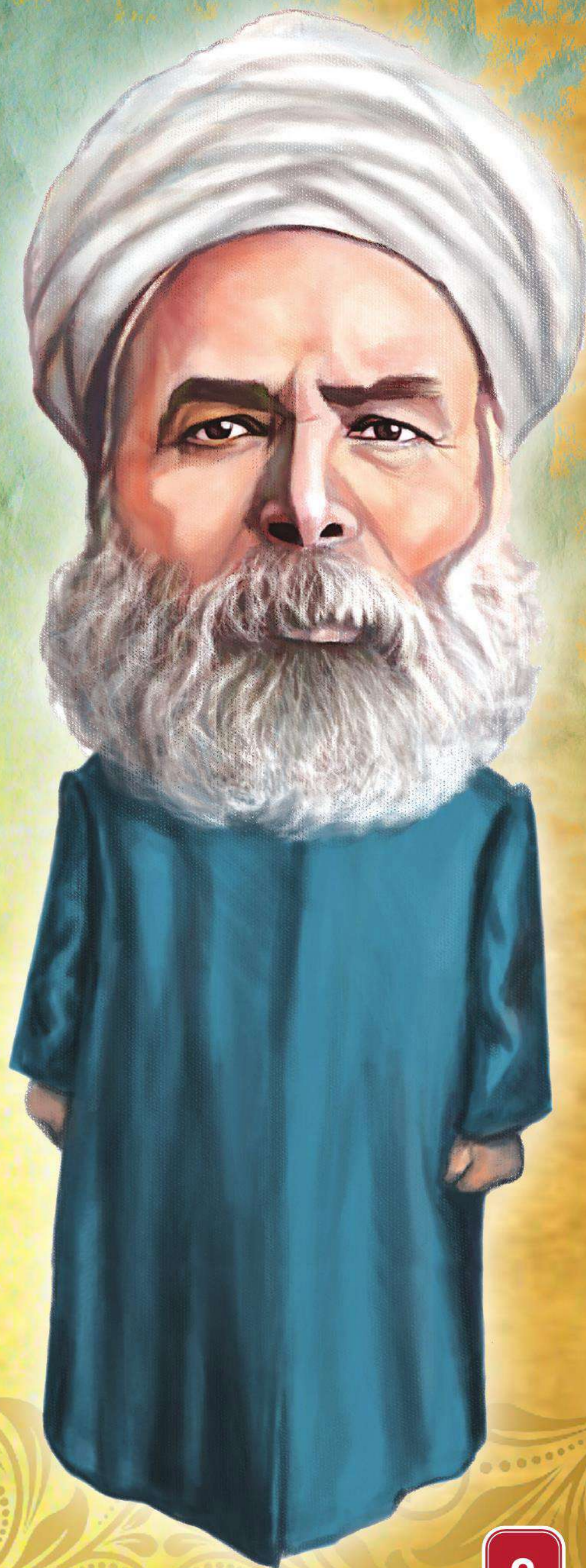
### **A New Approach**


In 1877, Sheikh Mohammad Abduh got Alamiyah (PhD) from Al-Azhar. Afterwards, he started giving lectures at al-Azhar Mosque on the subjects of logic, theo-

logy, and ethics adopting a new approach. In 1879, he started giving lectures on history at Dar al-Uloom College, and literature at al-Alsun Faculty. Khedive Tawfeeq appointed him an editor in Al-Waqaa'i al-Masriyyah newspaper in which he began to adopt the issue of religious reform. Through his efforts, this newspaper turned to be a platform for spreading the Islamic call, and readers considered it as a means to lead the nation on the path of development.

### **From Syria to France**

Abduh participated in the Urabi Revolution in 1881 and was arrested when the British occupied Egypt. He was exiled to Syria where he spent six years, then moved from Syria to France where he met his teacher Jamal al-Din al-Afghani. Together, they established an association and a newspaper called "Al-Urwa al-Wuthqa", which had a great impact in the Arab world. Later, he was appointed a judge in the court of appeal, then a member of the board of directors of Al-Azhar, and finally the Grand Mufti of Egypt in 1899. He remained the Grand Mufti until his death on July 11, 1905 when he was still at the peak of his intellectual activity.





## Mohammad Farid... the Holder of the Emblem of Nationalism

**Mustafa Kamil considered Mohammad Farid as the best successor to lead the national movement. Therefore, he chose him as his deputy.**

Mohammad Farid was Born on January 20, 1868 in Cairo. He is the son of Ahmad Farid Pasha, who was appointed in 1886 as the administrator of “Al- Saniyyah Territory” (The Khedive’s properties), and was one of the dignitaries of Egypt at that time. He enrolled his son in al-Ameeriyah schools where he showed intelligence that gave him an excellent status among his peers. Mohammad continued his study until he joined the Faculty of Law and obtained the bachelor’s degree in May 1887. After graduation, he was appointed as a translator at the department of Al- Saniyyah Territory cases, and in June 1888, he was appointed as the deputy of this department. In July 1891, he was promoted as the Head of the Department. At the same month, he was transferred to the Public Prosecutor's Office as assistant prosecutor of the second degree, and then a third-degree prosecutor in 1893, and in May 1895 he was transferred to the Appeal Court as a prosecutor. In his work as a prosecutor, he showed competence and excellence that earned him high reputation in the country in a way that made him competent to hold great positions except that he kept himself busy with defending his country.

### **Highly Cultured**

Mohammad Farid decides to serve the country...

First: through writing and authoring, as he was blessed with high intelligence and culture. He wrote Al-Bahjah al-Tawfiqiyyah fi Tarikh Mu’assis al-’A’ilah al-Muhammadiyah (On the History of the Founder of the Muhammad Ali Dynasty) in 1891, a thorough historical account of the life of Muhammad Ali Pasha, and in 1894

he published another book entitled *Tarikh al-Dawlah al-Uthmaniyyah* (The History of the Ottoman Empire), and wrote *Tarikh al-Roman* (The History of the Romans) in 1902". In November 1898, he established the magazine "Al-Mawsu'at" (Encyclopedias) in cooperation with the two figures: Ahmad Hafiz Awad and Mohammad Abu al-Nasr, and it was biweekly scholarly journal.

Secondly: He resigned from his position and worked as a lawyer and continued in this work for seven years. When he later found that his work as a lawyer distracted him from struggling in defending his country, he retired in 1904. Afterward, his relation with Mustafa Kamel came to be stronger and they pledged to serve Egypt till death. The first work they joined together was the establishment of a weekly newspaper in French and German.

After the death of the leader "Mustafa Kamel" Mohammad Farid was elected and did his best for the sake of his homeland. Inside Egypt, he faced much persecution and violence, and in his exile outside Egypt he suffered diseases, poverty and pursuit. However, he remained a lover of this country and loyal for its political causes and defended these causes with all potentials he could have in terms of his wealth and time, until he was besieged by disease and poverty to the end of his life. He died on November 15, 1919 in Berlin, Germany, and his noble body was brought to Egypt to be buried there. He died but his honorable history of struggle will remain forever.





## Saad Zaghloul... The Leader of the Nation

**Saad Zaghloul called for reform in all fields. He participated in the call for the establishment of the Egyptian University, and in 1906 he was appointed the minister of Education. He started reform in the educational systems, stating the Arabic as the language of education instead of English. He then was awarded the title of “Pasha” and became the minister of justice. However, he resigned due to a dispute between him and the British, and returned to work as a lawyer.**

Saad Zaghloul was born in 1860 in the village of “Ibyanah,” the district “Fowwah” (located in the Governorate of al-Gharbiyyahat that time, but currently it is a part of the Governorate of Kafr al-Sheikh). He joined the Kuttab (old traditional schools for teaching the Qur’an) where He memorized the Glorious Qur’an. In 1871, he joined Al-Azhar where he studied at the hands of Islamic philosopher Jamal al-Din al-Afghani.

On November 11, 1918, Saad Zaghloul (Pasha) agreed with his colleagues: Ali Sharawi (Pasha) and Abdel Aziz Fahmy (Bey) to go to meet the British High Commissioner to allow them to travel to London for the discussion of Egypt’s demands with the British government, but their request was rejected. As a result, the Egyptian people got angry for this obstinate policy, insisting on struggle to achieve independence. The Egyptian people stood beside Saad Pasha as the leader of the nation.

At that time, Saad did not give up his determination. Rather, he went on the path of struggle and decided to form a delegation representing Egypt at the “Peace Conference” in Versailles, which was scheduled to be held in Paris. Egyptians of all classes started signing powers of attorney to authorize him to speak on their behalf.

## The Flames of the Revolution

As the national movement got stronger, the British authorities arrested Saad and three of his friends: Mohamed Mahmoud, Hamad al-Basel and Ismail Sedqi, and exiled them to the island of Malta on March 8, 1919. The Egyptian people, with the participation of women, went out in demonstrations against the British demanding freedom and independence, and there were clashes with British soldiers. Many demonstrators fall dead, and many other were injured at the hands of the occupiers. The revolution continued flaming across the country. As a result, the British authorities decided to release Saad and his friends, and allow them to travel outside Egypt to present the case of Egypt to the peace conference. However, the conference did not respond to the demands of the delegation of Egypt. On the contrary, they decided to approve British protectorate over Egypt. This caused the Egyptians to go out in demonstrations again. The British exiled Saad for the second time to the Indian Ocean island of Seychelles, and then to Gibraltar, which provoked and angered the masses of the Egyptian people.

## Reuniting the Nation

Britain felt that there is no way but to release Saad and his friends and issue a statement on February 28, 1922, stating the abolition of British protectorate over Egypt and the recognition of Egypt's independence as a sovereign state.

Saad Zaghloul continued his struggle for Egypt throughout his life until he died on August 23, 1927. It was great sadness across the whole country: the government and people, and all classes of the nation participated in his funeral.





## **Dr. Zaki Mubarak... and His Scholarly and Literary Battles!!**

**Dr. Zaki Mubarak was a distinguished figure among his colleagues at the university. He was known for his rhetorical speeches and eloquence. During the 1919 revolution, he participated in the revolution by arousing the masses with his stirring speeches, and his enthusiastic poems that he published in the newspapers. He was one of the prominent orators of the revolution. He was arrested by the British authorities in SidiBishr prison in Alexandria where he used to spend his time in reading, and after his release from detention in 1920 he returned to the university again.**

Zaki Mubarak was born in August 1891 in the village of Centris in al-Minoufiyyah-Governorate to a poor family. His father enrolled him in the village Kuttab at an early age, where he memorized the whole Qur'an in a few months. He used to spend his time either in the field, to help his father, or attending amusement sessions to listen to the melodies of arghul (Argulis a traditional musical instrument in Egypt), as well as attending Sufi sessions. When he reached the age of 17, he moved to Cairo where he stayed at al-Ghoriyyah and joined Al-Azhar in 1910. At Al-Azhar, his talents began to appear, as he surpassed his peers. He was fond of poetry from his young age, and won awards for poetry excellence, which encouraged him to direct his attention to read the masterpieces of old and modern poetry. He also studied French by himself. He wrote collection of poems called "Melodies of Eternity," and received the Bachelor degree from Al-Azhar in 1915.

### **His Literary Battles**

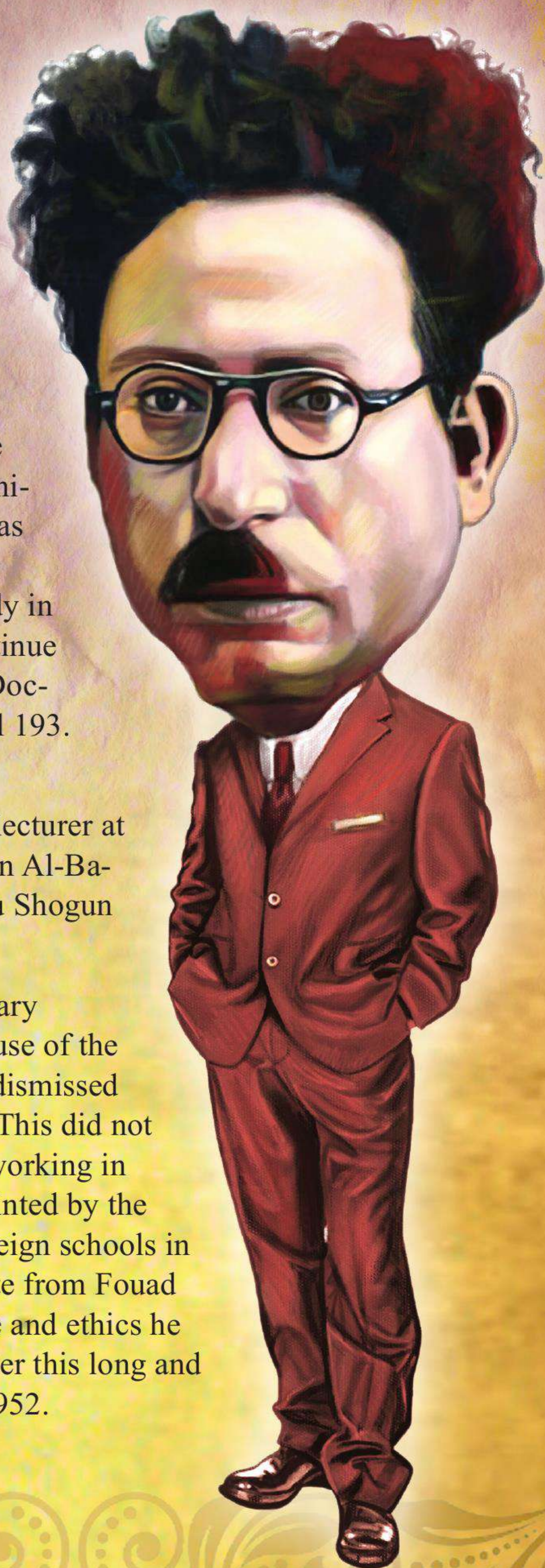
In 1916 he joined the Egyptian University, the Faculty of Arts which allowed him

to have access to the French culture and started reading classical French works. In the University, he met writer Mayy-Ziadeh. Dr. Taha Hussein was one of his professors in the University, and there were heated and intense discussions among each other. He received his Bachelor degree in Literary and Philosophical Sciences in 1921, and received his PhD in 1924 on the topic of "Ethics in the Sight of al-Ghazali." Thus, he was the first to receive his PhD in Philosophy from the Egyptian University. After receiving his PhD, he worked as an assistant lecturer at the Faculty of Arts in 1925, and was determined to pursue his study in France. He travelled to Paris in 1927 to continue his studies at his own expense, and got his Doctorate from the Sorbonne University in April 1933.

### **Dr (s). Zaki Mubarak**

After returning to Egypt, he worked as a lecturer at the Egyptian University, and wrote articles in Al-Balagh newspaper under the title of Hadith Dhu Shogun (Sorrowful Speeches).

There had been heated scholarly and literary battles between him and Taha Hussein because of the later's book Al-Nathr Al-Fanni, but he was dismissed from his position at the University in 1934. This did not undermine his determination, as he started working in journalism and literature. He then was appointed by the Ministry of Education as an inspector of foreign schools in May 1937. After receiving his third doctorate from Fouad I University on Islamic Tasawuf in literature and ethics he called himself "Doctors Zaki Mubarak." After this long and successful journey he died on January 23, 1952.







## **Dr. Samira Musa...** **A Genius Scholar!!**

**Dr. Samira Musa had great efforts in the field of atomic science worldwide. She is one of the greatest minds who raised the name of Egypt, and she never gave up her faith to serve her homeland.**

Samira Musa was born in 1917 in the village of Sinbo al-Kubra, the city of Zefta, al-Mahalla al-Kubra. Her birth coincided with the events of the national movement that expressed the nobility of the Egyptian personality. She joined Sinbo elementary school where she showed excellence and distinction among her peers which drove the headmaster of the school to advise her father to send her to Cairo in order to allow this genius to grow and to receive due attention and care. Her father was convinced of the advice of the headmaster and therefore the family took Samira to live in Cairo in 1928. She attended the school of Qasr al-Shawq elementary school, and always she used to get the highest marks in the school. Then she attended the school of Banat al-Ashraf school in al-Abbasiyyah whose principal was "Nabawiyyah al-Muhandis" -the first female principal in Egypt. A surprising thing happened that Samira wanted to move to a public school because her school does not have a laboratory, but the school set up a laboratory in order to keep Samira in the school.

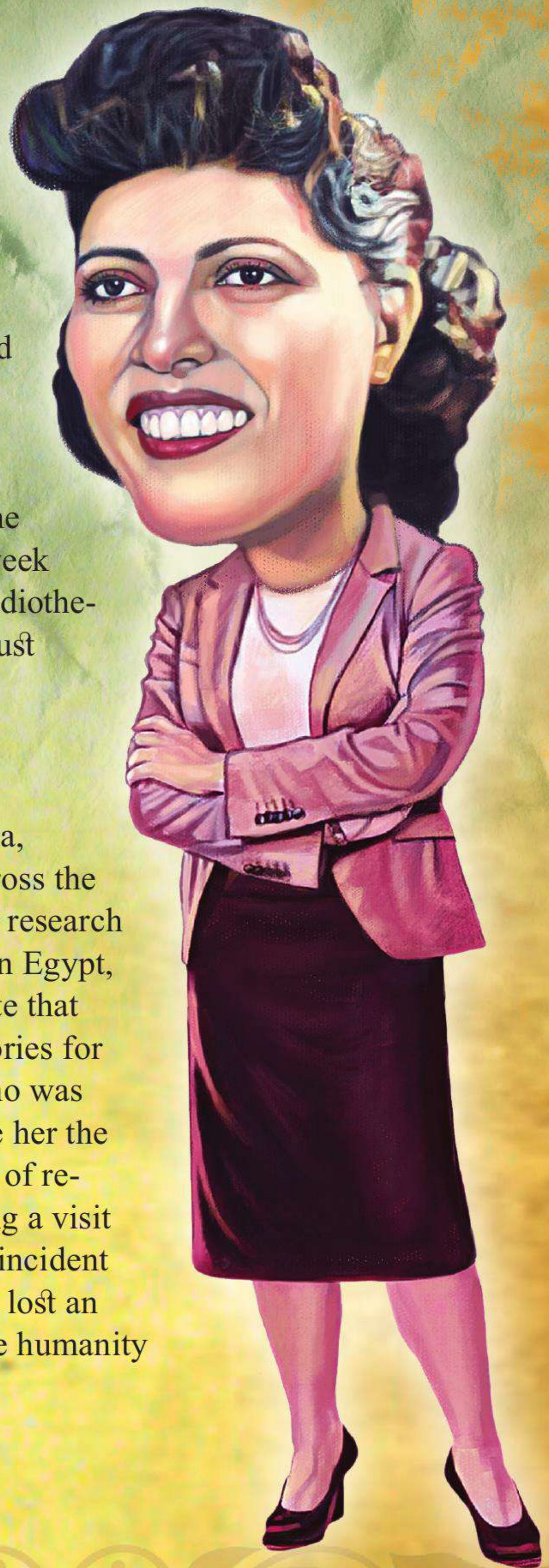
### **Algebra Book**


In high school, she wrote a book on algebra and called it "Modern Algebra," which was simple and easy because she found her colleagues complaining much about the school textbook of algebra, but Samira was more than an excellent student in this curricula. Her father printed this book for her and her colleagues. After finishing the high school, she insisted on joining the university, the faculty of science as she loved physics.

In the face of her insistence, her family agreed and she graduated in 1939. The Dean of the Faculty at the time was Dr. Mustafa Mus-harrafah, who took a decision to appoint her an assistant lecturer. She received her Master Degree from the Faculty with distinction and with honors in 1942, then traveled to London on a three-year scientific scholarship to obtain her doctorate degree. Astonishingly she finished her doctorate in only a year and a half in 1948. She spent the remaining term studying atomic science and visiting laboratories in England. When she returned to Cairo as a professor at the Faculty of Science, she specified one day per week to go to al-Qasr al-Aini in the department of radiotherapy, hoping to make this treatment available just like aspirin.

### **A Great Loss**

In 1951, Samira got a scholarship to study atomic sciences in the University of California, the most renowned university in USA and across the world in the atomic sciences field. Beside her research interest, she was busy giving many lectures on Egypt, its culture, its people and its morals. She wrote that they authorized her to visit the secret laboratories for atomic research, and she was the only one who was allowed to do so, and that they offered to give her the American citizenship, residence and freedom of research there, but she returned to Egypt. During a visit to the United States, Samira Musa died in an incident on August 5, 1952. Egypt and the Arab world lost an exceptional genius that was seeking to change humanity for the better





## Ahmad Amin... And His Encyclopedia on Islamic Studies!!

Ahmad Amin was one of the advocates of reform and struggle through the “Publishing Committee” or through Al-Thaqafah (Culture) Magazine. He is the writer and thinker who was accused that his call for reform did not reach the ordinary people in the street; rather, it remained only a call among intellectuals. Perhaps, this may explain his reluctance to work directly in politics, as he rejected attempts to join any group, as well as rejecting attempts by Al-Nuqrashi Pasha to include him in Saad Zaghloul party and hold the position of the editor-in-chief of Al-Asas Newspaper, as he believed that his biggest role lies in working in literature and research.

Ahmad Amin was born on October 1, 1886 in al-Khalifa district, Cairo. His father, Sheikh Ibrahim, was an Azhar graduate and was working in copying books and manuscripts, and despite his rural origin, he was one of the first Egyptians to send their daughters to school so that they can actually help their future husbands.

When Ahmad reached five years old, his father enrolled him in the Kuttab, but he moved from one Kuttab to another, joining four kuttabs until he memorized much of the Qur'an. At the same time, his father sent him to the public schools, and at the age of 14 his father took him out of school, gave him the Azhar idress and enrolled him at al-Azhar.

### Great Achievements

Two years after studying at al-Azhar, Ahmad Amin passed an exam to work as a

teacher of Arabic language at a private school in Tanta, and he was 16 years old at that time. Afterwards, he moved to work as a teacher of Arabic language at Ratib Pasha School in Alexandria at the age of 18, and in 1907 the College of Shari'ah Judiciary was opened and he joined it and graduated in 1911, and was appointed a teacher, and then moved to work in the Egyptian courts.

In 1914, Ahmad Amin, along with a group of young people, formed the Committee for "Authorship, Translation and Publishing," and was elected as president for 40 full years. In 1939 Ahmad Amin issued "Al-Thaqafah" magazine after "Al-Resala" magazine had achieved great success. Al-Thaqafah Magazine discussed heated and very important cultural and literary issues, and a large number of great writers and intellectuals joined the magazine which adopted the issue of reform in various fields.

### **His Friendship with Taha Hussein**

Ahmad Amin and Dr. Taha Hussein had a strong friendship. However, this tie turned soon into a relationship of unfriendliness after Ahmad Amin assumed the position of the Dean of the Faculty of Arts in 1939.

Ahmad Amin's encyclopedia came to represent a new Islamic progress in Islamic studies in terms of content and style. Ahmad Amin continued to work with all his might till his death in May 1954 at the age of 68, an age which he spent in creativity and giving for the sake of his homeland.





## **Dr. Mohammad Hussein Heikal... Between Creativity and Politics!!**

**Dr. Mohammad Hussein Heikal is one of the distinguished figures in our creative and cultural life. In 1945, he assumed the presidency of the Senate and remained president for more than five years. He also represented Egypt at the International Parliament Union. He also represented Egypt in signing the Charter of the Arab League in 1945. In addition, he led Egypt's delegation to the United Nations in 1946, and was the president of the Constitutional Liberal Party until the parties were cancelled after the July 1952 revolution.**

Mohammad Hussein Heikal was born on August 20, 1888, in the village of Kafr-Ghannam in Sinblawin, Daqahlia Governorate. At the age of five, he began to memorize the Glorious Qur'an in the Kuttab of the village. At the age of seven his father sent him to Cairo and enrolled him in al-Jammaliyya elementary school. He then attended Khedive School to get his high school certificate. In 1905, he obtained the Baccalaureate degree then joined law College and graduated in 1909. Then, he traveled to France and joined Paris universities to complete his studies on Law, and obtained his PhD on Economics and Political sciences in 1912. He used to write short stories and one of these stories is the famous story "Zainab", which was the first modern Egyptian novel, and it was presented as a movie.

### **Many Positions**

After returning from Paris, Heikal worked as a lawyer in Mansoura, then started working at the university in 1917. However, he continued his successful work in

journalism in al-Ahram Newspaper, where he used to write on politics and literature. In 1922, he resigned from the university and worked as editor-in-chief of Al-Siyassa Newspaper, established by the Constitutional Liberal Party, then the editor-in-chief of the weekly Al-Siyasah Magazine. Then, he was chosen as minister of Education during the term of Prime Minister “Mohammad Mahmoud” in 1938, and then also the minister of education during the term of Prime Minister “Hussein Sirri” in 1940. In 1942, he was chosen to be a member of the Academy of the Arabic Language in Cairo. He was the one who proposed to write “Mu’jam al-Alfadh Li al-Qur’an al-Kareem.” In 1943, he was chosen by the Constitutional Liberal Party as its president, and during this period he was appointed again as the minister of education and the minister of social Affairs in 1944.

### **Various Works**

Mohammad Hussein Heikal added valuable works to the Arab Library in the Fields of Islamic, political, historical and literary fields, including his books: Al-Siddiq Abu Bakr in 1942, Al-Farouq Umar in 1945, and his memoirs on Egyptian politics from 1951-1953, which included the top secrets of the Egyptian affairs that he experienced. On December 8, 1956, he died leaving behind a great heritage of distinguished literature marked with depth and creativity for the Arabic library.





## 'Abbas al-'Aqqad... A Great Arab Intellectual

'Al-Akkad was not only a thinker, but also a poet who renewed Arabic poetry, and great critic of the most prominent poets of his era. He had several battles with the poets of the conservative traditional school, pioneered by the prince of poets Ahmad Shawqi.

'Abbas Mahmoud al-'Aqqad was born in Aswan in 1889, and his father was a man of the middle class as he was working as a humble employee. As his father was known for his sound judgment, he could manage the affairs of his family in a successful way that had a great impact on al-'Aqqad. Al-'Aqqad grew up loving order and discipline, and his father paid attention to teach him reading and writing.

### **Excellence and Intelligence**

After learning reading and writing through his father's efforts, al-Aqqad enthusiastically read all the books, newspapers and magazines he could access, which led his father to enroll him in the elementary school to learn language, mathematics and modern sciences. In the elementary school, his teachers acknowledged his excellence and intelligence and expected his distinction as they noticed his sound reasoning, purity of nature, the strength of intelligence, his quick wit. During this period Imam Mohammad Abduh visited the school, and al-'Aqqad's teacher of Arabic language "Sheikh Fakhr Al-Din" showed the Imam al-'Aqqad's pamphlet. After the Imam reviewed it, he looked at al-'Aqqad and then to Sheikh Fakhr al-Din, saying, "I expect this student be a writer in the future." This sentence stuck in the mind of al-'Aqqad, and encouraged him to have great ambitions.

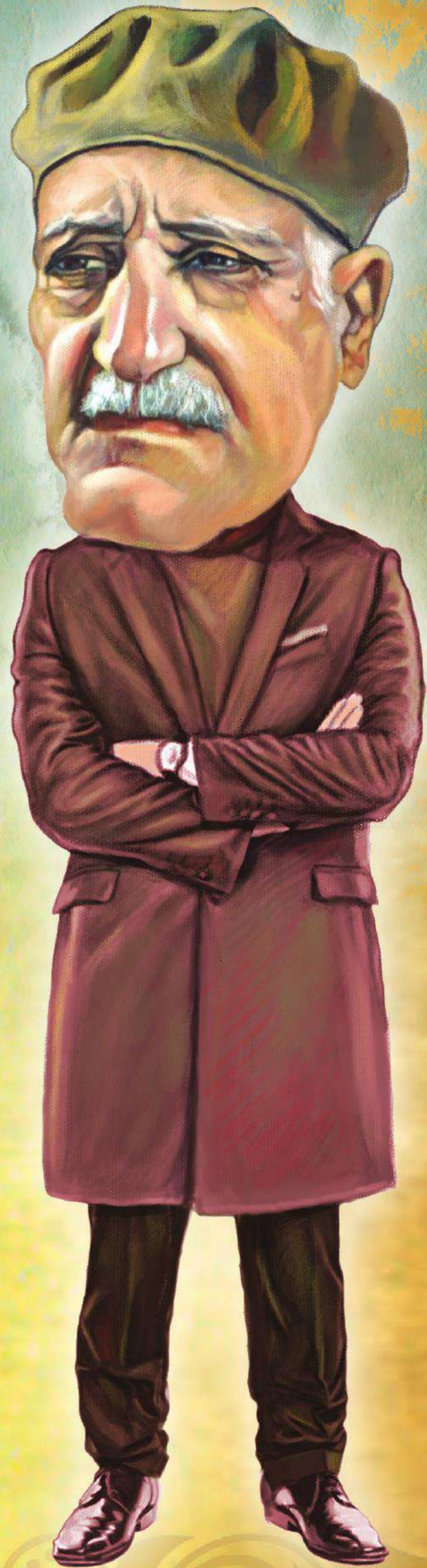
In this spirit, Al-‘Aqqad was enthusiastic in his study. However, he never confined himself to the school curricula. Rather, he searched for other books and newspapers to enrich his knowledge, and this was why he had knowledge in different sciences. He did not complete his study after the elementary education, because he preferred to join a government job with his primary certificate.

### **Al-‘Aqqad as a Self-educated Person**

At that time, al-‘Aqqad decided to work in journalism and writing devoting himself completely for literature and culture. Newspapers began publishing his poems, and soon his poetry books were published, and he started his literary and intellectual struggles, the most prominent of which were his literary battles with the prince of poets Ahmad Shawqi.

Al-‘Aqqad became a famous writer, and he published many books, each one of them reflecting his unique ability in both thinking and writing style.

It was not a long time that al-‘Aqqad became a pioneer of Egyptian thought and a prominent figure in the Arabic literature. He died on March 13, 1964 in Cairo, leaving behind a great heritage that represents part of the most important pieces in modern Arabic literature.







## **Abd al-Munim Riad... The Golden General!!**

**Engaged in the battles of honor and dignity in Ras al-Esh in the aftermath of the 1967 War and in Sinai aviation battles in December 1967 AD, Abd al-Munim Riad was not merely a military leader living in a state of war against the enemy as much as he was an Egyptian and Arab citizen, who believed that the nation's honor is associated with its ability to resolve field battles.**

In 1919 AD, Riad was born in the city of Tanta. He attended school at an early age and obtained a baccalaureate degree from the Khedive School in Cairo. Then, he joined the Military School and graduated in 1938 as a lieutenant. He also obtained a teaching certificate from the Anti-aircraft Artillery School in England, and came top of class in both of the Staff College and Nasser Military Academy in Cairo. In addition, he was proficient in many foreign languages, such as English, French and German, and was preparing for a doctorate thesis on military strategies.

### **Always with Distinction**

After the Palestinian War, the hero, Abd al-Munim Riad, received the Gold Medal of Merit from the Egyptian leadership in appreciation of his courage. Afterwards, he travelled to the Soviet Union in the mid-fifties, where he obtained a certificate of staff war with distinction. He was labelled "the Golden General" by Russian

and Western newspapers in recognition of his remarkable military efficiency, then was assigned to the position of Air Defense Commander in the Egyptian army. On June 11, 1967, the late President Gamal Abd al-Nasser issued a republican decree appointing him as a Chief of Staff of the Egyptian Armed Forces.

To inspect the conditions of the soldiers, the heroic Egyptian commander, Riad, had arrived at the military base known as No. (6) in Ismailia, when artillery started roaring and the entire area was surrounded by fire. Lieutenant-General Riad was with the rest of the soldiers when a bomb exploded on the edge of the base, sending the brave commander to eternity on March 9, 1969.

### **Millions Bidding him Farewell**

The day following his martyrdom, soldiers of the same base avenged the murder of their martyr leader. As he was landing from a helicopter, General Tal, the commander of the Israeli armored forces in Sinai was spotted and assassinated by a courageous, Egyptian sniper.

The news of the Egyptian hero's martyrdom was received with great sadness, and more than million Egyptians gathered to see him off to his final resting place, led by the late President Gamal Abd al-Nasser. The day of his martyrdom, the ninth of March 1969, is known as Martyr's Day.





## **Dr. Abd al-Halim Mahmoud and His Tremendous Efforts in the Service of Islam**

**Dr. Abd al-Halim Mahmoud spared no efforts in the cause of Islam, as one of the most eminent and renowned Grand Imams of Al-Azhar. He is the fortieth Grand Imam, who left behind him a legacy of achievements in developing Al-Azhar Institute, as a beacon of knowledge and the university where many distinguished scholars graduated to enrich Islamic Da'wah with their endeavors and thought.**

Dr. Abd al-Halim Mahmoud was born in al-Sharqiyyah in 1910 AD. After memorizing the Quran at an early age, he joined Al-Azhar in 1923. Then, he attended al-Zaqaziq Institute, following its establishment in 1925, whilst pursuing evening classes to qualify as a teacher in primary school. He obtained a postgraduate certificate from Al-Azhar in 1932. Too ambitious to resume his academic studies, he joined the senior department of Dar al-Uloom high school.

### **PhD with Honours**

With significant efforts in seeking knowledge and learning, it took Sheikh Mahmoud only two years to complete a four-year study program in Al-Azhar, which was allowed by then. After obtaining high school degree, he decided to pursue higher education in France, so he enrolled at the University of Paris, where he studied and obtained degrees in History of Religions, Philosophy, Sociology and Psychology.

He completed his thesis in the field of Sufism, entitled 'Ustadh al-Tha'irin al-Harithibn-Asad al-Muhasibi,' and obtained a doctorate with honours in 1940. The University of Paris decided to print it in French at its own expense, which was an honour granted to none but a few.

After returning from France, he was appointed as a professor in the Faculty of Arabic Language, then in Faculty of U-sul al-Din (Islamic Theology) in 1951 to become its dean in 1964, then deputy of Al-Azhar in 1970, and afterwards a Minister of Endowments in 1973.

### **His Accomplishments and Publications**

To advocate the Message of Islam, he established many committees, including: Quranic Research Committee, Prophetic Sunnah Committee, Al-Aqsa Mosque Committee, Islamic Heritage Revival Committee, and Doctrine and Philosophy Committee. His publications include: "Europe and Islam," "Islam and Communism," "Signs of Prophethood and Miracles of the Prophet" and "Modern Shazli School." After a life journey well spent in the service of Islam, he passed away in 1978.





## **Dr. Gamal Hemdan... the Genius of the Place!!**

**Dr. Hemdan's life was full of excitement. He was a total genius, excelling in different educational stages and proving brilliant throughout his life. Thanks to his brilliance and continuous hard work, he became one of the greatest scholars of geopolitics in Egypt and the Arab world.**

Dr. Hemdan was born on February 4, 1928, in "Nai," a village in Qalyubia Governorate, where he received primary education. Then, he attended secondary school in "Benha." Having completed his secondary education with distinction in 1944; ranking sixth on the list of graduates nationwide, he joined the department of Geography, faculty of Arts. No older than twenty, he obtained his B.A. with distinction.

At the faculty, he was appointed as a staff member, and then he was granted a scholarship at the University of Reading in Britain, where he obtained his M.A. and Ph.D. degrees in 1953. His thesis was entitled, "Delta's population: Past and Present".

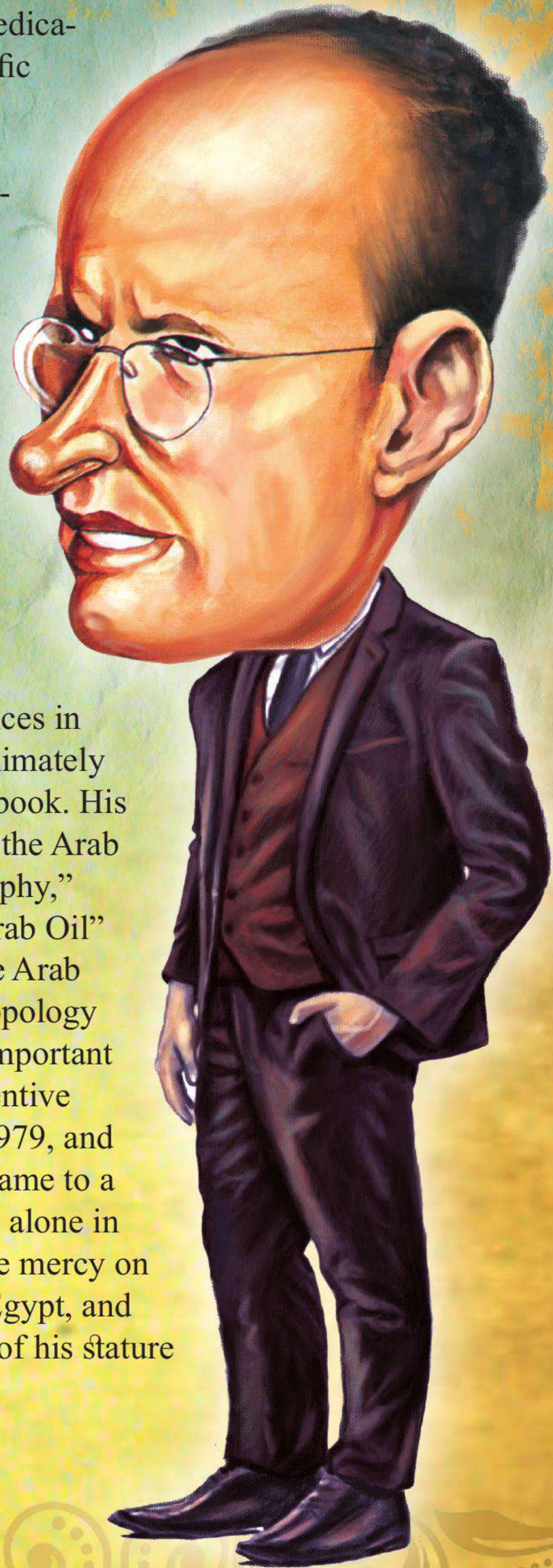
### **Dedication to Scientific Research**


After returning to Egypt, Dr. Hemdan worked in the department of geography at university, and was promoted to assistant professor and then to professor. In 1963, after spending ten years in the department of geography, he decided to resign and fully devote himself to scientific research in order to follow the latest geographi-

cal discoveries. With enthusiasm and dedication, he began writing advanced scientific research. Dr. Hemdan was a prominent member of the Egyptian Geographical Society, the American Geographical Society of New York, and the Committee and Subcommittee of Social Subjects at the Ministry of Education.

### **The Personality of Egypt**

Dr. Hemdan enriched the Arabic library with research and encyclopedic publications on geopolitics, including his encyclopedic book, “the Personality of Egypt” in four volumes. Owing to the accuracy of information and unique genius of place, it is considered one of the important references in geography worldwide. He spent approximately twenty-six years working on this huge book. His other publications include: “Studies on the Arab World” and “A Study on Urban Geography,” published in 1958, “the Arab City,” “Arab Oil” and “Colonization and Liberation in the Arab World” published in 1964, and “Anthropology of Jews” in 1967, in addition to other important studies. Dr. Hemdan won the State Incentive Award in Social Sciences in Egypt in 1979, and the State Merit Prize in 1986. His life came to a tragic end on April 17, 1993, as he died alone in his apartment in Dokki. May Allah have mercy on Dr. Hemdan, who had a lot to offer to Egypt, and whose works remain the best evidence of his stature and genius!





## **Dr.Zaki Naguib Mahmoud...** **Between Philosophy** **and Literature!!**

**Dr. Zaki Naguib Mahmoud could clearly combine between philosophy and literature, which is probably the secret to the distinction he received over the rest of thinkers who were concerned only with philosophy. He had innumerable interests, especially in Arabic and English literature. Before specializing in philosophy and working at university, he wrote multiple articles, and was a prolific writer and polymath.**

In 1905 AD, Dr. Zaki Naguib Mahmoud, the thinker and philosopher, was born in Faraskour, Damietta, where he received primary education. Then, he obtained a Bachelor of Education and Arts from the High School of Teachers in Cairo in 1930. Afterwards, he traveled to London and obtained a Bachelor of Philosophy from the University of London in 1945, then a doctorate in 1947. He was the editor of al-Thaqafah (Culture) magazine in 1948 and al-Fikr al-Mu'aser (the Contemporary Thought) magazine. Since 1953 until 1954, he has been a visiting professor at Columbia and Washington Universities. He also worked as a cultural counselor at the Egyptian Embassy in America in 1955. Due to his distinction in the field of philosophy, he received the State Incentive Award in 1959.

### **His Daily and Intellectual Life**

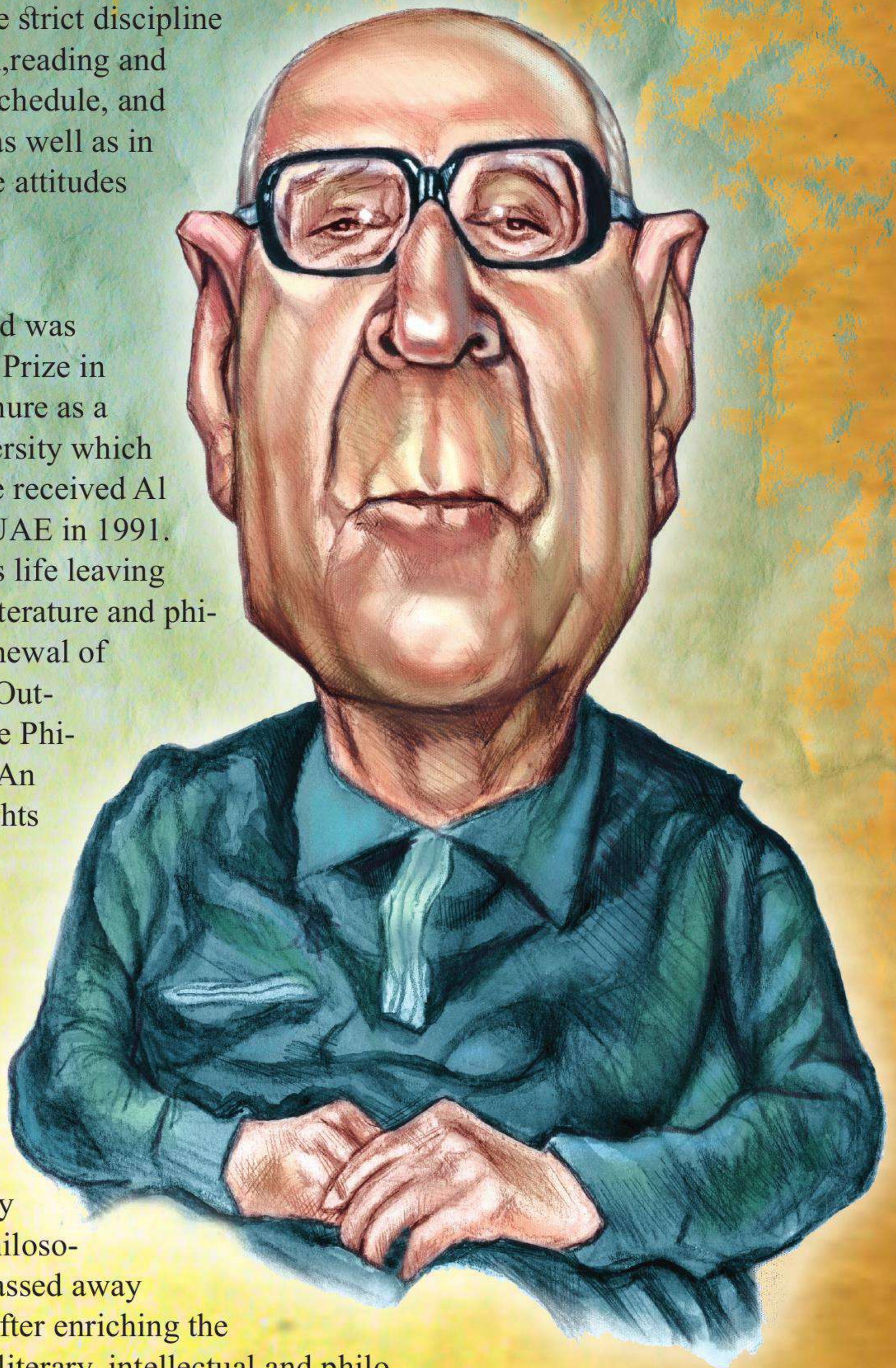
To Dr. Mahmoud, philosophy had a significant impact on literature and criticism. His rationalist views were reflected on his critical approaches grounded in evaluating literary works linguistically and intellectually, regardless of the author's background. It appears that his daily life was greatly influenced by his intellectual

thought, especially in the strict discipline he followed in meditation, reading and authoring, leisure time schedule, and even in social relations as well as in the way he perceived the attitudes of others.

### **Awards and Works**

In 1975, Dr. Mahmoud was awarded the State Merit Prize in Literature, during his tenure as a professor at Cairo University which started in 1962. Then, he received Al Owais Award from the UAE in 1991. In 1993, he departed this life leaving behind many books in literature and philosophy, including: "Renewal of Arabic Thought," "The Outcome of the Years," "The Philosophy of Criticism," "An Islamic Vision," "Thoughts and positions," "Values from Heritage," and "With Poets." He also participated in translating the encyclopedic work, "The Story of Civilization," by Will Durant.

May Allah have mercy on Dr. Mahmoud, the philosopher and thinker, who passed away on September 8, 1993, after enriching the Arab library with many literary, intellectual and philosophical works.







## **Naguib Mahfouz... From Regional Fame to Global Recognition!!**

**After winning the Nobel Prize in Literature in 1988, Naguib Mahfouz became a world writer and a symbol of the Egyptian genius in the field of literary and artistic creativity, as well as a prominent figure in the history of Arab literature and thought. His great works will forever remain in the hearts of Egyptians, Arabs and the world.**

On December 11, 1911, Naguib Mahfouz was born in al-Gammaliyya neighborhood in Cairo, where he spent his childhood and which frequently recurs in most of his novels. He moved with his family to the Abbasiya neighborhood when he was six, and obtained the certificate of primary education and then the baccalaureate from the Abbasiya Secondary School. Afterwards, he joined the Faculty of Arts, Fouad I University (currently Cairo University), to realize his hope of becoming a thinker or writer, believing that leading an intellectual life is the highest goal of humanity. He obtained a BA in Philosophy in 1934.

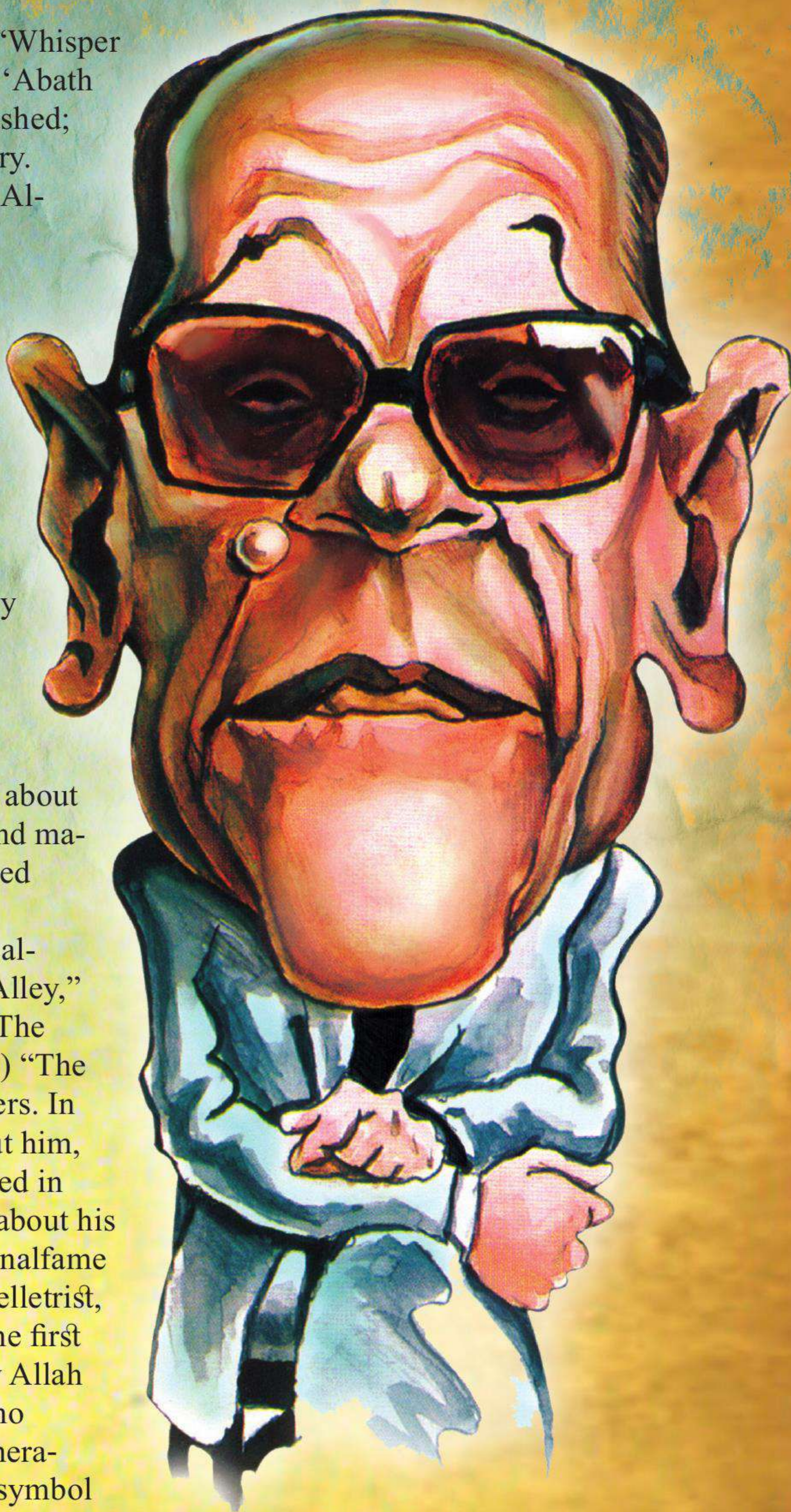
### **Early Life**


At the age of fifteen, he began reading the books of Mustafa Lutfi Al-Manfaluti, particularly, "Al-Nazarat (views)," "Al-Abarat (The Tears)" and "Majdolin." He also examined the works of Taha Hussein, al-'Akkad, Mahmoud Taymour and al-Mazini, which attracted him to Arabic literary tradition. Therefore, he started reading traditional references of Arabic literature such as, "al-Bayan wa al-tabyin (clarity and clarification)" and "al-'Aqd al-Farid (The Unique Necklace)." In 1932, before graduating, he began to compose some works, first of which was a short story entitled, Thaman al-Da'f (The Price of Weakness) and was published in Al-Majala al-Jadidah (the new magazine). Afterwards, his stories were published in newspapers and magazines. In 1938, he published his first collection of

short stories entitled, Hams Al-Junun “Whisper of Madness.” In 1939, his first novel, ‘Abath al-Aqdar “Ironies of Fate”’ was published; which was inspired by Egyptian history. In 1959, he was appointed a writer in Al-Ahram newspaper.

### **Eventful life**

Mahfouz’s creativity has extended over more than half a century. He continued his literary production even after the Nobel Prize to be the most prolific and productive, the most diversified, and the most sophisticated writer of Arabic narrative literature, with commitment to honesty and perfection of creativity. His life was full of production and organized work. Until 1994, he published 35 novels, 14 short story collections, more than 300 articles, 50 stories and about 400 press interviews in newspapers and magazines. His works have been translated into many languages. His best-known works include: “The Trilogy,” “Khan al-Khalili,” Zuqaq El Midaq’(al-Midaq Alley,” “Love under the Rain,” “Miramar,” “The Thief and the Dogs,” “Autumn Quail,) “The Road,” “The Harafish” and many others. In addition to more than 200 books about him, many MA and PhD theses was obtained in Egypt, the Arab and non-Arab world about his life and literature. Turning from regional fame to global recognition, Mahfouz, the belletrist, received the Nobel Prize to become the first Arabic writer to hold this award. May Allah have mercy on our great Mahfouz, who passed away on August 30, 2006. Generations will always remember him as a symbol of honor and a source of Egyptian pride.





## Dr.Ahmad Zewail... and Femtosecond!!

Being the first scientist in the world to invent the unit of time known as the “femtosecond,” Dr. Ahmad Zewail has made a great scientific breakthrough that gave rise to a huge scientific revolution. He discovered a technique to monitor the behavior of molecules during chemical reactions at a high speed. Using the laser, he could monitor the reactions in the world of atoms at a speed of 1510 of a second, a unit of time called “femtosecond” .

On February 26, 1946, Dr. Zewail was born in the city of Damanhur, Buheira Governorate. He received his primary, preparatory and secondary education in the city of Desouk, then joined the Faculty of Science, Alexandria University, where he obtained a Bachelor’s degree in 1967, and Master’s in spectrums in 1969. Afterwards, in 1974, he traveled to the United States to complete his PhD on optical and magnetic resonance spectra at the University of Pennsylvania. He was appointed as a professor at California Institute of Technology (Caltech), the largest university in science and technology, where he started his tenure as professor of chemistry in 1990. Out of all scientists, he was particularly chosen to teach the course of Linus Pauling, the great American scientist. He was elected to the International Academy, and was a visiting professor to about 25 universities around the world.

### **Nobel Prize**

Dr. Zewail was the first Arab and African scientist in the Middle East to receive the Nobel Prize in Science in 1999, which is one of the most prestigious international prizes ever. He was also the first Arab awarded the King Faisal International Prize

in Science in 1989. In addition, he was the first Arab and African, or rather the first Middle Eastern, to receive the German “Zeiss Research Award in laser. He also received the American Benjamin Franklin Medal, the highest scientific prize in America. It has been awarded only to a few, such as Edison, Newton and Einstein. He was also the first to invent a “Solar Energy Concentrator Devices”, and received the "Alexander von Humboldt" award from West Germany, which is the largest scientific award there.

### **A World Wonder**

Owing to his great achievements in science, Dr. Zewail has a proven merit and high scientific standing on a global level. Throughout his life, and since he left Egypt, he did not stop scientific experiments and discoveries that astonished the world. The great services he provided to humanity in the field of science made the world look at him with appreciation. His precisely unprecedented invention is the imaging system, which he and his assistant scientific team invented, the first of its kind in speed. It can monitor the molecules movement as they arise and in time of Coalescence to each other. With that, he achieved a tremendous scientific victory for humanity and was able to use ultrashort laser flashes to study fundamental chemical reactions down to the scale of atomic motion. That was the beginning of his journey.

This is the Egyptian scientist, Dr. Zewail, who inscribed his name with letters of gold in the history of the eternal people. He passed away on August 2, 2016 in Pasadena, California, USA.





General Egyptian  
Book Organization



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