
BIOGRAPHICAL DICTIONARY

of

MODERN
EGYPT

ARTHUR GOLDSCHMIDT JR.

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**BIOGRAPHICAL DICTIONARY
OF MODERN EGYPT**

To the People in and of Egypt

*Let us now praise famous men,
And our fathers that begot us.
The Lord hath wrought great glory by them
Through his great power from the beginning.
Such as did bear rule in their kingdoms,
Men renowned for their power,
Giving counsel by their understanding,
And declaring prophecies:
Leaders of the people by their counsels,
And by their knowledge meet for the people,
Wise and eloquent in their instructions:
Such as found out musical tunes,
And recited verses in writing:
Rich men furnished with ability,
Living peaceably in their habitations:
All these were honored in their generations,
And were the glory of their times.
There be of them, that have left a name behind them,
That their praises might be reported.
And some there be, which have no memorial,
Who are perished, as though they had never been;
And are as though they had never been;
And their children after them.
But these were merciful men,
Whose righteousness has not been forgotten.
With their seed shall continually remain a good inheritance,
And their children for their sakes.
Their seed shall remain for ever,
And their glory shall not be blotted out.
Their bodies are buried in peace;
But their name liveth for evermore.
The people will tell of their wisdom,
And the congregation will show forth their praise.*

—Ecclesiasticus (King James Version)

PREFACE

Egypt ranks first among the Arab countries in population, popular culture, and historical documentation. Its people have a durable sense of national identity. Both Egyptians and foreigners have written numerous scholarly studies and popular accounts of modern Egypt's foreign relations, domestic politics, commerce and industry, religions, prose and poetry, visual arts, entertainment, and intellectual life. Specialized works of collective biography also abound, and in Arabic at least, there are individual biographies for most of Egypt's intellectual and political leaders, past and present. Up to now, however, researchers in Egypt's modern history have not had an organized and accessible reference tool, comparable to the *American National Biography*, with concise accounts of the lives of the country's leaders. Nor could they find bibliographic aids that could point them to source materials published in Arabic and in European languages. This work fills that void.

For more than thirty years I have wanted to assemble, or to persuade others to assemble, a biographical dictionary of Egypt that could later serve as a working model for volumes covering other Arab countries, as well as Israel, Turkey, Iran, and Afghanistan. The development of the computer's word-processing capabilities has made what was a utopian vision seem attainable.

I made some debatable decisions in producing this biographical dictionary. The work takes "Egypt" to be the region or country ruled from Cairo by Mamluks, Ottoman governors or khedives, British consuls or high commissioners, kings, and presidents; but it excludes Sudan. There is no consensus on when "modern" Egypt begins; Egyptian historians often debate whether Napoleon's invasion in 1798 or Muhammad

'Ali's seizure of power in 1805 marks the onset of modernity. I think that an ambitious effort was made to strengthen Egypt during the reigns of 'Ali Bey and Muhammad Bey Abu al-Dhahab in the late eighteenth century and that the first signs of intellectual revival can be seen in the work of Murtada al-Zabidi and 'Abd al-Rahman al-Jabarti. Therefore, these leaders and a few of their contemporaries are the earliest figures dealt with in the dictionary.

Almost everyone asks about the criteria for inclusion. Many worthy generals, admirals, poets, novelists, journalists, lawyers, doctors, and parliamentarians failed to make the cut; some readers may gasp at the inclusion of a few men and women who did. The primary criterion was, "Is the inclusion of person X needed to give a representative picture of modern Egypt's history?" Traditional biographical dictionaries in the West stress generals, politicians, and diplomats; those of the Muslim world emphasize religious leaders, scholars, and poets. All deserve attention, but so, too, do founders of newspapers, department stores, theatrical troupes, and innovative techniques of visual representation. There are some regrettable omissions: farmers and laborers, athletes and guides, and some Egyptians now at the leading edge of the arts and sciences. I deliberately omitted Egyptians whose historically significant activities took place in other countries. I included some non-Egyptians, especially French and British nationals, who did play a prominent role in Egypt's modern history.

The entries vary in length according to my judgment of the importance of the people covered. Exact birth and death dates are usually supplied, to facilitate future analysis of age cohorts

and access to obituaries, but they were not always attainable. Arabic personal names are transliterated in the style prescribed by the *International Journal of Middle East Studies*, which in some cases will jar eyes attuned to journalistic or to Gallo-Egyptian conventions.

Each entry is followed by a list of sources that will provide further information. Within each entry, the first mention of any name that has its own entry in the dictionary appears in small capital letters. A list of abbreviations used in the work, a complete bibliography, and a subject index appear at the end of the dictionary.

* * *

A work of this magnitude could not have been created without access to many libraries and archives outside my home institution. The one that proved superb for contemporary Egypt was the archives of *al-Ahram*, with its dossiers and folders of clippings about hundreds of men and women. Collections at the American Research Center in Egypt, the American University in Cairo, the Bibliothèque Nationale, the British Library (old and new), Dar al-Kutub, the École des Langues Orientales Vivantes, the Library of Congress, the New York Public Library, and the University of California yielded treasures for this study. Penn State's Inter-Library Loan Office obtained Arabic materials from various U.S. research libraries.

Among the individuals who advised me on key issues were Margot Badran, Indira Gesink, Robert Johnston, and Caroline Williams (1997–1998 research fellows at the American Research Center in Egypt); Professors Joel Gordon of the University of Arkansas, Peter Gran of Temple University, Donald M. Reid of Georgia State University, and Jason Thompson of the American University in Cairo; and correspondents with related projects, Wolfgang Behn in Berlin and Dennis Walker in Melbourne.

I received invaluable advice from Yunan Labib Rizq, professor of modern Egyptian history at Ain Shams University's Women's College: Rizq arranged my access to *al-Ahram*'s archives and invited me to speak to the Egyptian

historians' *nadwa* (club), where 'Abd al-Khalik Lashin and others gave me much advice and encouragement. Many other Egyptians shared their knowledge about significant figures in their history; among them were Samir Raafat, Ibrahim Sadek, and Sayyid Karim. Indeed, almost every cabdriver in Cairo acquainted me with modern Egypt's musical heritage, and staff members at the Hotel Cosmopolitan proffered their advice on performers and poets. I learned much from such old Cairo hands as Chris Langtvet and Raymond Stock. Above all, I thank Sa'd Zinnari for supplying me with his books, advice, and friendship for thirty years.

At Lynne Rienner Publishers, I thank Lynne Rienner herself, Sally Glover, and Shena Redmond; I thank copyeditor Marian Safran as well as proofreader Rich Kalmanash and indexer Kate Bowman. I also appreciated the anonymous reader's helpful comments. I take full responsibility, however, for my choice of biographical entries (to quote Ecclesiasticus: some there be who have no memorial) and for any errors that I may have committed.

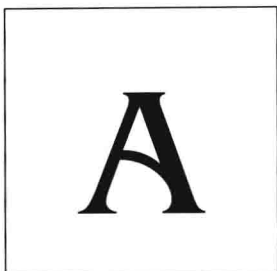
Financial support for my research came from the United States Information Service via the American Research Center in Egypt, a timely sabbatical leave from the Pennsylvania State University, and a special gift from my late mother-in-law, Dorothy Robb. Another kind of material support was the hospitality offered by our daughter-in-law's parents, Norman and Easter Goldstein, in Berkeley; by my sister and brother-in-law, Ann and Raymond Richardson, who let us stay in their apartment while I was doing research in Paris; and by my father, Arthur "Tex" Goldschmidt, who, in addition to hosting us in Haverford, listened to weekly reports of my progress from Cairo.

Anyone who has written a book or lived with an author knows the toll that writing takes on his or her significant other. My wife, Louise, gets a special note of thanks for her patience at times when I was absent, preoccupied, or unable to fulfill my domestic duties.

—Arthur Goldschmidt Jr.

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Abaza, [Muhammad] Fikri

(1897–14 February 1979)

Writer, lawyer, politician, and long-time editor of *al-Musawwar*, often called the Dean of Journalists. Fikri was born in Abu Shahata, near Minya al-Qamh. His father, Shaykh Husayn Abaza, hoped that Fikri might follow in his footsteps and study at al-Azhar. Instead, Fikri attended the Sa'idiyya School in Cairo, where he began his journalistic career by writing for *al-Mu'ayyad*. He graduated from the government Law School in 1917 and worked for a while as a lawyer in Asyut, then moved his office to Za-qaziq and finally to Cairo. He was an active orator and writer during the 1919 Revolution, writing fiery articles in *al-Ahram* against the British protectorate. He even composed a national anthem, sung at the time by Copts and Muslims together. Joining the National Party, he was first elected to the Chamber of Deputies in 1926. Thrice asked to become a minister, he always refused on the Nationalist principle against serving in a cabinet while British troops occupied Egypt.

As he became more politically active, he committed himself to a journalistic career. In 1924 he began writing for *al-Musawwar*, becoming its editor-in-chief in 1926, and in 1949 he founded its entertainment magazine. In 1944 he became head of the Journalists' Syndicate and was reelected four times to that position. He was also elected honorary president of the Ahli Sporting Club and a member of the supervisory committee of Dar al-Kutub. He wrote books, of which the best-known is *al-Dahik al-baki* [The Weeping Laughter], produced plays, and composed songs for the mandolin and the flute. In 1961 he was dismissed as editor of *al-Mu-*

sawwar, at Nasir's insistence, for writing a veiled suggestion of peace with Israel, but he was reinstated after publishing an apology in *al-Ahram*. Although Fikri was notorious for publicly criticizing anyone in power, Sadat awarded him an honorary doctorate in 1976.

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Abaza, Tharwat

(28 June 1927–)

Writer of plays, film scenarios, and short stories. He was born in Cairo's Munira district, the son of lawyer-politician Ibrahim Disuqi Abaza and a cousin of FIKRI. Educated in government schools, Abaza published his first article (under a pen name) when he was sixteen, criticizing his Arabic teacher. Upon receiving his *license* from Cairo University's Law Faculty in 1950, he married his cousin, the daughter of poet 'Aziz Abaza, and began writing plays and short stories for Egyptian State Broadcasting. He received a state encouragement award in 1959 and became a member of the international writers' union in London in 1971. Upon being dropped from membership in the ASU in 1973, he became treasurer of the Society to Protect the Rights of Writers. He then became a literary adviser for the state-run Cinema, Stage, and Music Organization, and in 1975 he joined the administrative board of *al-Idha'a wa al-tilvizyun*, of which he also became the editor-in-chief. A year later he became an editor for *al-Ahram*. Abaza also became secretary-general of the Egyptian Writers Union and in 1980 was elected its president. He served five terms but resigned his membership

in April 1997 right after having been reelected to a sixth term. He was also elected vice president of the Egyptian Senate. He has written frequently about his family, which is famous for its landholdings and dominant role in Sharqiyya province, and has publicly attacked Nasirism as well as Marxism.

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'Abbas Hilmi I

(1 July 1812–13 July 1854)

Egypt's viceroy from 1848 to 1854. The son of Tusun, who predeceased his father, MUHAMMAD 'ALI, 'Abbas was born in Jidda and reared in Cairo. He succeeded IBRAHIM upon his death in November 1848. Often labeled a reactionary for dismantling some of his grandfather's westernizing reforms, he did indeed dismiss many of Muhammad 'Ali's European advisers. Although 'Abbas was motivated by parsimony and paranoia, peasant taxpayers benefited from his reduced imposts and rates. During his reign an English company, headed by Robert Stephenson, won a concession to build the first railroad between Cairo and Alexandria. The route from Cairo to Suez was also improved. In 1853 'Abbas sent 20,000 troops to fight for the Ottoman Empire against the Russians in the Crimean War, in which his soldiers suffered heavy casualties. The cause of his death in Benha has never been explained, but it is thought that he was murdered by two mamluks sent to him from Istanbul by his aunt, who sought revenge because of a dispute over his heirs' inheritance.

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'Abbas Hilmi II

(14 August 1874–21 December 1944)

Egypt's khedive from 1892 to 1914. Born in Cairo, he was educated by tutors, at the Princes' School, the Thudicum in Geneva, and the Theresianum Military Academy in Vienna. Because his father, Khedive TAWFIQ, died unexpectedly in January 1892, when 'Abbas was still a cadet, his reign began when he was barely eighteen years old by the Muslim calendar. High-spirited and nationalistic, he soon replaced some of his palace staff, and in January 1893 he clashed with the British diplomatic agent, Lord CROMER, when 'Abbas tried to replace his pro-British premier, MUSTAFA FAHMI, with HUSAYN FAKHRI and a new cabinet without first securing Cromer's consent. Cromer, backed by his government, told the khedive that he could not change his ministers without prior British permission. 'Abbas again challenged the British, in particular Sir Herbert (later Lord) KITCHENER, the head of the Egyptian army, a year later while reviewing the troops near Egypt's southern border. Unable after 1894 to oppose British rule openly, 'Abbas formed a secret group composed of Europeans and nationalistic Egyptians, the Society for the Revival of the Nation, which later became the nucleus of MUSTAFA KAMIL's National Party. He subsidized Mustafa's anti-British propaganda in Europe and the publication of *al-Muayyad* at home.

As the Nationalists' hopes for French aid against the British occupation waned after the Fashoda Incident (the military encounter in 1898 between the Anglo-Egyptian army and a French expeditionary force), 'Abbas made peace with Britain, partly due to his friendship with the Prince of Wales, later King Edward VII. He dis-

tanced himself from the National Party after the Entente Cordiale, although he briefly made peace with Mustafa Kamil and MUHAMMAD FARID following the Dinshaway Incident (a British atrocity in 1906 against Egyptian peasants, which led to widespread protests against the British occupation in both Europe and Egypt) and subsidized the publication of British and French editions of *al-Liwa*. He expressed his moral support for constitutional rule, one of the National Party's desiderata, but abandoned anti-British nationalism because of Cromer's retirement and the *politique d'entente* pursued by Cromer's successor, Sir ELDON GORST. To signal this new policy in 1908, 'Abbas replaced Mustafa Fahmi's cabinet with a new one headed by BUTRUS GHALI, who opposed the Nationalists. 'Abbas turned against the National Party and its newspapers, approving the 1881 Press Law revival, Shaykh JAWISH's trials, and the promulgation of the 1910 Exceptional Laws, partly owing to his friendship with Gorst, which he affirmed by calling on the ailing British agent shortly before his death in 1911. When Kitchener, 'Abbas's nemesis, took charge, the khedive resumed his old hostility to the British, but the National Party had lost much of its power, and its newspapers were muzzled during 1912. The elections for the Legislative Assembly set up under the 1913 Organic Law opened new opportunities to seek political support, but much of its leadership came from the traditionally hostile Umma Party, notably SA'D ZAGHLUL. Kitchener now hoped to replace 'Abbas by a more pliable relative.

While 'Abbas was in Istanbul in July 1914, he was shot by a deranged Egyptian student thought to be an agent of the ruling Committee of Union and Progress. Before 'Abbas was well enough to leave, however, World War I broke out, and Britain's ambassador in Turkey warned him that he would not be readmitted to Egypt until the war ended. The khedive decided to make peace with the CUP through War Minister Enver and with the exiled Egyptian Nationalists, notably Muhammad Farid and Shaykh Jawish. After the Ottoman Empire joined the Central Powers, 'Abbas issued manifestos "dismissing" his ministers, granting a constitution to the Egyptian people, and calling on them to revolt against the British. But his ties with the CUP and

the Ottoman government remained troubled, and he left Istanbul for Vienna in December 1914. Soon afterward the British officially deposed him in favor of his uncle, HUSAYN KAMIL, severing Egypt's vestigial Ottoman ties. The ex-khedive stayed away from Istanbul for three years, during which he intrigued with Germany to obtain funds, ostensibly to buy shares to subvert Paris newspapers (known as the Bolo Affair), and with Britain to ensure himself an income from his properties in Egypt and to secure recognition of his son, 'Abd al-Mun'im, as heir to Egypt's throne. Discredited by the Bolo Affair and unable to settle with the British, 'Abbas returned to Istanbul late in 1917 and backed the Central Powers for the rest of the war. After the Armistice, he moved from one European city to another, and until 1922 he sought to recover control of his property in Egypt. Formally renouncing his family's claim to the throne in 1931, he invested in real estate and various business enterprises and still engaged in politics, notably trying to resolve the Palestine question, but never returned to Egypt. He backed the Axis Powers in World War II and died in Geneva. Energetic and patriotic, 'Abbas failed as khedive to stem the entrenchment of the British occupation.

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al-'Abbasi, Shaykh Muhammad al-Mahdi

(1827–7 December 1897)

Chief Hanafi mufti of Egypt and rector of al-Azhar. Born in Alexandria, he was the son and grandson of Azharite shaykhs. His father, Muhammad Amin, was mufti of Egypt until his death in 1831/32. After his father died, 'Abbasi's family lived in dire poverty until he moved to Cairo at the age of twelve and entered al-Azhar, where some of the shaykhs intervened to give his mother a pension. He was named mufti in 1848 because of his father's excellent reputation, but in his youth he relied heavily on another shaykh as his secretary. SA'ID was especially fond of him. 'Abbasi became the rector of al-Azhar in 1870 but lost his post during the 'URABI Revolution when he refused to sign an order to depose TAWFIQ. The khedive restored 'Abbasi to the rectorship after the revolution ended, but when Tawfiq heard rumors that a group of notables and merchants were meeting in 'Abbasi's house and denouncing the British occupation, 'Abbasi again resigned as rector and devoted the rest of his life to his work as a mufti. He was stricken with epilepsy and died four years later. A collection of his verdicts was published in *al-Waqai' al-misriyya*.

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'Abbud, [Muhammad] Ahmad

(2 May 1889–28 December 1963)

Wealthy industrialist. Born in Cairo, he attended the Tawfiqiyya Secondary School, the School of Engineering, and the University of Glasgow,

where he was trained as a civil engineer. After starting his career as an engineer for a British company, he worked on an irrigation scheme in Iraq and for the Palestinian and Syrian railway system. Upon returning to Egypt in 1922, 'Abbud worked on the enlargement of the Aswan Dam, became a supply contractor for the British troops, and was elected to the Chamber of Deputies in 1926. He was made a pasha for supervising construction of the Fuadiyya Canal in 1931. He managed the Khedivial Mail Line, held a near monopoly on sugar refining in Egypt, owned paper mills and fertilizer and chemical plants, represented many British firms in Egypt, had a controlling interest in several Egyptian banks (eighty thousand shares in Bank Misr alone), and served on the board of the Suez Canal Company before it was nationalized. All his enterprises, valued at more than \$100 million, were nationalized in July 1961, and he was offered a government pension of £E 50 monthly. In that December he was tried for smuggling \$660,000 out of Egypt, a charge that the government dropped in 1962, whereupon he left for Switzerland and continued to make money there. Rated as one of the world's ten richest men, he died in London at Claridge's Hotel.

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'Abd al-Hadi, Ibrahim

(1899–18 February 1981)

Cabinet minister, premier, and Sa'dist Party leader. Born in al-Zarqa (Daqahliyya), 'Abd al-Hadi was a student leader in the 1919 Revolution and spent four years in prison. He received his *license* from the government Law School in 1925. He served in the Chamber of Deputies, representing al-Zarqa in the 1929, 1936, and 1938 sessions, then became minister of state for parliamentary affairs (1939–1940), minister of commerce (1940), public works (1941–1942), public health (1944–1946), foreign affairs (1946), finance twice (1946–1947 and 1948–1949), chief of the royal cabinet (1947–1948), and prime minister and interior (1948–1949). Keeping Egypt under

martial law, he managed to restore order following the political crisis engendered by the 1948 Palestine War and the assassination of his predecessor, MAHMUD FAHMI AL-NUQRASHI. After the 1952 Revolution 'Abd al-Hadi was tried for his repressive policies, or, as his indictment read, for "corruption, terrorism, graft, and treason." Although he was condemned to death, his sentence was later commuted to life imprisonment, but his property was confiscated. He was released in 1954 for health reasons, and his property was restored in 1975, but he played no further role in politics. After his death in Ma'adi, his memoirs were serialized in *Ruz al-Yusuf*.

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'Abd al-Halim, Muhammad

(15 July 1831–4 June 1894)

Pretender to Egypt's khedivate, often called Prince Halim. He was educated at the Princes' School and then at a military school in France. Upon returning to Egypt, he rose through the Egyptian army to the rank of lieutenant general. He became its commander-in-chief, director of the War Department, military commander of the Sudan, and then member of the Ottoman council of state in Istanbul. When Khedive ISMA'IL changed the succession system, Prince Halim lost his primary claim to the khedivate. Accordingly, he opposed Isma'il and his successor, TAWFIQ, and probably backed 'URABI's movement in 1881–1882. 'Abd al-Halim died in Istanbul. His son, Mehmet Said Halim, joined the Committee of Union and Progress and became Ottoman grand vizir from 1913 to 1917, claiming Egypt's throne against the British-appointed Sultan HUSAYN KAMIL and the deposed Khedive 'ABBAS II.

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'Abd al-Majid, Dr. Ahmad 'Ismat

(10 March 1924–)

Diplomat. Born in Alexandria, he earned a *license* from Alexandria University's Law Faculty in 1944 and his doctorate from the Sorbonne in 1947. Upon joining Egypt's foreign service in 1950, he was posted to London. He took part in the Anglo-Egyptian negotiations in 1954, served in the delegation to the United Nations in 1955, and negotiated with France after the 1956 Suez War. Counselor to Egypt's permanent mission to the UN in Geneva from 1958 to 1961, he returned to work in Egypt's foreign office, becoming head of its information bureau in 1969 and ambassador to France in 1970. 'Abd al-Majid became deputy foreign minister in 1970 and Egypt's chief delegate to the UN from 1972 to 1983. He served as foreign minister and deputy premier from 1984 to 1991, when he was elected secretary-general of the Arab League. He tried to resolve the 1998 Iraqi arms crisis. An advocate of Arab unity, he was a disciple of MAHMUD RIYAD, whom he long served.

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'Abd al-Nur, Fakhri

(15 June 1881–9 December 1942)

Wafdist deputy, a Copt. Born in Jirja to a landowning family, from which he would inherit some 600 *feddans*, Fakhri was educated at Cairo's Jesuit School. In 1904 he became the director of the Upper Egyptian branch of the Egyptian Bank. He joined the Umma Party in 1907 and was one of the founders of its daily, *al-Jarida*. Visited by Khedive 'ABBAS in 1909, he was made a Bey. He was one of three Copts who spoke to SA'D ZAGHLUL in 1918 about including Christians in the Wafd, to which Sa'd agreed,

and Fakhri subsequently persuaded other Copts to join. He was tried and imprisoned for his participation in the secret revolutionary society involved in the 1919 Revolution. Elected to represent Jirja in the Chamber of Deputies in 1924, he remained a deputy throughout his life, and he died while addressing the Chamber. He had left the Wafd when NAHHAS refused to cooperate with the other parties against SIDQI. His memoirs are a major source on the 1919 Revolution; as they focus almost entirely on the period from 1918 to 1923 and were dated November 1942, he may well have intended to write a sequel.

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'Abd al-Quddus, Ihsan

(1 January 1919–11 January 1990)

Journalist, novelist, and playwright. Born in Kafr al-Mamuna (near Zifta), he was the son of the actress and pioneer woman journalist, FATIMA [RUZ] AL-YUSUF, and of an engineer-turned-artist, Muhammad 'Abd al-Quddus, but his parents divorced and he was reared by his mother. After attending Khalil Agha and Fuad I Schools in Cairo, he earned his law license from Cairo University in 1942 and worked for a year in a law office before becoming a journalist. He began writing for the popular weekly magazine that bears his mother's name, serving as an editor from 1945 to 1960. One of his first articles was an attack on the British ambassador, Lord KILLEARN. Ihsan predicted the Arab defeat in Palestine after a visit there in 1946. He won early fame by writing articles exposing the government's role in providing the troops with defective arms during the Palestine War, for which he was imprisoned. He came to know NASIR before the 1952 Revolution, thus emerging as one of the journalists close to the Revolutionary

Command Council, but he was jailed again in 1954 after writing an article, "al-Jam'iyya al-sirriyya al-lati tahkum Misr," revealing Nasir's machinations in the March Crisis.

He also began writing fiction, including the script for a popular film, *Ana hurr* [I Am Free], directed by SALAH ABU SAYF. It was Ihsan who proposed forming the Supreme Council for the Arts, Letters, and Social Sciences, of which he became a member. He directed *Ruz al-Yusuf* from 1960 until he was appointed to manage *Akhbar al-Yawm* in 1971 and *al-Ahram* in 1974. He wrote at least sixty novels and six hundred short stories, mainly psychological studies of political and social behavior, some of which became films. In later years he wrote a syndicated column called "At a Cafe on Politics Street." Passionately devoted to press freedom, Ihsan 'Abd al-Quddus received a state prize in 1989. Since his death in Cairo, annual prizes have been awarded in his name for the best novel and short story.

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'Abd al-Rahman, Dr. 'Aisha

(6 November 1913–1 December 1998)

Writer and literary scholar, usually called *Bint al-Shati* (Daughter of the Shore), a pen name she adopted to respect her family's customs. Born in Damietta, 'Aisha was educated by her father, an Azharite, in a *kuttab* (primary school teaching the Quran) and later at Cairo University, where she earned a B.A. in Arabic in 1939, an M.A. in 1941, and a Ph.D. in 1950. She began teaching at Ain Shams University in 1952 and was professor of Arabic Literature and director of its Women's College from 1962, also teaching in the Sudan, Algeria, Morocco, Lebanon, the United Arab

Emirates, and Saudi Arabia. She became the first woman to lecture at al-Azhar.

Bint al-Shati began contributing articles and poetry to women's magazines in 1933 and wrote both novels and academic studies. Her first book, on the problems of Egypt's countryside, won a social sciences award in 1936. The next year she began writing for *al-Ahram* and published articles in that paper for more than sixty years. Although she did not write as a feminist, her best-known books were about women related to Muhammad. She also wrote on Quranic interpretation, the Arabic language, and the Islamic heritage, as well as an autobiography. She died in Heliopolis.

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'Abd al-Rahman, Shaykh 'Umar [Ahmad]

(3 May 1938–)

Expatriate Islamist leader. Born to a poor family in al-Jamaliyya (Daqahliyya) and blind since infancy stemming from diabetes, 'Umar was educated in his local *kuttab*, government schools, and at al-Azhar, receiving his *license* in religious fundamentals in 1965, his M.A. in *tafsir* (Quranic interpretation) in 1967, and his doctorate in 1972. He began his career as a preacher in a village in the Fayyum in 1967. His denunciations of NASIR as an infidel in the sermons that he preached in various Fayyum mosques led to his arrest in 1970, eight months' imprisonment, and temporary exile in Saudi Arabia, which was financing a campaign against communism and

atheism in Egypt. 'Umar soon returned to Egypt, preached in Fayyum, then in Minya, and became a professor in al-Azhar's Asyut branch in 1973. Propagating the teachings of SAYYID QUTB and Pakistan's Abul Ala al-Mawdudi, Shaykh 'Umar joined *al-Jihad al-Jadid* and other militant *jama'at* (Islamic societies). In 1977 he went to teach at the Women's College in Saudi Arabia, where he met Hasan al-Turabi, a Sudanese Islamist, and spent three years preaching in various parts of the Arab world before returning to resume teaching in Asyut. He was one of the political activists arrested on SADAT's orders in the massive sweep of September 1981 and released by MUBARAK two months later. Accused of plotting Sadat's assassination, 'Umar was detained and tried with KHALID AL-ISLAMBULI but was acquitted. He was jailed again in 1985 for forming a secret society and the next year for preaching in an Aswan mosque without permission. In 1988 'Umar went to Peshawar to aid the Afghan *mujahidin* against the Soviet occupation; he was funded by the Saudis in that endeavor and probably worked with Pakistani and U.S. intelligence. He left Egypt in 1990 for Saudi Arabia, the Sudan, and, finally, the United States (aided inadvertently or perhaps deliberately by the U.S. embassy in Khartum). He settled in Jersey City, supported by expatriate Egyptian Muslims in greater New York. Accused of inciting militant Muslims to blow up the World Trade Center in February 1993, Shaykh 'Umar was arrested by U.S. authorities in July, tried, convicted of conspiracy in October 1995, and given a life sentence at Springfield (Missouri) Federal Penitentiary.

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'Abd al-Raziq, 'Ali

(1888–23 September 1966)

Islamic judge, writer, and minister. 'Ali was born in Abi Jurj (Minya province) to an Upper Egyptian family that owned about 7,000

feddans; he was educated at al-Azhar and Oxford. He became a Shari'a Court judge in Mansura. In 1925 he published a controversial book, *al-Islam wa usul al-hukm* [Islam and the Principles of Rule], in which he argued that the caliphate as a political institution was a post-Quranic innovation not essential to Islam. Many Egyptians opposed his book because Mustafa Kemal [Atatürk] had just abolished the caliphate unilaterally, some Muslims hoped to name a new caliph in a country other than Turkey, and King FUAD was seeking the office for himself. The Azharite ulama (religious scholars) accused 'Ali of promoting atheism, took away his title of "shaykh," and had him removed from his judgeship. Many liberals, including TAHA HUSAYN and MUHAMMAD HUSAYN HAYKAL, backed him. He defended his ideas in articles written for *al-Siyasa al-usbu'iyya* and in lectures delivered in Cairo University's Faculties of Law and of Letters. He later was elected to the Chamber of Deputies and the Senate, served as *awqaf* (pious endowments) minister, and was named to the Arabic Language Academy.

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'Abd al-Raziq, Shaykh Mustafa

(1885–15 February 1947)

Islamic philosopher, teacher, writer, and cabinet minister. Born to Hasan Ahmad Abd al-Raziq, who was prominent in the Minya village of Abu Jirj, Mustafa began his schooling in the village *kuttab* and studied from about 1895 to 1908 at al-Azhar, where he was a disciple of MUHAMMAD 'ABDUH. He taught briefly at the Shari'a Judges School and the Egyptian University. In 1909 he was sent to Paris and Lyons, having been charged with teaching Islamic philosophy. He submitted his thesis to the Sorbonne on al-Shafi'i. He returned briefly to Cairo in 1912, then went back to France to spend two years in a sanatorium, writing intermittently for *al-Jarida*. When that paper folded in 1915, he founded a liberal weekly called *al-Sufur*. In that year he also became secretary-general to the Azhar Council, then to the Islamic Benevolent Society in 1916, inspector in the Shari'a Courts in 1920, and professor of philosophy in Cairo University's Faculty of Arts in 1927 and at al-Azhar in 1928. Mustafa became minister of *awqaf* in 1937 and again in 1940 and rector of al-Azhar in 1945, a post that he held until his death, forgoing his title of "pasha" because he felt it unsuitable to his new role. Calm and deliberate in his manners, he was an enlightened scholar. His books include a history of Islamic philosophy; biographies of al-Kindi, al-Farabi, and Muhammad 'Abduh; and a collaborative translation of 'Abduh's *Risalat al-tawhid* [Treatise on (God's) Unity]. He wrote unpublished studies on logic and Sufism and "Daily Memoirs," of which portions appeared in the press. Some of Mustafa's writings were published by his brother posthumously. In 1940 he became a member of the Arabic Language Academy. Politically liberal and devoted to the pursuit of knowledge, he was an avid reader and a masterful writer.

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