



بحوث قسم الجغرافيا
والخرائط



The religious relations between Egypt and Ethiopia a study in the historical geography

العلاقات الدينية بين مصر وإثيوبيا؛ دراسة في الجغرافيا التاريخية

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الملخص

الفيوم: تتعامل الجغرافية التاريخية مع الزمن أو التاريخ و المساحة، ويعد التوزيع المكاني للظاهرة التاريخية طبقا لزمان حدوث الأحداث أو الوقائع على مر العصور. ويأتي بعد ذلك استخدام الخرائط مع عرض للأبعاد المكانية للعمليات التاريخية. ويعد التاريخ المصري الإثيوبي علامة على امتداد العلاقات التاريخية بين البلدين حيث أن إثيوبيا ومصر لديهما علاقات تاريخية عظيمة من خلال ترابطهما بالدينين الإسلامي والمسيحي منذ ظهورهما في الحياة البشرية. ولفهم قوة العلاقة بين البلدين استلزم الأمر دراسة تحليلية مكانية لتوضيح قوة العلاقة بين البلدين. هذا البحث هو محاولة لتوضيح العلاقة الدينية الإسلامية والمسيحية بين البلدين. لقد بدأت العلاقة القوية منذ عهد الفراعنة وتأثر الإثيوبيين ببعض الديانات القديمة التي كانت تسود زمن الفراعنة. ارتبطت الديانة المسيحية منذ ظهورها في إثيوبيا بمصر خاصة وان كنيستهم الأرثوذكسية اعتمدت على مصر اعتمادا كليا في تعيين القساوسة والرهبان في إثيوبيا. اعتمد الإثيوبيين على جامع الأزهر في تخريج المشايخ ببلادهم

Abstract

Historical geography dealt with time or history and space. It is concerned in the spatial distribution of historical phenomena and also grouping them according to the occurrence of the events in times. After that using mapping which show the spatial dimension of historical processes.

As the history of Egypt and Ethiopia is represent a great extent of relation. Because Ethiopia and Egypt has a great relation in the religious fields especially in Islam and Christianity since their appearance. The demand for belter Islamic and Christianic history between the two countries understanding is logical and site analysis of both Islamic and Christianity have to be based on reliable information about the prevailing conditions of geographical site.

This paper is a trial to indicate the strong relationship between Christians and Muslims in Ethiopia with the Egyptian from the ancient Pharaoh till the recent history. The orthodox of Ethiopia has connected with Ethiopian Orthodox Church since the 4th century when Athanasius, the 20th Pop of Alexandria, consecrated the first Bishop in 329. Since the Ethiopian of Christian connect with Egypt.

Introduction

The history between Egypt and Ethiopia extend the Ancient Egypt era .the relationship between Egypt and Ethiopia not only political but also religious and cultural. The religious relations between them has started in the 4 th century AD . The church of Ethiopia was connected and related with the Egyptian church , which is responsible of the clerics of Ethiopian Ethiopia respect the Egyptian Bishop and the church of Egypt . The strong and great relationship between the church of Alexander and the church of Ethiopia and Al . Azhar and the Muslim of Ethiopia reflex the depth of the strong rallg lous between the two countries. The history of the two countries appear

obviously in the orthodox Christian religion. The Ethiopian church received and derived its orthodox culture, traditions and faith from the Egyptian Coptic church. The Alexandria church took the supervision of the church of Ethiopia since the 4th century till it has its independence in 1958. Egypt also has a great role in the history of the Ethiopian Islam. In the Ottoman rulement, there were a great inter Terence in the ties of families between the two peoples and that are obvious in the names of the different Ethiopian families such as Harare. Also the scientific ties that have been connected between the Ethiopian student who have graduated from Al-azhar such as the great Islamic historian Abd al rahman al Jabarti

Populatio, and Religious in Ethiopia

Tabel (1) Ethiopia one of the heavy populated country in Africa

year	Population size (million)	Total change (million)	%	Growth rate %	Ethiopian orthodox	% of population
1990	44.8	-	-	-	25.4	51
1995	56.4	6.6	13.3	2.5	27	47.9
2000	64.1	7.7	13.7	2.6	29.6	46.2
2005	71.4	7.3	11.4	2.2	31.6	44.3
2010	83.5	12.1	16.9	3.2	34.6	41.8
2016	83.6	10.1	7.3	1.2	40.3	43.1
2018	118	24.4	12.4	1.3	51.3	43.5

Source : 1- population statistics:historical demographical data of the whole country, at websites: [http://www. Population info /](http://www.Population info/) (Accessed 18/ 10/ 2020)

2- HCE, Addis Ababa, 2020, p36.

3– federal Democratic Republic of Ethiopia census commission , 2007 , 2016

With 100 million people and more, the number of population has been double from 1990 with an increasing 100,8 % between 1990- 2018 with agrowth rate 2,5% in 1995 and decreased to 1,2% in 2018. Nearly half of them are Christian “or thodox “ whoreprest 45% of the total population. Most of them inhabited in the nor thern and central highlands. Muslims settle dawn Beta Esrael , were spread in the north and north – west and most of them had migrated to Israel

Languages in Ethiopia: there many lany usages in Ethiopia as the Following.

- 1- The semitic languages are concentrated in the north and centre of the Ethiopian state . They are represented by the ancient language, Geez that has three spoken Tongues: A- Tegrenya is represented in the north B- Tegray , concentrated hear the Red sea coast Amharic , in the cent , and north – west of Ethiopia.
- 2- Gurage languages and they concentrated in the south and east
- 3- Adare and Argobba , both in south east of Ethiopia
- 4- The cushitic languages spread mowadaysin the south especially on galla or Afan orono; sidamo , Hadeya ,

kambata ata and Darasa and all of them spoken in the south west ; and Somali, and also in the north east .

- 5- The osmotic languages are found in the Southsides
- 6- The Nilo- saharan languages are spoken also on west Ethiopia and in clude lunar in the north, gumuz and Berta and extend to south.

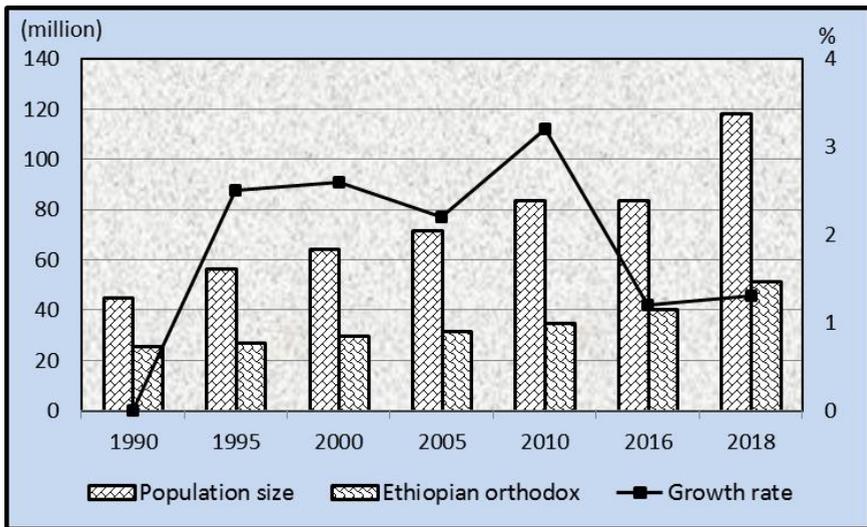


Figure ()

Distribution of orthodox churches in Ethiopia

Also the chrastainty of Ethiopia, it has a little numbers in the country. The total number in Ethiopia was 1308 church in 1985 and increased to 20024 churches in 2019 with an increase rate 50,5 % between the two years.

Tabel (2) Number of churches in Ethiopia and between 1882- 2019

	1985	%	2018	%	Relative change %
Tigray	3071	23.1	4091	20.4	33.2
Addis abbaba	2780	20.9	3987	19.9	34.4
Afra	60	4	92	0.5	53.3
Amhara	2850	21.5	3970	19.8	39.3
Benishangl Gumuz	870	6.5	2870	14.8	229.9
Dire dawa	520	3.9	791	4	52.1
Gambela	2112	15.9	2411	12	14.2
Harari	512	3.8	827	4.1	61.5
SNNPR	517	3.9	854	4.3	65.2
Somalia	16	0.1	31	0.2	93.8
	13308	100	20024	100	50.5

Source: ministry of Ethiopia enters in 1985

The patriarchy office , Addis Ababa 2019b

Tigray , Addis Ababa , Amhara and gambela too the fird ranks with an increase rate between the two years near 33,2 % , 43,3 , 14 %.

Most of old Ethiopian churches reflect the different periods of the political Ethiopian history.

Distribution of Orthodox in Ethiopia between 1995 – 2019

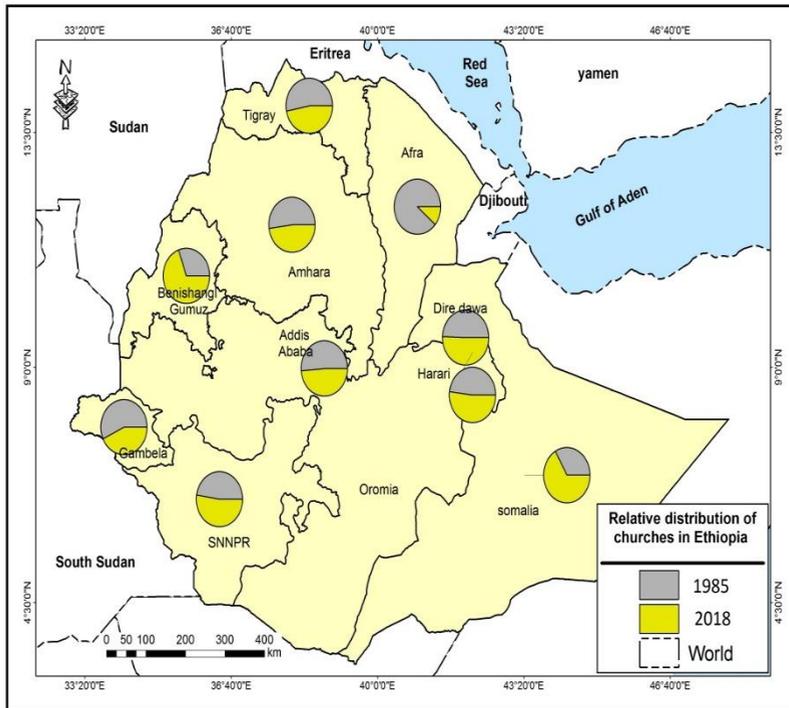


Figure ()

The Christian people in Ethiopia represent 60 , 8 % from the all Ethiopians as it in shawn in table (3) and fig () Distribution of religions in Ethiopia 2019.

Religion	million	%
Christian	72	60.8
Folkreligion	2.1	1.8
Muslim	42.1	35.6
Hindus	1.2	1
Jews	1	0.8
total	118.4	100

Source: production data, u.n. organization, 2019

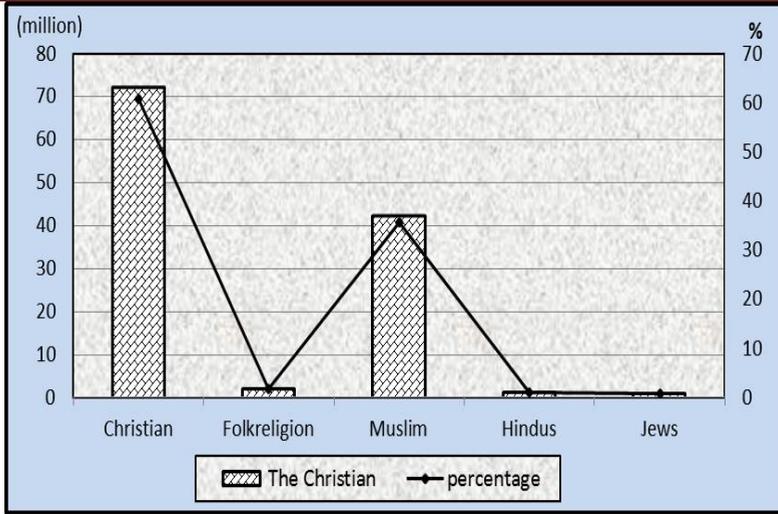


Figure ()

the Muslims in Ethiopia is 42,1 million represent 35,6% from the all religions in it . The fork religion , Hindus and Jews are represent the minority with 1,8,1,8% from all the religion in Ethiopia

The orthodox Distribution

Ethiopia comes in the third largest Christian population in Africa after Nigeria and the Dr . Congo . The Christian people in the country represent more than 60% of the people nation as it shown in the table (3) and fig ()

Region	christians		orthodox		Prostant		catholic	
	1995	2019	1995	2019	1995	2019	1995	2019
Tigray	96	96.4	95.6	95.7	-	0.1	0.4	0.4
Addis abbaba	86.6	84	0.82	0.75	3.9	7.9	0.8	0.4
Afra	4.4	4.7	3.9	3.8	5.3	0.7	0.1	0.1
Amhara	81.6	82.8	81.4	82.4	5.1	0.2	0	0
Beni	40.5	46.5	34.9	33	5.9	13.5	0	0

shangul								
Dire dawa	36.6	28.8	31	25.8	1.5	2.7	0.7	0.3
Gambella	71.4	90.1	24.2	16.7	44	70	3.2	3.5
Harari	39.5	30.8	38	27.2	0.9	3.3	0.5	0.3
Oromia	49.8	48.2	0.9	0.6	-	-	-	-
SNNPR	65.5	77.7	27.6	19.9	34.8	55.5	3	2.4
Somalia	.9	0.5	0.8	0.6	-	-	-	-

Source:international Religious freedom report , various years , u.s. states department / comission, 1995 , 2019 census Federal Democratic republic of Ethiopia

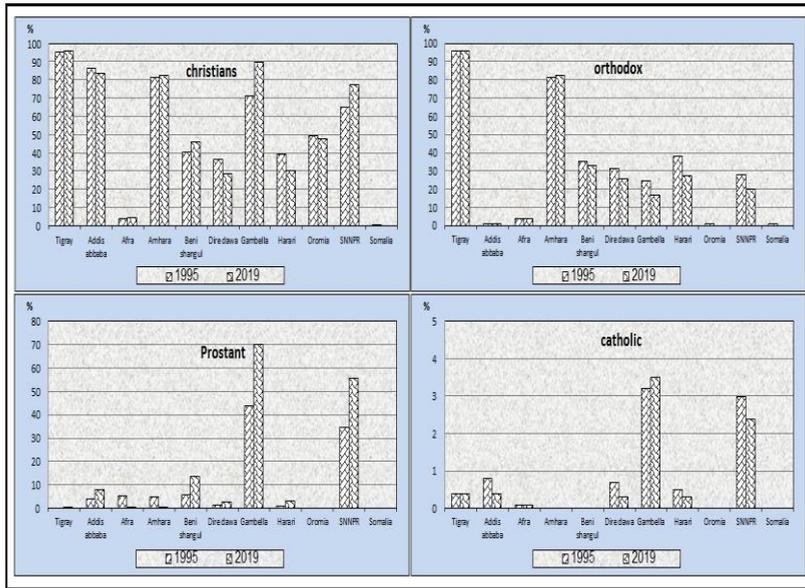


Figure ()

The orthodox Christian are concentrated in tigray with a percentage 95,6, 95,7% between 1995 to 2019 and concentrated Addis Ababa with 82,4 % , and Amhara 82,4 % in 2019

The cath alicia represent the minority of the Christians in Ethiopia and they represent, 7% from them and they live in marbella and snnpr with every little churches in the country.

The Religious relations between Egypt and Ethiopia:a study in historical geography abstract

Historical geography dealt with time or history and space. It is concerned in the spatial distribution of historical phenomena and also grouping them according to the occurrence of the events in times . After that using mapping which show the spatial dimension of historical processes. As the history of Egypt and Ethiopia is represent great extend of relation . Because Ethiopia and Egypt has a great relation in the religious fields especially in Islam and christianity. Since their appearance. The demand for better Islamic and Christianic history between the two countries understanding have to be based on reliable in for mation about the prevailing conditions of the geographical site .

This paper is an a trial to indicate the strong relationship between Christian's and Muslims in Ethiopia with the Egyptian from the ancient pharaohs till the recent history. The orthodox of Ethiopia has connections with Egyptian orthodox church since the 4th century when ar athanasius, the 20th Pope of Alexandria, consecrated the first Bishop of Ethiopia in 329. Since the the Ethiopian Christian connect with Egypt.

He also concerned in building railways with the foreign companies. As the Guinness of Abune the empire rose early and went to one of the palaces three churches for prayers, he sent many students to learn at Al- Azhar and rept a big relation with the Egyptian church.

After his death tafari Makonnen chaile selassie 1 has nominated governor of hererge and a group of Abuna mattewos and asked for release from their oath of fidelity liy iyasu had taken menileks place at the palace feasts iyasu moved tafari from heritage to province of kcfa because of rumors circulated that iyasu favored a victory by the central powers and he intended to rid the horn of colonialism, and he was arming non- Christian against the European in 1916 the Allies gave substance to the gods ip by sending another to foreign ministry search an explanation for I iyasu's belligerence and I yasu's enemies feared about his leadership would plunge Ethiopia into awar with the Allies so abune refused to excommunicate ruim so they ended his abortive reign (Marcus, 1970 p-81).

The Ethiopian region location on the eastern side of Africa.

It lies between the tropic of cancer and the Equator, it is considering the heart of the Horn of Africa, and cover an area of a million square kilometers that equal France and Spain together. The region has a fame that possess a largely mountains but embraces the Blue Nile and its tributaries, also a major stretch of the African Rift Valley. The High Mountain located in the samen area tower with height

4600meters above sea level, give away to flat lowlands, with the Afar, or Dankali, Depression Sinking below it. (Birhane, 2002, p.22).

Ethiopia is located between $15^{\circ}3'$ and 30° north and between 48° to 33° , $4'$ in the east.

Temperature is no less varied. It ranges from the icy cold of the mountain area, with frost and snow, through the temperate.

At highlands to the torrid lowlands. The neighboring Red Sea and Gulf of Aden ports, which consider the hottest places in the world. Variation in rainfall are no less considerable. Torrential downpours in the highlands contrast with a little precipitation in the in the parched, almost water less low lands. This variation led to difference in vegetation that ranges, between tropical forest in the west, fertile volcanic plateaux, suitable for cultivating cereal, in the highlands in the center and scrublands, verging on desert is the eastern and southern regions. This climatic variation led to major differences in human activity in Ethiopian Regions the population are working in the traditional economic activity – agriculture, pastoralism and hunting.

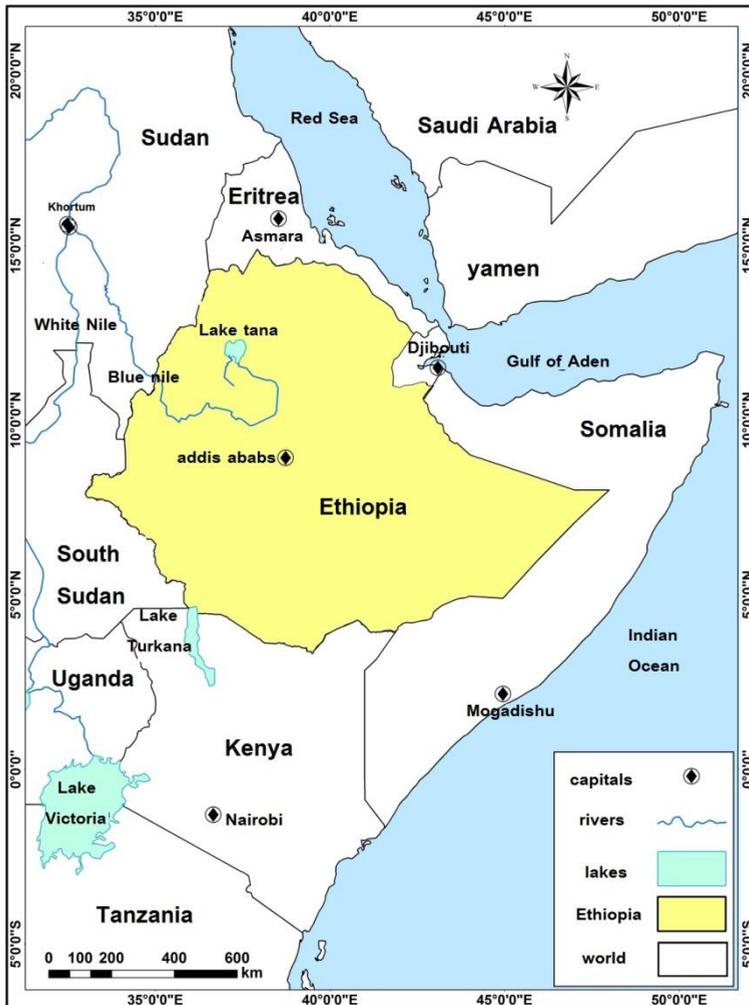


Figure ()

The inhabitants of the north and Central high lands were living as subsistence farmers, who has a fame in Africa that they practiced plough cultivation. The peasant cultivating the local plant Musa or false banana and root crops, they are existing in the southern high lands. The famous tiff, the oil-seed mug and finger millets are cultivated in the highlands. The narcotic chat and coffee

planted here. They import the other cereal and legume from the Middle East but nowadays they exist the unique farms in Ethiopia. The lowlands was occupied by pastor ca lists, with large herds of cattle in the watered area and the redoubtable camel in the regions of lower precipitation. Forestland, and land bordering river and lakes were the hunters of monkeys live, hippoatami, crocodiles, and other animal. The arid plains presented another economic and cultural area, in which the inhabitants included fishermen.

Many indications that the African coast punt was located from the long distance between Egypt and the southern Red Sea, with using the Trade Winds in sailing that below a few months year. The pharaohs recorded every journey to the Punt's land. The Ethiopian revealed that pharaohs of first or second Dynasties (3546-3190BC) were in possession of Myrrh, one of the most famous products obtained from punt, from the eastern tegray during the Modern times there many relations in the ancient Egyptian and recorded as the following

- **2-1-1 The Era between (3800 and 2962B.C)**

Egyptian inscriptions recorded that during the fourth Dynasty a son of Cheops, the builder of the Great Pyramid was in possession of a Puntite slave (Breasted, 1905, p.127).

- **2-1-2 The era between (2958- 2946 B.C)**

During the fifth Dynasty, many supplies from Punt reached Egypt overland. King Sahure dispatched a naval fleet, which appointed myrrh gold and costly wood.

- 2-1-3 The Era between (2738 -2644 B.C)

In sixth Dynasty, the king Pepy II imported many goods from Punt such as slaves, gold and wood (Breasted, 1962, I, p.69).

- 2-1-4 The Era between (2242 -2212 B.C)

Through the region of the king Metuhotep IV of the eleventh Dynast, there were many pharaonic expeditions to Punt after the establishment of the Red Sea port of Wadi Gasus, which laid north of Koseir. Egyptian familiarity with Punt continued during the 12th Dynasty. As it was recorded, the total of sailor that has a ship wrecked in Puntite water that has represented in Sindbad the Sailor after the period (Davies, 1957, p.p.183-185).

- 2-1-5 The Era between (2099 -2061 B.C)

During the period of King Sesotris III who ordered to dig the Canal between the Nile and the Red Sea, consequently the trade between Egypt and Punt lands has increased. This canal were digging four thousand years before digging the Suez Canal nowadays.

- 2-2 The Era around 1600 B.C

the new Egyptian Kingdom, founded around 1600 BC has many journey from Egypt to Punt and the remarks was dispatched by Queen Hatshepsut (1501-1479) whose achievements are written in inscriptions on walls of her temple of Dair el- Bahri at Thebes in Southern Egypt (

Davies,1935p45). The Queen sent expedition to bring many goods from Punt.

- 2-2-1 The Era between (1447 -1420 BC)

During the rule of King Amehotep II (1447- 1420 BC). It contains a relief depicting the arrival of two chiefs of Punt, ebony trees, ostrich feather and eggs, Skins, antelopes and oxen. There are also the picture of two Puntite vessels, which located like much smaller than those of pharaohs another Tomb of the period showed the arrival of other goods from Punt, among them fragrant gum, skins and two wild animals.

The stage of relationships between Egypt and Ethiopia:

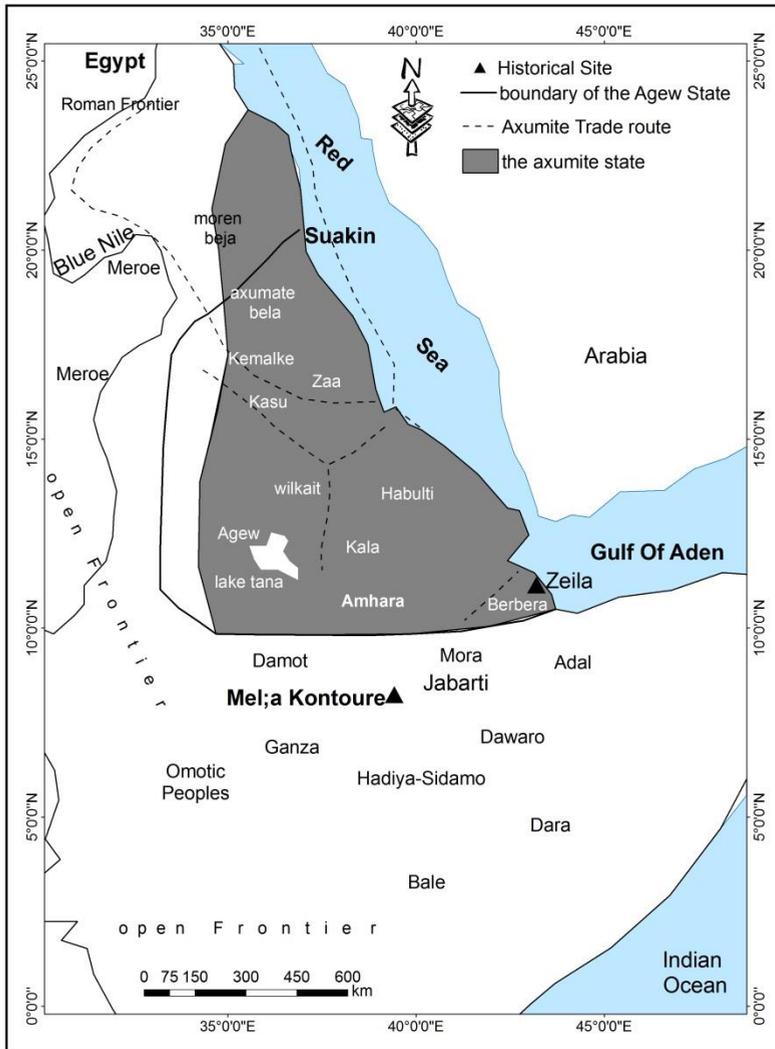
Although the difficulties of communication through the Ethiopian region, because of its geographical position but it contacted with Egypt and other countries through the Red Sea and Aden's Gulf.

The Ethiopian contacts and the relations through the Pharaohs:

The region's relationship with Egypt and Nile Valley began at the ancient times especially with the Pharaohs, as the following:

The Ethiopian has contacted the Pharaohs Egyptian through the Red Sea coast, where they had commercial relations, and Ethiopian land was called the punt. Egyptian

has imported from punt, gold and ivory. The gold emanated from the Ethiopian interior from the Benin Shangul area; the ivory came from Elephant, which lived, on the coast, and from inside new board African countries.



Figure()

- 2-2-2 The Era of (1198- 167B.C)

There was a Pharaonic expectation to Punt was sent by Ramses III of twentieth Dynasty. The inscription describes Egyptian vessels coming back with puntite products” Brested, 1962, Iv p.203”.

- 2-2-3 The era between (974- 932)

The Egyptian pharaoh has brought from land of Ophir gold, trees, and precious stones and this journey in the books of chronicles II, 8:18 (Rostovtzeff, 194, III, p.1231).

2-3 The relationship between is Ethiopian and the Ptolemais:

In the early fourth century BC under the Egyptian Ptolemais, the Seleucid Dynasty of Babylon, the chief enemies of the Ptolemais was using Indian elephants, so the Egyptian ruler wanted that animal so the relationship knows where as the following:

2-3-1 the Era between (305-285 B.C)

The Ptolemy, Soter has sent a journey along the African coast, under the leader captain Philos who brought elephants to Egypt and he wrote a book about his journey.

2-3-2 the Era (280- 246 B.C)

The Ptolemy II, Philadelphas who was fond of hunting elephants, and he gave a reward to the hunters who managed in catching of elephants for using them in the war

(Diadours, III, p.35). The Egyptian played an important role in transporting these elephants. But in the conclusion, the difficulties of capturing the elephants did not justify the effort and expere.

2-3-3 The relationship between the Greek in, Egypt and Ethiopia:

The Greeks especially who ruled Egypt interested in Ethiopia who first gave the country its name that means "The Land of Burnt Faces". In ninth century BC Homer in the Odyssey described the Ethiopian population that they lived at earth's tow verges, in sunset lands and lands of the rising sun. Herodotus gave an observation that the people of Ethiopia lives the ends of earth.

The Greek thought that the Ethiopian were the best people in the world. Homer claimed that they were visited by Zeus, the king of God's, by the goddess Iris who went to Ethiopian country to take part in their sacrifice rites (Green, 1959, p.339).

2-4 The Era of Queen of Sheba legend:

The bible provided the most Ethiopian legend that the Queen of Sheba visit King Solomon and perhaps it has a son from Solomon King, that child, Menilek who established a dynasty that reigned in Ethiopia for three thousand years. The existence of Sheba's Queen goes back to the early Christian era, many scientists refers to this Queen of the first century AD, as "Queen of Egypt and Ethiopia". The Egyptian traveler Komos Indikopleustes thought she came

from the country of Himyarites “south Aribia” (Foster, 1949, p.22).

- 2-4-1 The Era pre- Aksumite civilization and Egypt relations:

This era has a relation and close contact with neighboring peoples such as Nubian lowlands, Egypt and Tehama coast of southern Arabia. It imported from Egypt wheat, barley and plough in the second millennium which a prior the birth of Christ. This civilization located in northern Ethiopia and connected with Sabaens of south Arabia. The civilization can be seen at Yeha , 20 miles north Aksum. Yeha is the site of stone temple resemble of buildings in Yamen. The walls and terraces have disappeared but the remains of the old town could be seen. Several rows of Ibex heads taken from the temple and have been used in building church of Abba Asfe.

- 2-4-2 The Era of Aksum and trade with Egypt :

The Aksumite civilization have happened at 300BC, they have controlled the economically region between the highland and the coast and they have developed Aksum city.

The Aksum owed its origin to its geographical location where the land is fertile that may helped to cultivate cereal such as barley and wheat. Aksum has two important minerals gold and salt. Its location about 100miles from the Red Sea was the reason of controlling the Navy travels. They build the port of Adulis, they have many journey with Egypt. They export to Egypt ivory, tortoise-shell and

rhinoceros-horn and black volcanic stone that used for making jewelry. The imports from Egypt cloth and clothing, robes, dyed cloacks of many colors, fringed mantles, glassware, brass ,used for making jewelry and coins, copper sheets and iron (pliny,1947,p34)

The Aksumites were masters of stonework, they used the stones in constructing their building and their ruler built a number for impressive royal tombs fig. ()

2-5 The Era of Byzantine

Meropius, a Christian merchant “philosopher of tyre” on the Syrian coast, made a voyage to India with two young boys on the return journey the ship put on the Red Sea coast of Africa. The Meropius has been killed from the people of the coast and the two boys survived. They had taken to the king who made them his companion one to them was faith man and had a young man called Frumenties who travelled to Alexandria that was the major cent of eastern Christianity. The coming of Christianity was a major turning point in Aksumite and the Ethiopian history. Frumenties has become closely linked to Coptic Egypt, and it was from Alexandria that the country was to obtain its patriarchs, forever the next Fifteen hundred years. As the result of Coptic Egypt who impacted the Christianity mad Aksum’s country of the Christian world till now.

Christianity over the countries had an influence on the country especially on its culture, literature, poetry and art. After the constructing of Christianity, men and women from

Aksum began making journey to Jerusalem on pilgrimage until now (Munro-Hay, 1991p81).

2-6 During the Era of Roman

In the end of the fifth century, a group of Greek speaking missionaries referred to Ethiopia the Eastern Roman Empire. This group consisted of the nine saint who translating the Bible from the Greek in Geez the language of the Ethiopian of Aksumite and shared in making steady progress around 525 churches in Ethiopia. The first important church in Aksum believed to date from the time of the city's conversion to Christianity in the fourth century. The founding of numerous monasteries followed the conversion of Aksum.

3- Ethiopian and the appearance of Islam.

Aksum played an important role in the history of Islam as the following:

- Ethiopian woman (umm Ayman) or Baraka has bought up prophet Mouhammed when he was child.
- The great prophet Muhammed has sent a mission in 615AD group of Muslims to Aksum they included Othman Ibn Affan, Baraka and a hundred of refugees.
- The king of Aksumite king "Ashama Ibn Abjar "refused to repack the refugees to Quraysh.
- Bilal Ibn Rabah was a slave of Abyssinaian origin and he became the first muadhain in Islam.

- Umm Habiba, from Abyssiniaian was betrothed to the prophet and king Armoh provides dowry for her and for Umm Salama and Muhammed has said that they have learnt of the beauty of its church of ST. Mary of syon.

The Islam spread in Aksum by some Egyptian and the Arab of Arabia (Jeffery, 1938, p.53).

The Aksum fall and declined for these reason:

- The increase in the Aksumite population led to over cropping of the land, and as result soil degradation, and deforestation.
- The Aksumite agriculture fell down because of climatic changes, followed by drought and famine.
- The attack of the Beja tribes to the west make Aksum very weak

4- The Era of the Zagwe Dynasty:

The disappearance of Aksum in twelfth century by Mara or Marara established a new dynasty known as the Zagwe with a capital Adafa in the mountain of lasta. The Zagwe Era Extended about 1137 to 1270 AD. Three members of the dynasty, Yemrahana Kcestos, libala and Nimakweto laab renowned and were building churches, they were recognized by the Ethiopian church.

The foreign sources on this period represent by Coptic history of the patriarchs of Alexandria and early thirteen-century Armenia author Abu Salih.

Yermhana Kresto and emancipation of the church from Egypt.

Many Zagwe rulers interested in the growth of Christianity especially in their dynasty's history as the following: the ruler of Zagwe took a keen interest in strength the Christianity. They support for the church appears early in the dynasty's history.

4-1 Yermhana Kresto:

One of the great Zagwe church-builder and he was interested in building churches by the aid from the patriarchs of Alexandria. The rule of Yermhana coincided with the capture of Jerusalem in 1189 by the great ruler Saladin. Yermhana was the aid of his cousin Harbe who wished to emancipate Ethiopia from its dependence on Coptic Egypt. This dated the era of Frumentius who had ordained by Patriarch Arthenasius of Alexandria. The Ethiopians could obtain their Metropolitan or churches away from Egypt.

To realize their country's independence on Egypt, Heba suggested increasing the Coptic bishop to seven, who will enable him to have more bishops in Ethiopia and for this gain the Emancipation of the Egyptian church. The patriarchs, which states an Ethiopian monarch summoned the country bishop, Abba Mikael refused declaring that this could only made by the patriarch in Alexandria. The Ethiopian would be able to consecrate an Archbishop and they could appoint patriarchs for themselves and grew the

enmity towards their Muslim neighbors so the patriarchs of Alexandria refused the request of the Ethiopian monarch. As this request has many troubles in Ethiopia as it reported in the history, that fire had descended from heaven towards the ridace of the Ethiopian king, drought prevailed, and it had a great famine and pestilence. So the ruler wrote to patriarch asking for forgiveness. Then rain fell again and epidemic disappeared.

4-2 Lalibala

He had known of the best Zagwe rulers. “Also called as a great builder of churches, which means the bee recognize his sovereignty”, as the legend said. His capital at Adafa ,He ordered to build eleven churches are surrounded by two main groups, connected together by a number of tunnels. The first group comprised six places of worship, called those of Madhane Alam, Margam, Denagel, sellase, cblgotha and Mikael. The second group consist of four churches and called Amanuel, Marqorewos, Abba Libanos, and Gabriel- Rafael. The largest, noblest, historically and most beautiful of the Lalibala churches is that of Madhane Alam with 33.5 Meters long , 23.5 meters wide, and 11 meters high. With columns extend from its main plinth to its gabled roof (Pankhurst, 1955, p.p158-159).

Churches in excavation of Rock-hewn in a site called Al-Roha “Edessa the Arabic name”. The rock churches of lalibala are unique. Eleven churches cut from the red

volcanic tuff. These churches are clustered in two groups, linked together by a number of channels. The first group contains six places of worship. The second group comperizes of four churches, with another a single isolated structure church. Lalibala established these churches to make them his capital, a major place of pilgrimage and claimed that visiting the churches was equivalent to seeing the face of christ. The Egyptian charastinity in Egypt refused the ideas of lalibala although they sent who helped in bulding it.

Difficulties with the ruling family to have and increasing regional opposition to Zagwa rule especially in Tigray, Amhara and Shawa.

Opposition came from church men by the Egyptian churcher related to one of Zagwe's principle opponent. In the end led around 1270 AD to finish the Zagwe Dynasty.

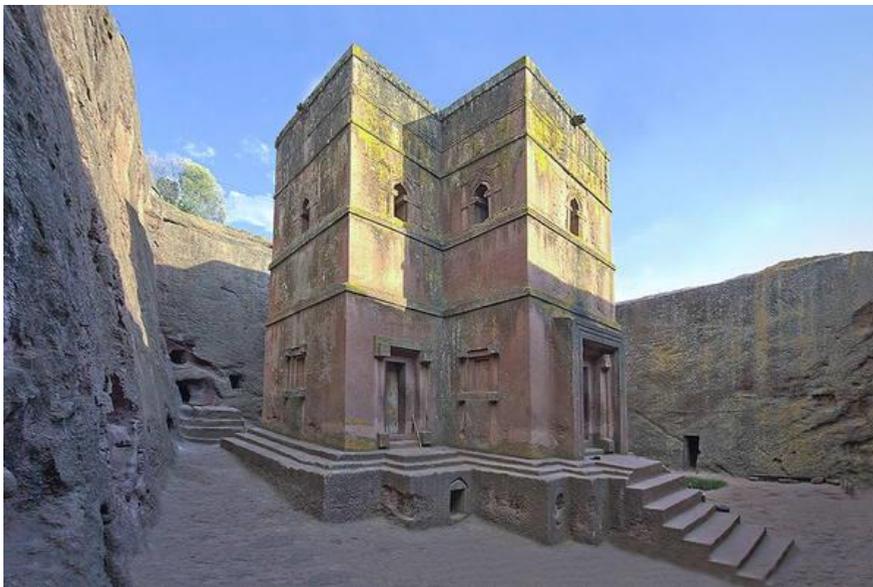


Figure () Lalibela Church

4-3 Yekuno Amlak Era

Yekuno Amlak claimed that he was descended of his father's side from Delnaod, the last king of Aksume, and his mother from Amhara family. More significant claims that his descent to king Solomon and the Queen of Shipa. (taddessa Tamrat, 1972,p.65).

Generally the ruler Kebra Nagast was powerful politically and the birth of their son Menlik, seemed to show that the ruler of Ethiopia had a unique lineage. This ruler kept a good relationship with the Egyptian church. "Richard pankhurst, 1998,p55).kebra Nagast based in the Bible that the Ark has been found in Ethiopia although the refusal from the Egyptian church (Evettes, 1895,p.p 200-270)

Life in the Middle Ages:

The monarchs of medieval Ethiopia looks like their predecessors and they were theoratically endowed with a great power. The authority of the monarch rested in a great measure and represented in oppointing and dismissing provincial and other officials. The Portuguese traveler fransisco Aluares described the power of emperor Lebna Dangel (1508-1540) and his ability in stating and oppointing the official without cause. Despite the great power of the monorchy but he suffered from great weakness.

The strength of the monarchy extended for into the land tenure and texation. The emporer owned a big farms

and estates. The Emperor granted the church and his family. These farmlands (gult). Grants to churches and monasteries were virtually permanent. So Monarchs spent most of their times travelling the farms and countryside to following grains, calce, firewood and the available water.

The role of the church in this period :

The Ethiopian church was headed, in accordance with constructed tradition, by an Abun or patriarch, sent at the Emperor's request, from the Coptic church of Egypt. This church, will be recalled, had a millennium or so ordained Ethiopia's first bishop faumentius. (Abba Salma).

The Ethiopian church enjoyed a great presting, wealthy and fluence (Crawford, 1958,p.45)

The Relations with Muslim countries

Christian Shawa was tied to Muslim of Egypt and to Ifat and Adal the Muslim amirates between highland and the sea. The Christian of Ethiopia were rely on the church of Alexandria for their Abun and consequencly regarded Egypt, under Muslim control. The Egyptians were dependent on Ethiopia, the only and great source of the Nile for their prosperity, and they has feared the Ethiopians might prevent the river's flow.

Shawa dependent on Ifat and Adal as a great centers on the trade routes and Shawa's trade passed through these

routs. Muslim merchant most of them from Egypt based on the coast handled a commerce of interior and acted as a commercial agents for the Christian kings. The Muslim rulers of the coast, because their experience with the sea. The Shawa Christian made a strong relationship with the Islamic rulers of both yaman and Egypt (Maqrizi, 1840,p.122). The Shawa kept close relation through the shawan ruler, Empror Yekuno Amlak who wrote a letter to Sultan Barbers of Egypt and in this letter he described himself the protector of all Muslims visiting his kingdom. Relations between Ethiopia and deteriorated, because the bishop requested from Alexandri wasn't despatched. Yekuno Amlak's son and successor Yagba Seyon(1285-1294) wrote to Cairo that his father had been the enemy of the Muslims. The early 14th century regarded the growing power of Shawa through the ruler Yagba Seyon's warlike successor emporer Amda Seyon (1312-1342) and his judging regarded conflicts with Afar ruler and the Muslim of Ifat (Hunting Ford, 1965p56).

Medievalties with Muslim and coptic Egypt with Ethiopia

Relations between the two countries were strong, this was remarkable during the reign of Emperor Yeshaq (1412-1427) when the Mamluks made their way to Ethiopia as refugees. Egypt was known a good fame in military and the Egyptian were famous of equestrian art. These refugees taught the emporer Soliders how to make flame throwers and How to fight with swords. Another Egyptian "unnamed

copl, joined to the Emporer and he tought him to wear wonderful clothes and carry an exquisite cross decorated with precious stones, which shined in the sun. Ethiopian and European Christians through Egypt become so conscious of each other existence. European interest in having a Christian ally against the followers of prophet Muhammed. The Ethiopian rules were also interested in relations with the Christians in Europe and their relation grew closer in the late 14th and 15th centuries. The first European embassy to Emperor Yeshaq was from France. Most Ethiopian went to Rome and attached to the church of Santo Stefano, which became a cadle of Ethiopian studies in Europ.

Imam Mahfouz

At the end of fifteen century there was a big fight between the Christian Empire and the Muslim amirate of Adal who uses the Egyptian in his army. This war how to control of the trade route between the interior and the Gulf of Aden ports conflict between the Empire and Adal. Imam Mahfouz was a worrier arose in the east and he became a ruler of the rich part of Zayla and he kept in contact with Sherif Baraka, the Amir of Mecca and conqueror of Hijaz. The conflict between them erupted in 1490s.

Imam Ahmed Ibn Ibrahim

Ahme Ibn Ibrahim Al Ghazi began his career by killing Sultan Abu Bakr of Harar and making himself the master of commercial city. Imam Ahmed began his conflict with the Christian Empire in 1527 by giving his orders to the

Muslims towns of Adal to refrain from paying the tribute Lebna Dengel refused and ordered the governor of Bali to face him, but the Imam defeated him. Also he fought the emperor in 1525 and beat him. The Imam finally decided to embark on the conquest of Christian Ethiopia. The fighting of these years was accompanied by a postasy. After the Imam's good victories large number of staunch Christians adopted Islam that the Imam interested in this conversation.

Lebna Dengel, was in such a difficult position by 1535 asked for the help of Portuguese military that spread Northern Ethiopia and the soldiers who had sided with the Imam abandoned him and joined to Lebna Dengel. This army was able to cross Tigray and joined also to Bahr Nagash yeshaq and proceeded westwards to Dambeya, North of Lake Tana where they confronted the Imam. Wounded in battle he was obliged to retreat, but managed to send an urgent appeal to Zebid, with the Turkish aid, to become a vassal of the Ottoman emperor, Sulaiman II who represented and provided the Imam with ten field-guns and 700 armed soldiers and the Imam succeeded in defeating the Portuguese. Emperor Galawdewos, who joined force with his mother sebla Wangel and Portuguese confronted the Adal Army at the battle of wayna Dagojin 1541. The Imam was killed and his son Muhammed was taken a prisoner. The long drawn out struggle between Imam Ahmed and Christian Empire one of the most dramatic in Ethiopia history (Girma Bashah, 1964,pp,45-51).

Galawdewos Era

He became an emperor and granted the Portuguese fine estates. Relations between the monarch and his former allies, soon clouded because they invested that Galawdewos should embrace the Catholic faith and accept the primacy of the pope. The emperor, a staunch support of the orthodox faith in Ethiopia and Egypt refused and the emperor resisted the pressure of Bemudes (the Portuguese leader)

The sixteen century and the Othoman Occupation.

The 16th century regarded three events the coming of the Jusuits, the Turkish occupation of Massaw and a renewed spare of fighting between the Ethiopian and Adal.

A. The jesuits

The Spanish religious divine (igantius of loyola) who had founded the society of Jesus in 1534 interested in the reports of Portuguese in the fighting against Imam Ahmed and refused of the emperor Galawdewos stubborn to a dopot the Catholic faith.

A six-man Jesuit mission led by a Spanish cleric Andre de Oviedo landed in Ethiopia in 1557 in order to ensuing and cofinced them of the Catholic faith but the emperor and Egyptian church made their mission failed.

B. The Othoman Occupation

The Othoman Empire which had supported Imam Ahmed five days after the jesuit arrival they found a force of three thousands Turkish troops around the port of Massawa

and they advanced in land to occupy the highland village of Debarwa (Caraman, 1985,pp 11-15).

C. The fighting with Adal

The emperor Galawdewos determined to get rid of Adal and advance on the city hastily. The consequences were that he was killed by Amir Nur the ruler of the city.

Minas Era and Sarsa:

After the ending of the conflict with Adal, Minas who reigned for only four years achieved a new place in northwest of the empire against the flashes and far north was against the Turks. Sarsa Dengel who ascended the throne in 1563. He was chosen the Emperor carried out successful campaigns at Emfras, in the mountains north east of the lake and known as Guzara. His son Sasa Dengel built there a strong stone castle later Sasa moved his capital to Ayba, in Wagara province.

Susenyos ruled in 1607 made many changes of the capital. He moved about to Gogora north of Tana. He built there two churches under supervision of the Egyptian church, one at Gogora and the other at Azazo. Susenyos followed the catholic policy although the refusal of people in Ethiopia and the Egyptian church his catholic policy. His son Fasiladas revealed himself a strong supporter of the Orthodox faith. He banished the Jesuits from the entire country and also his catholic brother Ras Seela Kersto and at the last he executed him by hanging. He built a new city with his famous Gondar palace. In this era Gondar became a

major commercial Centre because it is located at the entrance of the three caravan's routes. Gondar was a great religious center and after the supervision of the Egyptian church had several dozen churches, also numerous priests or lay clerics, deacons, monks and nuns. Many churchmen with their traditional, were attached to the court. Abun lived in the northern part of the town, and was recruited, as in the past, from among the monks of Egypt. The Christian monarchs of Gondar, such as their predecessors, were great church-builders. The Falashas of Gondar lived west of Eslam. That city has numerous Muslim craftsmen. The Muslims were lived in village, with a mosque and Koranic school. After the death of emperor Iyasu I in 1706, the weakness become dominance. Four short-lived monarchs reigned within a span of only 21 years (Bruce, 1790, II, p.606).

Iyasu II

Banaffa was able to rule by his son Iyasu in 1730. Iyasu II with the help of craftsmen, and Abyssinians, sons of Greek artists repacked to Gondar its beauty. He kept a good relation with th Ethiopian church.

Menilek's state, till 1916

From 1896 to 1970 Menilek ruled Ethiopia and has succeeded in return southern and western regions abandoned in the 17th century. The weapons of the northerners gave them significant advantages in 1897 his army invaded Kefa. The European threat to the Ethiopian

worried Menilek enough especially the British rule in Sudan. In the end Menilek managed to make Ethiopia a better place to live. He used machinery and technology. He also interested in Addis Ababa with stone building, building bridges and paved some roads and piped water, plumbing and electricity were in the imperial palace.

The relationship between the Ethiopian and the Alexandrine Coptic church began in the 4th century. When ST. Athanasius, the 20th of Alexandria's pop, has granted frumentius to be the first Bishop of Ethiopia with a new name Abune Salama. The king of Ethiopia asked the pope for the Bishop of Ethiopia. Nowadays Abune Salama is considered a saint. The Ethiopian followed the dogmas that borrowed from the Egyptian Copts. Besides the local beliefs that rendered their Christianity. The main element connected the churches was the true dependence of the Ethiopians on the Egyptian. Ethiopia's bishop determined that the Abune was to be an Egyptian, must appointed by the Coptic patriarch of Alexandria. By the same tradition, Ethiopia's III abuns, from the 4th century till 1950s (Baselyos) were Egyptian. The institution of Egyptian Abune was central to Ethiopia's history. In a Christian country surrounded by Islam. In recent times, Ethiopians had joyful two bases: the Alexandria patriarchate and the Jerusalem monastery of Deir al- Sultan. The Abune gave the royal dynasty with patriarchal that responsible of priests and deacon and was very important of spread the Christianity.

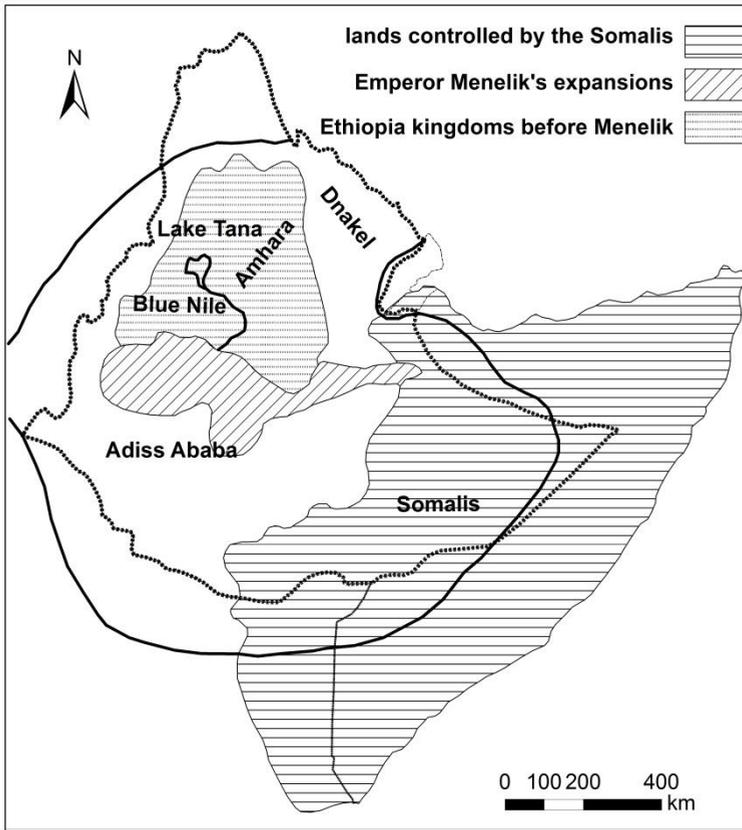


Figure ()

There were clear shortage between the Egyptian Abune and the church of Ethiopia as the following:

- The Egyptian Abune without any position to help dynamic leadership to the Christianity.
- Most of Sent Abune from Egypt were very old persons, Arabic's Speakers and nearly ignorant of a distant country, the language and the culture of Ethiopians.

- Few Abuns did their best to learn the Geéz and Amharic language, to practice religious influences, in order to have political effect.

Why Egypt interstated in Ethiopia across the history

- Ethiopian-Egyptian relation were too strong because Ethiopia was the important source of the Nile and a threat to Egypt rulers. Egypt was the source of the patriarch for Ethiopian. The Ethiopian in 15th century the emporer Zara-yaqop refused new Abuns from Egypt (Hago,M.,1972,p.p.47-50). The Ethiopian were sensitive to the position of their Copts in Islamic Egypt and they were threating to prevent the Nile flow to Egypt. In pre recent times, the Copts were encouraged by a Christian kingdom with a big leverage on Egypt life was a different mixed blessing for the Egypt's Christians.

In the Era of 19th century

- In a focus on the important role of the Copts in modern Egypt in the 19th century, the new born and young Copts have well education and have headed in the country's administration and helped in modern community institutions and had be a member in the community council (Maglis Milli) that was constructed in 1874. Copts penetrated the upper ranks of party policies that enabled Copts to be accepted an equal member of society. Plus the Egyptian nationalism approved and accepted the Coptic as integral part of the Egyptian

pluralistic fabric when the Ethiopian Coptic asked for modernization of this ancient bond, the Coptic church construction responded slowly. The Ethiopian initiated the stages of redefining this Coptic-church ties, As a result from their private modern transformation Ethiopia's development towards political modernization. All recent emperor received the spread of Christianity for unification and they spread the nationalization of the church. The Egyptian Abuns became more really obstacles. Emperor second Tewadros (1855-68) the first who believed in modernization, struggled with Abuns Salama to control the church. His failure to persuade the Egyptian was a great reason for the collapse of his effort (Crummey. D. 1972,p.131).

Emperor Yohannes and conflicts with Egyptian

- Emperor Yohannes IV (1872-89), was in a war over Eritrea with the Egyptian army in the Era of Khedive Ismail and the Egyptian army entered Gura in 1876 and this victory made the Ethiopian to have regained a part of the Red Sea, so Yohannes eliminated the Egyptian Abuna in 1881, after a little years of negotiation succeeded to get four Egyptian bishop from Alexandria one of them (Abuna Matewos) played a great role in Ethiopia politics.
- After Tewodros's death 1868, left Ethiopia divided and without a ruler. The ruler of Amhara "wagshurn Gobaze", has challenged by Dajazmach Kasa Mercha of Tegray who was military powerful and a help from British force.

- Gobaze succeeded to capture Adwa (capital of Tegray) but he lost the battle at last, Kasa and he proclaimed himself emperor Yohannes IV on 1872, at his beginning of his reign was under strong stress from khedive Ismail pasha who had received the port of Massawa from his nominal over lord, the Sultan of the Ottoman empire on 1868. Then Ismail pasha occupied the mainland port of Zulla to stop importing arms by the Ethiopian ruler. Yohannes decided to get help from the European Christendom to face the Egyptian. So the emperor send a message to Austria, Russia Germany, Britain and France. A few years later in 1874 a Swiss adventure in Egyptian services occupied Karan one of the main settlements in the world region. In 1875, the Egyptians annexed the Gulf of Aden, ports of Zayla and Berbera, Seized the old Town of Harar. The Egyptian impacted by the help of British to the Ethiopians and decided to attack Yohannes who has help from American officer and the patriarch supported him and the army. The two armies met in the battle of Gundat and the victory with Yohannes who claimed Sovereignty to the sea coast. But he in the end failed to advance to the coast and the Egyptian unwilling to compromise were not aware of the extent of their military defeats in 1875. (Panhurst,R.,1968, p.37).
- The Ethiopians victories of Gundat and Gura were very important that helped them to establish the internal political positions of Yohannes. Yohannes, as head of the Ethiopian church, converted an important Synode, the

gathering supported the official monophysity Creed of Alexandria, that divine and human nature of christ were united. This held that christ was God's son by adoption, and the christ had three births as the following :

- the first from the father from all time.
- the second is the incarnation in the womb of the virgin Mary
- the third through the Subsequent action of the Holy Spiriy.
- Yohannes decided to face the Muslims of Wallo, the emporer afraid that determined protagonist might be won over the Egyptian Cause, Yohannes was succeeded in 1881 in convincing the patriarch of Alexandria to oppoint three bishops for Ethiopian, plus the Abuna Petros was joined by the three bishops. (zeude Gaber – Sellassie, 1975,p199
- The Suze canal opening
- Yohannes has regarded the opening of the Suze Canal, in 1864. This canal increased interest in the Red Sea and Gulf of Aden area of the part of the Italians. The British occupied Egypt and Sudan and British decided in 1883 that Sudan might be evocuated of Egyptian and British troops. The British naval officer Sir William Hewlett was negotiating with Yohannes the monarch, he demanded, two concessions, the first the Bogos area on

the western border should be the Ethiopian rule, the second, the Ethiopian should be controlled of Massawa.

- The Italian occupied Massawa by Italian Naval officer Pietro Caimi (Richard, 1998,p171)

The independence of the Ethiopian church

- Ras Tafari visit Cairo to epitomize the Ethiopian and Egyptian friendship, in 1924, and the king Fuad and Saad Zaghlul welcomed him. Ras Tafari visit has many aims. He met the patriarch, with member the Coptic Holy Synode of bishop and raised his demand that he appointment of an Ethiopian Abun and the Egyptian patriarch, with the power to appoint bishop also he asked for the keys to the Jerusalem monastery or convert of Deir Al Sultan and insists that the Ethiopian Coptic since the 5th century end their responsibilities. He indicates the eternal city of Jerusalem represent the source of Ethiopia's royal ethos. In 1834 Jerusalem was under the Egyptian control and the religions Ethiopian were victims to the Egyptian and they gained control over the gate. The Egyptian monks give a permission to Ethiopian back as guests. Many effort were done by the emperor of Ethiopia to get the key but their trials were in vain. In the end Ras Tafari did nothing. Although the secular wing of Coptic society was tend to reback the keys to Ethiopians. Tafari came back to Ethiopia with empty hands. Tafari did his best to undmine the oldness af Abuna Matewos by tightening control of the church. Abuna Matewos had died in 1926,Tafari kept on contacting with the Egyptian

in order to transport the anti. Coptic message of the new generation of Ethiopians, comprising the threat to cut relations, defined himself as a moderate and asking for the new Egyptian Abuna to consecrate the bishops of Ethiopia.

- This negotiations took three years till 1929, when the new Abuna Qerilos IV has a charge of Ethiopian church. Qerilos VI was not authorized to appointed new bishops, although three Ethiopian monks were consecrated by the patriarch of Egypt as bishops. Haile Selassie did his efforts to marginalize Abuna Qerilos from public role, he got full imperial control over the church treasury, also he deprived the priest of its judiciary power and he deleted the church's Monopoly on education.

The Mussolini's invasion

- Mussolini stopped the program of Haile Selassie in 1935, the Italian conquest, put some implementation of imperialism in 1936 especially on church relations. Mussolini destroyed the Ethiopian empire and tried to reshape the church. The Italian executing some bishops. In 1937, the Italian sent Abuna Qerilos to Rome to meet Mussolini who failed in persuading him to accept the separation between the two church and he came back to Egypt.
- The reactions of the public and the Copts is increased to separation and they were unanimous and denounced the

vist Abuna Qerilos to meet Mussolini, (Al-Muqahem, 1938).

- **The Era between 1941-1951, Haile Selassie**

- In 1941 Hail Selassie returned from his exile in Khartoum, so he modernized a new army and sent an educational missions from the intelligent abroad. He made the church under his control and asked the church to improve a Christianity according to the new generation for Ethiopian. He wanted also Ethiopians bishops for the provinces and consecrated by Abuna Abraham and Abuna Yohannes. During 1940s he announced that they are Orientals than as African, tied by culture, religion and history to the Middle East. Although of that Haile Selassie continued in building relations with Egyptian government interest in mutual understanding although the Ethiopian had fear-from the Egyptian regional expansions in this period. After the Egyptian Delegation returned with Addis Ababa and were as the following :-

- The appointment by the Coptic patriarch of Abuna of Ethiopia enter office officially after the death of Qerilos second the authorization for appointing Abuna, third the formation of an Ethiopian Holly Synode of bishops in the election of the Alexandria Coptic patriarch; so the Ethiopian hoped to remain in connection with the Egyptian church by taking part themselves in the patriarch's election. Until the end of iii world ware. The

Egyptian government were not interfered in this negotiations (Harold, G., 1989, p.p 208-209).

- **The Nasserist Era and relationship with Ethiopia**

- The traditional Christian. Ethiopian identifying had been linked to Egypt and Jerusalem and the new formation was designed to transform. The location of Egypt on the Nile Valley and perceiving their Copts the equal partner. In 1952 a great change happened in Egypt, the revolutionary regime.
- This regime had worked to change everything and it emphasized the Arab dimension at the aspects of Egyptian territorial.
- The new leader of United Arab Republic (in 1958) tried to marginalize the uniqueness the historical nation of Egypt.
- Haile Selassie visited Cairo in 1959 to put a new relationship with the Egyptian. This new regime create a new environment for the Copts and showed their fears that Arabism may deprive them if their situation in the Egyptian society. Most historians accepted that Nasser regime finished the golden age of Coptic. The Nile Valley represents the main national problem with Ethiopia. The building of the High Dam seemed that Lake Nasser controlled by Egypt, and away from the Ethiopian Lake Tana. In 1959, after the breaking of the church connection, Nasser signed with Sudan the new water agreement without Ethiopia. Haile Selassie visited

Cairo in 1959 and agreed, but he secured Nasser's agreement to give up the Copts last Ethiopian card, especially in appointing of Abuna Baselyos as the big boss of the Ethiopian church. The Ethiopian saw the decision of building High Dam has a great aim of ignoring the Ethiopian rights because it represent the source of the river. Besides the Egyptian concepts in the Horn of Africa and supporting Somalia and Eritrean Muslims in facing Ethiopia. Also Egypt help the Muslim of Ethiopian's community through Arabization. The first stages of the Era 1955-59 the development of the Ethiopian and Egyptian church sourced from the Egyptian crisis between Nasser and the Egyptian Copts. As example patriarch Yusap II didn't succeed in his leadership, his closest personal Malik Jurjis had to arrange the church nominations and the Holly Synode took him a refuge in a monastery in Upper Egypt, and one of the three bishops was appointed by the community council took the charge. Patriarch Ysop was closed ally of Haile Selassie, the Ethiopian refused to accept the issue of patriarch and the new Ethiopian Holly Synode of bishops had declared in 1955 that the Ethiopian still consider Yusap as the patriarch and he couldn't be legally to resignation. They sent churchmen and state officials to discuss and Yusap opponents argued that the Ethiopians still working for the deposed patriarch to take the patriarchate themselves. Finally patriarch Yusap returned to his position and the Egyptian government prevent him and announced that the

patriarch was invalid. The patriarch died in 1956. After the Suze war Nasser announced the new Coptic patriarch was elected during the next two and half years. In 1958 a four Ethiopian Delegation member, headed by Dajzmach arrived to Cairo and put fourteen meetings with the election committee and included, each side might have eighteen voting delegators, and the coming Coptic patriarch must be an Egyptian. But this agreement was refused by the Egyptian and Ethiopian. The Ethiopian caused terror to the Coptic public by giving threat to conquer the patriarchate the Ethiopian determined to end the relations. The year 1958 was a year of the victories for Arab and antimonarchism in the Middle East and Horne of Africa, Eritrea Somalia and Nasser's Nile establishments. Haile Selassie refused that the Coptic Church being under Nasser's control.

- Selassie considered the Egyptian monk who work in Ethiopia were no longer religious represented but the agents of Nasser so he opened a new theological college in Addis Ababa and the Ethiopian churchmen were eagerly to lunch its own foreign charger.
- In 1958 Haile Selassie choose Dajzmach Arsate to represent Ethiopia in Cairo for the separation of the Ethiopian church.
- A rsate has a big hand of Israel connecting by making Ethiopian and Israel alliance. Arsate's reports to Adidas Ababa were obvious that the Coptic Church had become following Nasser's government. On 25 December 1958,

Sellassie, stated that if the agreement of 1958 was not announced and not approved in, Ethiopia might participate in the election and the election happened.

- The new patriarch-elected was Kyrillos IV, a strong minded personality, announced that he considered the resolution of the relation with Ethiopia on his top priority. So he sent a delegation to the capital to save the ancient connection and they declared that Egypt had erred in the past. On 11 June 1959 Dajazmach Arsate left for Cairo to prepare for Haile Selassie's visit, an agreement had already been signed as follows:-
- Ethiopia would have its patriarch, also some aspects of superiority of the Egyptian church and patriarch might be maintained. The Ethiopian had accepted that the Egyptian patriarch would go to consecrate the Ethiopian one, and his name would continue to be remembered and mentioned in Ethiopian prayers. The titles were, the Ethiopian patriarch "gatglik". The Egyptian would retain the title of patriarch and pope (Haggai, 2000, p87).

Style in the construction of Ethiopian church

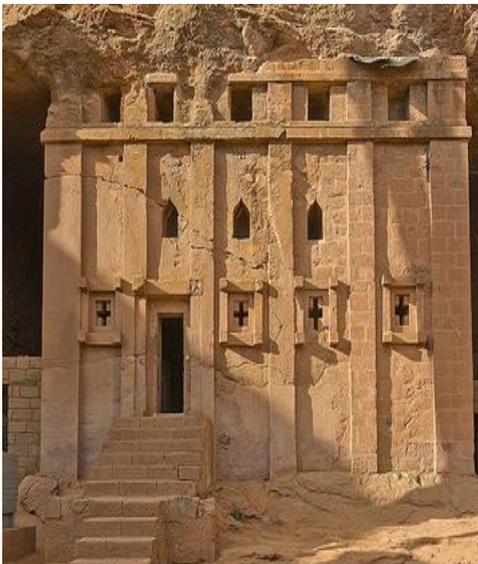
They have impacted from the style of building of Egyptian churches with the style as follows:

- The first style represented in the oldest churches in Ethiopia like Dabra, Damo, Zion (Aksum) with a rectangular structure and built by wood and stone (Mekouria, T...p.570). these churches are constructed on elevations with thick roofs.

- The second style, is the historic rock- hewn that constructed by Lalibala of Zagwe dynasty and it include architectural skill. Thickness of dimensions, wonderful carve colonnades with decorated ceiling.

The church status: there are many types of these churches in Ethiopia as the following:

- Church of venko Afarni church (dabr) which they were characterized by the enjoyable in the imperial attention than the others, and the last type that possess the highest status is called gedam and its service is completed by unmarried priests.



The Architecture of the Lalibala churches

These eleven churches looked like the ancient Egyptian temples especially in their grandeur to rock-hewn temples of Abu Simbel in south Egypt.

- The Ethiopian immense prestige and hierarchy as the following:
 - 1- The Holy Synod: is the leading of its church and contour the church leaders (Bishops) and is consider the leader in religious mallers and is distinguished by a patriarch who responsible for church.
 - 2- The Abune (Bishop): is the highest rank in the Ethiopian rank. He can held and conduct the holy services. He is responsible for ordaining the deacons and priests and giving sanctity to the area where the tabot settled. Also he crowned the emperor. The Abune has a political authority because he presented as a member of state council (Tamene, G., 1998, p.97).

- 3- The priests: he is doing the holly services but he cannot ordain. His clothes is white during the daily service and the sam his turbans. In Egypt the priest's clothes is black.
- 4- Archpriest is shown between the priest and bishop it the church hierarchy. His job in protecting tabot, the total church and the lands around the church which the church own.
- 5- Nubraid, is a great title offered by the bishop when he put his hand on the head of recurs and this title was founded by Menilek II.
- 6- The decon, his real job is assisting all the services of the church and occupy the last in the hierarchy.

The hierarchy of Monastery

The Ethiopian has impacted the monastery hierarchy through the Egyptian Monastery Hierarchy. ST. Antony ad ST. Pachomius put the rules in the Monasteries in Egypt.

These Monastery a place for religious life and cultural tradition. This place is opened for people especially who are not engaged deacon, widowed priests and who don't enjoy the world life who are represented in the monks.

The standards of the monastery are:

- 1- Kinat who belong to the group owns a griddle.
- 2- Kob who owns a hood.
- 3- Askema who will possess scpulary with twelve crosses.

There clothes about a heavy coat from leather.

- 4- Mamhir-teacher, the big leader of a monastery.
- 5- The magabi, is interested in food distribution.
- 6- The ardit, he is responsible for the monks.
- 7- The bahtawiyen who live in isolation from the society.

Church practices and tradition

Like the churches in Egypt, the Ethiopian use seven sacraments. The administration of this include baptism, confirming, holly communion, penance, holly order and following of the sick as the following:

- 1- Baptism (timkat) his service demands the existing of many priests in submerging a person in water three times.
- 2- Confirmation: happens after baptism.
- 3- Holly communion (qurban) is received by small infants and devoted adults who are connected to the church.

- 4- Penance: the one who is the sacrament in which a Christian receives, forgiveness of all sins and confessing them to the priest.
- 5- Matrimony (Teklil) a man who present the holly service to the new married.
- 6- Anointing of sick, the man who on the death bed take this service from the monastery.
- 7- Holly orders: the person who receives authority to conduct other religious service or sacrament.

The Egyption role in Islam in Ethiopia

The Muslims in Ethiopia were and still connected with the Islamic Egypt through Al-Azhar as it shown in these points.

Why Islam spread in Ethiopia

For many reasons Islam spread in Ethiopia as the following :-

- All Ethiopia's bordered surrounded by Muslim people from all sites.
- The Islam entered Ethiopia in the seven century and at the beginning concentrated in the Middle East, the basin of Red Sea, the Nile Valley and most of countries of the Horn.

- The appearance of some leaders such as Imam Ahmed bin Ibrahim who succeeded to conquer the Christian mountains (Levine, D., 1974, p.33).
- Ethiopia is very close to Arab peninsula, and many Muslims spread the Islam.
- Many Ethiopians found that Islam can unify their Tribes and made them a strength unit against other religions.
- Many Ethiopians found that Islam as an establishment religion and it represents the oppressed peoples.
- Ethiopia was known the island of Christianity surrounded by Muslims and pagans (Trimming, 1952p 101)
- Many people preferred Islam rather than Christianity because of the hating the Amhara especially Galla tribes
- The bishop, the priest and the religious men don't like Galla and other Tribes and they believed that they didn't deserve to be Christian because their ancestors were not Christians in origin, so they didn't deal with them (Bairut, 1987)
- Islam had different roots in the region and could have had power to counteract Christianity

- The majority of Oromo became Muslims and helped in spreading Islam and converted from the coherstianity (ullendorff, 1960,p.112)
- Islam mainly spread in a peaceful way through honest trader, through cultural connection with neighboured Muslim and also by scholars who called alama from different Islamic rogions especially frome Egypt (Mazuri, 1997,p.224)

The role of Al Azhar and abyssinia

At the end of 15th century, the Muslim students from Ethiopia came to Cairo to take knowledge from mosque to AL_Azhar this student formed a great community of African students in Egypt. The university of Al-Azhar helped many Ethiopian to educate Islam although it has a competition from other Islamic universities, in Islamic countries. Al-Azhar always wins because the syllabus are modern and and easy, in Ethiopia and Africa.

Al-Azhar still more prestigious and they call it Al-Azhar Al Sheriff and it produces modern science.

Al-Azhar is an university for Muslims. It is considered the oldest university in the Islamic world. The university was establishment in 973 in Cairo. It's location near to Azhar mosque and was built by Jawhar Elsocily in the Fatimids Era and it rebuild in 14th century.

The university represent a great role in teaching Quran and Islamic Ideas. A new reputation as it is specialized in

low and theology. In 1930, the university Colleges were organized according to two teaching colleges: Islamic theology and Arab language. In 1961, Al-Azhar has primited to create a science faculty. The university receives nearly 90000 students from all over the world.

The role Al-Azhar in the relationship with Ethiopia

The Era of 14th century

Abyssinians have many students in Al-Azhar, some of them were Christian monks and clerics came from Ethiopia in 14th century as slaves of pagan, and they took free from their masters like the al_jabarti that arrived in Cairo in 705 AH/1306

CE, Fakhr al-Din uthman b. Ali b. Yehya b. Yunus al_zayll (his name in Egypt is al-suyuti) and they all studied of the hanafi school of law and all of them were carried to the othman period memory

The nisba “al-jabarti” appeared lately in the documentation of Egypt and remained connected with nisba al-zayla

In 847 AH 1443 CE king Zara yaeqeb sent a letter mentioned that if the Mamluk sultan would like to confirm of the kings claims such as advising the jabartiyya who are setting down in the mosque of AL_Azhar most of Abyssinian embassies to Cairo were merchants in the 15th century saw an increase of the trade in the Red Sea within the mamluk associated with part of Ethiopia

From these period till now AL-Azhar is a great opportunity to the student of Ethiopian Muslim to leave home and study in it they get in the religious networks that helps them in their enrollment most of them arrived with a tourist visa, sign up at the university and they gain a student visa. Also they call their wives to study with them. The students have their Home country supports such financing them after studing they obtain

The diploma and return their country. The sons of Muslim Sheiks, their studies concentrated in history, so Al-Azhar is a dream of all of Muslim students in Ethiopia the students who want to complete his study in public Universition in Europe, need a good results at the baccalaur eate and the took a support from the ministry of Higher education in the motherland AL-Azhar save many opportunities to complete a study abroad AL-Azhar university give a monthly salary to the students plus housing and meals in AL-Azhar, the new student always have welcomed by order students and help them in every thing

AL-Azhar university offers a great education courses such as, engineering, languages, medicine and sociology but most Ethiopian prefer the religions courses (Bregand,D., 2007,p.121).

All students must take a course in Arabic language by Al-Azhar “Alwafedin”.

Al-Azhar still keep the Gabarta hall for the Ethiopian students. We must mention that Abd Elrahman Al jabarti,

was famous for the Mervelous composition of Biography and Events and his edit in Arabic Ajaib Al-Äther.

Fi al-tarajimwal-akhbaror that was known as Al-jabarti's history.

Al-Azhar across the history

Al-Azhar represent the oldest educational for the African generally and Ethiopian across the history. Nowadays it represent a hotbed of moderate Islam. Before 1952 Al-Azhar University secured its financial needs from the charity "waaf".

The ulama or scholars who granted from Al-Azhar were working in different regions of Africa. (Dody, B, 1961,p178) at the beginning the Fatimid state made Al-Azhar a centr for religious science. The caliph al All-Aziz, son of Al-Muzz, his minister yaqub ibn kills established a classes at Al-Azhar due to the historian Al Maqrizy, AL Aziz fixed classes to the scholars who began the operation of Higher education in the place and build to the scholars house near Al-Azhar.

In the Ayyubid Era, Sultan Salahuddin removed the Fatimid period from Al-Azhar. Al-Azhar has graduated many scientist such as Abullatif Al Bogdadi who tought logic, Medicine and theology. In El Mamluks Era in 1250 Al-Azhar kept his scientific role in the Muslim of the world under the Era of Baybars shared in the development of Al-Azhar.

Al-Azhar have associated with the French scholar and applied modern science after translation foreign scientific books into Arabic ; especially the natural, medicine and engineering books.

In Muhammed Ali ruled Egypt he chose a number of distinguished Egyptian like refaa Al Tahtawi and others, and he sent them to Paris in the Era of 1862 AD.

The Era of khedive Ismail, Jamal Al Din Afghani has appeared and he liberated the educational system of AL-AZHAR Khedive Ismail organized; a new law to liberate the academic life in Al-Azhar he granted a certificate for who teaching Fatwas. In the region of khedive Abbas II he made a progress under the leadership of Muhammed Abdou, and he granted salaries to the scholars.

In 1911 AD a new organization of the study, the Supreme council was approve too the suggest of Shaikh Al-Azhar and the suggestion in dividing the study to three levels, elementary, secondary and higher education.

King Foud II, put a law in 1930 AD in establishing three college as the following :

Elsharia college, theology college and Arabic language College.

After the revolution of July 1952, president Abdel Nasser issued a law including a traditional curriculum, and giving prestigious rank of Shaykh Al-Azhar and the president of the university of Al-Azhar. Science this action

or law happened thousand of students, “a part of them from Ethiopia taught in the modern Al-Azhar Colleges. Al-Azhar University regarded a new establishments of building, laboratories, new branches of colleges in different Egyptian cities and new cities help and provide all the services for Ethiopian, African and other foreign students.

Numbers of African in comparison with-Ethiopian students:

Many African and Ethiopian took knowledge at Al-Azhar.

After finishing they practiced in the development of their countries. They represent the moderate religious knowledge and they spread the right instructions of Islam in the continent.

These graduates and alumni were a great ambassador of Al-Azhar in their countries: at the start Al-Azhar received the African students in its Riwaqs as following:

1. Riwaq al-Dakarnah for the students from central Africa.
2. Riwaq al-Magharibah to the student from north Africa.
3. Riwaq al-sinnariyah for the students are from Sudan.
4. Riwaq al AL Burniyah for the equatorial African.

5. Riwaq al Jabartiyah for students from the Horn of Africa, Ethiopia and Burundi.
6. Riwaq al Barabirh for the Berber crigin from North Africa and Nubia.
7. Riwaq al Dakar ah solih for the lake Chad students.
8. Riwaq Janub Afrigiyah for Uganda, South Africa and Zenzibar students.

In 1954 our government built a city for African students called city of Islamic missions and these city include 50 African countries.

The two tabels show the role of Al-Azhar in teaching the Ethiopian in comprision with African

Tabel (1) African students in comprision with Ethiopian students between 1961-2018

Country	1961	1995	1997	2000	2007	2018
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Year	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Ethiopia	101	14.3	16	1.2	70	1.7	80	2.6	56	1.2	67	1.4
East Africa	321	45.4	344	25.5	1702	41.4	170	5.4	3322	72.3	3350	69.4
Center Africa	75	10.6	215	15.9	250	6.2	466	15	551	12	716	14.8
West Africa	180	25.5	677	50.2	1788	44	2005	64.3	209	4.5	217	4.5
South Africa	3	0.4	52	3.9	164	4	195	6.3	224	4.9	233	4.8
North Africa	27	3.8	44	3.3	87	2.2	201	6.4	234	5.1	246	5.1
total	707	100	1348	100	4061	100	3117	100	4596	100	4829	100

Source:

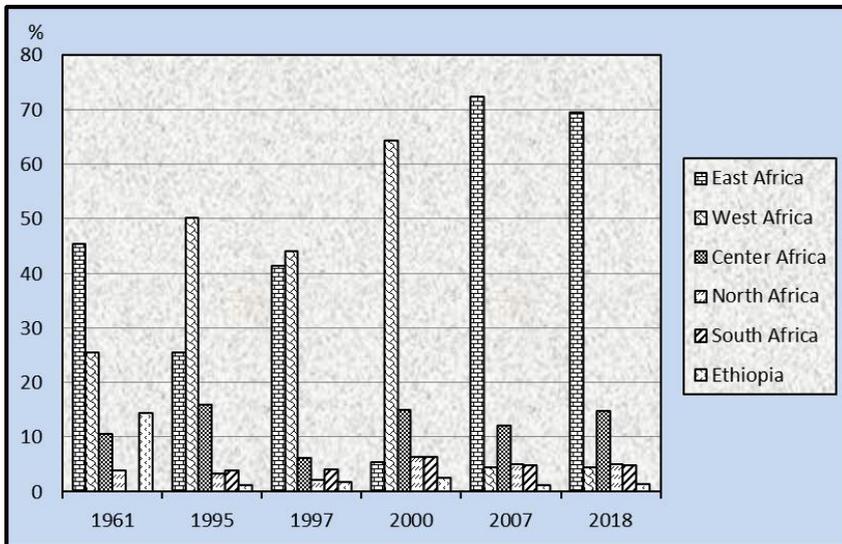


Figure ()

Tabel (2) Al-Azhar Mission to Africa between 2001_2018

	2001	2003	2005	2008	2009	2018
Ethiopia	-	2	2	1	2	3
East	79	96	95	109	108	119

Africa						
Center Africa	65	69	151	164	166	259
West Africa	63	67	159	161	165	266
South Africa	62	70	122	134	151	267
North Africa	34	37	79	121	116	208
	303	341	608	690	708	1122

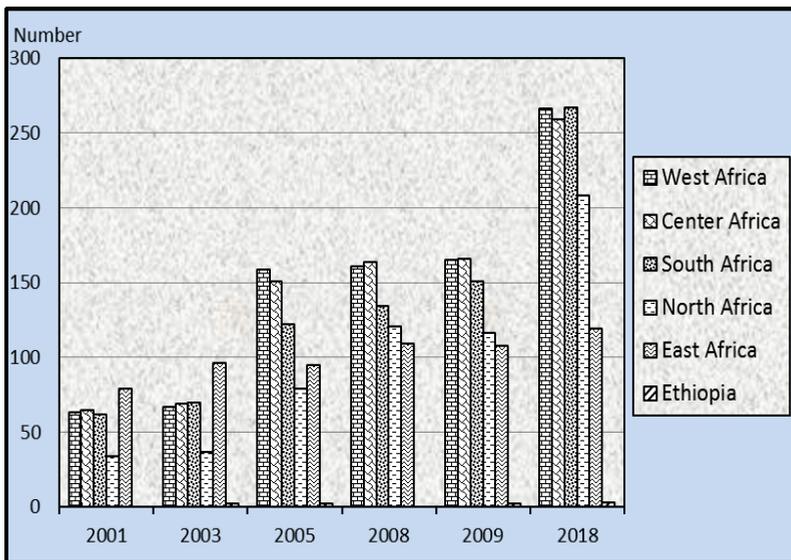


Figure ()

- Its notable the Number of Ethiopian decreased from 101 student to 67 with a decrease rate with 33,7 as a result of the Ethiopian government and conflicts with the Egyptian Conflicts and they ordered their student to study in Saudi Kingdom or other Islam universities.
- The Number of African Student increased from 707 student in 1961 to 41829 students in 2018 with an

increase rate equal 583% between the two years and indicate the great role of Al-Azhar in Africa.

- Al-Azhar mission to Africa has increased from 303 mission in 2001 to 1122 missions in 2018 with an increasing rate 27093% in All African.
- The Al Azhar mission to Ethiopia is too little as the Ethiopian governmental instruction.

We must have a geographic feature in the Ethiopian Muslims through studying to the contribution of them in Ethiopia as the following:

- Numbers and distribution of Muslims in Ethiopia

There are more than 42 million Muslims live in Ethiopia and represent 35,6% of the population, they live in different region in Ethiopia as the it is shown in Tablet () and fig.()

Distribution of Muslims in Ethiopia in 2019

Region	Million	%	%	%
Tigray	1	3.2	1.2	2.9
Addis Abbaba	2.3	7.4	5.6	13.6
Afar	10.9	35.1	2.6	30.7
Amhara	1.6	5.2	2	4.9
Beni shangul Gumuz	4.3	13.8	5.4	13.1
Dire Dawa	1	3.2	1.3	3.2
Harari	3	9.6	33	7.3
Ormia	3	9.6	3.5	8.5
SNNPR	1	3.2	1.5	3.6
somalia	5	9.7	5	12.2

	31.1	100	42.1	100
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Source : - International religious Freedom report, vanaus years

states Department

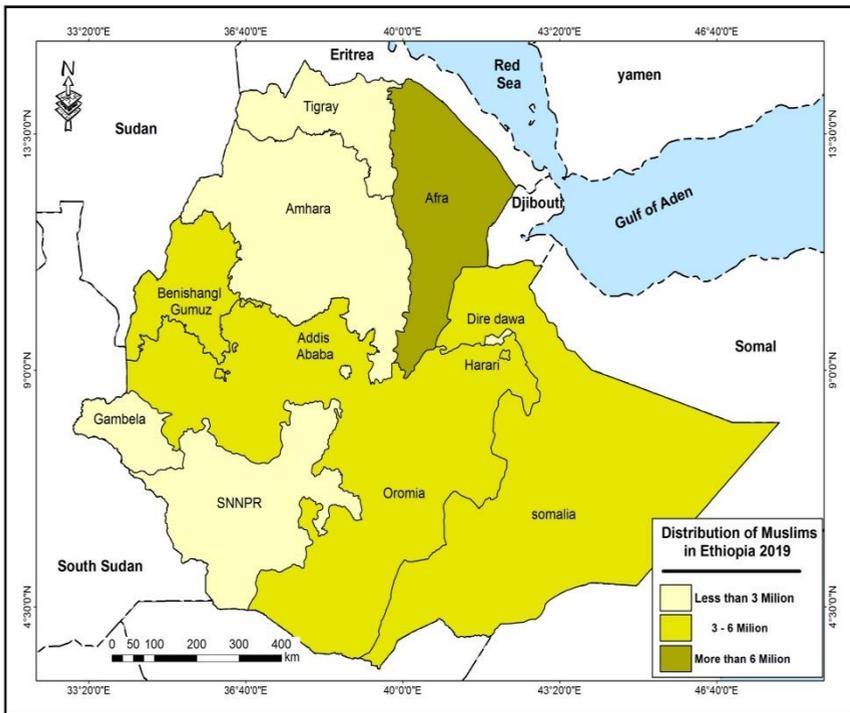


Figure ()

- The Number of Muslims in Ethiopia increased from 31.1 to 42,1 million with an increase rate equal 32,2%, between 2007-2019.
- Most of the Muslim are selling down in Afar with 30, 71 of them and an increase rate 15,67 than the year of 2007.

- Somalia took the second rank with 12, 21. of Muslim who concentrate in it and Harari a took the hand ranks with an increase rate 16,72 and 0 %

The Muslim who live in Addis Abbas are represent 13,6% of them in 2019 because it is the capital.

Distribution Muslim one the Ethnic group

The Muslims in Ethiopia are spreading in most Geographical regions and they concentrated in east, south east and Northwest of Ethiopia. They are from the following ethnic groups as the following in Table () and fig. ()

The distribution of Muslims through the Etheratic Groups in Ethiopia 2019

Ethnic group	% of the population	% of Muslims	Mosques number	%
Oromo	50	80	200	33.8
Amhara	32	15	120	20.3
Tegray	9	100	120	20.3
Sedamo	7	100	70	11.8
Sankila	6	-	-	4.6
somalia	4	-	27	4.6
Afra	1	15	26	4.5
Gawarah	1	10	28	4.7
			591	100

Source:

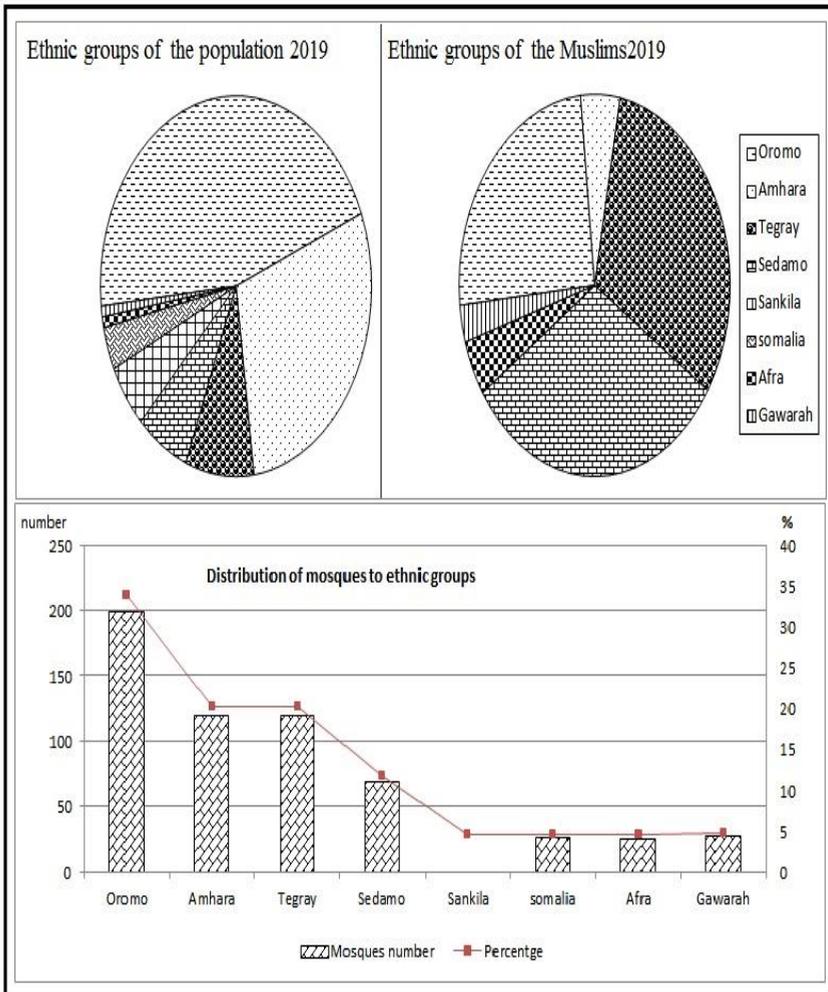


Figure ()The distribution of Muslims through the Ethnic Groups in Ethiopia 2019

- 80% of Oromo are Muslim's people and possess 33,8 of the mosques in Ethiopia.
- 100 of Muslims are in the ethnic group of Tegray and Sedamo with 190 mosques that represent 32,1 % of the mosques in Ethiopia.

- Nowadays the Islamic school spread in mange cities, in addition to Qur'anic school under supervision of Al-Azhar.
- The Muslims in Ethiopia Suffer from they haven't been receptive to Islam radicalism and also they suffer from the weakness of Centralization (David shinn, 2006, p.p.5.6).

In compression of Ethiopia Egypt have nearly 132809 mosques and Zawaya and 1412 churches as the following:

Mosques & Zawaya (Governmental-Nongovernmental) in Egypt 2019.

Governrate	No. Of church	%	No. Of mosques	No. Of zawaya	total	%
Matrouh	11	0.9	1138	35	1173	19
Alexandria	65	5.2	2843	3144	5987	4.5
Behera	84	6.7	11031	1014	12045	9.1
Kafr-Elsheikh	69	5.5	5053	1049	6102	4.6
menofia	66	6	5270	926	6196	4.7
Kalyoubia	72	5.7	3894	2353	6247	4.7
Damietta	53	4.2	1460	423	1883	1.4
Suez- cities	57	4.5	3094	574	3668	2.8
Dakhlia	50	4	5829	2433	8262	6.2
Sharkia	80	6.3	11104	4644	15748	11.9
Sinai	11	0.9	1473	90	1563	1.2
Cairo	145	11.6	3100	3227	6327	4.8
Giza	98	7.8	5055	3534	8589	6.5
North upper Egypt	25	9.9	13074	1578	14652	11.1
Assiut	81	6.5	7191	725	7916	6

Suhag	80	6.4	8015	608	8623	6.5
Qena	62	4.9	4861	947	5808	4.4
South upper Egypt	83	6.6	4498	1185	5683	4.3
total	1261	100	102186	30623	132809	100

Source: Campas

North Upper Egypt contains, Fayoum, Beni Suef and Menia

South Upper Egypt contains. Luxer, Aswan, Alwadi El Gadid and Red Sea

- Egypt has 13284 mosques that divide into 102186 mosques and 30623 Zawaya spread in all the governorates of Egypt.
- Orthodoxies churches are 1261 church all over Egypt. There are 200 Catholic churches and more than thousands of Engaliain church in all the governorates of Egypt. In the next two years there will be more churches after the approvement of the Egyptian government.

Muslims and Christians in Egypt live in peace and the right of worshipping are available in Egypt.

The relations between Egypt and Ethiopia in recent history

In Sadat's Era

There are differences in the relationship between the two countries because of Egypt supported the Eritrean independence Ethiopia supported and president Sadat give

his support to Sudan. Also president Sadat announced about his project in 1979 to extend the Nile water in order to irrigate nearly 35 thousand feddans in Sinai and the declaration made Ethiopia very angry and introduced a complaint to the African unity Organisation, that accused Egypt of stealing the Nile water. President Mengistu threatened that he will transform of Nile River but President Sadat threatened them by say the Nile is a red line and connected with our security the made Ethiopia keep silent

In the Mubarak Era

In the beginning there was a good relation between the two countries and there were was a good relation between the two countries and there were cooperation in different fields. At the summit of 20th of Africa that was in Adidas Ababa Esmat Abd El-Meguid declared the Egypt refused the inferfere in the internal affairs of Ethiopia. In 1984, the Egyptian diplomacy interfere between Sudan and Ethiopia to finish differences connected with the Eritrean problem, the Sam thing in 1985 as a result of differences and conflict over the Ogden region between Somalia and Ethiopia.

In 1995 the relation between Egypt and Ethiopia became too bad as a result of exposing Mubarak to kill there by Islami who were fled from Egypt.

The revolution of 25 th January

During and after the revolution the Ethiopian promised not to decline the share of Egypt in the Nile water the Egyptian popular diplomatic continued through the visits of

farmer prime Minister Essam Sharaf to some countries of the Nile basin and Ethiopian prime Minister Zenawi postponed the farm work agreement until the election of a new president of Egypt. The prime Minister Zenawi visited Egypt in 2011 and the meetings were about the bilateral relation between the two countries and he wished increasing Egyptian investments in his country especiall in power generation, meat Exporting, manufacturing and agriculture equipment. Also the farmer irrigation Minister Hisham Kandeel visited many countries of the Nile basin. Ex. President Muhammad Morsi and prime Minister of Ethiopia made a celebration of 100 anniversary of the two countries. The ex president made a big mistake that he threatened Ethiopia that he can destroy the Renaissance Dam if Ethiopia established it.

In the Era of Elsis

Because of the wisdom president Elsis the new Egyptian policy manged to transform the relation between the two countries and Egypt gave a hand in building a series of Dams in Ethiopian different regions.

He has a charge of African leadership in the African unity. He had a meeting with Hailemriam the prime Minister of Ethiopia and they have agreed of the following:-

- Respecting the serious cooperation and avoiding harmful to both countries.

- Encouraging the construction of national projects to save Financial resources to avoid the water shortage.
- Respecting of international law principles.
- Resuming or Renaissance Dam to study the implement the recommendation of the experts and agreeing the results of these studies to be chived of the Dam.
- Awareness of the Ethiopian government to take cautions to the possible damage from the GERD to Egypt water use.
- Encouraging the government of Egyptian to a dilogue with Ethiopia.
- Encouraging the two countries to cooperate with the tripartic commission with a good framework.

There were many meeting to construct the political relation with interfering the Egyptian church, Al-Azhar Imam, political men and president Abdel Fattah Elsisi from 2015 till nowadays in order to persuade the Ethiopian to saw the rights of Egypt water.

The role of the Egyptian church

Formaly the Ethiopian church was following the Egyptian Coptic orthodox church. Salama II the Egyptian bishop transfer the Egyptian religious revival to the church of Ethiopia and did his best in translating the book to the language of Ethiopia. In 1970,the Marxist governor

nationalized all land, including churches. The Ethiopian elected a new Patriarch who united to keep the relations with Egyptian church. In 2007, the Armenian patriarch of Lebanon managed in closing the point of view between Egypt and Ethiopian churches and Pop Shnouda gave a visit to Ethiopia in 2008.

The Archbishop Matias visited Egypt in 2015 and this visit has strengthened the relation between the two churches organized a medical summit specialized in surgery with the help of 14 Egyptian doctors. We must not forget the Ethiopia recalled the patriarch of Alexandria to elect teachers to the Menlik ii till 1926. With the emperor Sallassie asked for Egyptian educational mission in his country and Egypt sent to him 10 efficient teachers in 1993. The Ethiopian ministry of education has fixed Dr. Murad Kamel to take supervision of all projects.

In recent days the Ethiopian patriarch Abuna Mathias came to Egypt and welcomed by Pop Tawadros and discussed about the new and future relationship.

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