

# National Day of Egypt



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## MESSAGE

Bismillah: Rahmānir Rahīm. Sisters and Brothers, Assalam-walekum wa rahmatullah. With the advent of the 23rd of July, 1993, 41 years had passed since the staging of the glorious Egyptian Revolution.

For several centuries, Egypt has been the central power and the pivotal force in the Middle East. The Egyptian people who lived in this part of the world, built a civilization for their own and others throughout history. Egypt is not only known as the first nation in the history but the first society recognizing the notion of work and science as well.

At this time, and since the past few years, the Egyptian foreign policy is facing a critical and extremely sensitive stage due to the continuous developments of the situations in both the regional and international scenes. The Egyptian foreign policy, in view of its firm belief in its

historic responsibilities towards the Arab, Muslim and Third World countries, worked towards crystallizing a complementary vision regarding the manner of formation and establishment of the pillars of a new international order and re-arrangement of security and peace situations in the Middle East. The Egyptian approach emanated from the fact that the formation of this order is not the responsibility of a sole nation or a group of nations, but the responsibility of all, and should be in the interest and protecting the rights of all.

On the internal scene, Egypt has achieved a tremendous success in the economic and social reform, the thing which prompted the IMF and the World Bank to extend their economic assistance programmes to Egypt. And as it is known, the programmes of these two institutions are conditional on real progress being made on reform.

On the occasion of the National Day of the Arab Republic of Egypt, it is worth mentioning that Egypt and Bangladesh are connected with eternal and spiritual relations. These relations emanate from the fact that both the countries join the membership of the OIC, belong to the Third World and made significant progress towards achieving development and democracy. These bonds certainly contributed in unifying their stands in the international forums and in boosting their bilateral relations in various fields for the benefit of the peoples of the two countries.

And no doubt that the signing of the Executive Programme for the cultural, scientific and educational agreement between the two countries last year in Dhaka, and initiating its implementation this year, are all evidences for the strong will of the two countries to enhance this cooperation.

Let us pray to Almighty God to grace our efforts to achieve the unity, progress and dignity of the Islamic Ummah and our two brotherly countries.

Long live Egypt  
Bangladesh Zindabad

**Mohamed Kamal Elmiligy**  
Ambassador of the Arab Republic of Egypt in Bangladesh



President Hosni Mubarak

## MESSAGE

In view of the strong belief of the Egyptian Government in the importance of enhancing economic and trade cooperation between the Third World countries, Misr Import & Export Co. Representing the Egyptian Ministry of Economic and Foreign Trade, had set up and operating the Trade Centre of Egypt in Bangladesh since 1960.

The Trade Centre of Egypt in Bangladesh is achieving a lot of its goals.

Earlier, an STA amounting to 20 million US dollars was signed between Misr Import & Export Co and Trading Corporation of Bangladesh. According to the agreement, Egypt exports to Bangladesh cotton yarn, rock phosphate, aluminium foil, polypropylene, dye-stuff, chemicals, creosote oil, railway wagons, kooline, crystal glasses, aluminium circles and Bangladesh exports to Egypt tobacco, blended tea, original tea, raw jute, jute goods, newsprint, crushed bones, car yarn, car rope, twine, spices.

Recently, during the visit of a Bangladesh Government trade delegate and representative of the Islamic Development Bank to Egypt, a memorandum of understanding was signed between the three parties with recommendations:

1. Trade delegation from Egypt and Bangladesh will visit reciprocally in order to develop

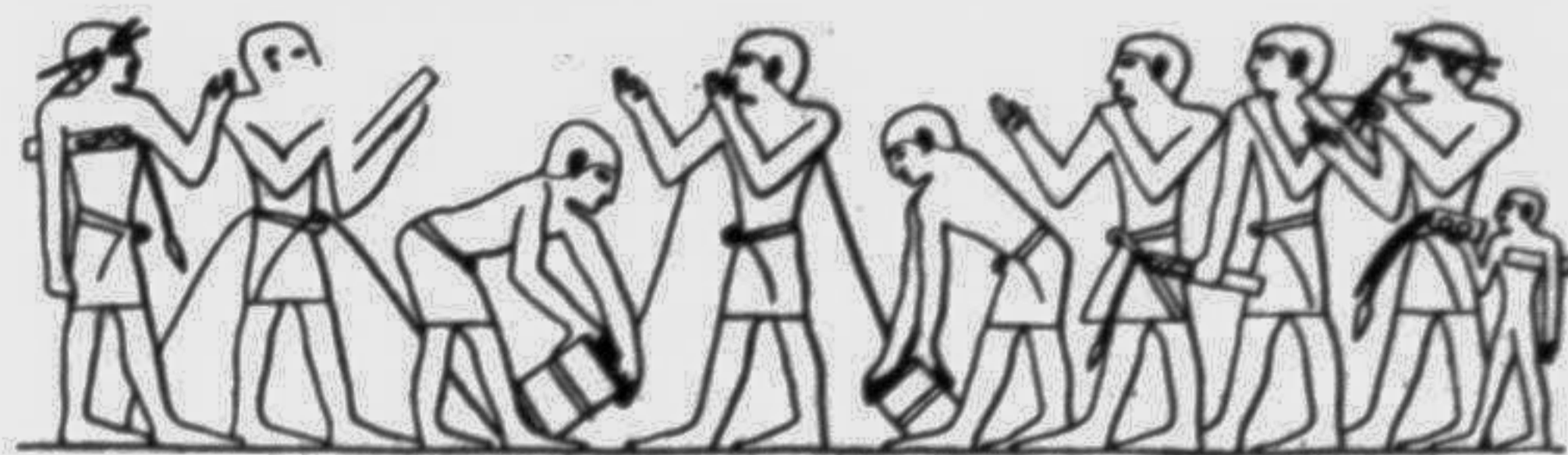
trade relations.  
2. Finding out way to increase the volume of trade between Egypt and Bangladesh.  
3. Egypt may have market in Bangladesh for specialised textile, pig iron, cement, clinker, aluminium, marbles, railway coaches and wagons, agricultural tractors rubber tyres and tubes, insecticides.  
4. Egypt will organise and export fair in Dhaka according to the request of Bangladesh.

On the date of our 41st National Day, we pray to Almighty Allah to strengthen the relations between the two brotherly Muslim countries.

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**Ibrahim Badawy Morsy**  
Trade Representative  
Trade Centre of Egypt in Dhaka



## Education in Ancient Egypt

by Ibrahim El Nawawy

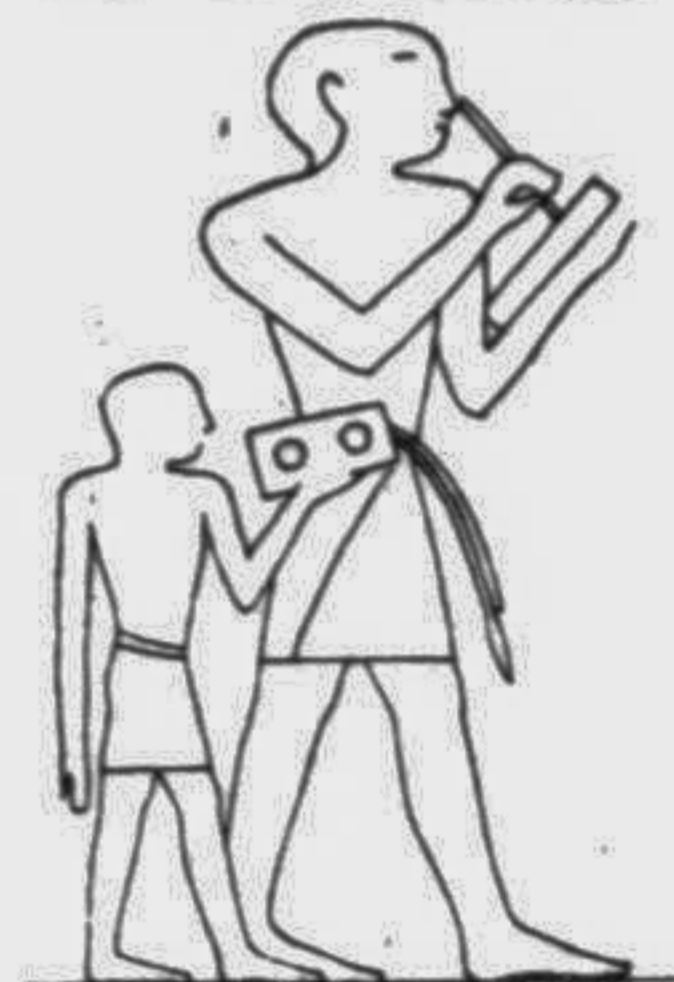


**The environment and culture of every society shape that society's educational pattern. Education seeks the development of youth to enable them to become good citizens, useful to themselves and their families and responsible to society. Several people are responsible for it. The family, the teacher and society all play important parts in education.**

In ancient Egypt responsibility for a child within the family was borne jointly by the father and mother, especially in the early formative years. The close link between father and son, is expressed in a saying to the effect that the son follows his father's footsteps and that the man must follow his father, but the ancient Egyptians also recognized the important role played by the mother: addressing his son, an ancient father reminded him how his mother had carried him as a burden and had not cast it upon your father's shoulders.

Many instances of paternal counsel to sons recorded in the Old Kingdom and later periods survive, showing the ancient Egyptians' respect for wisdom gained through experience. Ancient texts also describe sports and their effect on the physical and mental development of youth. There were outdoor games for exercise or fun and indoor games played at home, which served to develop children's talents and knowledge. The Ancient Egyptians devised an alphabet as early as the late fourth millennium BC, together with the practice of writing on papyrus sheets with ink and reed pens. These devel-

oped teachers, scribes, subjects, scientists and scholars — was quite wide, covering religion, medicine, mathematics and general knowledge. Various methods were used in teaching. The school syllabus comprised courses in language and literature, covering calligraphy, spelling, grammar, the literature of culture, letter writing and descriptive writing. Mathematics was a basic subject at several stages of education. Geography dealt with the names of cities and countries, natural and agricultural prod-



ucts, astronomical and terrestrial phenomena. The Egyptians were also much concerned with the past in which their studies took the form of reading religious and philosophical mythology, long poems, folk tales, official records inscription, and memorial monuments. Libraries were known in Egypt from the 25th century BC onward and these catered to a major part of the needs of education. Greek and other late writers laud the major centres of education in Heliopolis, Memphis, Abydos, Ashmonin and Thebes, which attracted scholars seeking knowledge in various fields. These institutions owned libraries that con-

tained treasures of manuscripts and works of science. All the Greeks who came to Egypt or wrote about the country considered it the cradle of civilization. Homer's Odyssey, for example, mentions Egypt as the land of physicians, the wisest people in the world. Later Greek authors indicate that the wisdom of Egypt inspired the jurist Solon and the philosopher Thales, who is said to have learned the secrets of Egyptian priests and transferred geometry from Egypt to Greece. Thales is said to have advised his pupil Pythagoras to complete his studies under the Egyptian priests and to have spent himself 22 years studying astronomy and geometry in Egyptian temples. Plato probably came to Egypt, to study philosophy, theology, and astronomy. A Roman mystic later told his pupils, "We know that the gods lived and still do live in Egypt." The Egypt, which the Greeks and Romans knew, represented in its culture and civilization the survival of an original and wonderful heritage.

Persons who urged people to seek education considered themselves preachers of the god's doctrine. The prominence they assigned to education is reflected in the respect they had for books, writing and the pen. In a lesson written down during the era of the Ramesside kings, a teacher describe the careers of learned men in their pursuit of knowledge. The teacher says that these men considered the books as "a chanting priest" and the reed pen "a begotten child."

Fathers paid for the education of their sons. Children might be appointed apprentices to scribes, but there were also schools, and we learn from the variety of remains, of teaching appliances, which indicate that there were six educational and cultural stages. Primary education was the first stage.

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## Candlesticks and Muslim Tradition

by Aly Zein Al-Abedein

Candles are not a principal means of lighting nowadays as they were in the Middle Ages and earlier. The candlestick now is only an artistic piece, affording the dim light that creates an atmosphere of poetry and romance, of dreams and imagination.



transported by ox-cart.

The rulers of Egypt, were zealous in promoting popular festivals and paid particular attention to the illumination of mosques during the month of Ramadan. The Caliph Al-Hakim had a silver lamp and 27 candle-jabra made for Al-Azhar Mosque and a lamp and twelve candle-labra made for Rashda Mosque, to be lit during Ramadan, then

stored until the following year. Candelabra hung from mosque ceilings and candlesticks with large candles stood everywhere. Lanterns and lamps hung over mosque entrances and from the balconies of minarets and were extinguished after the beginning of each day's fast.

Shops in the markets that were open after midnight were bright with light and in private

houses people gathered to hear recitations of the Glorious Koran or to participate in zikr, ecstatic religious dancing. Lanens and alleys were crowded with people going out to visit others, carrying torches or lanterns to light their way. Thus Ramadan nights were aglow: wherever one went one sees light.

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## ALLUSIONS TO ANCIENT EGYPTIAN ART

### "The Most Beautiful Painting in the World"

ON three of the choir walls of the Church of St. Francis in Arezzo, a region bordering Tuscany and Umbria, a series of frescoes display their fading splendours as they illustrate the Legend of the Holy Cross. An informative exhibition held in the vast restored halls of the lower chapel, under the vaults, reveals the result of research conducted during the last three years to restore these frescoes created by Piero della Francesca, who began them in the year 1453.

Celebrations will be held all over the world on October 12, 1992 to commemorate the anniversary of the artist's death. In order to best prepare for this event, an autonomous organization, "Piero 500 Anni," was created by Italian legislators. This group has been granted full responsibility for the celebration and is being financed by the Banca Popolare dell'Etruria e del Lazio, the main promoter and sponsor of the quintennial. In addition to the Minister of Cultural Sites, the Minister of the Environment, officials from Arezzo and Tuscany, and other related councils, as well as the



"Comunita Montana" of the region, the honorary committee will include an array of eminent international figures: professors from the College de France, from New York and Boston Universities, and curators of American and European museums. Specialists, on the other hand, will make up the executive committee, similar to the arrangement organized more than twenty years ago by UNESCO to safeguard the Nubian monuments.

Aiming to promote research, Piero 500 Anni has invited scholars from all over the world to propose programmes of study appropriate to the areas of Arezzo, Borgo San Sepolcro (the master's native land), and Udine. However, some activities have already begun, as proven in the Arezzo exhibit highlighting preliminary results obtained from structural, photogram (one of the techniques used for Abu Simbel), and biochemical research which is helping prepare for the restoration of the paintings.

From all his masterpieces, he chose to examine the double fresco representing "The Queen" (Continued on page 9)



ment provide facilities for passing knowledge from one generation to another. People has several motives for the pursuit of learning. Some sought education for the high positions it brought in government service, others sought it for the sake of the social advancement, for religious reasons, or for the dignity education gave.

An Egyptian teacher of these ancient times said, "Education enables a man to fraternize with his betters."

The Egyptians were so concerned with education that they appointed a god, Thot, as god of knowledge.

Education was not restricted to male youths. Texts dating back to different periods indicate that many women reached high status in education. In a message dating from the time of the Rameside Kings, for example, a lady tells of her success in educating and training a group of youths. Certainly the women who sat on Egypt's throne had often acquired considerable education.

Higher institutes, or "houses of life" as they were then known, existed in Egypt from the Old Kingdom onward. They were situated in cities and where else were temples. Piecing together texts from the different periods one gets the impression that the scope of these institutes — their books,

