



ELITE

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AGAIN!

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ELITE

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Prof. Heba EL Leithy Professor of Statistics and CAPMAS Expert in an Interview with ELITE

POVERTY IS NO LONGER DEFINED ONLY IN MATERIAL TERMS ,AS IT IS NOW TACKLING THE QUALITY OF SOCIAL SERVICES

Cairo: Carolin Sherief and Alyiaa Assem
translated by : Yvette Maher

Because this issue number is considered the conclusion of a year in which we were able to address many distinct issues and topics and pay attention to mercies we had become accustomed to its existence until the Corona crisis came, and at the same time it is a prelude to a new year that is considered an opportunity that we must seize to build a better and more sustainable future, we decided to end this year In a fruitful meeting with Dr. Heba El-Leithy, professor at the Faculty of Economics and Political Science at Cairo University, an expert in the Central Agency for Public Mobilization and Statistics, and the most prominent participant in preparing the results of the income, expenditure and consumption research for the year 2017/2018, so that it is also an opportunity for us to be honored to learn more about her career beginning From her enrollment in the Faculty of Economics and Political Science, and up to its latest report for the current year 2020 regarding poverty rates in Egypt, and thus these are the last dialogues that we will add to the wall of elite achievements for the year 2020.

At the beginning of the conversation, we wanted to know how Dr. Heba's relationship with the Faculty of Economics and Political Science began. The response came that this was due to the enrollment of a number of her family members - her cousins and her older sister - in the college, which gave her the incentive to join the college in 1968 in addition, this college is one of the most prestigious summit colleges in Egypt at that time and of course it's still.

Turning to the question of why she chooses the major of statistics, she told us about her story with the college and its

departments since she decided to join it, explaining that her ultimate goal was to join the major of statistics because of her intense love for mathematics. Also, one of her relatives works in the same field, which gave her the opportunity to learn about the methods of statistics and become attached to them which increase her desire to join this specialization over time. Although she was attracted the economics department in the first year due to her study of quantum economics, this did not deter her from entering the department that she had always dreamed of. And it was based on her personal conviction that someone with a good background in statistics is thus able to learn economics - especially quantitative economics - faster than being an economist and would like to study statistics after that. All this made them one of the few who joined the college and are determined to pursue the major, which they would like to join later.

As for more stories and situations that you remember from the college and about its relationship with professors, she told us that all of its professors were keen to enrich their knowledge and share current events, in addition to one of the most important advantages of college students, which is the ease of communication with professors and the availability of office hours which led to a significant and noticeable development of her character. Dr. Mustafa Al-Saeed - may God have mercy on him - and Dr. Amr Mohiuddin and many others included the professors who had a tangible role and influence on its sovereignty. Ali stressed that our college has many brilliant professors, whose commitment and grace is difficult to find, and they always give us a message that a good and successful person is a person who is committed to his nature, as professors are always a role model for their students.



And about our desire to know to whom Prof. Heba Al-Leithy is grateful, she answered that after her return from England and obtaining a PhD, she was working in the field of Pure statistics, but thanks to Dr. Hanaa Khair El-Din, she went to work on applied statistics, questionnaires and surveys, which made her completely transform in terms of studying living standards, poverty and education in Egypt. This is due to her great gratitude to Dr. Hana.

Because of Prof. Heba Al-Leithy's name has always been linked to poverty studies, she told us more about her role in the Poverty Report 2020 and the reduction in poverty rates, explaining that she began with Dr. Hanaa Khair El-Din since 1990 in using income, expenditure and livelihood measurements and surveys to measure the level of poverty, and they found that the opportunity is provided in order to use the tables and data of these surveys and measures to draw out poverty studies. With her clarification of what is known as "material poverty", which is the lack of sufficient material resources to meet the basic needs of the family. And then, the emergence of what is known as "multidimensional poverty" and includes the human inability to obtain good education, good health or good sanitation.

From her point of view, she believes that "material poverty" and "multidimensional poverty" are interrelated, and each affects the other. The lack of materialism leads to the disappearance of education, job opportunities, health, sanitation and others, and vice versa. Likewise, poverty is multidimensional, which has causes other than material poverty, so it is not a momentary measure. Therefore, when setting policies, the government should take into account the concepts of poverty, for example, there are those who learn and find no job opportunity later on and there are those who do not learn and in turn add a new burden on the job market. She also mentioned in her talk about the relationship between the number of family members and the rate of poverty, which considers their connection a "cause and effect." When the number of family members increases, the percentage of poverty increases with it, bearing in mind that providing family planning methods are not the best and only solution to this problem. For example, poverty is a reason why many children are not educated, and as a result they grow up and do not find suitable job opportunities, and thus the cycle of poverty continues in society. All this is due to the intellectual poverty of families who resort to having the largest number of children in order to send them to the labor market. Her supremacy suggested that families should be provided with social and health insurance, in addition to creating family

planning programs, which could help in overcoming such socio-economic problems.

She added that the largest changes in the rate of poverty occurred in the period from 2008 to 2011 and from 2015 to 2017, and these two periods were accompanied by a significant increase in prices. In the first period, there were many crises such as the global crisis and the food crisis, which led to an increase in energy prices. The second period was accompanied by the floatation of the Egyptian pound, prices doubled by about 65%, and the poverty rate increased by about 4.7%, due to the family's inability to keep pace with the wave of rising prices and meeting its basic needs, which ultimately made the poverty rate reach 32.5%, in addition to the rise of some families. By adapting itself to the current circumstances by sending its children to the labor market instead of schools, and the emergence of some informal jobs. Despite the economic programs and efforts made by the state, such as the launch of social solidarity programs, the poverty rate is still high.

Regarding her supremacy's opinion on the contribution of the Corona crisis to the rise in poverty rates, she replied explaining that the poverty rate currently measured is the poverty rate index until March 2020, so it concerns the period before the Corona crisis, as mobilization and census surveys stopped since the beginning of the crisis. But they were able to conduct some Surveys by phone and 77% of households say that their income has decreased due to the crisis; some of them said that the number of their working hours decreased, or that they worked intermittently, while others said that they were completely suspended from work and that their activity had completely stopped.

In the context of the question about the policies followed to overcome the Corona crisis, and how to overcome it without affecting poverty rates, Dr. Heba Ali emphasized that what we currently suffer from high poverty rates is not only due to the Corona crisis, but rather is the result of the accumulation of many events in the pre-crisis period. The Corona crisis has clarified and highlighted the problems that cause poverty as well as those resulting from it, such as the absence of insurance. Her supremacy stated, according to Dr. "Judah Abdel Khaleq", that we should not rely on the rentier economy in Egypt, but we must rely on the productive economy, because the rentier economy cannot be controlled when it occurs. Crises, since it depends on external sources, so from her point of view, we will be more successful and safe in overcoming the Corona crisis only if our economy is more productive than rentier. She added that while talking about ways to overcome the problem of poverty in general, we must work on economic growth, developing formal employers, creating decent job opportunities, providing social and health insurance, insurance of agricultural crops and other social and sustainable development strategies.

Finally, upon reaching advice that Dr. Heba would like to present to students of the Faculty of Economics and Political Science, she emphasized the necessity of defining our goals and working with sincerity and dedication to fulfill our duties towards ourselves and towards our country, and to avoid the tyranny of the material side on our lives, in addition to the necessity of taking care of social relations and avoiding differences of opinion and she stressed the quality of sincerity that always characterizes all who belong to the Faculty of Economics and Political Science.



Meeting Dr. Marwa El Sahn, Director of the Center for Francophone Activities at the Bibliotheca Alexandrina



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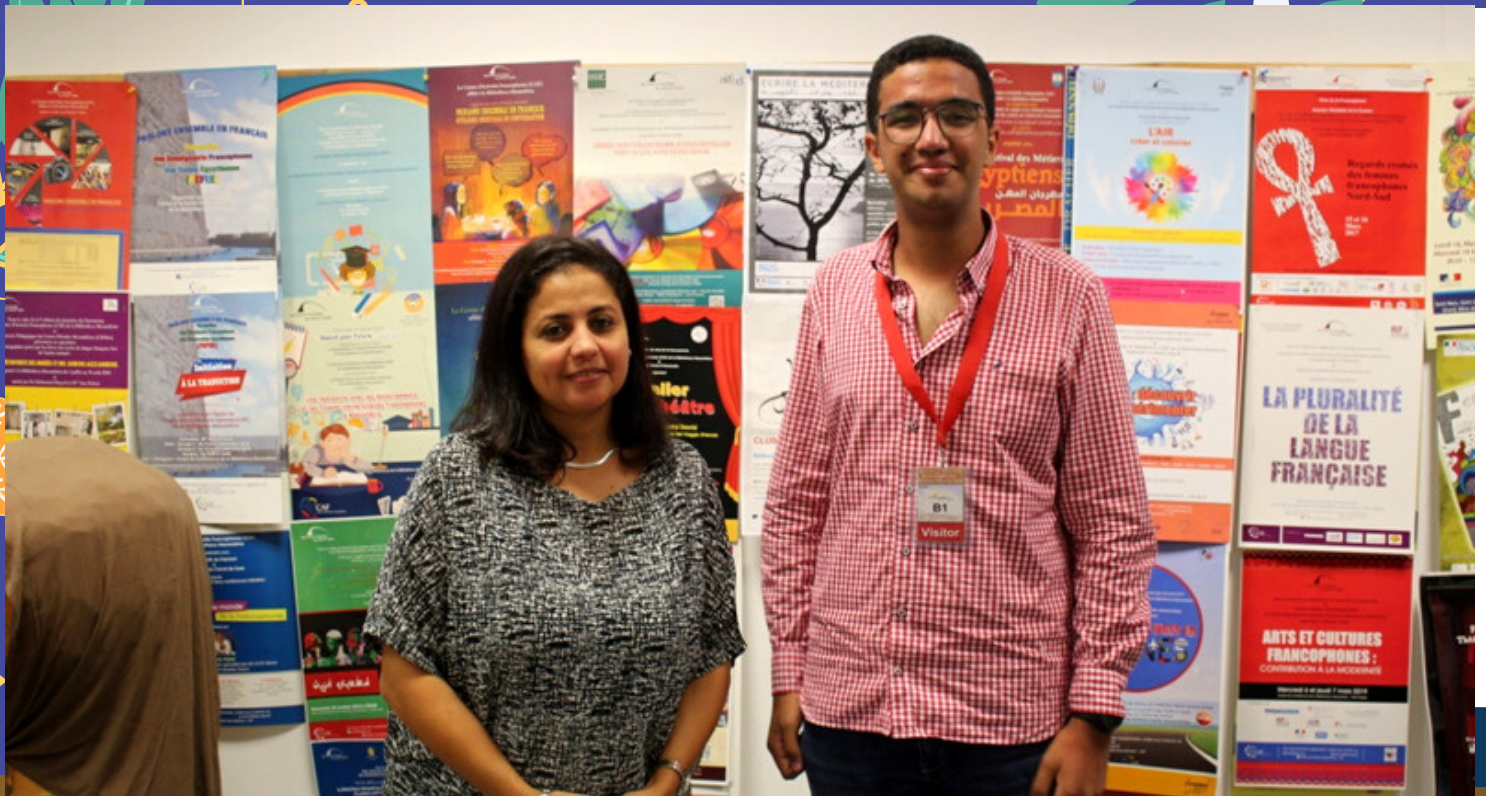
Alexandria : Mirna Ossama and Jozeph George

This month witnesses an interview in which we meet the Director of the Center for Francophone Activities at the Library of Alexandria, Dr. Marwa El-Sahn, who, in turn, introduced the center, its activities and so on. It is a center or a department of the communication and media sector within the library, which means that it is an integral part of it.

The implementation of the idea began on May 23, 2013, and the aim was to revive the French language for some and encourage the others to use it through the activities carried out by the center in addition to creating means of cooperation or communication with Francophone countries, i.e. the French-speaking countries.

In the beginning, the set plan was to work on three levels, starting from the same region, moving to all the governorates of Egypt, reaching other countries, and indeed, the center, at the beginning of the matter and until a full year after its establishment, was carrying out many activities at the level of Alexandria Governorate, but with Expansion activities, it has begun to reach other governorates to serve schools and universities students, researchers and a general audience of fans of the French language, in general, and from different age

groups, preserving the priority of the francophones in Alexandria. The center was and still offers activities that are predominantly interactive, i.e. workshops, trainings, conferences and lectures, as it holds one or two major conferences and lectures every year, but it remains keen to take interest in doing interactive activities aimed to encourage applicants to practice the language, which requires the attendance of a small number with the participation of its members in Workshops and trainings so that they can develop the language in different subjects. The center also organizes ten types of different activities and festivals, including the Crafts Festival that takes place in October of every year, which defines handicrafts in Egypt or in any of the Francophone countries, in which a Francophone country is hosted as a guest of honor. A number of craftsmen in wood, chocolate, and others, such as Cote d'Ivoire, who are distinguished with cocoa, come in it, and they stay in the outdoor yard of the library in tents that are set up for five days. School students, whose number increased from 500 students in the first year to 2000 students recently, come to watch the craftsmen and learn the workmanship and talk with them in French, which achieves a kind of cultural, professional and artisanal exchange between the two countries. It also provides students with respect for the various crafts especially the handicrafts, as the student sees the amount of effort expended in every work that the craftsmen do. In addition to educational workshops in various fields such as translation, manuscripts, arts, technology, etc., all of them in French. From which we mention the photography workshop that began inside the library, but it was developed so that each year has a specific topic and a specific place in which photography is carried out such as museums and gardens, and this was done in cooperation with Alexandria Studies Center. We find that Dr. Marwa EL Sahn is always keen on not



In addition to supporting the use of the French language, the center seeks to support cooperation with other Francophone countries

carrying out any activity alone, but rather in participating with other bodies, since this participation adds to the activity a different dimension and better richness. In addition, the center provides training, including what is organized for students of French universities inside the republic, which currently includes more than 18 universities, and this is done after that Dr. Marwa EL Sahn meet the President of the University and agreed with him that the training course will be held in the mid-year vacation or summer vacation inside the Library of Alexandria. However, there were many universities that worked with them from the beginning, such as the University of Tanta, Zagazig, Beni Suef, Fayoum, Ismailia, and the Suez Canal, and El-Arish participated recently; as they are trying, not only to serve Alexandria, but to everyone they can serve, and this was part of the set plan, which is to serve French speakers throughout the Arab Republic of Egypt. But it started in Alexandria only due to the difficulty of attending school students from outside the Alexandria governorate, as it is difficult to move, accommodation, and so on. Therefore, students who come from other governorates to the library to attend the workshops are at least university students, and the center sends a work team to school students in other governorates who would like to attend some of these workshops.

The center carried out many activities in various schools in Cairo Governorate and Port Said due to the difficulty of bringing this age group to Alexandria, as we mentioned, except in the case of a large festival such as the aforementioned Festival of Crafts, and then it is agreed with the schools to bring students to attend this event, which is like an organized school trip through the school itself, and the center encourages these schools to come at a time when there is a big event. This was done more than once, as students came to visit the library and

take advantage of an activity in the French language.

During the work on the three phases mentioned above, and after the work was done at the regional and local level, the Center, in cooperation with foreign bodies in France and other countries, began to participate in international projects organized within the library. Among these projects, we mention the "documentary cinema" project, with the city of Marseille, France, and there was a plan to complete it, but due to the Coronavirus pandemic, they had to change the plans set. This was a festival that concerns the countries of the Mediterranean basin and was dedicated to high school students in Francophone schools, in which three educational festival films were watched in the place designated for them in the Library of Alexandria, and young people vote for the best film, from their point of view, so that the film which won the admiration of the most students of that age at the level of the Mediterranean countries' schools, gets a festival award. In the first year, the center began displaying these films in the Library of Alexandria, and in the second year, the films were watched in the Library of Alexandria and in a school in Cairo, and in the third year, that project reached Port Said as well. This one was not done only by watching these films, but by making workshops to criticize them, as we are not used to seeing this type of movies in the cinema, which is, documentary films, then young people write a critical text for every film they watch, and the three best critical texts are honored as they travel to attend the festival in Marseille; as a first prize, followed by attending the Cairo Festival; as a second prize, followed by attending the Luxor Festival; as a third prize, and finally to attend the Ismailia Festival; as a fourth prize. The goal of the project was to help that age of Francophone school students to watch, criticize, write, gain, and travel to attend the festival in France or attend any of the above-mentioned festivals in the Arab Republic of Egypt.

In addition to the many projects that are being held in cooperation with Senegal, Canada, Côte d'Ivoire and others, either by hosting a number of artists, singers, or distinguished people in different fields of French speakers to participate in some of the activities that are held in the library, either by attending some projects as a project "The Ten Words Caravan" where the International Organization of la Francophonie announces, every year, ten words in the French, which are used in a particular country, but it is not necessary to be present in the dictionary or be common, but they are French words used but not known, and then the center organizes a group of Activities and workshops that revolve around these words. Indeed, they have worked on it in Alexandria, Cairo and with the Francophone countries participating in this project, so that a person from the center attends the project meeting every two years in parallel with the international summit of la Francophonie. Which was held, 4 years ago, in Madagascar and later in Armenia. It was supposed to be held this year in Tunisia, but it was postponed. In this meeting, the workshops and activities carried out by the youth are presented, and the work that was carried out in Egypt through the Library of Alexandria as a representative of the project is presented.

Every organized activity has its own details in terms of timing, duration, place, age group, number of hours, number of times, etc., and it is organized and announced through the center's page on the official website of the Library of Alexandria in addition to the official Facebook page of the center, and these details vary according to the nature of the content, the nature of the audience and the timing. Each event has its own advertisement and images that are captured during the event or the activity that are uploaded on the site so that the activities can be defined more clearly to the public, which encourages them to attend, and large activities are videorecorded such as the celebration of the International Day of Francophonie, in the secondary conference that the center organizes in March of each year and which may last for two days, and the video is cut and uploaded on the site, so that everyone who was unable to attend or wanted to re-listen to the speech given at the event could watch it.

In addition, there is a project that the Library of Alexandria has been working on for a long time, which is the "Embassies of Knowledge" project, which has equipped a hall inside some Egyptian universities - in at least 15 universities - affiliated with the Library of Alexandria, which is considered as an embassy for the library in this governorate. Since the library is geographically located in Alexandria Governorate, and it is sometimes difficult to benefit the public from other governorates. Some books are placed in this hall and some of the services that the center performs and are equipped with a video feature via the Internet, so that students participating in some large events or conferences that the center conducts but they cannot go to the library, could attend these events through this feature, and there is a hall Equipped in the Central Library of Cairo University under this name.

After each activity carried out by the center, each participant is provided with an evaluation form that makes them measure the extent to which the participants benefit from the activity and compare what has been done on the ground with the standards established within the organization of the activity itself from the beginning, so that they can develop themselves and address mistakes and avoid them in the coming times, but according to circumstances and the available capabilities. The evaluation is



usually positive, but we always find people who have different opinions, aspirations and expectations, and this is the percentage that they try to work on in the activity development stage.

Dr. Marwa EL Sahn showed us part of what she aspires to implement, which is that she hopes to help and cooperate with any student studying in French or studying the French language in any department in Egyptian universities on Egyptian soil, so that she can serve them better, as she cannot receive and absorb the numbers that apply from various Egyptian universities in the activities provided and assigned to them; therefore, she hopes that there is a mechanism that would allow them to host more students. She believes that it is easy for the center to provide them with the necessary activities in their governorate, but it is better for them to come and get to know the library and to know students from the same field in other governorates.

To communicate, you can access the center's page on the library's website or on their Facebook page. In case the number of persons who applied on any activity is more than the required number, one will not be preferred over the other according to certain criteria or conditions, but applicants are accepted according to the priority of reservation until sufficiency. In some activities directed to the Egyptian universities, Dr. Marwa EL Sahn submits the invitation to the president of the university, announcing the required number, and in this case the university itself must choose the participants and not the center.

In addition to the benefit that the student enjoys in these activities, the center provides, at the end of each activity, a certified and sealed certificate from the center and the Library of Alexandria, but a certain attendance rate is required and it varies from one activity to another according to its duration.

At the end of the meeting, Dr. Marwa EL Sahn gave advice to everyone who wished to reach a high position, one day and said that I must work on my skills and on myself, in general, pay attention to work and focus on it as much as possible. Regardless of the environment and the atmosphere, not expecting someone to help me develop myself, but rather to work on that without stopping, in addition to the person's desire to do something different. Also, I must not be afraid to do what is different just because it is possible for others to do the same, because no matter how much others steal my ideas, they will not be able to implement them like me. And that each person's excellence lies in his performance, method and mastery of his work.



Normalization with Isreal : Students' discussion

Adham Nasr Eldin, Rana Doss, Reem Omran, Zeina Marei, Carolin Sherif

“The enemy of my enemy is my friend” is an old saying, that oozes self-beneficiary vibes; and even though it may breach a lot of moral barriers, yet, it’s still acceptable and commonly seen. However, there’s not a single logical explanation that would ever justify taking an enemy as a friend.

Today, defying all logics, a long-life enemy is now regarded as a friend between several countries in the MENA region. We’re living in an era where political, economic and personal interests are more valuable than retaining our identity, because despite the countless old and current conflicts between Arabs and Israelis, one Arab country after the other has chosen to normalize the relationships between them and Israel; with American interference in place, these normalized relations were a bullet to the Palestinian crisis’s chest. Following up these news, Elite’s team was eager to hear what Cairo University’s students have to say over this matter. Accordingly, in line with the Covid-19’s precautionary measures, online interviews were conducted between students from different faculties, with an equal ratio of males to females.



The students were first asked if they knew what normalizing relations is, and if there’s a difference between it and a peace agreement, they then were asked whether or not they would accept normalized relations with Israel, and why. Following up, they shared their opinion over the recently normalized relations between a couple of Arab states and Israel, alongside their opinion regarding reactions shown by the citizens of these states following the matter. They also shared their thoughts regarding whether or not Egypt may be in any way affected by these normalized relations, and if these normalized relations should remain on a political level, or is it a call of constructing cultural relations as well? Finally, they decided whether normalizing relations with Israel also means abandoning the ongoing Palestinian crisis cause or not.

There was a state of agreement between all the students over defining what is normalizing relations between countries; it is having political, economic, diplomatic, and cultural ties between two countries.



They also agreed over the fact that it's not in any way similar to a peace agreement, whereas a peace agreement is just a way to stop an ongoing war and damage between two parties.

Firm rejections were all over the place when asked if they would ever accept normalized relations with the Zionists. As a matter of fact, it's hard to find a single Egyptian that would even consider this matter.

As for the recently normalized relations between Israel and some Arab states, they were met with an understanding opinion from several students, claiming that it's political and economic necessities at the end of the day. However, they believe that there should be a limit to these relations, in other words, they should closer to a state of peace agreement, rather than a full normalization.



A state of criticism took over some students whilst sharing their thoughts over the reactions shown by Arab populations following the matter, claiming that they should show stronger objections and seek putting an end to this normalization. They suggested objecting in forms of peaceful protests or boycotting Israeli products and relations as a whole. On the other hand, a few students regarded this as a normal reaction and progression following normalizing relations, and in fact, they believe that even those who oppose the situation should learn to adapt with it instead.

There was no doubt between all the students that Egypt will eventually get affected by these normalized relations, whether politically or economically, with the economic sector at bigger risks according to some views. Some even thought that it would reach an extent where our state is internationally pressured into normalizing its relations with Israel.

Regarding whether or not the recent normalized relations will reach a state of creating cultural ties, many students believe that such a state isn't far away; actually, it can already be seen on a small scale in the UAE, where a merge of populations is starting to take place under the title of Israeli tourists.

Lastly, all the students agreed that normalizing relations with Israel legitimizes it as a state, and thus, it defies all the Palestinian crisis's cause, and accordingly, all these Arab countries are sadly abandoning the Palestinian issue.





Al-Sayyid Jamal Al-Din's Political Philosophy

Prof. Dr. Mohamed Soffar, Professor of Political Science at FEPS

Translated by : Nadeen Hesham

In the 11th issue of Al-Urwah Al-Wuthqa (The Firmest Bond) journal, which was published on 19th June 1884 from Paris where Al-Sayyid Jamal Al-Din was editing this journal with the help of his Egyptian student Sheikh Muhammad Abduh, Al-Sayyid wrote a short article of not more than eight pages whose title was two Quranic verses: “for no one loses hope in Allah’s mercy except those with no faith” and “Who would despair of the mercy of their Lord except the misguided?” These two verses, in my opinion, sum up the topic of the article, which is Al-Sayyid Jamal Al-Din’s political philosophy. This article is a concise and concentrated analysis of political reality from a psychological Tawhidi perspective, if I may put it this way.

Al-Sayyid started this article, as he usually did in most of the intellectual articles in Al-Urwah Al-Wuthqa, with a general basis that is Allah’s formative rule for his human creations. It is the deep-seated psychological motivation for humans to seek glory and high status; an individual seeks high status among his people and a nation seeks high status among all other nations. This innate drive of mankind, individually and collectively, is based on a divine care for humans as a species above all other creatures. Notice here how Al-Sayyid represented this formative psychological imperative, both individual and collective, as the embodiment of divine kindness and grace towards human beings. Thus, the innately-driven glory-seeker will overcome the obstacles and hardships on his path and will keep walking until he reaches his purpose. And if he were prevented from continuing his path, he would fidget restlessly as if he were walking on hot stones.

Al-Sayyid reached this formative rule and constant psychological basis, not through Allah’s written word, but through His created one. Al-Sayyid sees that observing the deeds and circumstances of humans confirms that their

behavior is motivated by the quest for dignity and stature, to a far greater extent than any material or economic motive. Hence, the pleasure of honor and status is the highest form of pleasure for man; any other kind of pleasure falls beneath it and is only instrumental to its achievement. Life itself is therefore merely a field that man crosses to reach the purpose of glory.

After establishing for his readers the status of this divine formative rule and its power to direct human behavior, Al-Sayyid dives into the depths of the human psyche to arrive at the nature of glory, which Allah inspired man to seek, and thus, the author does not leave us with a hollow, ringing concept of glory. Al-Sayyid establishes and roots his perception in the depths of the human soul; and it is a perception built on patterns and rules. Glory, according to Al-Sayyid, is a condition where people accord and recognize an individual’s honor and stature, thereby obeying him and submitting to him and to all persons related to him such as his relatives, clan and nation. Since the motivation to seek glory is innately central to man, he does not rest until people accord him what Jamal Al-Din calls Al-A’alawiyah (superiority; state of being on top), enduring unimaginable physical exhaustion, abstention from pleasure and confrontation of perils throughout this process.

Man’s conviction that glory is his life’s purpose leads him to belittle and demean this mortal life and care little if he were to lose it for the sake of defending or seeking glory. Furthermore, Al-Sayyid arrives at a profound depth within the human soul when he brilliantly distinguishes between glory, on one hand, whose core is hope (as a guiding knowledge in trouble and a motive that awakens one’s determination) and wishfulness and lust, on the other. Hope, for Al-Sayyid, is a wish coupled with work and pushing oneself to do what it does not like to do,



with the first step being to commit one's soul and money. Wishfulness, on the other hand, is a recline into ease and comfort with a delusional notion that Allah would change his rules of creation according to the wishful thinker's whims.

After completing his explanation of the formative rule and its foundations within the depths of the human psyche, Al-Sayyid proceeds to employ this rule to build his perception of political existence. Since political existence is the coming together of individuals, it will reflect and base itself upon what is deep in these individuals' souls. In this way, Al-Sayyid links the psychological motivation of seeking glory to the opening or closing of the political sphere; the innate drive towards glory and status recognition will generate clashes and resistance as individuals jostle amongst themselves for glory-conducive actions. Therefore, the conflictual political sphere is founded via the conflict – in terms of opinions first and then actions – that results from the innate psychological imperative. Nevertheless, Al-Sayyid was far-sighted enough to foresee the method of settling such conflicts and consequently, clearing the conflictual political sphere itself. This method consists of giving a wider space for reason. However, reason should not be taken to mean the Marxists' attempt to amputate all the innate tendencies that they do not like. To the contrary, reason will work to achieve the purpose of that psychological imperative but in a manner that does not lead to the crowding out and opposition that result from conflicting hopes and deeds. This will take place as reason determines the form of work that suits the nature of every individual, who can achieve the high status that he desires through this suitable job, resulting in a different status enjoyed by every individual that is distinct from that of others and thus, everyone lives in glory and honor thanks to the work that they do.

However, Al-Sayyid's solution does not unfold on the ground; political reality is full of clashes and resistance that lead to a certain structure of the political sphere as hierarchical, with each individual housed in his rank as a result of the psychological impact that these clashes have on him. This becomes evident in Al-Sayyid's account of how the repeated clashes and failure to reach glory cause some individuals to feel desperate, despondent and convinced of their inability to achieve their desired stature. This loss of hope leads to a change or distortion in the innate imperative so that it degenerates and degrades. Signs of such degeneration include a lack of inhibition towards committing despicable vices, absence of aversion to insult and humiliation to the extent of getting used to them, and more importantly, the loss of human sentiments and satisfying with an animalistic lifestyle oriented solely towards nutritional and sexual needs.

While these depressed individuals are emotionally and behaviorally degenerating, they are also falling down the political hierarchy, paving the way for the rise of other strong-

willed and determined individuals who will assign burdensome tasks to the former group and deprive them even from the fruits of their work. In addition, the strong-willed masters will treat the degenerates in a manner that is worse than animal treatment because the masters rightly feel that the degenerates have degraded themselves from a status that they had innately deserved and opted for inferiority and debasement.

This is how Jamal Al-Din constituted political reality and distinguished between its ranks according to the degree of strength or weakness of the psychological motivation, which he took as a formative rule of human nature. He did not stop there, though. After leading his readers from the depths of the human soul to the top of the political pyramid, he descends once more to the human psyche, albeit to another aspect of it, which is the intellectual or creedal basis that directs the psychological motivation either upwards towards stature, or downwards towards despondency. This is because Al-Sayyid does not want to leave his readers frustrated by the puzzling psychological mystery of why some people become desperate while others remain hopeful although seeking glory is innate to everyone. Here, Al-Sayyid touches upon the destiny-versus-free will debate, neither from the perch of a Mu'tazil nor from that of an Ash'ari, but from a specific door that opens a distinguished and precise perception of divine activity in the human domain.

Jamal Al-Din sees that our depressed friend, the one that descended from his innately-guaranteed status, believes that all his actions emanate solely from his own abilities and will, without any higher capable hand. Thus, when he repeatedly clashed with the more powerful obstacles that caused his failure, he weighed his capabilities against these obstacles and, realizing he could not overcome them, succumbed to desperation and eternal misery. On the contrary, Jamal Al-Din sees that our other friend, the one who believes in a grand master of the universe to whose power and will every force submits and who directs his worshippers however he pleases, will not put his own mortal capabilities on the scale like the depressed person did in the face of hardship. This believer will resort instead to Allah's force, which is above all other forces, and thus, will be flying with hope towards glory and stature, facing hardships and obstacles with a determination that depends less on his own ability than on that of the master of the universe. And he will seek this purpose without complaining in order to reach perfection and happiness in this life and the afterlife.

At this point, Al-Sayyid cites the two verses from the title of the article; and they represent the backdrop against which he formulated his thought on the psychological and faith-based origin of political existence. Yet Jamal Al-Din, in this article, did not present an aloof political theorization just for the sake of building theoretical structures; rather, he offered his political theorization as an anchor for the internal and external Muslim political movement under the dim conditions that they were suffering at the time and are still suffering in the years after!

A Post Corona Prescription.

By Dr Ali A. Soliman, Visiting Professor of Health Economics, Cairo University.



The COVID19 pandemic caught us all unawares. The consequences were catastrophic with increased deaths, depressed markets and dismembered societies and transportation. The World had to search not only for suitable remedies and a potential vaccine, but also for new packages of public policies to increase society's resistance and peoples immunity against such repeated epidemics.

Also in Egypt, we have to prepare post-Corona prescriptions. That does not mean that we neglect immediate responses. On the contrary, we should seek whatever measures available to contain the spread the epidemic and the increase in the number of casualties that is expected to continue with us till the end of 2021. But in the short term we have little room for maneuver. In the long term, we have more social and national means that can increase our immunity to such epidemics, and insure, in the meantime, a high level of health and wellbeing.

In this respect we suggest three possible measures.

First, we have to strengthen our health system and especially improve the hospital care network including public, private and military hospitals. Egypt has already started an ambitious program towards this end in the last three years. Such a program reflects the increased priority given by the political leadership to the health sector. One major landmark was the President's Initiative called "Health for 100 Million," which helped millions to check their health status. Also, the New Comprehensive Social Health Insurance Law, approved by the council of Deputies in January 2018 was put into effect. It is now implemented gradually in Egypt's governorates starting with Port-Said. It will cover the whole country in 2031. We believe that this comprehensive health insurance system is the most ambitious social welfare law enacted in the last half century. It covers all citizens regardless of their ability to pay, and implements novel ways to finance "Health for All." The system is supported by new taxes on company profits, additional cigarette and tobacco excises, and fees on driver's licenses. In addition a fixed tax is imposed on individual's incomes that will garner more revenues as incomes increase.

Despite all of these new measures, the health care system in Egypt still suffers from the ramifications of years of neglect. We spend only 6% of our GDP on health. Two thirds of this amount is spent directly by the patients while the State contributes only a third. Spending on health worldwide reaches 8% on average, and in advanced countries more is spent. In the US, this percent goes as high as 17% of GDP, thus outstripping what is spent on the army or defense.

In the past, Egypt was ahead of other Arab countries in the health field. She was a forerunner in health education since the reign of Muhammad Ali Pasha (in the early 19th century). She produces more medical doctors than the whole of the Arab countries. Nevertheless, Egypt

loses tens of thousands of MD's annually due to emigration. Many leave the profession totally due to low wages, difficult working conditions and poor health facilities. In the meantime, Western countries opened their doors to attract these medical talents.

One silver lining of this severe epidemic could be reemphasizing the importance of medical education especially for nurses and supporting health staff. It is time to attract talented students into medical education. The high cost of this educations discourages many families of desrving students from sending their children to medical schools. We may emulate the practice in other countries that offer scholarships or advance loans to such needed professional training. The Egyptian military hospitals offer free education to nurses and offer them stipends during their training. They also offer graduate training opportunities to their medical staff. Such a practice can be propagated elsewhere to a level commensurate with the seriousness of the epidemic.

It is also recommended to reassess the role of civic society in the medical field. we should not forget that that the great hospitals established in the first half of the 20th century were sponsored by charitable initiatives of individuals and voluntary associations. Among these were the Islamic Charity Hospital in Agouza, the Coptic Hospital on Ramses Street, and El-Mowassa Hospital in Alexandria. In addition the Egyptian Red Crescent (which started as an NGO) contributed greatly in combating the Cholera epidemic that hit Egypt in 1947.

Second, there must be greater attention and greater coordination of spending on medical research and the pharmaceutical industry. Egypt had a distinguished position in the pharmaceutical industry since the late thirties of the last century. Currently, local factories (some of which are owned by foreigners) cover 90% of Egypt's needs. However, we still rely on importing most of the active ingredient and basic ingredients of drugs. This dependence creates a great security risk, especially in times of crisis. Unfortunately, the funding on this sector has decreased and many local companies were acquired by foreign interests. The field of scientific research and the production of basic ingredients for medicine do not get enough attention. In fact some Arab countries, such as Jordan and Saudi Arabia, have surpassed us in terms of spending on basic medical and pharmaceutical development. In this respect additional support is needed for the Vaccine and Inoculation Organization, which belongs to the Ministry of Health. This organization plays an important role in meeting Egypt's needs in this area.

Third and finally: There is an economic aspect that we need to pay attention to in this pandemic emergency, namely we have to create a system of unemployment compensation and social benefits to those who lost their jobs. These would include staff of transport, tourism and restaurants and other industry and service industries. In addition there are millions in the unorganized trades and daily workers who lost their daily wages as they are confined at home. Many of these are not covered by social insurance, or the support programs of the Ministry of Social Welfare.

We need innovative solutions to address the ravages of a relentless disease.

NOT EVERYTHING HAS A LOGIC

By Prof. Nevine Mossaad
FEPS Professor of Political Science



It is as if in a sitting session of her trial, our friend settled in front of her husband, explaining to him the unexplainable and explaining an incident that was accidental and trivial, which was not logically explained. She had agreed with him to meet at the end of a working day for lunch and hanging out among the mall's large shops. Her parents said that they longed to see her children, so she sent them to them with textbooks, iPads, ono and exercise schedule, so it is time for her to exercise an inspiration and exhalation free of tension due to conflicting commitments and appointments.

Yes, she intended to meet him, she got out of work at 3 p.m. as usual, sat in her car and ran it as usual, put one of um Kulthoum's songs in the cassette as usual, and went on to the promised meeting. At the crossroads preceding the mall, she was attacked by a strong feeling that she did not know its source and urged her to deviate left on her way home, she was amazed by this sudden feeling, rejected, resisted, she clung to the steering wheel as if it will be protecting her she tried to go the right way, but when traffic went green, she found herself muttering: the right way is the way where the mind and heart settle together. She realized of course that there is a pre-agreement with her husband to meet but for the incomprehensible reason her heart refused to obey her. She swerved to the left, and the voices of horns everywhere surrounded her hesitation, she was resolved and went north.

Now she sits in front of her husband to pour his anger on her with dozens of questions that begin with why she answers with one answer that begins with "honestly I don't know". She could have made up any of the logical reasons to justify changing her destination, such as saying that her chronic migraine was not calmed by medicine, or that she complained of traffic in the holiday season, which is a very sufficient reason, by the way, she could have justified the change by a delay in work or. Or.. But she did not find a reason for that, she did not understand why she should not tell the truth. But the problem in her case is that her husband was only accepting the convincing truth, the truth with clear logic that explains the thing because of concrete motives such as illness or traffic or work, so he kept asking and she kept answering and they missed an evening that would have been nice if this trivial thing was handled differently.

When she reflects on what happened today, she found the day, despite its triviality, expresses the essence of the difference between her personality and that of her husband. He is convinced only by logic and she represents the rebellion against logic, or, more precisely, the occasional rebellion on logic. She originally needs a precise definition of logic not in the form of those vague rules that she studied in class of social studies and kept repeating

it like a parrot. she wanted a definition that explains to her why it is illogical for her to respond to her desire not to have lunch in the mall and hang out between his shops, a form that explains to her why the definition of logic corresponds to the desire of her husband or any other human being to do what he wants and not what she wants. She knows that she promised and is committed and therefore apologized for not keeping her promise and repeated her apology several times, but she did not understand why the husband refused to accept an apology for a change in moods while he could have forgiven, if the reason was a change the external circumstances.

A sword hanging over our necks is this logic, it turns us into machines of a predictable behavior because this behavior becomes governed by known and disciplined rules, and yet most of us if not all of us experience a moment where he/she rebels on logic. whoever did not have the idea to venture swimming when the sea was raging and the black flag was raised. Who ever did not want to close the umbrella in a rainy day bathe with the showers of rain, who ever did not want to stay up day and night to witness the wonderful moments of sunset and sunrise...to buy what he does not need or does not suit him in a moment of weakness, to eat the Ghazl Al Banat candy that draws a red halo around his wrinkled mouth. One might never have thought to be free from the constraint of the job and of family and kids, yet we all had these illogical tendencies and some of us responded. The rebellion against logic may take on deeper and more serious dimensions, so what do we say about a mother who has suffered from chronic illness but has postponed the chemotherapy session for a few weeks to enjoy the vacation with her son living abroad? This has already happened and the mother passed away after. Yes lifetime is a divine matter, but the connection between the behavior of such a mother and logic is non-existent, only the mother's passion explains the longing of motherhood, but rational reasoning is incapable of offering an explanation.

One can not for how long husband asks and she answers, you know that in the depths of him, he was afraid of her fluctuations, he does not trust moody individuals, how do you convey to him the feeling that these people are very normal, by God they are, and that the origin of their behavior is stability, but a little of irrationality helps them to endure the difficulties of life. She was exhausted by the length of the controversy, she was honest when he asked her whether she would accept the same from him, and she replied "of course yes", but he doubted such an answer. She decided to put an end to this exhausting scene, she rose up and he looked at her wondering with astonishment, she pointed to the watch in her hand and said: the time of is after eleven pm and tomorrow will be an other new and long work day. Now She talked to him in the logic that he understands, he was in her eyes like the character of Taher Pasha in the movie "The River of Love- Nahr Al Hob", although the context was different. She smiled as she escaped from this tight scene of interrogation that was not to stop, she went to their bedroom. and after only two steps .she threw up her jacket like a child in an ultimately free mood.



Hana Zakaria Abdel Aal Ali, 3rd level, Economics



THE BIG HACK !

Immense amount of data from diverse US federal institutions hacked

By the end of 2020, COVID-19 is not alone what threatens the security of the United States of America. On Friday, 12/18/2020, some American officials announced that a number of agencies of the US Department of Energy, including those related to the stockpile of nuclear weapons, had been breached as part of an expanded attack by a hacker group that had electronic access to more than ten US federal agencies. According to "New York Times", that the attack is one of the most complex breaches and perhaps the largest in more than five years.

The attack targeted several government agencies and departments that reported breaches of their electronic networks, including the Federal Commission for Energy Regulation in addition to a number of national laboratories and some departments of the Ministry of Transport. The cyber breach also affected a number of the most prominent US government institutions, including the Ministries of Foreign Affairs, Treasury, Homeland Security, and Trade.

The US Cybersecurity and Infrastructure Security Agency indicated that the perpetrators were able to penetrate computer networks using a network management program made by "Solar Windows", an information technology company based in Texas, USA. And this is what is considered a dangerous matter, as these perpetrators were able to exploit networks that are originally American against the United States themselves. All US federal civilian agencies have been informed of the need to remove "Solar Windows" from their devices as a result of this breach. The US Cybersecurity and Infrastructure Security Agency said in its statement that it is investigating "evidence of additional breaches,

other than the Orion Solar Windows platform." This is what Shailyn Haynes, a spokeswoman for the US Department of Energy, confirmed in a press statement on Friday, saying, "The business networks of the National Nuclear Security Administration have been affected by the penetration of one of the software of the American company (Solar Windows), which supervises the network architecture in the government and private companies. "

It also indicated that the Ministry is working on a rapid and deterrent response to the electronic incident in coordination with its partners in the federal government and companies, and that the investigation is taking place in conjunction with efforts to confront the attack, cordon off its effects and isolate the penetrating devices, noting that the accident did not harm the main work of the National Nuclear Security Administration. This is what the Ministry confirmed, saying that the security of the nuclear arsenal was not threatened. She also added that the security functions of the National Nuclear Security Administration (NNSA), which oversee US nuclear weapons, have not been affected. However, she said, "the malware only focused on business networks."

The spokesman for the US National Security Council, John Elliott, had confirmed in a statement in the "Freedom" newspaper that the President's National Security Adviser, Robert O'Brien, cut short his European tour in order to deal with the repercussions of the cyber breach, and Elliott made it clear that O'Brien would participate in meetings about this issue and that he will hold a meeting at the governmental level later this week.



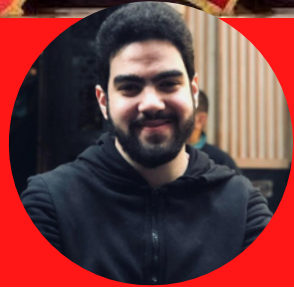
Although the Cyber Security Agency and the FBI did not explicitly announce who was responsible for this breach, but private security companies, current and former American officials and media outlets pointed the finger at Russia, and this is what the New York Times stated, saying that the infiltrators are "most likely" Working for Russia "and she also pointed to the possibility of" SVR "involvement. One of the leading Russian intelligence agencies in the cyber-attack on the company. The Russian embassy in America, as usual, denied responsibility for this attack and said that it "does not carry out attacks in the electronic field."

It is worth noting that the administration of former President Trump did not inform the American people until recently about this attack, and President Donald Trump did not comment explicitly and clearly yet on the cyber-attacks and hesitated a lot to point the finger of accusation at Russia. Moreover, Trump said on his Twitter account, "I had a summary of what happened and things became under control". Adding in his first tweet in this regard, "Russia, Russia, Russia, the prime suspect when any problem occurs, "noting without any evidence that China" may "also be involved in the matter,.

however, China has denied any relationship about this regard. President Trump's comments came in contradiction to the accusations made by Secretary of State Pompeo to Russia that it was behind the attack that took place last March. Which raised doubts about President Trump's

administration's knowledge of the breakthrough for weeks or its recent discovery of that, but it is certain that it has known it for weeks and yet it chose silence, which is what prompted its opponents to accuse it of complicity and incompetence and break another value from the foundations of the US political system based on Transparency.

On the other hand, the US President-elect, Joe Biden, pledged that he would give cybersecurity a "top priority" in his administration. "We need to stop and deter our adversaries from launching major cyber-attacks in the first place," he added in a comment on the incident, adding, "We will do this, among other things, by imposing heavy penalties on those responsible for such malicious attacks, by coordination with our allies and partners. " In fact, the most prominent indications of this attack were in two aspects, the first is the capabilities of America's opponents to penetrate and piracy, which raises an alert on the requirement of redoubling efforts and doubling the budget for means of protection, as President-elect Joe Biden mentioned, not just the budget for innovation and invention. As for the second aspect, it is represented in this weakness, impartiality and indifference with which Trump dealt with this attack as if it took place in another country, especially as he had the slogan of America first, and his neutrality towards the issue raised doubts and raised many question marks. In addition to that, Russia's accusation of carrying out this electronic hack on American computers represented a dangerous turning point in the forms of conflict between the two superpowers, and opened the door to a new pattern of international conflict, based on electronic warfare and acts of piracy that may cause more damage than conventional wars.



HORIZONS OF THE GULF RECONCILIATION

YOUSSEF SHARAF, 3rd LEVEL, POLITICAL SCIENCE

“Ending the Gulf crisis with Qatar would be this year’s Christmas gift”, said the US ambassador to the UAE on Wednesday, December 16, 2020. As Trump lives his last days in the White House, many analysts, whether Americans or from the Gulf, believe that the Gulf crisis is living its final days after years of diplomatic crisis, which foreign mediation has failed to solve it. Indeed, since the beginning of December 2020, new horizons began to emerge for the Gulf crisis, as official American and Gulf sources stated that Saudi Arabia and Qatar are about to reach a preliminary agreement. In this context, Saudi Foreign Minister Prince Bin Farhan expressed that he’s “somewhat optimistic”, and that they are about to conclude a satisfactory agreement to all regional powers which occurred in Al Ula Agreement, after that tensions lasted for three years since June 2017; when Saudi Arabia, the UAE, Bahrain and Egypt imposed a land, sea and air blockade on Qatar for its support for terrorism and its proximity to the regional foe, Iran. So, in light of this positive climate of common understandings, will 2021 be the post-Gulf crisis year?

We need to know first that the reconciliation path this time is characterized by the presence of the US guarantor, after Washington was convinced of its interest to play a guarantor role for any final agreement binding on all parties, especially the Qataris, and this is to avoid what happened between 2014 and 2017 when the paths of negotiations and mediation failed to bridge the rift between the Quartet countries and Qatar. Such role has become evident when the US President’s senior adviser, Jared Kushner, visited Riyadh and Doha at the beginning of December 2020 and met with the leaders of the two countries, who “affirmed their commitment” to reaching reconciliation, as the Emir of Kuwait, Sheikh Nawaf Al-Ahmad Al-Sabah stated, and who is still representing the mediator role between the conflicting countries. In addition, timing is an important factor in this new cycle of reconciliation, which comes just weeks before the Biden administration takes over in the United States, which puts tremendous pressure on Saudi Arabia to demonstrate its goodwill as an important and essential partner for the United States in the Middle East. Indeed, the United States hopes to end this crisis that has hindered the US interests in the region, empowered Iran, and isolated Qatar, which houses Al-Udeid Air Base, the largest US military base in the Gulf region.

This means that the commitment of the two sides, Saudi Arabia and Qatar, stemmed from an understanding that a united Gulf front will serve everyone more than spending millions of dollars trying to undermine each other's positions.

Nevertheless, these positive indicators do not give reason to be overly optimistic. First, despite the UAE ambassador to the United States, Yousef Al-Otaiba’s statement, on December 8, 2020, about the “seeds of progress” in resolving the blockade imposed by the Gulf states on Qatar, many doubt that the UAE is ready to reconcile with Qatar, and this is what some former diplomats said to The New York Times. In fact, during the past years, the UAE’s position on Qatar has been tougher than the other countries, as it is the country that many regional experts describe as the “main player behind the blockade on Qatar”, for several reasons. Among the political ones, it’s Qatar's continued support for Islamists, led by the Muslim Brotherhood, especially through its pioneering news outlet, Al-Jazeera, which not only supports political Islam, but also directs explicit criticism of the rest of Gulf monarchies.

Reasons are also extended on the personal level, which analysts described as a dispute dating back to a “history of mutual jealousy and distrust”, rooted in old rivalries between the two ruling families: Al Nahyan (the UAE) and Al Thani (Qatar). And this dispute reached its climax when the UAE offered sanctuary for Prince Khalifa, who was deposed by his son, Hamad (Tamim's father) in 1995, and attempted to restore his rule. Thus, in the midst of Abu Dhabi’s silence, a comprehensive solution in the Gulf remains elusive;



and as the Emirati political researcher Abdul Khaleq Abdullah wrote on Twitter, “the Gulf reconciliation train will not move a single millimeter without the knowledge and without the prior approval and blessing of the UAE”. Secondly, although Egypt has officially praised the new reconciliation initiative, Cairo, whose political and also popular anti-Islamists vision is completely at odds with the position of Doha and its ally Ankara, will not proceed on the path of reconciliation without “a firm and serious commitment to what has been agreed upon”, the Spokesman for Egypt’s Ministry of Foreign Affairs stated. In this regard, we must seriously ask, will Qatar finally comply with the 13 demands of the Quartet countries in order to restore relations with it? Will it abide by the demands of the four countries, especially Egypt, to cut its relations with terrorism, especially with the Muslim Brotherhood, which has been involved in the terrorist and sabotage operations that occurred in Egypt since 2013, and to stop providing safe havens for its lawless extremists? Will Qatar stop interfering in the internal affairs of Arab countries, especially Egypt, and stop the media incitement rhetoric it continues to practice through its channels, whether Al Jazeera or others? Will Qatar stop supporting and funding terrorist organizations, whether in Syria or Libya, which hinders the political settlement process and threatens Egypt’s national security? And will it end its strong military and political alliance with Turkey and its political flirtation with Iran, which has become ironically closer to Qatar since its isolation due to the blockade?

All these questions show the sticking points in the process of reconciliation with Qatar, in particular for Egypt, which could bring disappointingly the train of reconciliation backwards. Moreover, there’s a suspicious role that the forces disturbed and negatively affected by any reconciliation with Qatar will play, especially Iran, Turkey, and the Muslim Brotherhood, which has clearly a strong and broad political influence in Qatar. Indeed, this trio was the biggest beneficiary of the cracked Arab entity and the increasing inter-Arab disputes. Some of them have tried to postpone this reconciliation and to let the crisis continue within the GCC, such as Iran, and some of them will try to benefit from this reconciliation to achieve their goals, such as Turkey.

In this regard, a former Turkish diplomat stated that opening a communication channel between Qatar and Saudi Arabia would represent an opportunity to open another communication channel between Riyadh and Ankara, and this was reflected in the call of Saudi King Salman and Turkish President Erdogan on the sidelines of the virtual G20 summit held in November 2020, in which they agreed that their foreign ministers should “conduct a dialogue to normalize relations between the two countries,” and despite this, Saudis still continue to boycott Turkish products, encouraged by the Saudi Chamber of Commerce. Does Saudi Arabia really want another reconciliation with Turkey through its reconciliation with Qatar? And will that reconciliation include the other countries boycotting Qatar, specifically Egypt and the UAE, who’ve been affected by Erdogan’s provocations on the maritime theater of eastern Mediterranean and on the Libyan scene? Maybe it’s still too early to answer such questions. Lastly, what is clear is that this interest in reconciliation did not come out of love in Qatar, but rather came under US pressure and as hate in Iran, and thus an attempt to form a unified front to confront the dangers it poses in the region, especially after the assassination of one of its nuclear scientists, Mohsen Fakhrizadeh. However, despite that the blockade has exhausted Qatar, especially economically, and placed it in the image of the accused among its neighbors, many analysts argue that Qatar will not easily abandon the wide range of political, economic and military ties it established to counter the blockade’s effects since 2017, whether with Turkey, which sent military forces to Doha, or with Iran, which rushed to provide assistance to Qatar after the blockade, in a move that angered the Saudis.

However, there is growing optimism and great interest in the Saudi-Qatari commitment, as well as the annual summit of the Gulf Cooperation Council(GCC) held on January 5, 2021, which is supposed to end the dispute and cancel the measures that were taken on the day of the blockade on Qatar, including the reopening of airspace and land borders. Therefore, many Gulf analysts who support reconciliation think it will be beneficial to the region, because it will “reduce political polarization”. However, in case of a Saudi-Qatari reconciliation (and even if Bahrain joins them), Abu Dhabi and Cairo will have to decide whether they will follow the Kingdom or chart their own paths with regard to their relations with Qatar, and this will mainly relate to the degree to which Doha adheres to the terms of reconciliation and stops its actions undermining the security and stability of Arab countries.





THE GLOBAL CHALLENGES TO JOURNALISM

Islam Mohamed Abdul-Ghani Mohamed, political science, 3rd level

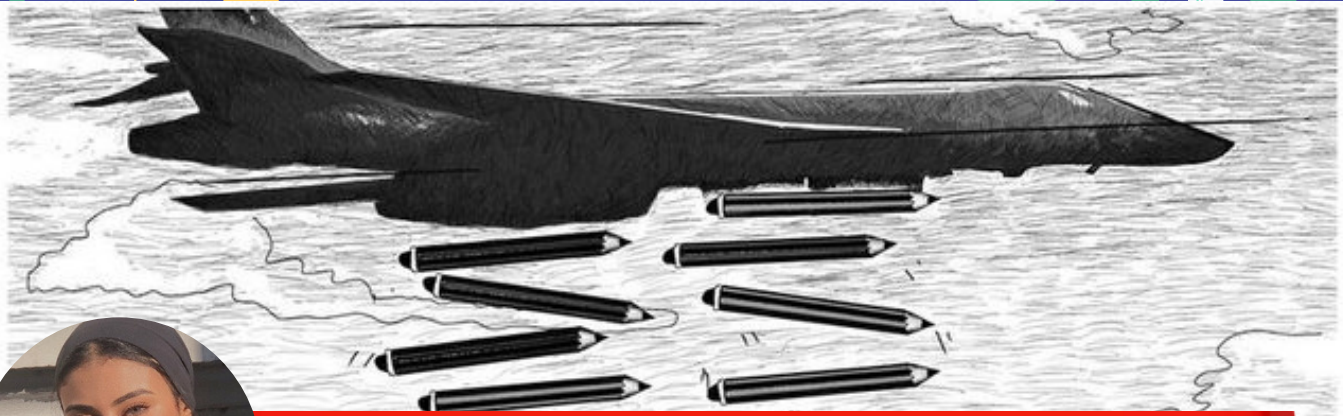
In recent times and with the emergence of the tremendous development in the means of communication and information, the world has witnessed many problems related to information and news, such as the announcement of some confidential and thorny news for some societies related to their national security and their coming out under the slogan of transparency first, and not only that, but also working to export rumors and false information with the aim of The destabilization of security and stability in some countries, and therefore it was necessary to pay attention to the bodies responsible for news and their work related to information, hence the interest in the press, and therefore we had to first define the term journalism profession and what it indicates, and I found that the journalist is his task in gathering news of any kind and analyzing it, Then make sure of its credibility before publishing it and presenting it to the receiving public in its final form ,Therefore, journalism is considered food for human thought, It allows him to know what is happening around him from the developments of events in various affairs of life, and others consider it the fourth authority of the state in addition to the legislative, executive and judicial branches.

Hence the importance of this article. From all the above, the importance of preserving the press is crystallized in order for it to be practiced freely in a climate of democracy that is free of restrictions and challenges that prevent the journalist from successfully exercising his job. Work to deceive and underestimate the minds of recipient citizens, and many challenges and restrictions that impose violations and persecutions practiced against journalists appear, including imposing censorship on all behavior of journalists and restrictions related to laws related to the press that suffers from some breaches that restrict freedom of opinion,

expression and information, Besides journalists 'fear of violent reactions on the part of the affected party, as states often do not provide protection for journalists in light of these situations, which leads to terrorizing the journalist and restricting his absolute freedom.

This is not only what the press suffers from in the world, as he may be exposed to many types of intimidation and threats that differ according to the state of the journalist's country, In a state of peace, the journalist is often exposed to a moral threat more than a physical threat, It can take several directions to punish the journalist, including that this body puts pressure on his bosses at work in order to take a decision to dismiss him from work or work to direct a severe threat to him in order to change the way he writes As for cases of war, during which he is subjected to either kidnapping, assassination, or even torture to defame him, in the year 2018 the number of victims of journalists increased in the world, as 63 media professionals were killed in the world, an increase of 8% over the previous year, and this represents a threat to journalists.

Therefore, I think that it is the right of journalists to have a better life than that and that states should provide an appropriate environment for them to practice their work freely without fear. Therefore, I suggest that states should start enacting laws that are more flexible in dealing with journalists in order to affirm their right to carry out their work freely without restrictions, with the necessity. He mentioned a legal text that makes states explicitly care about the lives of journalists, while working on undertaking to provide them with protection, especially when they deal with some serious journalistic topics that may expose them to danger. Journalism is the eyes of citizens.



INVASION (PAST AND PRESENT) 2

Mariam Mohamed Yahia, Political science, 3rd level

Have you ever delved into what the “cultural invasion” is? How dangerous is it? I see that it was one of the methods of the ancient colonialists to extend their control over the Arab people who suffered the woes of the colonization and invasion, After the invader could take control over the Arab region he uses (Westernization Style) which we already mentioned in the first part, It is one of the mechanisms of cultural invasion as a key to prove the success of its conquest, in other words, he destroys the nation’s culture with the values, customs and traditions, and religious foundations it carries in order to replace it with his own. A number of national movements emerged that that were struggling to prevent this cultural disintegration and to protect the nation’s customs and traditions, and morals and religion. Algeria, for instance, which declared its political liberation from the French invasion of 1962, is still not liberating culturally from this invasion until the present time due to the dominance of the French language, to surpass the national language, so Algeria will turn into the second largest French-speaking country. So we find the calls to break free from the control of French as a language still persist today.

Then our current generation comes to prove that the cultural invasion evolved from just a method or a mechanism to prove the success of the invasion to a type of modern conquest that succeeded by using the means of soft power to penetrate the body of our Arab nation until it obtained it, successful in convincing the Arab citizen that if you wanted to catch up with the western civilization development that constitutes the summit of advancement and progress. Dear Arab, you must give up your nationalism, morals and legacies that constitute the summit of backwardness, and the Islamic religion which is a distinctive feature of our Arab region and a basic reference for our customs and traditions, and constitutions of most of our Arab countries is an obstacle to our path to modernity, and even constitutes that force that threatens civilization with collapse, so that the present generation appears in a state of complete clash between different cultures, losing the Arab identity.

Why? I see that making the Arab nation in a state of complete

dependency and draining of all your resources is the goal of the west since ancient times, to get worse with the emergence of the Industrial Revolution in the middle of the 18th century. In our current era, a new goal appears, which lies in showing negative images of Islam and the Arabs and linking their behavior to terrorism, backwardness and violence, and thus everything that Islam stipulates in terms of morals and principles have formed what the customs and traditions are one of the forms of reaction, and the Arabic language is a fine evidence on backwardness. Technology, social media and internet users whose influence has become stronger than the influence of weapons in publishing applications, programs, and films related to crime, violence, sex, and everything that is shameful, taking advantage of the ideals of freedom, which makes the Arab individual in a state of clash with his reality, interfering him in a state of social disturbance, alienation from reality, embodied and Arab with Western ideas, and thus his loss of identity. This logical for the spread of deviations in our society that contradict our Arab values of murder, assault, harassment, homosexuality, acute, replacing Arabic with another language, dispelling the criteria for judging behavior such as permissible and forbidden, right and wrong under the phrase “I’m free”.

I appreciate freedom greatly as a human value, but this freedom has its limits. Your personal freedom stops at the limits of your harm to others or your penetration of the limits of religion, which is a basic reference for all the customs and laws that govern our Arab society in which we live.

We can face this invasion in several ways; satisfying future generations with awareness of their faith, freedom, and its limits, and moving them through educational facilities, highlighting the Islamic identity and the importance of adhering to nationalism and the Arabic language, in addition to, socio-cultural and Arab radio stations development to reduce the chaos of western control of the media process, and always raising the awareness about the correct use of communication technology, because it is considered a blessing and a curse at the same time. But the success of these methods depends on your awareness, as an Arab citizen, that your desire to modernize does not mean that you shed your Arab skin.



DOES ANYONE WORK WITH HIS DEGREE ... REALITY OR FRUSTRATION?

MUSTAFA AHMED - LEVEL THREE - POLITICAL SCIENCE

In our contemporary society, we find many young people finish their university studies and obtain a certificate that allows them to work in their field of specialization. However, we soon find him working in a field other than his specialization. We find an engineering graduate working as a mathematics teacher, a computing and information technology graduate working as a housing supervisor, and even a law graduate working as a tax warden. If you ask any of them about the reason for this, the answer will be the same: fear of unemployment and the desire to create a better future. Since childhood, all of us have been asked a question, which is, "Oh, how did you grow up?" Here the answer is to be an officer, engineer, or medical ... etc. But as children get older, these dreams begin to change. From the beginning of university education, which has been the hope for the beginning of the realization of the long-awaited dream. But this dream falls into a trap called "high school coordination", and if it escapes from it, there is another trap, which is the "labor market". This is in addition to the fear of unemployment. Here, we have to clarify those reasons and their consequences and provide some recommendations. First: Coordination of High School: It is the nightmare that all young people fear. Each of them strives with all his efforts to reach the highest possible group in order to secure his entry into the college he dreams of and to be safe from coercion. Every year, the grades required to enter a particular college are raised, but it is unfortunate to find that someone has achieved this estimate, but with less than 1% only, and this prevents him from entering the college he wants. He enters a college other than what he wants, and his life course is completely transformed. Second: The alignment between university education and the requirements of the labor market: This is a well-versed cause of our biggest problem. Numerous studies related to this matter have shown that education policies, as well as plans and policies that are approved without taking into account their suitability for the labor market, have contributed greatly to the existence of a gap between the acceptance policy and the requirements of the labor market on the other hand. The courses and educational systems that are offered do not fit the requirements of the labor market,

as they do not provide students with sufficient skills needed for work. Here, the demand for young graduates decreases, which increases unemployment and frustrates their resolve. Third: Escape from unemployment: After graduation, the young man does not find anyone to support him, in addition to the lack of a suitable job, which drives him to search for any job to secure his future. This has many negative effects, such as emigration, as well as an increase in unemployment rates and other very serious economic and social impacts.

In this context, we suggest: - Amending or canceling the high school coordination system so that it is replaced by a system of tests to determine whether the student is suitable in this field or not.

-Adopting the principle of education planning and linking it to manpower planning. And directing the university education system to serve the labor market, but in the country's economic framework.

-Directing new students in universities to specialize in areas that suffer from shortages, as well as providing training programs that qualify them.

- Exchanging experiences with foreign universities as well as foreign education experts and providing what is needed to achieve the required match. First: Coordination of High School: It is the nightmare that all young people fear. Each of them strives with all his efforts to reach the highest possible group in order to secure his entry into the college he dreams of and to be safe from coercion. Every year, the grades required to enter a particular college are raised, but it is unfortunate to find that someone has achieved this estimate, but with less than 1% only, and this prevents him from entering the college he wants. He enters a college other than what he wants, and his life course is completely transformed. Second: The alignment between university education and the requirements of the labor market:

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RENTIER ECONOMIES & DEMOCRATIC IMPOSSIBILITY

Antony Gobriel , 2nd year economics

The theory of modernization presupposes the correlation between economic development and democratization. Since the creation of a businessman class, employing millions of people, puts pressure on the government, and the creation of a middle class is always reflected in an increased political participation. The counterexample of this theory is the Middle East, which since decolonization, its economic growth has never been reflected by a real democratization. Hazem Beblawi and Giacomo Luciani's theory of the "rentier state" solves this problem. It explains that the increase in GDP per capita isn't enough, as we need to determine the source of this growth.

The concise definition of the rent is the undeserved income, in the sense that its source isn't work. But more precisely, the rent is the additional income to the production factor, which exceeds the one we will have, using these factors in the second most efficient economic activity. For example, an oil refinery that makes millions of dollars per month as net profit, with a few engineers, workers and machines is considered as rent, because by employing these engineers, workers and machines, in the second most productive activity, say a factory, the monthly profit will be just a few thousand dollars. The difference between the two outputs could not be considered as a result of work

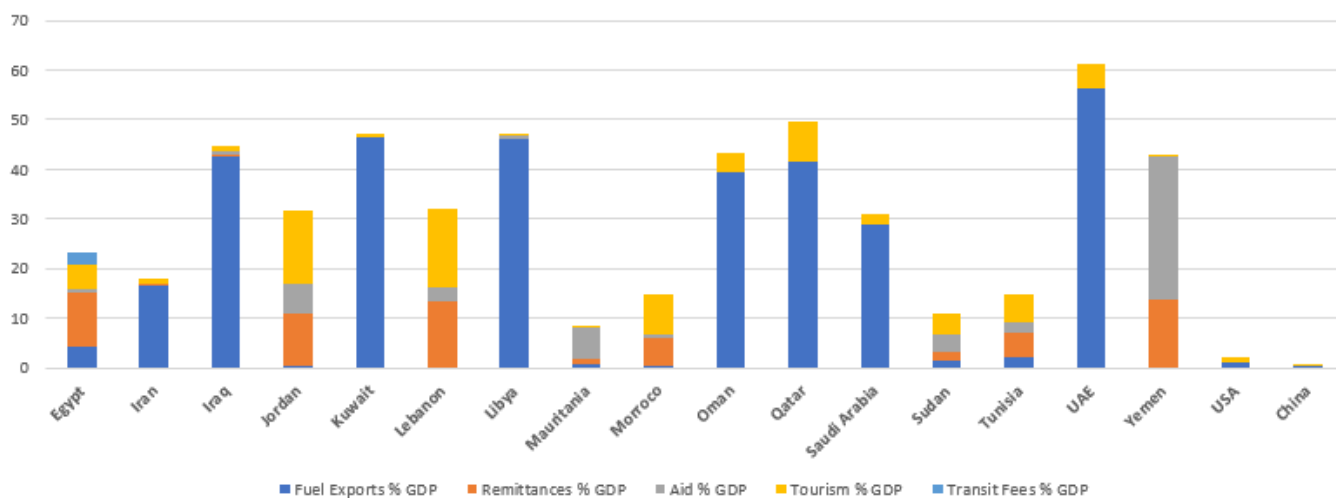
modification. Rentier activities are thus the extractive sectors involved in the extraction and sale of natural resources such as minerals and energy resources, as well as remittances of foreign workers, external aid flows and transit rights on international transport corridors. There is also the internal pension that a company pays to the government to have access to the market. Every State has a share of rent in its economy, so the State is said to be rentier when this share is decisive in the GDP of the country, when the proportion of the population that contributes to the production of this rent is rather small, and when the revenue of this rent is external.

From the graph, we observe that the share of rent is much higher in the Middle East than in the United States and China.

It consists, for the most part, of income from the sale of oil or remittances from workers living abroad, the majority of which are in oil-exporting countries. So what are the consequences of such an economic structure?

The main problem of this structure is that it creates an external dependence. Fluctuating oil prices, economic and political crises, or the COVID-19 pandemic, have a decisive impact on the GDP of these countries. Similarly, reliance on these resources discourages governments from investing in economic development projects. As, rentier activities provide foreign currency, so

Rent Revenues % GDP in Middle Eastern Countries, USA, And China



there is no need to improve the exports. Also, in the case of a large country with a large population, the internal rent can be considered non-competitive, since it promotes this “good relationship” between businessmen and the government.

Furthermore, this economic structure is politically problematic. First, income from rent substitutes tax revenues, which reduces the accountability of these governments and the representation of the people in the political decision-making. When the government takes a portion of the people’s income to build a public project, they pay close attention to how their money has been spent, and they start expressing their displeasure as soon as they find that those taxes are no longer worth their price. Likewise, direct remittances are a relief from difficult living conditions. Yet, this relief prevents the remittance receiver from feeling the economic and social problems, such as poverty and unemployment, and thus discourages him from calling for government reforms. Finally, the rent reduces the role of the State to the simple distributor of the rent. This distribution can manifest itself in a wide variety of forms, the most observable of which is the financing of the public sector which could be considered as a means of buying the political loyalty of its population. If his boss offers a good salary, social security and requires little work, the employees will never go on a strike.





BTS BAND WORLD DOMINATION

Yasmine Tarek , 4rd level, Economics

Owing to the coronavirus pandemic, 2020 maybe a year of radical shift for the world. Covid-19 has upended societies and changed daily life around the globe significantly. Although unparalleled, our current circumstances have been strongly affected by enduring social realities, such as systemic racial and economic disparities, the prevalence of disinformation, and anxieties about anything in existence. However, this year was not a nightmare for all of us. The global band BTS, stands for “Beyond The Scene”, composed of 7 members: RM, Jin, Suga, J-Hope, Jimin, V, and Jungkook, had the best year in their music career so far. Beginning the year with their epic New Year's Eve performance at Times Square in New York, achieving since then many milestones. Ending it with a Grammy nomination, one of TIME's Person of the Year, having All-Kill moments with their multiple Daesang (grand-prize) wins at Melon Music Awards (MMA) and Mnet Asian Music Awards (MAMA), and different American music award shows. At an unparalleled pace and size, their rapid rise to stardom has arrived. Across various outlets, including Guinness World Records, the Billboard charts, and the Gaon charts in Korea, Spotify, YouTube, iTunes, and Twitter, the band has set and broken records. Throughout the year BTS proves their tremendous economic and social impact. According to the Harvard case study “Big Hit Entertainment and Blockbuster Band BTS: K-Pop Goes Global” published in June 2020, the BTS ecosystem accounts for a staggering \$4.9 billion per year of South Korea’s GDP. The Hyundai Research Institute (HRI) announced in December 2018 that BTS produces an estimated amount of 4 trillion won (\$3.54 billion) as an annual economic benefit for the country and 1.42 trillion won (\$1.26 billion) as an annual added value. The contribution of BTS to South Korea's GDP is almost equal to Korean Air, according to the Statista 2018 report. HRI estimates that the economic effect of the 10-year BTS would hit 56.2 trillion won (around \$37 billion). HRI estimates that South Korea is visited annually by 796,000 foreigners due to BTS promoting the local tourism industry.

One in every thirteen international tourists visited South Korea in 2017 because of BTS. BTS has adapted to the new constraints set by the coronavirus pandemic better than almost any other entertainer in an extraordinary year for the music industry, with tours, paused and concerts canceled. The South Korean act has continued its run of breaking records for physical album sales and streaming streams, frequently releasing music in the months after COVID-19 ushered in a new standard. And, as online events replaced in-person meetings, BTS held virtual concerts that registered unrivaled levels of participation from worldwide viewers. BTS had two paid online concerts. The first “Bang Bang Con” was part of their 7th-anniversary celebrations that took place on June 14th, with 756,000 fans from over 100 countries. For most viewers, the concert gets a new Guinness World Records title for a live stream of the music concert. The tickets were sold for US \$25. The second online concert “MAP OF THE SOUL ON:E” was held instead of their canceled tour, where they broke their own World Record for Most viewers for a music concert live stream with nearly 1 million viewers from across the globe - 993,000 ticket-holders from 191 countries. The total revenue estimated to be around \$43 million, a souring increase compared to their “Love Yourself: Speak Yourself” tour held in 2019, which gain more than \$100 million in total ticket sales, but about \$4.5 million per show.



Big Hit Entertainment went public mid-October with an initial public offering (IPO) in Seoul, making its founder Bang Si-hyuk a billionaire.

The stock was released at 135,000 won (\$118) when Big Hit Entertainment debuted, and opened at 270,000 won (\$236), ending the day at 258,000 won (\$225). All in all, a total of approximately 963 billion won (\$840 million) was earned. The business is now worth around 8.7 trillion won (\$7.5 billion). Almost 90% of its revenue stream is due to its strong reliance on BTS.

The financial results of Big Hit for the first half of this year showed content and merchandise revenues, due to its large audience and loyal fan base were scarcely impacted by the pandemic. While concert revenue plummeted 99 percent in the first half of 2020, total revenue declined just 8 percent, thanks to an album sales rise of 80 percent.

According to the midyear report of Nielsen Music and MRC data, Map of the Soul: 7, released on February 21, 2020, became the only album released this year that sold over half a million copies in US. The report also places BTS as the second most consumed genre artist in US. The album sold more than 4.1 million copies for the first time in the history of Gaon Album Chart in less than nine days of its release, setting the Guinness World Record for the best-selling album in South Korea.

The generated revenue does not depend on tours, shows, and album sales only, but also on a combination of other different things. Like digital song sales on different digital platforms, different social media accounts, advertising, and brand collaboration. For example, the dropped English-language single in August "Dynamite" gained 101 million views to become the most viewed video in 24 hours, sold more than 2 million pure copies in US,

according to Chart Data. Their YouTube channels are one of the top ten most subscribed music channels (with over 13 billion views this year). Currently, BTS signed in multiple collaborate as online game MapleStory, Rhythm Hive, Baskin Robbins Korea, New Era Korea, Chilsung Cider, BODYFRIEND, Samsung, Starbucks Korea, FILA, Hyundai, Line Friends, and many others.

In 2020, the social influence of BTS was intensified by the group participation in subjects such as racial inequality and the problems raised by the virus. On June 4, BTS tweeted, using the hashtag #BlackLivesMatter "We stand against racial discrimination. We condemn violence..".

Shortly after, the news has announced that the band donates \$1 million to the campaign. BTS ARMY, the group's dedicated fanbase, matched a million in a span of 24 hours. Donations have been tracked via the "One In An ARMY" BTS fan-based charity fundraising project, which has coordinated many previous fundraisers powered by fans. BTS also delivered a speech at YouTube's online graduation event "Dear Class of 2020" on June 7th alongside speakers including Barack and Michelle Obama. On Sept. 23, they spoke at the 75th U.N. General Assembly on how the coronavirus pandemic has impacted their lives as artists.

Finally, it is very unusual for a Korean artist to have such an influence on a nation's economy, industry, and culture, and for it to be BTS who came from a very small company, talk and sing in Korean, it was something they didn't even imagine, but here we are in 2020 where BTS has an impact on all imaginable sectors of

South Korea and also the world as a whole. The data proves that BTS is the national treasure and pride of South Korea that brings a positive impact.





WHY DO YOU WAIT FOR TOMORROW WHILE YOU CAN CHANGE RIGHT NOW? :THE WILL TO CONQUER YOURSELF

by : Bahey ELdin Ayman

I'm writing now at the end of 2020, which we were all been patiently waiting for (as if corona expires at the beginning of the new year) but anyway, I feel genuinely happy for the first time in a long time, even before 2019, I didn't feel this time of freedom, energy, and back then I didn't feel like myself like I am right now. I'm finishing this year with a satisfying reorientation, against all odds, and all shifts I passed by this year (which in fact, most of us did), but I ended the year with a mental and psychological win. But don't get it twisted on you, because my wedding isn't the next week, and I didn't win a Lamborghini at the lottery, and I didn't even gain my Ph.D. certificate (yet). In fact, nothing externally happened to the extent of make me feel a real change or happiness, and also I didn't win any material gains that are worthy enough to give me euphoria, but my happiness was a simple decision, my happiness is summed up by my sacrifices, giving my all, and my choices which tend to be temporarily painful. Re-energizing myself was the result of my fall to the rock bottom and bouncing back again, it was coming from a light at the end of the dark tunnel my satisfaction, this year, is coming from my pride of myself above my parents, coming from my gratitude to God for protecting me and giving me the necessary power and wisdom to face life and choosing the right paths. My happiness is not coming from a streak of successive wins, but from my appreciation of both wins and losses, of both, joys and sorrows. It comes from my admiration for the beauty of life, the beauty of its nature, and the beauty of all kinds of art. It comes from my appreciation of god's wisdom and my trust in him. My triumph was in my self-love and raising its vibrations, it was in my perseverance to achieve my goals by any means necessary, whatever the outcome. In fact, I am not a role model, I neither put a criteria to follow, or for the reader to adopt my ways and feel happy like me –let alone the idea of relativity in happiness – and what's considered a win to me doesn't necessarily mean a

win to you, but all I want to do simply is to shed a light on your potential to change your life with a simple, bold and eternal decision. As I said, I am writing at the year's end, and all of us looking forward to making changes only with the beginning of the New Year where someone wants to keep the habit of the daily five prayers, another wants to focus on himself, do what makes him happy without caring about what others think, and another person wants to start a new effective diet, but all of this will only take place, at 12 Am on 1/1/2021 According to the physics theorist (Carlo Rovelli), time is an illusion – and without going deep into this topic because I hate physics –but I approve of his theory from a humanitarian perspective, because making use of the new year as a benchmark for a point a change is just an illusion, and in fact it's a trap most people fall in it (on purpose) to stay in their comfort zone, and we find that this idea is widely regarded by most people, not just at this time of the year but its generated from the general desire to procrastinate. In addition to physics, I hate motivation talks that are not built on a philosophical basis or even a compelling idea. In other words, I hate toxic positivity, that's why I am not so much into encouraging you and shouting at your eardrums and tell you that you can do whatever you set your mind to and you can radically change in the moment, because motivation is temporary anyway, and I won't ask you to stop reading the article and do a hundred push-ups and abstain from dinner to lose weight, and finish all your assignments tonight. But simply learn to love life and admire it, and with all stillness learn to give your attention to what deserves your attention, and give less energy to what's not. It's a matter of priorities and not a matter of discipline or negligence. Change requires sacrifices but it's not that complex or hard, it's just putting your priorities in order and channeling your energy to the right places which will contribute to your happiness and which will give meaning to your life.

وَأَمْرًا لِقَيْبِ صَدِّ أُمِّ بَرْهَوِيٍّ
مَرَبِّ الْحَبِيبِ وَمَا رَلَيْهِ وَصَوْلُ



HALF A HEART

Mohamed Elsayy, political science 2nd level

How bitter is this world to both the happy and the wretched? Man can never feel human inside himself until his soul adjoins another. Then each soul would feel the happiness and misery of one another. A couple, whether met or departed, their hearts have to arrange a long meeting that can hardly be ended. Their hearts have to devise a long talk that can hardly be interrupted. Their physical meeting is just a distraction from a yearning for union.

The two lovers pour their souls into one another so their souls become unified in two bodies. Whenever a soul departs the other whether willfully or unwillingly by its death, separation would torment the other as if it is disputed and becomes neither snatched nor settled. It is said that in the era of Prophet Muhammad (Peace be upon Him), there was a slave woman called Barira who was married to a slave man called Mugheeth, and both of them were slaves to a master of the Ansaar. After adopting Islam, Barira befriends Al Sayyida Aisha (May Allah be pleased with her), Prophet Muhammad's wife. She learned from her Islamic jurisprudence, especially laws of slavery that tormented her for a long time and struggled to get rid of. For that reason, she contracted her master to set her free after she pays him nine ounces of silver in installments, and asked Al Sayyida Aisha to help her with payment. After she gained her freedom, Barira became so happy visiting her home, family, and friends telling them about her freedom. Meanwhile, Mugheeth was neither happy nor sad, he was tormented by his thoughts as Barira became free in whether to stay or break up with him, as she became a free woman while he was still a slave. Finally, his heart was devastated as Barira chose to break up with him as if the sun of her freedom can never combine with the darkness of his slavery under one shelter. His love for her was not an accepted intercessor, and he became sadly hurt. He went to Prophet Muhammad (Peace be upon Him) asking his intercession, so the Prophet agreed to be his intercessor at Barira.

Prophet Muhammad (Peace be upon Him): Would you get back to him as he is your husband and the father of your children?

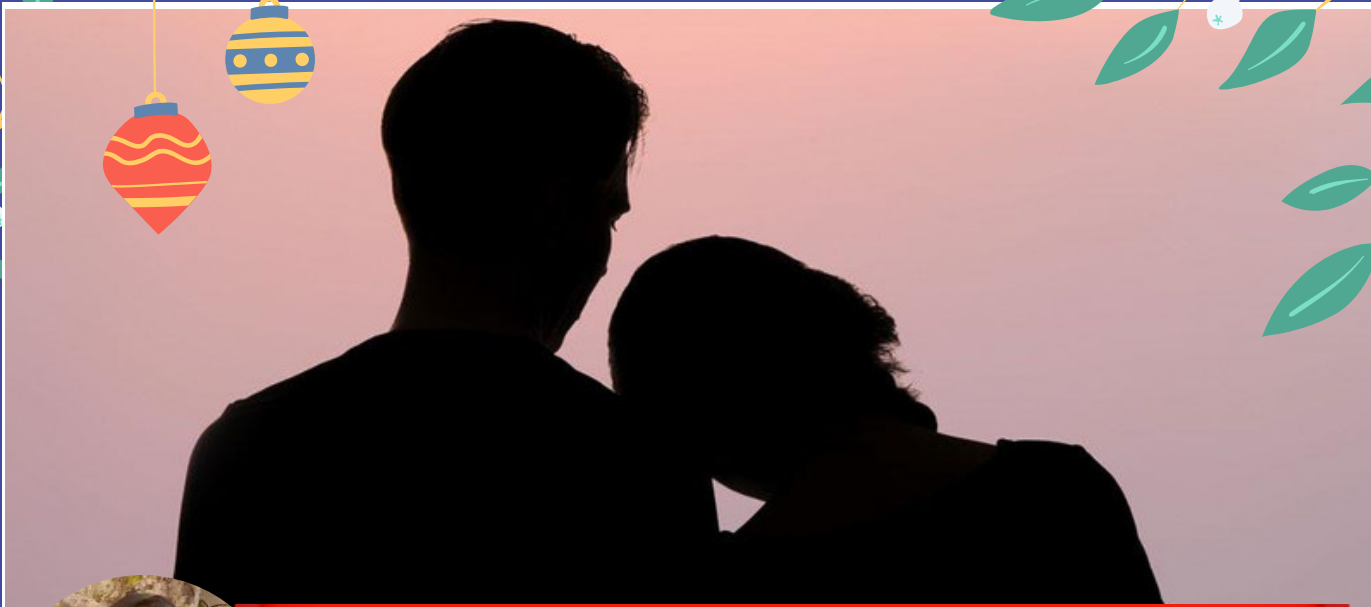
Barira: Prophet, are You giving me an order?

Prophet Muhammad (Peace be upon Him): No, I'm just an intercessor.

Barira: I no longer have a desire for him.

So Mugheeth and Barira went separate ways. Mugheeth went sad and broken-hearted, while Barira went free and happy. Prophet Muhammad (Peace be upon Him) told his uncle Alabbas (May Allah be pleased with him): Don't you feel astonished by Mugheeth's love for Barira and her hatred for him? Poet Tarafah Ben Alabed Albakery said:

The bitterest love pain is being so close to a lover hardly be attained Just like a camel in the desert nearly killed by thirst while water is over its back The bitterest thing that can ever happen is that we feel intimacy with people who do not feel intimate to us; That we love those who do not love us; That we seek communion with those who do not want our reunion and wishes as if there is a long distance between us. It does not matter whether we met or not! What really matters is whether we are walking to each other or one is surpassing while the other is catching up with him! Unilateral love looks like a bird with a broken wing, its second wing won't help it keep flying, and if it tried to depend on that sole wing, it will only get tiredness and exhaustion. Love makes miracles, but if unilateral, it won't even do the ordinaries. This is half a heart! With her, my heart laughs and cries, talks and keeps silent, feels joy and sadness, and with mine, her heart does not raise a finger. This is half a heart! As always, cold-heartedness comes from those you enjoy their company and not anyone else's! This is half a heart! Wrongdoer and wronged! Between the heat of fondness and the half-heartedness of reunion, this is half a heart! Perhaps we even turned a blind eye to their flaws and they do not look at all at our merits. As it is better for a heart to beat with dignity than to beat with blood, you have to know that generosity is honor and dignity in every aspect except in giving feelings to those who give back nothing but humiliation and mortification! As for Mugheeth, he imprisoned Barira's love at his heart. How dearly tormented is the jailor while the prisoner is as free as a bird.



SOULMATE

Salma Bayoumi, 3rd level, Economics

Life is rebellious by its nature. It refuses to give you what you want as if this will make it servile. When you think you are getting what you want, you see it fade and you can't protect it. You become her prisoner at this moment, when you are hopeless and weak you make her stronger and more and more cruel. As if nothing happened you are back to the starting point again. Life makes you imagine you are choosing and the world is under your control. In fact, you have nothing even yourself. During those hard moments, when you are weak, hopeless and defeated in the first round. You feel like you are lifeless useless debris. You feel like you are falling into a deep hole, but you can't reach the ground that's why your pain does not end and you continue falling. Then you feel that you need a branch to hold on to end this pain. You feel that you need a quiet corner to resort to, so it relieves your pain, makes you feel alive again, brings your life back to you and gives you strength to try again.

When you are like fire burning what you reach, You need someone who sees your light and warmth. No matter your faults he only sees beauty inside you. When you are like a butterfly, it can't see the beauty of its wings, fascinates everyone who sees this beauty and draws that smile on his face with all meanings of comfort and happiness but the butterfly doesn't even know,

You need someone to tell you that you are beautiful and give you hope. When you are like lightning that cracks the sky and people are terrified when they hear its echo. You need someone to see your light sparkling in the sky and tells you that you are not bad. When you need your soulmate who will make you restore your life and take from her hands what you want with all your strength to win that battle to destroy her pride.