Twelve Days Unit

Topic: “The Challenge of Identity - the Pursuit of Meaning”
A Study of Naguib Mahfouz’s *The Day the Leader Was Killed*

Objectives:

1. To understand the dynamic power of the Arabic language to cultural identity and hegemony

2. To explore the Nobel Prize for Literature as a speculative instrument of dialog

3. To identify Mahfouz as a Third World writer, whose Egyptian roots affirm him as a son of Pharaonic and Islamic civilizations

4. To consider the paradoxical quality of names, the urban setting as a dialectic of change and the allegorical style used in this novel

5. To assess Mahfouz’s use of the novel as an articulation of Egyptian society during the Sadat Era

6. To evaluate the impact of the conflict of development vs. tradition to the characterization of Muhtashimi Zayed, Elwan and Randa

7. To analyze the negative sociopolitical consequences of modernization, the shattered expectations of the October War of 1967, the *infitah*, the June War of 1973, and the Egyptian and Israeli peace negotiations

8. To identify the themes associated with the elements of the plot

9. To discuss the impact of politics on art and the attempts to silence expressions that challenge cultural norms

10. To recognize the diverse responses of women to the tumult of twentieth century Egyptian society

Materials: Mahfouz, Naguib. *The Day the Leader Was Killed*
Access to specified internet sites of reference
Handouts
Videos *Umm Kulthum: A Voice Like Egypt*
ABC’s Nightline: *Death on the Nile*
*Four Women of Egypt*
Unit Progression

The Day the Leader Was Killed

Day One
Nobel Prize
History
Significance of its having been awarded to Mahfouz in 1988

Day Two
What is an Arab?
Geography
Language
Culture
Religion

Day Three
What is Islam?
Pillars of Islam
Sufism
Marriage / Divorce
Freedom of expression
Is there ONE Islam?

Day Four
Historical Orientation of the 20th Century and film
1919 Revolution and 1952 Revolution
Egyptian nationalism and Pan Arabism
Socialist republic and Cold War politics
The 1967 War

Umm Kulthum: A Voice Like Egypt

Day Five
Historical Orientation of the 20th Century and film
Initiat – Open Door [Open Market] Policy
1973 War
Trip to Jerusalem – overtures for peace
Camp David Accords 1978
Repression of dissidents
Assassination

Video continuation

Days Six, Seven, Eight
Analysis of the novel

Day Nine
Video ABC Nightline: Death on the Nile - The Assassination of Anwar Sadat
Contrast Western and Arab analysis of Sadat’s character and achievements

Day Ten
Assessment Essay

Days Eleven and Twelve
Video Four Women of Egypt
Discussion of their friendship and participation in the political tumult of this era
"The Challenge of Identity - the Pursuit of Meaning"
A Study of Naguib Mahfouz's *The Day the Leader Was Killed*

Critical Analysis of *The Day the Leader Was Killed*

Names
Arabic names
Mahfouz
Names in the novel – characters and places

Setting
Urban setting molding character
City in opposition to itself at a different moment in time
Dialectic of change: the city both is and is not its former self
Nostalgia is the stale force
Characters breathe life into the setting
Nature in sympathy with man

Structure / Style
Generational
Point of View
Each character must tell his own story – no facile conclusions
Fragmentation
Interior monologue / dialogue / voice
Free indirect speech
Rapid alternation – syncopation and fragmentation
"Self" – isolation
Cinematic influence – “showing” rather than “telling”; rapidly changing cinematic scenes; flash backs, close ups, fade-ins, cuts
Episodic
Rhythm - accelerating as the novel unfolds
Grandfather’s long prolog / short epilog
Resonating with the Qur’an, spoken language, underlying words –
Modern classical Arabic with colloquial rhythms
Prose made to approximate language of poetry
Voice unproblematic and stale but flirting with chaos and restlessness
Conveyed by unornamental, colorless style

Time
Dual concept, juxtaposed and interwoven
Positive – communal level, cyclical, might bring about change/progress
Negative – personal level, linear, moving from life to death
Grandfather’s embodiment of both views of time
Themes / Plot
- Social justice
- Man’s predicament in times of crisis
- Alienation / loneliness / solitude
- Anxiety
- Interplay of past and present – grandfather and grandson
- Interconnection of historical and personal
- Interlacing of public life and daily life
- Allegorical elements

Characters
- Who has voice? Who doesn’t? Why?
- Alienated, egocentric, no solution to dilemmas
- No sentimentality in characterization – highly controlled objectivity
- Passion for justice shattered by impossibility of contemporary life
Perspectives on Islam, Muslims and Arab Civilizations

an introduction to learning about Islam and Muslims
an overview of the Arab World
a review of conventional sources and objects of information
a discussion of how to approach related issues

1) Fundamental Beliefs
   - Oneness of God (tawheed)
   - Worship and ritual
   - Sacrifice and views on physical being
   - Charity, Duty, and Community
   - Pilgrimage, Humanity, History

2) Islam in History
   - Creation, Prophets, and Revelation
     - Muhammad (pbuh) and the Qur'an ("The Recitation")
   - Islamic Civilization
   - Muslims in the World

3) Sacred Texts
   - The Holy Qur'an
   - Prophetic tradition

4) A Way of Living -- The Spirit
   - Peace in Submission
   - Remembrance and Return
   - Unity and Personality
   - Love and Mercy

5) A Way of Living -- The World
   - Brotherhood and Family
   - Equity and Justice
   - Survival and Progress

6) Islam and the Arab World
   - Identities and realities
   - Tolerance, plurality, and society
   - New perspectives on Islam and Muslims

http://islamicity.com/mosque/#Basics
Scripture and Prophets        Basics About Islam and Muslims
Pillars                      Society [Excellent hyperlink for history]

http://www.usc.edu/dept/MSA/introduction/understandingislam.html
“Understanding Islam and Muslims”

http://www.arableagueonline.org/arableague/index_en.jsp
“An Introduction to Arab Civilizations” and Maps
<table>
<thead>
<tr>
<th>1882</th>
<th>1919</th>
<th>1922</th>
<th>1928</th>
<th>1940-2</th>
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<tbody>
<tr>
<td><strong>British occupation of Egypt and its virtual inclusion within the British Empire begins</strong></td>
<td><strong>&quot;first revolution&quot;</strong></td>
<td>Egyptian independence is declared by UK [28 Feb] <em>security and common defense initiatives</em> <em>economic investments</em></td>
<td><strong>Muslim Brotherhood founded in Egypt by Hasan al Banna</strong></td>
<td>Italy &amp; Germany launch offensives in Egypt 1942-al Alamein Germany defeated British forcibly install a Wafid ministry...create a 'puppet state' pro-British</td>
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<th>1900</th>
<th>1914</th>
<th>1925</th>
<th>1936</th>
<th>1945</th>
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<td>Egypt becomes a British protectorate</td>
<td>Al Azhar [university] condemns separation religion and state as alien to Islamic tradition</td>
<td>Anglo-Egyptian treaty of mutual defense &amp; alliance is signed ... occupation of Egypt is terminated King Fuad dies and Is succeeded by son, King Farouk</td>
<td>Arab League founded in Cairo with 7 charter members</td>
<td>World War II ends ... Begin bipolar USA-USSR Paradigm: Cold War</td>
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“second revolution”
Cairo burns
Military coup
“Free Officers” led by Nasser overthrow govt
King Faruk abdicates
1953 - Egypt declared a republic

Egypt renounces 1936 Treaty
British bulldoze Mud brick houses
... demonstrations...

Union of Egypt and Syria into UAR
After Syria secession
Egypt retains name - UAR until 1971

Egypt troops to Yemen to assist republican forces... confront with Saudi Arabia ensues [1962-1967]

third Arab-Israeli war
Nasser closes Strait of Tiran to Israeli shipping + military mobilization
Israeli lightning raids on Egypt air bases [Heliopolis + Sinai]
SIX DAYS later hostilities cease after Israel captures West Bank, East Jerusalem, Golan Heights, Sinai Peninsula & Gaza
UN SC 242
Suez Canal closes to reopen-1970
Arafat assumes control of PLO
Increase influence Islamic fundamentalism


British abandon mandate rule of Palestine...
UN votes to partition Palestine into a Jewish and a Arab state with Jerusalem an international zone

first Arab-Israeli war
breaks out in Palestine
Arab League troops defeated... West Bank and Jerusalem under Jordan...
Gaza strip under Egypt
Origin of Palestinian refugee issue...

Nasser becomes President
Nasser nationalizes Suez Canal Co...
Suez War
Israel launches attack into Sinai
French & British forces Suez Canal Zone...
UN SC deliberate
Canal returned to Egypt sovereignty
UN Emergency Forces until 1967

* Soviet aid construct Aswan Dam... begins completion by 1970
Nasser nationalizes al-Azhar University in 1961... infuriates Muslims... increased # business nationalized

PLO founded in Egypt
“war of attrition” against Israel hostilities rise along Suez Canal
Increased Soviet aid
"fourth Arab-Israeli War" in October on Yom Kippur
Egypt and Syria launch a two front assault on Israel 
Israelis rally. Superpowers provide emergency weapons
OPEC reduce oil productions and begin embargo
UN SC 338 and 340

US_Egypt resume diplomatic relations
Kissinger begins 'shuttle diplomacy'
Sinai begins .. 1975 Suez Canal re opens

Open Door-Open Markets - infitah - Law #43
Allows foreign investment, immunity to
nationalization; dismantles state monopoly
of foreign trade; allows private sector commercial
activities ending govt sponsored public sector
monopoly - In time inflation, increased unemploy-
ment, and corruption

1970
Nasser dies
of a heart
fellow
"Free Officer"
Sadat becomes
President

1972
Sadat orders
withdrawal of
Soviet military
advisors

1977-8
Cairo has food riots over cut in subsidy
November '77 Sadat visits Jerusalem
and addresses Knesset to begin peace process
September 1978, Camp David peace summit

1979
March 26, 1979 WDC sign
Egypt-Israel Peace Treaty
Condemnation by Arab world
Arab League rescinds Egypt membership
Sadat begins a two year plan
of cracking down on opposition
[Islamists, Copts, intellectuals etc.]

1980-1
Egypt-Israel official diplomacy
May referendum allows Sadat
to remain in office indefinitely
and makes Shari'a principle
source of legislation
Popular unrest & sectarian strife
Increased arrests of dissidents
Economic distress Assassination
of Sadat October 6 by Islamist
militants .. Mubarak becomes Pres
BIBLIOGRAPHY

Texts


*Critical Perspectives on Naguib Mahfouz*.

*The Oxford Encyclopedia of the Modern Islamic World*.

*Naguib Mahfouz From Regional Fame to Global Recognition*.
Ed. Michael Beard and Adnan Haydar. Syracuse University Press. 1993


Films


Born a peasant at the turn of the century, she became a woman of great wealth and power, confidant of presidents and kings, and above all, President Gamal Abd al-Nasser’s unofficial ambassador in the region. Four million people were on the streets of Cairo for her funeral in 1975. To this day, her cassettes outsell every other Arabic female vocalist.


ABC News Documentary on the Assassination of Anwar Sadat from a Western Perspective


Teacher, writer, activist, politician four extraordinary women testify about the tumultuous events they have lived through during their long friendship in Egypt. A lively, argumentative reminiscence about childhood, the women’s struggle, time in prison, the assassination of a husband and their hopes for their children.
Naguib Mahfouz is one of the foremost writers in modern Arabic literature.

Born in the al-Jamaliyya district of Cairo, Egypt, on December 11, 1911, he was the youngest of seven children and lived there until the age of six (or twelve, depending on biographer). He began his writing career at the age of 17. He was a student of philosophy, graduating in philosophy from the University of Cairo in 1935. He turned away from a university career, and from 1934 until he retired in 1971, he worked as a civil servant in several ministries and government departments, including the Ministries of Religious Affairs and Culture, which posts afforded him time to pursue his writing. He is an avid reader of many of the European and Russian classic writers, including Balzac, Camus, Dostoevsky, Flaubert, Tolstoy and Zola, but above all, Proust.

His first novel was published in 1939 (The Games of Fate), and he has written more than 30 novels and many short stories, of which there have been at least 14 collections.

In 1959, 'Children of Gebelawi' was serialised in the newspaper al-Ahram. The uproar caused by the story was akin to the later reaction to Salman Rushdie's 'The Satanic Verses', and meant that it was only many years later that it was brought out in book form.

In 1988, Naguib Mahfouz was awarded the Nobel Prize for Literature. The Swedish Academy of Letters noted that:

...through works rich in nuance - now clear-sighted realism, now evocatively ambiguous - [he] has formed an Arabic narrative art that applies to all mankind...

He has also received numerous other awards for his writing, including the Egyptian State Prize (twice) and the Presidential Medal from the American University in Cairo. He was elected an honorary member of the American Academy and Institute of Letters and Arts in 1992, and is 1995 was awarded an honorary doctorate by the American University in Cairo.

Mahfouz has rarely left Egypt. In 1994 he was attacked outside his home and stabbed in the neck, and injury which still causes problems in his arm and neck and so affects his ability to physically write.

He did not marry until 1954, and still lives in Cairo with his wife and two daughters.

http://www.lemmus.demon.co.uk/mahfouz.htm
The Day the Leader Was Killed  by Naguib Mahfouz

The Day the Leader Was Killed is set in 1981 Cairo. The social upheaval of the Open-Door Policy (Infithah) initiated by Sadat has resulted in economic policies aimed at boosting foreign investment with a larger private sector and market mechanism. This policy, designed to reverse Nasser’s Arab socialist system, has created deep despair, frustration and anxiety in middle class Cairo. People living on fixed salaries are suffering with alarming inflation. On the other extreme, the Infithah mafia is making huge profits unimpeded by ethical or moral considerations. Middle class families are living in panic watching their world disintegrate. A whole way of life with its traditions and values is falling apart making way for a merciless new materialism of survival of the fittest.

Among the characters are three generations of Mohtashimies, along with the Randa Mobarak, the betrothed of the grandson, Elwan. All are suffering from alienation. The grandfather, almost ninety years old, is a retired school teacher who spends his solitude listening to the Qur’an and to radio and television news or in reminiscing about the days before Sadat’s policies. He is the most articulate spokesman for the moment of crisis faced by all of the characters.

His son, Fawwaz, is a harried bureaucrat working overtime and barely making ends meet. He is described as not even having enough time to cut his nails.

The grandson, Elwan, is distressed by a world without respect in which he can find nothing worthwhile. He is unable to fulfill his obligations of mahr(dowery) and must break off his engagement of 11 years to Randa Mobarak.

Randa is then made to marry her boss, Anwar Allam, a member of the Infithah Mafia who forces her into nighttime orgies. Randa quickly divorces Anwar. Meanwhile Anwar’s wealthy sister, Gulstan, is interested in Elwan as a prospective husband.

As the Mohtashimies are home watching the Ocotber 6 Parade, celebrating the 1973 war with Israel, Sadat is shot. Elwan heads to Anwar’s house, punches him. Anwar dies of a resulting heart attack and Gulstan offers to cover up the “murder.” Recognizing that his will mean that he is indebted to Gulstan, Elwan chooses to stand trial where Randa testifies on his behalf. The novel ends with Elwan in jail.
I. History or ancient Egypt – socio-political novels - 1939 - 1944

II. Realist / naturalist – Cairo Trilogy – magnum opus – 1917 - World War II
Middle class family – social, political, religious, intellectual life

III. Impressionistic, symbolic, surrealistic style – 1959 – Present
Socio-political message

IV. Overlapping 3rd stage – narrative forms inspired by indigenous sources –
folk literature, Sufism. The Nights of the Thousand and One Nights

http://www.library.cornell.edu/colldev/mideast/mahfz.htm
"Naguib Mahfouz: A Biography"

http://www.sis.gov.eg/ [global search for Naguib Mahfouz and click on article title]
"Naguib Mahfouz: Biased to Grassroots (People & Facts)"

http://www.nmhschool.org/thornton/mahfouz%20egypt.htm
"The Egypt of Mahfouz"

http://almashriq.hiof.no/egypt/900/920/naguib_mahfouz/nobel_price/
"A Nobel for the Arab Nation"

http://www.ahram.org.eg/weekly/

Al-Ahram Weekly On-Line [use site map] 13-19 December 2001 Issue 564
On Mahfouz at 90
"Defining the Times"
"Cruelty of Memory"
"A Life in Writing"
In his Nobel acceptance speech, Mahfouz describes himself as a child of two cultures, Pharaonic Egypt and Arab Egypt—he is actually the child of many more. His name in English transcription combines indigenous dialect and French; in Standard Arabic transcription it would read Najib Mahfuz, as it is often found. The addition of the “u” and “o” resulting directly from French orthography and phonetics, represent the first Europeans to leave their mark on Egypt during Napoleon’s expedition of 1798.

Mahfouz himself was named for the obstetrician who delivered him. His name was mistaken for a Coptic name. This caused him to miss out on several scholarship opportunities.

Mahfouz recognizes that the paradoxical quality of names is not peculiar to personal names, but is characteristic of the names of things in general. Mahfouz repeatedly alludes to the intricate relationship between words and reality. The same word may have different, even contradictory meanings, which vary according to context, the intention of the speaker, and the understanding of the person addressed.

Mahfouz recognizes that language is elusive no more constant than reality. He expresses the awareness that words constantly acquire new meanings as a result of the changes which occur in the things to which they refer.

Mahfouz’s preoccupation with personal names in his fictional world illustrates the larger issue of the tense and precarious relationship between language and reality.
Sometimes the artist finds it difficult to express himself, especially when we consider the state’s position toward him. This is generally true in the Arab world where we cannot dissociate art and politics . . . The artist’s dilemma depends to a great extent on the state’s position vis-à-vis freedom of expression. Should the state ignore the writer’s voice, it alone is the loser, for his is the voice of truth . . . a voice that knows and offers what no intelligence apparatus is capable of providing.

Naguib Mahfouz
Gamal al-Ghitani, Naguib Mahfouz remembers

FATWA – formal legal opinion
Question: Who has the authority to issue such an opinion?

Mahfouz’s career has not been unmarked by controversy. After the revolution in 1952, Mahfouz didn’t release any new material until 1959. Towards the end of this period, Mahfouz was appointed Chair of the Cinema Institute. The publication of Children of Gebalawi (also known as Children of the Alley) was denounced by religious leaders as blasphemous. It caused such an uproar that it was banned in Egypt and Mahfouz was removed from his new post. Patronage shielded Mahfouz in this case, and he agreed with the mandate in order to avoid open confrontation. However, the controversy did not end there, but rather resurfaced some thirty years later with Salman Rushdie’s Satanic Verses. As Rushdie himself would use Mahfouz as an example of the obstacles facing writers in Islamic society, a connection was made between Satanic Verses and Children of Gebalawi. Finding himself in a difficult position, Mahfouz at once condemned Ayatollah Khomeini’s fatwa (formal legal opinion), while making clear his own stance toward Rushdie’s work:

I have condemned Khomeini’s fatwa to kill Salman Rushdie as a breach of international relations and as an assault on Islam as we know it in the area of apostasy. I believe that the wrong done by Khomeini towards Islam and the Muslims is no less than that done by the author himself. As regards freedom of expression, I have said that it must be considered sacred and that thought can only be corrected by counter thought.

Soon afterwards, an even more decisive directive was issued by the leader of the fundamentalist group al-Jihad, claiming that both Salman Rushdie and Naguib Mahfouz were apostates, and must be killed.
Excerpt from fatwa issued on Naguib Mahfouz by Dr. 'Umar' Abd al-Rahman, mufti of the fundamentalist group al-Jihad.

Salman Rushdie has wronged Islam. He has wronged the wives of the prophet and has abused the Qur'an. In doing this he found appreciation in the West. From an Islamic point of view, Salman Rushie, like Naguib Mahfouz, is an apostate and the religious jurisdiction in this case is that they repent. If they do not repent, they must be killed, since the prophet himself said, “Kill him who changes his religion.”

In response to this new fatwa, the same forces responsible for the banning of Children of Gebalawi came to his defense.

Response in al-Ahali, Egyptian newspaper, from the mufti of the Republic, Dr. Muhammad Sayyid Tantawi, claiming that it [the fatwa]

“cannot have been decreed by a sane human being. Mr. Naguib Mahfouz is an important literary figure. Should he do wrong, we must question him. But should he do right, we must thank him.”

Mahfouz’s response

Islam has been treated unjustly. For the real Islam is that which produced people like Taha Husayn al-'Aqqad and Tawfiq al-Hakim with all their daring positions and opinions. The mufti of al-Azhar has responded to the fatwa of my death. This is the Islamic point of view. But the fundamentalists do not want to listen. And in the West they ignore what the mufti has said, and they use what has been said by the fundamentalists to abuse Islam.

“Recovering Egyptian Writer Asks Extremist Defeat”

http://www.derechos.org/jwi/2/egypt.html
“Silence in the Nile: Egyptian Freedom of Speech Under Peril”

http://www.law.emory.edu/EILR/volumes/spring96/aziz.html
“Religious Human Rights in Muslim States of the Middle East and North Africa”
Marriage in Islam

by Mir Mohammed Assadullah

Spouses:

Allah, most Gracious says about spouses in Quran:

Among His signs is [the fact] that He has created spouses for you among yourselves so that you may dwell in tranquillity with them, and He has planted love and mercy between you; In that are signs for people who reflect.

Qur'an [30: 21]

He has planted affection and mercy between you.

Qur'an [30: 12]

and says:

They are a garment for you and you are a garment to them.

Qur'an [2: 187]

Consider this in conjunction with the following verse:

The best garment is the garment of God-consciousness

Qur'an [7: 26]

It requires that a husband and wife should be as garments for each other. Just as garments are for protection, comfort, show and concealment for human beings, Allah expects husbands and wives to be for one another.

And the believers, men and women, are protecting friends of one another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-duty, and they obey Allah and His messenger; as for those, Allah will have mercy on them; Lo! Allah is Mighty, Wise.

Allah hath promised to believers - men and women - gardens under which rivers flow, to dwell therein, and beautiful mansions in gardens of everlasting bliss; but the greatest bliss is the good pleasure of Allah: This is the supreme felicity.

Qur'an [9: 71 - 72]
Whom to marry:

Allah also gives us freedom and urges us to:

...Marry the women of your choice...

Qur'an [4 : 3]

Similarly, for the women:

"A girl came to the Prophet (peace be upon him) and informed him that her father had married her to her cousin against her wishes, whereupon the Prophet allowed her to exercise her choice. She then said, 'I am reconciled to what my father did but I wanted to make it known to women that fathers have no say in this matter'".

- Hadith narrated by Ibn Majah

Narrated Abdullah: "We were with the Prophet, peace be upon him, while we were young and had no wealth whatever. So Allah's Apostle, peace be upon him, said, 'O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty, and whoever is not able to marry, should fast, as fasting diminishes his sexual power.'"

Narrated Abu Huraira: "The Prophet, peace be upon him, said, 'A woman is married for four things, i.e., her wealth, her family status, her beauty, and her religion. So you should marry the religious woman [otherwise] you will be a loser.'"

**Mahr:**

Mahr is the gift that is given by the husband to his wife at wedding. It can be anything in any amount, as agreed by the bride and bride-groom.

Allah says about Mahr in the Chapter 'Woman' in Quran:

And give the women (on marriage) their Mahr as a free gift.

Qur'an [4 : 4]

If you had given the latter a cantar (of gold i.e. a great amount) for dower (Mahr) take not the least bit of it back ...

Qur'an [4 : 20]

Narrated Sahl bin Sa'd: "The Prophet, peace be upon him, said to a man,
'Marry, even with (a Mahr equal to) an iron ring.'"

Sex:

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Sex is seen as an act of procreation. An eye for the what is about to come is kept open in this respect as well. The following prayer reminds us of God, results of our actions and reminds us of our commitment to train our offspring.

Narrated Ibn Abbas: "The Prophet, peace be upon him, said, 'If anyone of you, when having a sexual intercourse with his wife says:

In the name of Allah! O Allah! Protect me from Satan and protect what you bestow upon us (i.e. an offspring) from Satan.

and if it is destined that they should have a child, then Satan will never be able to harm him.'"

Walima:

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Walima is the wedding reception given to friends and family after the consummation of marriage. It is given by the husband on this auspicious occasion, showing his happiness and sharing it with the friends and family.

Abdur Rahman bin Auf said, "The Prophet, peace be upon him, said to me, 'Give a wedding banquet, even with one sheep.'"

Narrated Abu Musa: "The Prophet, peace be upon him, said, 'Set the captives free, accept the invitation (including to a wedding banquet), and pay a visit to the patients.'"

By this saying of the Prophet, peace be upon him, it is also enjoined upon us to join in the happiness of our brothers.
Duties and Rights of Husband and Wife after marriage:

Allah informs us about the just rights of each other on us:

But, in accordance with justice, the wife's rights
(with regard to their husbands) are equal to the
(husband's) rights with regard to them,
although men are a degree above them;
and Allah is Almighty, Wise.
Qur'an [2:228]

The statement that men are a degree above women means that authority
within the household has been give to the husband in preference
to the wife because a heavier burden has been placed on his shoulders
by another verse of the Quran which says:

Men shall take full care of women, because Allah has
given the one more strength than the other, and
because they support them from their means.
Qur'an [4:34]

Advices to Husbands:

Jabir Narrated that the Prophet, peace be upon him, gave these
instructions in his sermon during Farewell Pilgrimage: "Fear God
regarding women; for you have taken them [in marriage] with the
trust of God."

[Mishkat]

Narrated Aisha, God's messenger said: "Among the believers who show
most perfect faith are those who have the best disposition, and are
kindest to their families."

[Tirmidhi]

Narrated Abu Huraira, God's messenger said: "The believers who show
the most perfect faith are those who have the best disposition and the best
of you are those who are best to their wives."

[Tirmidhi]

Aisha has related that the Holy Prophet, peace be upon him, would
enter the house with a pleasing disposition and a smile on his lips.
[Uswa-i-Hasana]
Narrated Al-Aswad: "I asked Aisha, `What did the Prophet, peace be upon him, do at home?' She said, `He used to work for his family and when he heard the call for the prayer, he would go out.'"

[Bukhari]

Narrated Abu Huraira: "Allah's Apostle, peace be upon him, said, `The woman is like a rib; if you try to straighten her, she will break. So if you want to get benefit from her, do so while she still has some bent.'"

[Bukhari]

Narrated Abu Huraira: "The Prophet, peace be upon him, said, 'Whoever believes in Allah and the Last Day should not hurt (trouble) his neighbor. And I advise you to take care of women, for they are created from a rib and the most crooked portion of the rib is its upper part. If you try to straighten it, it will break, and if you leave it, it will remain crooked, so I urge you to take care of women.'"

[Bukhari]

Narrated Abdullah bin Amr bin Al-As: "Allah's Apostle, peace be upon him, said, 'O Abdullah! Have I not been informed that you fast all the day and stand in prayer all night?' I said, 'Yes, O Allah's Apostle!' He said, 'Do not do that! Observe the fast sometimes and also leave them at other times; stand up for the prayer at night and also sleep at night. Your body has a right over you and your wife has a right over you.'"

[Bukhari]

Narrated Ibn Umar: "The Prophet, peace be upon him, said, 'All of you are guardians and are responsible for your wards. The ruler is a guardian and the man is a guardian of his family; the lady is a guardian who is responsible for her husband's house and his offspring, and so all of you are guardians and are responsible for your wards.'"

Men should forbear any shortcomings of women in view of the following verse of Quran:

Live with them in kindness; even if you dislike them, perhaps you dislike something in which God has placed much good.

Qur'an [4:19]
Advices to Wives:

Anas reported God's messenger as saying, "When a woman observes the five times of prayer, fasts during Ramadan, preserves her chastity and obeys her husband, she may enter by any of the gates of paradise she wishes (in other words nothing will prevent her from entering paradise)."

[Mishkat]

Um Salma reported God's messenger as saying, "Any woman who dies when her husband is pleased with her will enter Paradise."

[Tirmidhi]

Abu Huraira told that when God's messenger was asked which woman was best, he replied, "The one who fills [her husband] with joy when he sees her, obeys him when he directs and does not oppose him by displeasing him regarding her person or property."

[Mishkat]

Providing for wife and family:

Quran teaches us to be reasonable and fair to our wives and family.

House women wherever you reside, according to your circumstances, and do not harass them in order to make life difficult for them.

Qur'an [65 : 6]

The statement of Allah in the chapter `Woman':

`Men are protectors and maintainers of women.'

Qur'an [4 : 34]

Bukhари quotes the following verse under the heading: .. the superiority of providing for one's family:

(O Mohammed!) They ask you what they ought to spend. Say: That which is beyond your needs. Thus Allah make clear to you His Signs in order that you may give thought (to it) in this worldly life and the Hereafter.

Qur'an [2 : 219-220]
Narrated Abu Masud Al-Ansari: "The Prophet, peace be upon him, said, 'When a Muslim spends something on his family intending to receive Allah's reward, it is regarded as Sadqa (spending in the name of God) for him.'"

We should always remember that Allah is the one who gives us, we are mere trustees of the funds.

Narrated Abu Huraira: "Allah's Apostle, peace be upon him, said, 'Allah said, O the son of Adam! Spend, and I shall spend on you.'"

Narrated Abu Huraira: "Allah's Apostle, peace be upon him, said, 'The best alms is that which you give when you are rich, and you should support your dependants first.'" [Bukhari]

Abu Huraira reported God's messenger, peace be upon him, as saying: "Of the dinar (unit of currency) that you spend as a contribution in God's path, or to set free a slave, or as charity given to a needy, or to support your family, the one yielding the greatest reward is that which you spent on your family.

[Muslim]

http://www.islamfortoday.com/ruqaiyyah07.htm

"Payments to and From the Bride in Islamic Law and Tradition"

http://www.usc.edu/dept/MSA/humanrelations/womeninislam/marriage.html
Center for Islamic Studies – “Marriage”

http://els41.law.emory.edu/ifi/legal/egyp.htm
Arab Republic of Egypt – Marriage and Divorce Laws Draft

Web Links

Nobel Prize - 1988 Naguib Mahfouz

Presentation Speech (Announcement of Recipient)
Nobel Lecture (Formal Acceptance of the Award)

Naguib Mahfouz

http://www.sis.gov.eg/ [global search for Naguib Mahfouz and click on article title]
"Naguib Mahfouz: Biased to Grassroots (People & Facts)"

http://www.nmhschool.org/thornton/mahfouz%20egypt.htm
"The Egypt of Mahfouz"

http://almashriq.hiof.no/egypt/900/920/naguib_mahfouz/nobel_price/
"A Nobel for the Arab Nation"

http://www.ahram.org.eg/weekly/

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On Mahfouz at 90
"Defining the Times"
"Cruelty of Memory"
"A Life in Writing"

"Recovering Egyptian Writer Asks Extremist Defeat"

http://www.derechos.org/wi/2/egypt.html
"Silence in the Nile: Egyptian Freedom of Speech Under Peril"

Place / Location CAIRO

http://almashriq.hiof.no/egypt/900/megacity
"Cairo: Inside the Megacity"

Islam

http://islamicity.com/mosque/#Basics
Scripture and Prophets
Basics About Islam and Muslims
Pillars
Society [Excellent hyperlink for history]
References
Islam

http://www.usc.edu/dept/MSA/introduction/understandingislam.html
“Understanding Islam and Muslims”

http://www.cexpress.com/context/articles/epr Isabel.html
“History of Islam” by Professor John Voll of Georgetown University

http://www.usc.edu/dept/MSA/humanrelations/womeninislam/marriage.html
Center for Islamic Studies – “Marriage”

http://els41law.emory.edu/ fl/legal/egjpy.htm
Arab Republic of Egypt – Marriage and Divorce Laws Draft

Umm Kulthum - Voice of Egypt

http://www.omkolthoum.com/biog.htm
Biography [1904-1975]

http://www.cairotimes.com/content/archiv03/umm.html
Homage to ‘The Eternal Lady’

http://www.harvard-magazine.com/issues/ja97/vitu.html
“Umm Kulthum Ibrahim – the star of the East”

Egyptian History

http://www.fth.utexas.edu/maps/atlas_middle_east/egypt_timeline.jpg
Timeline of Twentieth Century Egyptian History

http://www.presidency.gov.eg/html/history.html
Brief Overview of History – Official Egyptian Presidency site

http://www.arab.net/ [Click- EGYPT: the hyper link to History]
Succinct overviews of each historical period

http://www.sis.gov.eg/front.htm
Egyptian State Information Service

http://www.ahram.org.eg/weekly/
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“A Defining Moment”
“The Long Revolution – 30 year retrospective”
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“The Golden General” “Picking Up the Pieces”
“Children of the setback” “A Defeat Stronger than Victory”

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“From Suez to Shanty Towns” “The Last War”
“Oil in Battle”

Time Magazine Man of the Year: “Anwar Sadat – Architect of a New Mideast”

The International Magazine of Arab Affairs – “Anwar Sadat 1918-1981”

“Appeal of Fundamentalism Growing in Egypt”

General Resources

UT – MENIC – Teacher Resources http://inic.utexas.edu/menic/Education/K12_Resources/

Council on Islamic Education http://www.cie.org/About_Islam.html

The Middle East Information Network http://www.mideastinfo.com

The Arab World in the Middle East and North Africa http://www.arab.net

League of Arab States http://arableagueonline.org/arableague/index_en.jsp

TRENDs – The International Magazine of Arab Affairs http://www.arabies.com

IslamiCity – Islam and Related Articles of Interest http://islamicity.com/

Muslim Resource http://muslimresource.com

The Middle East Times http://www.metimes.com

General Resources

Middle East Maps http://www.lib.utexas.edu/maps/middle_east.html
Images and Graphics of the Middle East
http://www.columbia.edu/cu/lweb/indiv/mideast/cuvlm/Graphic.html

Palestine Facts
http://www.palestinefacts.org

Middle East Studies Internet Resources [Columbia]
http://www.columbia.edu/cu/lweb/indiv/mideast/cuvlm

Middle East – North Africa Internet Resource Guide [University of Utah]
http://www.cc.utah.edu/~jwr9311/MENA.html

Internet Islamic History Sourcebook
http://www.fordham.edu/halsall/islam/islamsbook.html

Arab-Israeli Conflict – Primary Source Documents
http://www.historyteacher.net/Arab-Israeli_Conflict.htm