

ELI TE

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**"It might not be easy
to change the reality,
but at least I could
bring their voice to the
world."**

Shireen Abu Akleh (1971-2022)

11 MAY 2022





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The impact of war on women?

*Special Coverage for
Women Studies Unit
Workshop*

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We are very pleased this month to republish the interview of Dr. Mahmoud ALSaid, Dean of the Faculty of Economics and Political Science at Cairo University, who has conducted it with Virginia Tech, where he has prepared his graduate studies. First off, we would like to give a brief background of such an eminent figure.

Dr ALSaid mentioned, while speaking about his early beginning, that joining the Faculty of Economics and Political Science (FEPS) came by utter chance. While he, like most students in the Mathematical department in high school, was fond of studying mathematics with an aspiration to join the Faculty of Engineering, fate drove him to enroll FEPS instead. Despite the joy that has filled many around him for joining a faculty that is perceived as a dream for a lot of people, his passion for mathematics arose bits of sadness and of distress in himself. These feelings heightened even more after his first days in college where he was shocked to know that, contrary to what some might believe, FEPS students do not graduate to work as ambassadors instantaneously, in fact, unemployment rates among college graduates are on the rise.

Feeling very frustrated, an unexpected change happened in his life two weeks before the end of his first-year exams, when one of his friends encouraged him to strive and excel in the hopes of being hired as a faculty member. From here, the change began to occur gradually, with an increased attendance rate and a significant increase in grades as well. Although he obtained higher grades in theoretical subjects compared to others such as the Principles of Mathematics, he - as he has always advised his students - did not depend on the grade criterion as a basic determinant for choosing his college major, but rather preferred to choose the department that better suits his capabilities and abilities. Thus, he decided to join the Statistics Department and showed such a great performance, that the head of the Statistics Department at the time, Dr. Abdulhamid Najm, informed him of the college's need for a number of teaching assistants and that if he were to excel in the following two years, he will ensure his position as a faculty member.





And now, Dr. Mahmoud Al-Said is the Dean of the Faculty of Economics and Political Science at Cairo University, and he is among the youngest to attain this position in the history of the faculty. He began by his Bachelor of Science in Statistics at Cairo University in 1992, then obtained Ph.D. in Statistics from Virginia Tech University in 2004, until he obtained the degree of Professor in 2015 and served as the Vice Dean for Education and Student Affairs between the years 2015 and 2018.

Dr. Mahmoud research interests is Statistical Quality Control and Improvement, Multivariate Analysis and Regression Analysis. It is worth noting that Dr. Mahmoud has forty articles in journals such as "Technometrics", "Journal of Quality Technology", "Quality and Reliability Engineering International" and finally, "Journal of Applied Statistics". Currently, he is among the members of the editorial review board of Quality and Reliability Engineering International and Deputy Editor-in-Chief of Cairo University's Journal of Humanities and Applied Social Sciences, the first journal of its kind in the university's history. In 2014, He received the "Scientific Excellence in Social Sciences" award granted by Cairo University, and in 2019 he received the Scopus Award for Research Excellence from the International Publishing House Elsevier and the Egyptian Knowledge Bank, and is ranked among the top 2% of world scientists in his specialization according to the Stanford classification for the year 2020.

How did Virginia Tech prepare you for your career?

I thoroughly enjoyed the opportunity to learn several statistical techniques and methods that helped me a lot in my career as a statistical researcher and professor. The knowledge I have gained helped me greatly in writing academic articles and publishing them.

Before I joined Virginia Tech I had only one published paper in a local journal. Now, I have published 40 articles in prestigious international journals, including Technometrics and Journal of Quality Technology, with more than 2900 citations and an H-index of 24,

as indicated by Google Scholar Website. This publishing record helped me a lot in the nomination process for the dean position of the Faculty of Economics and Political Science (FEPS), Cairo University. I am always proud to say that I am the first statistician to be named the dean of FEPS.

What made you choose Virginia Tech for your PhD?

When I was planning to apply for a Ph.D. program in Statistics in the year 2000, one of my Cairo University's colleagues, Dr, Alyaa Roshdy Zahran, was studying in the Department of Statistics at VT. She strongly recommended I apply for the Ph.D. program in Statistics at VT since the professors there are highly recognized experts in their fields; for example, Raymond H. Myers. She mentioned that the professors there are publishing many academic papers in highly recognized journals and most of them wrote the textbooks for their courses. She also told me that the town of Blacksburg is a gorgeous area to live with lots of great recreation places and the cost of living is much cheaper than many other places in the states.

Which faculty most influenced you?

Every single person I've met in the Department of Statistics at VT has influenced me in some way or another, but I can say that Professor William H. Woodall has most influenced me during my period of study. I am really indebted for his constant guidance and encouragement throughout the course of my study. I have benefited enormously from his moral support, insightful suggestions, and deepest experience in the field of statistical process control.

What skills are central to success in today's academic environment?

I believe that analytical thinking and verbal and written communication are the most important skills in academia. A college student should have a well-conceived idea of what he/she wants to write the

dissertation about before choosing the courses to study. Also he/she should seek the advice of several professors, not just the initial advisor, on the best way to pursue academic and life interests at the early stage of the study.

Are there any Departmental stories from your time here that you would like to share?

I would like to stress that I enjoyed the exposure to graduate study in the Department of Statistics at Virginia Tech. The supportive nature of the Department and classmates had made my studying enjoyable. Virginia Tech gave me a wide freedom to read and research the topic of my interest while doing my dissertation. The meetings with my advisor gave me a unique opportunity to learn closely from an esteemed professor.

One of my preferred activities during the years 2001-2004 was attending the Coffee morning every Wednesday. The members of the Statistics Department used to gather regularly at this time of the week to interact and chat with others. These were inspiring meetings for me.

In my first year of studying, a colleague once told me that I have to choose only two of the following three things in VT: get a high GPA score, get a healthy social life, get enough sleep. Thanks to god I have ended my Ph.D. program in 2004 and accomplished the three of them. I've kept my GPA very high and close to 4.0 all the four years of studying and published 5 papers during the period of study in highly recognized statistical journals including two papers in Technometrics.

I also had a number of friends from the Department of Statistics and from Blacksburg Community. After graduation, I missed these friends dearly. Finally, I've gotten a reasonable amount of recreation and sleep.

In conclusion, we would like to express our deepest gratitude for Dr. Mahmoud Al-Said for all his efforts and help, which is not only dedicated for his students, but also the professors and staff of the faculty. It is our greatest pleasure that we have joined FEPS during his administrative period as Dean, in addition to our pride in him from an academic point of view for his many achievements during his career. Not only being from an academic viewpoint, but Dr Mahmoud has always been considered not just a professor but rather a father whom we always seek help and advice from, with his office doors always open to provide assistance to anyone who needs help or advice.





THE SLIM FRISKA VENDOR

Dr. Hanan Mohamed Aly,

Vice Dean for Education and Student Affairs

Translated By: Rawane Nader

As the Sun prepares to leave, it is surrounded by a zip arriving and wandering, exposed and hidden. It sends its rays towards the sea, makes it impossible to shine gold, and it becomes grey, blows the breezes to manipulate the seawater, responds to a wave and heats up, dives into the sea and disappears, spreads the butter and goes dry, and another wave does the same thing and tries to rise up and go faster, failing in the sea. He was sitting alone.. far from the noise.. in the world, homeless.. Shading in the white clouds.. looking at the singing birds.. raising his hands to the sky.. He prayed to his God to find his missing son, as his only child, which he lost six years ago, was three years old at the time. He searched everywhere.. he asked everyone . His wife could not bear the loss of the son. She screamed and cried.. She grieved and agonized..she collapsed and broke down..she fell ill and died. for him, he suffered from affliction, exhausted by sleeplessness, and his heart was broken. The world darkened in his eyes.. He squeezed the pain in his chest.. He became busy with his work.. He spends most of his time there.. He comes to the sea every time complaining about his worries.. He asks everyone he meets about him.. Ziyad.. my son, have you seen him? A beautiful child, with a thick eyelashes, and a heavy eyebrow. If he spoke, the flowers would open, and if he laughed, the birds would sing, and if he called, he would be happy. And when he is weary and despondent, he sits on the beach, far from the noise of children, playing of youth, the chatter of women, and the laughter of men. He asks the sun: Have you seen Ziyad? Did you light up his face with your golden rays? Did you illuminate a path he was walking in? Did you reduce your temperature so as not to burn his tender face?And the sea asks: Did you see Ziyad swimming in your waters? Was he playing on your waves? And he asks the wind : Did you hear Ziyad's voice? Did you protect him from the cold of Alzmirir?

Suddenly, his loneliness was interrupted by a voice calling: Freska..Freska.. The voice approached little by little until it was right in front of him: Freska... I have a beautiful Freska. The man turned his face away, and continued his wanderings. He insisted on him saying: The freska is only two pounds...these are the prices at the end of the day. He looked at him, and found a little boy, short,, barefoot, wearing a faded shirt, half of his buttons cut off, and has a black and short pants, carrying a small glass box. Child: A freska... one is two pounds, and if you take three, I will count them for you only five pounds. The man claimed : One is sufficient, and he put his hand in his pocket, and they took out the two pounds. And here the child surprised him by saying: Take three for your children, they will like it. The man's eyes widened, saying: I have no children, take those two pounds and go. The child looked at the man's eyes full of tears, saying: May God bless you with children, take the last three with me, and give me five pounds, I want to complete two hundred pounds, which I send to my mother in the country. The man asked him: And with whom are you staying here? Child: We are many children. Our mothers and fathers bring to work in the summer with the care of a great teacher. He patted the man's heart on him, and gave him ten pounds and took only one freska. The child smiled broadly until his face appeared, thanked the man, and left. The man was about to eat the freska, but he stopped.. and looked in the direction of the child.. The heart pounded in his chest, and the thought in his head blew, and he recalled the image of his son from his memory, and said to himself: Is it him!? The same smile on his face.. the mark of goodness on his cheek.. the same sparkle in his eye.. about the same age.. He took out his son's picture from his wallet and looked at it for a long time, as if making sure of his shape,



Despite being preserved in his memory, he had never lost his imagination. He ran behind the child quickly. He tried to call out: Oh, he did not ask him for his name. He had to call: Oh, Freska seller, Freska seller. At last he caught up with him, and the child turned behind him, looked at the reska in the man's hand, and asked him in exasperation: Do you want to return it? So the man said: No, what is your name? The child said surprised: "said" He asked him: Tell me, what is your country? who is your father? The child answered, I am from one of the remote villages of Upper Egypt, and my father is dead. But why all these questions? The man followed him by asking: Who is your mother? What's her name? Can you describe it? Here the child faded, turned red, clenched his teeth, and shouted at him: What is the matter with you? And walked away. And here the man noticed, and said to himself: Indeed, it was not appropriate for me to ask these questions.. the child was afraid of me.. He went behind him and said, "Wait, said, I didn't mean it." And he called out: said.. said... Said disappeared from sight.. the man could not catch up with him.. so he hit the sand with his foot.. expressing his regret. He asked: Did you lose it for the second time? His wife previously accused him of being busy with his son, until he slipped out of his hand, and got lost in the crowd. He spent the night looking for him. He went to asking about him: A little Freska seller named Sayed..with a slender body, a long nose, and a beautiful voice. and he spent the night in his car.. He did not return to his city. He got tired of thinking.. he couldn't find an explanation.. what a difficult thing. Why did his heart soften to him? And out of his mind? Is it Ziyad? His appearance has changed.. his drawing has changed..and his body has been dissolved..Who did change his name? What did he go to Upper Egypt? And his mother is his real mother, or a woman who kidnapped him, and who earns from that.

And just as the waves were rising and falling, his soul fluctuated between despair and hope...from hope for a meeting, to falling into the clutches of distance. The sun rises, it is a new day. He started searching here and asking this and that. The sun had set in the middle of the sky, and he waited to hear his voice, or to see him. After a while.. he rose to his feet..here is his voice coming from afar, calling: Freska..Freska. He rushed in the direction of the sound, looking left and right..here he comes from afar..checking him..yes, it is he, said..standing on the other side of the road..trying to cross between the speeding cars..his heart pounding..trying to Calling him..wait I will come to help you cross. Suddenly, he heard the sound of the brakes of a speeding car..a loud scream..and a severe crash..people turned..He ran fast.. what a horror he saw.. he is said . lying on the ground.. blood drips from his leg. He looked at his face with pity.. He was stuck in his place, bewildered.. One of them said: He must be taken to the hospital. He did not manage by himself.. He carried him quickly.. in his car, putting up.. and the road cut off.. And there the doctor informed him: It seems that there is a fracture in the pelvis.. He will need an operation.. After that, he will stay in the hospital for days.. He will not be able to move for a period estimated from two to three weeks. After that, he needs physiotherapy sessions.. The man interrupted him, asking: Will he live? The doctor replied with a smile: Do not be afraid, there is no danger to his life, go there to complete some procedures. He went to where he indicated, and one of them handed him a form in which he wrote the name: Sayed, and the age: 9 years, and he gave it to her, so she returned the form to him, saying: Sign here if you allow. He looked at where she pointed, and the pen in his hand trembled, and he signed the parents's box.



The Editor-in-chief's word

The Sofa Story

Ramy Magdy

"The Ramadan TV series (The Choice 3) excelled in conveying an image of Egypt through a period in history that was full of conspiracies, conflicts and the lack of trust. "Trust" which is the keyword for any democratic society. I always remember that 'sofa' in the series appearing in all the series leaks and recordings of the politicians of that reckless period. And now we are starting a nationwide political dialogue in which everyone must trust - even in some way - the other, so that a reasonable and acceptable understanding can be reached.

I hope with all my heart that there will be no other sofa for this period in the future.

One sofa is enough for us!"



REPORT ON WOMEN'S STUDIES UNIT PANEL DISCUSSION: 'THE IMPACT OF WAR ON WOMEN'

Yasmeen Alaa
EIDin Abdel-
Atey, FEPS TA
of Political
Science

Women's Studies Unit held a panel discussion entitled "The Impact of War on Women", on Thursday, 24 th March 2022, at the Faculty of Economics and Political Science - Cairo University. The unit hosted prof. "Hala Al-Rashidi", Professor of Political Science and director of the Centre for Research and Political Studies; to discuss the direct and indirect effects of wars, and armed conflicts (such as international and non-international conflicts) on women, and how the international community views and interactions these effects and the international movement towards them at all levels. Also. she analyses the physical and psychological effects on women and girls, and how to view the deteriorating conditions of women in light of these international- regional and local changes.

The panel discussion started by talking about the most important pillars to be considered, which revolve around; The growing international interest in human rights and women's rights in times of peace, war and occupation and how to look at the qualitative and complex effects on women and girls in particular. Also. the focus on the situation of women and girls in wars and armed conflicts of a non-international character that have increasing effects on women, in addition to human security and how to integrate women into peacemaking ,peacekeeping, building and sustaining peace.

Then; she focused on discussion revolved around three levels to consider the situation of women, civilian women who do not participate in wars, conflicts or armed conflicts, women fighters/warrior, whether in regular or irregular forces or terrorist groups, and immigrant, displaced or refugee women. When analyzing, we find many direct effects on women, whether psychological or physical, such as sexual violence, systematic rape, trafficking in women, and the use of women as war zones or methods to extract information or as ways to reward or punish other groups. That led the international community to consider these crimes as international crimes in international humanitarian law and Geneva Convention. As well as considering these crimes as war crimes and crimes against humanity, not to mention the crimes of genocide and ethnic cleansing against women. As for the economic and social effects on women; it is highly degraded as a result of direct and indirect effects as a result of cases of losses, stigmas, the imposition of international sanctions and embargoes on conflict countries, and the transformation of the economic agendas of countries as a result of the war.



ELITE



In addition; the discussion panel focused on the traditional and non-traditional roles of women in the context of wars or armed conflicts, such as their status as fighters, their recruitment as terrorists and the direct implementation of attacks. On the other hand, looking at the deteriorating and highly complex situation of immigrant, displaced and refugee women, especially in the refugee camps that led the movements of the international community, international governmental organizations and others. Governmental efforts to provide rights and means of protection for their situation and to involve them in developmental processes as actors, and the ability to implement Security Council Resolution 1325 /2000 and turn it into regional and local strategies in conflict countries. In order to, analyse the situation of women and their involvement in the processes of peaceful settlement of conflicts, the process of building and sustaining peace, and the ability of feminist organizations to integrate women into various political processes

and to raise awareness, support and support for women in light of these deteriorating conditions.

At the end of discussion, the participants shed light on the continuous series of violence against women, whether in times of peace that based on inequality and discrimination based on gender or the deteriorating conditions of women in times of war at all levels. As well as looking at the gap between international laws and the ability to enforce them on the ground. finally, we focus on how to analyse the situation of women as actors in the international system, the resistance of ordinary women in these difficult times, and their ability to provide early warning and reduce extremism in different societies.



Egyptian & Soaring Inflation: What to do ?

Carolin Sherif, Hania Bahaa, Mary Samer, Adham Nasr Eldin

Discussion Report

A problem that no one expected has occurred in the Egyptian interior over the past few months. Some social classes were not affected while other classes suffered from reducing their needs and a third class was afflicted. All classes of the Egyptian people, especially the class of those who are on limited income, severe impacts on all sides were suffered by all classes and no one was spared this problem, the composition of the social status changed, many moved from one class to a lower class, and many tried to dispense with unnecessary things, and the reasons for explaining this phenomenon differed, and based on that, we, Elite Magazine, decided to conduct this report with a number of students who belong to Cairo University to know their opinion about the nature and dimensions of the crisis. And to stand on the opinion of the citizens through a survey of the opinions of these students, and the entirety of our report took place as follows

Our conversation started with the question, "How did you and your family face the price hike crisis?" In general, the answer was that the family faced this crisis by prioritizing and reviewing the spending process, thus buying what was necessary and dispensing with luxuries, thus reducing public spending

And we moved to the question about "Has your lifestyle changed after this crisis?" So the responses to this question differed here.

We find that those who see that their purchasing behavior changed dramatically and did not become as it was before the crisis, so they reduced their spending and tried to remedy the crisis, and we find some others believe that no change happened in his purchasing behavior and the crisis did not affect his life in a noticeable way, and this can be explained by the variation in their social level and income level and the possibility of them being affected as well by the consequences of the crisis.



Then we went to ask about "Did the price hike make you move from one particular segment to another?" We find the difference is strongly present in the students' answers,



, while some were not affected and believed that the crisis did not lead to such a thing and was not so strong that they fell from one standard of living to another, others believe that the crisis was severe and strong, and some argue that the crisis has caused harm to them, moving them from the middle class to the low-income class. The difference in opinions without any doubt is explained by the different social classes.

Then the question was about “Do you have a specific explanation for the occurrence of this rise in prices?” We find the opinions in general are similar. The prevailing opinion among them about the nature of the crisis was the Russian-Ukrainian war and its impact on the global economy, and the impact of that of course on the situation in Egypt. It is known that Russia And Ukraine is the world food basket, and therefore this war greatly affected many foodstuff such as wheat and oil materials such as petroleum, and therefore all developing countries were affected by this war because of their permanent import and their absolute dependence on these two countries, and some believe that the US Federal Reserve raise in the price of The interest recently has also contributed to the collapse of the value of the Egyptian pound and the decrease in the level of real income for the Egyptian consumer, and some also believe that the internal economic policies in the Egyptian society, including the policy of floating the pound, is one of the most important reasons for the occurrence of this crisis.

And when we moved to the question "What is your assessment of the performance of the Egyptian government in dealing with the crisis? Is this performance satisfactory to you?" The responses came different. While some people think that the government’s performance is good and satisfactory for them, and it is in agreement with the economic and financial measures taken by the government to confront the crisis, others see that the performance of the government is good and satisfactory for them.

The government is bad and unsatisfactory and that the government did not take into account in its measures the interests of marginalized and poor groups and classes below the poverty line, and some see the need to increase government support for the affected groups and pay attention to pensioners and try to achieve a degree of social justice in the distribution of income until the crisis passes without destroying the lives of the poor.

Finally, the question was about “What is the appropriate solution to adapt to the current crisis”, so the response came unanimously by alerting the need to be patient and contented, in addition to the need to reduce consumption, reduce the consumption of unnecessary products and refrain from products with a significantly high price, and that Until its price becomes acceptable, the lower the demand for a commodity, the lower its price, and thus everyone can buy it. Some see the need for the government to provide more serious and more realistic solutions and to carry out strict control over prices in the market on products in order to combat the greed of merchants and increase prices.

We would like to thank everyone who helped us with their opinion and time in this report:

Salma Yousry - Faculty of Mass Communication, Cairo University - Third year.

Susanna Samer Saed - Faculty of Economics and Political Science - Fourth year.

Reem Ahmed Omran - Faculty of Economics and Political Sciences - Third year.



AL-IFTAA: BETWEEN DOUBT AND REALITY

Translated by: Menna-t
Allah Hossam & Noor
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Menna-t Allah Hossam Enan - Level 2 - Economics
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Recently, I have noticed that some people may have become confused about what is the role of Dar al-Ifta, how they do their work, and what bases they follow when issuing their fatwa. Therefore, it occurred to me to try to clarify some religious constants that may be absent from some, especially after I saw some people asking on “Facebook” about the reason why Dar Al-Iftaa changes their fatwa from one time period to another.

Moreover, I saw some people questioning the feasibility of seeking knowledge from religious institutions such as Al-Azhar and Dar al-Ifta when each Muslim could opt to rely on their personal understanding of religious texts. In addition, I saw some people asking about the benefit of adopting the Sunnah and the hadiths of the Prophet while the Qur’an is supposed to contain everything a Muslim might need and how to ensure that those hadiths were actually said by the Prophet ﷺ.

That is why, I wanted to clarify - according to my information, which is certainly limited compared to specialists in religious sciences - some things that may contribute to lessening the confusion of some of those who ask those questions. This will be done through the following:

1- Explaining the reason for seeking knowledge and fatwas from religious institutions by clarifying the difference between the individual obligation (fard al-'ain) and collective obligation (fard al-kifaya) and shedding light on the different religious sciences and their branches.

2- Explaining the reason for adopting the Sunnah and the Prophetic hadiths and how to ensure the authenticity of the hadiths attributed to the Prophet ﷺ by clarifying the sources of Islamic law (Sharia) and clarifying the types of hadiths in terms of acceptance and rejection and clarifying Al-Bukhari’s approach to collecting hadith.

3- The reason why Dar al-Ifta change their fatwa from one period of time to another by clarifying the difference between the Sharia rulings and the fatwa.

1- Why should knowledge be sought from religious institutions such as Al-Azhar and Dar Al-Ifta, and it is not correct for every Muslim to rely on their personal understanding of religious texts?

- **The Individual Obligation (fard al-'ain) and the Collective Obligation (fard al-kifaya):**

The obligation in Islam is the thing that God Almighty has imposed upon His servants. Obligations can be classified according to the one who is required to perform them into an individual obligation and a collective obligation. Individual Obligation is the duty that is required of every sane adult Muslim, and it is not waived off of him unless he performs it, and he sins if he leaves it, and it is not permissible for another person to do it on his behalf, and it cannot be done by some people without others, for the main purpose of it is to be fulfilled by every responsible Muslim person; Like the prayer, the zakat and the pilgrimage.

As for the collective obligation, it is the matter that if a group of people performs it, the obligation and the sin are waived from the rest, and if no one does it, they all sin. It includes worldly matters such as working in professional trades, and in various scientific fields such as medicine and engineering, trade and various worldly matters in which the interests of the common people lie. It also includes religious matters; such as funeral prayer, judiciary, and learning religious sciences; such as jurisprudence, hadith and other matters related to religion.



This can be inferred from the words of Allah in surat At-Tawbah: {It is not advisable for the believers to march out altogether. Of every division that marches out, let a group remain behind, to gain understanding in religion, and to notify their people when they have returned to them, so they may beware}, where Al-Saadi says, commenting on this verse: “In this verse there is also evidence, guidance and gentle warning, for an important benefit, which is: Muslims should prepare for each of their public interests someone who undertakes them, saves his time on them, strives in them, and does not turn to others; so that their interests are established, their benefits are fulfilled, and so that the destination of all of them, and the end of what they intend, be one intention, which is the establishment of the interest of their religion and their world, and if the paths are divided and the paths are numerous, then the actions are different, and the intention is one, and this is from the general wisdom beneficial in all matters”.

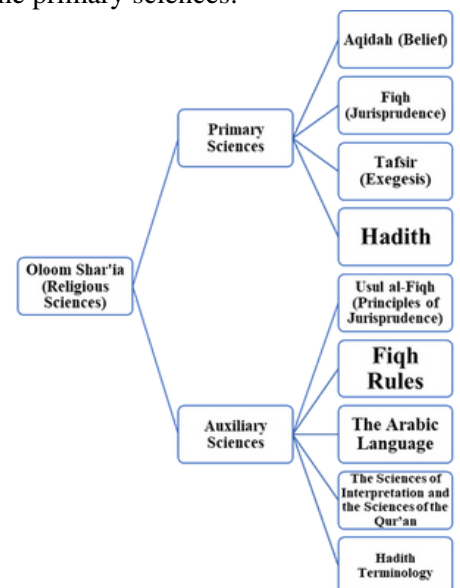
From the foregoing, we can conclude that understanding the religion is a collective obligation, that is, it is sufficient for a group of people to perform it - such as the sheikhs of Al-Azhar and Dar Al-Iftaa - so that it is waived from the rest of the Muslims. Because the jurisprudence, specialization and deep understanding of religious matters requires time, striving and devotion to obtain the largest amount of knowledge to benefit of the entire nation, which in turn hinders its student from being able to delve into other non-religious fields such as the various sciences.

Accordingly, in order for us to achieve the greatest benefit to the nation, it is not correct to pay all attention to religious sciences only or worldly sciences only. Rather, there must be specialists in both fields, and from here the role of religious scholars as specialists in the field of religious sciences becomes clear, for they are like any specialist in any other field. We ought to go to them when we seek advice in their relevant field because they are more knowledgeable.

• **The Branches of Islamic Religious Sciences (Al Oloom Al Shar'ia):**

Hence, we can discuss some of the branches of Islamic sciences that religious scholars must study so that they can speak in a very sensitive field such as religion, which affects the lives of billions of Muslims. The religious sciences are a group of sciences specialized in Islamic law, they arose during successive periods to establish schools of jurisprudence and other scientific schools since the revelation of the Holy Qur'an to the Prophet ﷺ. They are the sciences that branched off from the Qur'an and the Sunnah and the consensus of Sharia scholars, such as Aqidah (belief), Fiqh (jurisprudence), the Qur'an and its sciences, hadith and its sciences, the Arabic language and its branches, and other religious sciences. Religious sciences (Oloom Shar'ia) are a reference to Sharia, meaning “what God has legislated through the tongue of His Prophet”.

Religious sciences can be divided into two parts: the primary (original) sciences, which are directly extracted from the Holy Qur'an, the Prophet's Sunnah, the consensus of Muslims and the jurisprudence of scholars, and the secondary sciences are the auxiliary sciences that help and serve the primary sciences.



The Primary/Original Sciences consist of:

1- Aqidah (Belief): which is related to the six pillars of faith: belief in God, His angels, His books, His messengers, the Judgement Day, and destiny, its good and its evil.

2- Fiqh (Jurisprudence): It is the knowledge of Islamic legal rulings gained from their sources. And what is related to the issues and detailed rulings gained from its evidence, which are: the Book, the Sunnah, the consensus of the Muslim jurists, and the analogy. It includes: the science of the principles of jurisprudence (Usul al-fiqh) and the science of branches of jurisprudence (Furū al-fiqh), which is divided into two parts: the jurisprudence of worship and the jurisprudence of dealings and transactions (with people). There are many schools of jurisprudence, the most famous of which are the Hanafi school, the Maliki school, the Shafi'i school, and the Hanbali school.

3- Tafsir (Exegesis): It is related to the interpretation of the Holy Qur'an, and it is closely related to the sciences of the Qur'an: intonation, readings, abrogating and abrogated, and others. Tafsir is divided into two parts: tafsir bi-al-ma'thur (received tafsir), and tafsir by language.

4- Hadith: It is related to the knowledge of the hadiths of the Prophet, and it is divided into two parts: the science of hadith as narration, and the science of hadith as knowledge. Also, falls under the science of hadith, 'ilm al-jarḥ wa al-ta'dīl (science of discrediting and accrediting), in which the narrators of hadith are evaluated. Its goal is to establish the credibility of the narrators, using both historic and religious knowledge, in order to distinguish authentic and reliable hadiths from unreliable hadiths.

As for the auxiliary sciences, they consist of:

1- Usul al-Fiqh (Principles of Jurisprudence): It is a science that lays down the fundamental rules to derive legal rulings from their correct evidence. It relates to the general evidence of jurisprudence, such as the command and the prohibition, the general, the specific, the absolute, the restricted, the abrogation, the mufti, and the questioner.

2- Fiqh Rules: It relates to the comprehensive legal rules for one or more chapters of jurisprudence, and these rules are extracted from jurisprudential issues and legal evidence. One of the well-known jurisprudential rulings is that "the origin of things is permissibility."

3- The Arabic Language: It is related to the language of the Arabs and is divided into 12 sciences, including: grammar, morphology, literature, poetry, and others.

4- The Sciences of Interpretation and the Sciences of the Qur'an: The science of interpretation is a science by which the Qur'an is understood, its meanings are explained and its rulings are extracted. As for the sciences of the Qur'an, they are the sciences related to the Qur'an in terms of its revelation, its arrangement, its collection and writing, its readings and its recitation, and the sciences of interpretation.

5- The Hadith Terminology: It is a science that has laws by which the conditions of the snād (the chain of narrators who have transmitted the hadith) or the matn (the main text of the hadith) are known in terms of authenticity and weakness.

From this, we can understand the amount of effort that a student of Islamic sciences make so that he can have a deep understanding of the religion, which is something that is difficult for every Muslim to do because the matter requires devotion and reflection. Therefore, it is not right for a Muslim who has not delved into those sciences to rely on his personal understanding of religious texts, as he does not have sufficient knowledge to reach correct conclusions and decisions, and this demonstrates the mercy of God to His servants. Since He did not make the deep understanding of the religion an individual obligation, but rather made it a collective obligation to facilitate matters for the Muslims.

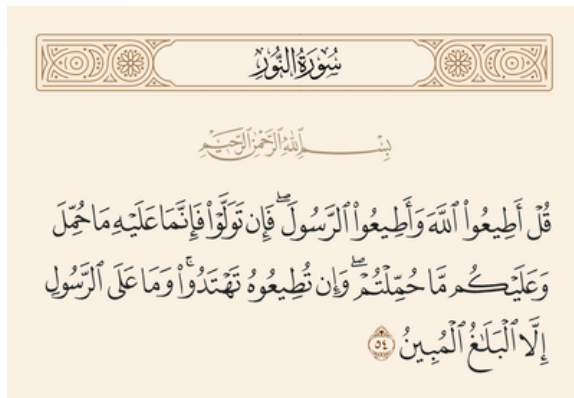
2- Why do we adopt the Sunnah and the Prophetic hadiths and how to verify the authenticity of the hadiths attributed to the Messenger ﷺ?

• **Sources of Islamic Law (Sharia):**

In order to understand the reason for adopting the Sunnah and the Prophetic hadiths, we must learn about the sources of the Islamic law, that is, the evidence on which the Islamic Sharia is based and from which legal rulings are deduced. The Qur'an and the Sunnah are the two roots for the rest of the other sources, followed by the consensus of the Muslim jurists then the analogical reasoning, and these four are the Sharia principles agreed upon by the majority of scholars.

Where the Sharia - as explained earlier - is: "What God has legislated through the tongue of His Prophet".

However, we sometimes hear some people asking, "If the Qur'an is complete and compliant with the Shari'a, then what is the need for the Sunnah?" This can be answered by using the words of God Almighty in his Holy Book, where he commanded Muslims in many verses to follow the teachings of the Prophet ﷺ, to abstain from doing what he forbade, and to obey him. This can be found in many verses such as in surat al-Hashr: {Whatever the Messenger gives you, accept it. And whatever he forbids you, abstain from it. And be mindful of Allah. Allah is severe in punishment} and in surat an-Nur: {Say, "Obey Allah and obey the Messenger." But if they turn away, then he is responsible for his obligations, and you are responsible for your obligations. But if you obey him, you will be guided. It is only incumbent on the Messenger to deliver the Message clearly}.



Moreover, the majority of Muslim scholars agreed that there is no difference between the Qur'an and the Sunnah in terms of inference and obligation, and that the Sunnah clarifies and explains what is in the Qur'an, which can be understood because of the Almighty's saying in surat An-Najm: {Nor does he speak from [his own] inclination * It is not but a revelation revealed}.

Without the Sunnah, how can we know how to pray, the number of rak'ahs, its times, conditions, and nullities, and the same in zakat, fasting, Hajj, and the rest of the rites and laws of the religion.

As for consensus, it is the third source of Islamic rulings after the Qur'an and the Sunnah, and it means the agreement of the mujtahids of the nation of Muhammad ﷺ after his death in a certain accident, on a certain matter in a certain era, and its emergence was due to the emerging issues that arose after the death of the Messenger, so it became a necessary source, and because the Prophet warned against disunity and disagreement and urged consensus in many hadiths. The consensus must be based on a foundation from the Holy Book and the Sunnah, which are the two revelations and the first and main sources of legislation in Islam.

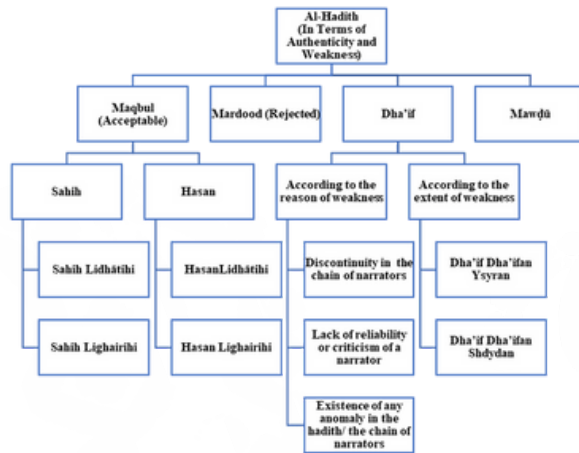
As for analogy (Al Qiyas), it is the fourth source of Islamic rulings according to the doctrine of the Sunnis, after the Holy Book, the Sunnah and the consensus. It is only considered as a source for Sharia when there is no evidence for the ruling from a text from the Qur'an, Sunnah, and consensus, by applying a known injunction (nass) to a new circumstance and creating a new injunction providing that the set precedent or paradigm and the new problem that has come about will share operative causes (عِلَّة, 'illah). The 'illah is the specific set of circumstances that trigger a certain law into action. An example of the use of qiyās is the case of forbidding the drinking of alcohol as it leads to intoxication. By analogy this prohibition is extended to all types of alcohol such as wine as they all cause intoxication.



• **Classification of Hadiths in Terms of Authenticity and Weakness:**

After we have explained the reasons for adopting the Sunnah and the Prophetic hadiths in legislation, some may ask about how to guarantee the attribution of hadiths to the Messenger ﷺ. There are many ways by which we can classify the Prophet's hadiths, one of the most prominent classifications is the one in terms of authenticity and weakness. So, hadiths according to authenticity and weakness can be divided into hadith maqbul (acceptable) - which are the hadiths in which the conditions and attributes that were established for acceptance were met, and can be divided into hadith sahih and hadith hasan,

and hadith mardud (rejected) - which are the hadiths in which the conditions and attributes that were established for acceptance were not met and it includes weak hadiths (Dha'if) of all kinds and fabricated hadiths (Mawḍū). Most of these classifications contain internal classifications, which we will refer to, but we will not delve into their explanation in this article, but rather we will focus on clarifying the meaning of the previous classifications and the validity or the necessity of working with it.



1- Hadith Sahih: Sahih may be translated as “authentic” or “sound”. It refers to anything that has been attributed to the Prophet ﷺ be it words, actions, declarations, or an ethical or moral characteristic. For a hadith to be sahih, it should meet five prerequisites to be trustworthy: each narrator in the chain of narration must be trustworthy and reliable in preserving the narration (has high academic competence and strong intellectual capacity); the isnād must be connected; the hadith, including its isnād, should be free of serious flaws, the hadith should not contradict an already established hadith. Sahih hadiths can be split into two subcategories: sahih lidhātihi ("sahih in and of itself") and sahih lighairihi ("sahih due to external factors"). A few examples of sources of sahih hadiths are Sahih Al-Bukhari, Sahih Muslim, and Al-Mawṭaa.

Hadith scholars, fuqahaa or Islamic jurists, and fundamentalists have **unanimously agreed that all sahih hadiths must be used as evidence in rulings**, be it narrated by one or more narrators.

2- Hadith Hasan: Hasan may be translated as “good”. It refers to anything that has been attributed to the Prophet ﷺ be it words, actions, declarations, or an ethical or moral characteristic. A hasan hadith meets the prerequisites of a sahih hadith except that the competence of one of its narrators is less than complete, that is, it is less precise than the sahih hadith which is completely free of irregularities. However, hasan hadiths can still be used as evidence as they remain highly

authentic. **Precision**, as terminology in the science of hadith, means that the narrator should be attentive and impassive, great at memorization if they are actively narrating from memory, precise in his writing if he’s citing the hadiths from his books, and fluent and well-versed in Arabic if they are orally narrating the hadith. Hasan hadiths can be split into two subcategories: hadith hasan lidhātihi and hadith hasan lighairihi. Some sources of hasan hadiths are Al-jami, Al-sunan and Al-musnad.

Like sahih hadiths, scholars have **unanimously agreed on the authenticity of hadiths and the obligation of using it as evidence**, even if they are lesser in strengths than sahih hadith. They have been mostly accepted and used as evidence throughout history.

3- Hadith Dha'if: Dha'if can be translated as “weak”. It refers to anything that has been attributed to the Prophet ﷺ be it words, actions, declarations, or an ethical or moral characteristic, but has failed to meet one or more of the conditions of al-hadith al-sahih and al-hadith al-hasan. Al-hadith al-dha'if can be classified into different types: hadith munqati’, hadith shadh, and hadith mudtarib.

Al-hadith al-dha'if can be divided into subcategories according to **the reason of weakness**, which is limited to three reasons: discontinuity between the chain of narrators, the lack of reliability or criticism of a narrator, or the existence of any anomaly in the hadith/ the chain of narrators. Al-hadith al-dha'if can also be classified according to **the extent of weakness**, which can be broken down into two main subcategories: slightly weak “dha'if dha'ifan ysyran” such as poor memorization or ignorance of the narrator, and this is strengthened by others or extremely weak “dha'if dha'ifan shdydan” as in the case of if the narrator is accused of lying, and this is not strengthened by others.

Since al-hadith al-dha'if doesn't meet all of the conditions of a trustworthy hadith, thus, we can't confidently trace it back to the Prophet ﷺ. However, we still can't be certain that it is also not a saying of the Prophet ﷺ. Since there might be a chance that it could be traced back to the prophet, **scholars differed in their stances on the ruling and acting on al-hadith al-dha'if, splitting into 3 doctrines.**

The First: Al-hadith al-dha'if can be used if its weakness is not new, given that it is unique and that it is in the virtues of deeds. To use this kind of hadiths, the hadith shouldn't be extremely weak, when ruling according to it, the hadith should be



recognized as unproven to be sahih, and it must fall under one of the principles of Sharia. This is the opinion of Imam Ahmad, Abu Dawood and others.

The Second: allow and encourage the use of al-hadith al-dha'if in the matters of virtues, encouragement and intimidation, as long as it is not mawḍū or fabricated and not used in rulings. Al-Imam al-Nawawi attributed this opinion to the general public of jurists and hadith scholars.

The Third: completely bar the use of al-hadith al-dha'if for any matter be it virtues or rulings, and that's Abu Bakr bin al-Arabi and other advanced scholars' stance on this topic. This is also the opinion of many contemporary scholars.

4- Al-hadith Al-mawḍū: Mawḍū can be translated as "fabricated". It is, in fact, not a hadith at all, but it was called a hadith because people claim that it is attributed to the Prophet ﷺ. The fabricated hadith is the one that is falsely attributed to the Prophet ﷺ and has no real connection to him. In most cases, the origins of this alleged text are sayings or proverbs that the authors attribute to the Prophet ﷺ, and those sayings may be completely fictional.

Some of the characteristics that make these kinds of hadiths easily recognizable as fabricated is that: they directly contradict the Holy Qur'an and hadiths that are recognized as sahiha, they are illogical, they are written in very simple terminology, they contradict the history of Islam and the Prophet ﷺ, or they were narrated by people who have a reputation of being liars.

Scholars have **unanimously agreed that the fabricated hadiths are not used as evidence**, rather it is not permissible to narrate them except with an explanation of their fabrication and falsehood against the Prophet ﷺ.

We can conclude that we can't blindly follow any hadith that is claimed to have been traced back to the Prophet ﷺ, but we must make sure that the hadith is accurate and comes from trusted sources. This is incredibly easy nowadays since information is readily available with the spread of technology – especially information which is verified by credible scholars that dedicated their life to making sure people have access to the previously mentioned classifications.

In addition, we can also evaluate a hadith based on its sanad and matan. **Al-sanad** is the chain of narrators who passed down the hadiths directly to one another. For the hadith to be deemed authentic, the sanad must be continuously

uninterrupted, meaning that each narrator should pass down his narration exactly the same way his sheikh passed it down to him and mention the name of his sheikh and his predecessors unambiguously. On the other hand, **al-matan** is the content/ text of the hadith itself.

Al-hadith al-sahih and al-hadith al-hasan must have a complete, continuous sanad where the narrators are all identified. Meanwhile, al-hadith al-dha'if, may be considered weak due to failing to meet the conditions of an authentic hadith or due to the sanad being discontinuous. Accordingly, some categories of discontinuity are al-hadith al-mu'allaq, al-hadith al-munqati', al-hadith al-mu'dal, and al-hadith al-mursal. When it comes to al-hadith al-mawḍū, it is a hadith that liars fabricated and falsely attributed to the Prophet ﷺ to slander him. It has no real sanad and no true narration, yet some may make up false sanads to back up their fabricated hadiths to trick people.

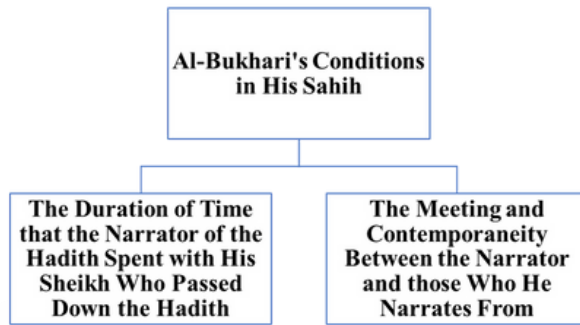
• **Al-Bukhari's Method of Hadith Collection:**

After we have elaborated on the classifications of the hadiths in terms of authenticity and weakness, we shall discuss one of the most prominent books that combine the Prophet's hadiths for Sunni Muslims and Al- Jama'ah, who consider it one of the six books that are considered the most important sources of hadiths. It is also the first book that compiled all of the sahih hadiths and is considered the next most authentic, reliable book after the Qur'an.



«Aljamie almusnad alsahih almukhtasar min 'umwr rasul allah salaa allah ealayh wslm wasunanah wa'ayaamah» roughly translated as «The complete Sahih Al-Musnad abbreviated from the matters of the Messenger of God, may God's prayers and peace be upon him, his Sunnah and his days». Commonly known as **Sahih Al-Bukhari**.

This book was compiled by Al-Imam Muhammad ibn Ismail al-Bukhari, taking 16 years to edit, and including over 7000 of carefully selected and verified hadiths out of 600,000 hadiths that he had collected. It is highly regarded by Sunni Muslims due to its accuracy and because it meets all of the conditions that guarantee its validity and authenticity.



When penning his book, Al-Imam Al-Bukhari stipulated two conditions for the acceptance and conclusion of the hadith in his book. First: **the duration of time that the narrator of the hadith spent with his sheikh who passed down the hadith.** This indicates how accurately the narrator had memorized the hadith from his sheikh. This condition also includes implicitly proof of the connection of the chain of narrators to the Prophet ﷺ and that all of the narrators are just down to the Prophet's companion "sahabi". He also stipulated that the narrator of the hadith should be a first-class narrator in terms of the strength of memorization, accuracy, mastery, and the duration of the companionship of his sheikh. When choosing which hadiths to include in his book, Al-Bukhari also relied on whether the narrators was known to be a person characterized trust, justice, and the rarity of error.

The second condition is **the stipulation of meeting and contemporaneity between the narrator and those who he narrates from**, that the narrator's hadith should be free from fraud, and free from defects - meaning that it does not become clear after researching the hadith a reason that undermines its acceptance. That it becomes clear that the hadith ismunqatī' "interrupted", or mawqūf "suspended", or that the narrator is immoral, or has a bad memory. Meeting means that the trustworthy narrator meets with the one who he narrates the hadith from even for once in their lifetimes. If the meeting is proven, only then can he use words of "anana" - meaning that someone reported that another person reported about so-and-so. Imam al-Bukhari does not include this word in his Sahih until it is proven that the narrator has met his sheikh.

Al-Imam Al-Bukhari took great care when putting together his collection, spending 16 years carefully analyzing and evaluating each hadith before adding it to his book. He made sure to wash, pray a couple of rakat, and even pray salat istikharah before penning down any hadith in his Sahih. He would also only exclusively write hadiths that are considered sahiha and not hasana or dha'ifa. Hence, it is the first book that accurately collected sahih hadiths and the Prophet's ﷺ sunnahs based on strict, accurate criteria.

After we have shown that Islamic scholars have unanimously agree that Sahih Bukhari is the next most authentic, reliable book after the Holy Qur'an, which is what the Islamic nation has agreed upon and to date, no scholar has stated otherwise. Therefore, we can trust in the attribution of the hadiths mentioned in Sahih al-Bukhari to the Prophet ﷺ.

3- Why does Dar al-Ifta change its Fatwas from one period of time to another?

With the rising voices calling for the renewal of religious discourse to escape the rigidity that encompasses the field of religious sciences, we began to see Al-Azhar and Dar Al-Ifta taking steps towards erasing or changing some fatwas that are no longer compatible with the nature of the current era, such as permitting women to travel without a mahram (a family member with whom marriage is not permissible).

This has made both institutions vulnerable to the wrath by a sizeable portion of the nation that sees these changes as nothing but succumbing to the will of the people and the pressures of society, unaware of the legitimate necessity of changing the fatwas to keep pace with the temporal changes and achieve the purposes of Sharia that Islam has brought to protect the 5 necessities, which are preserving the religion, preserving the soul, preserving the mind, preserving honour, and preserving money. For renewal and constant changes are one of laws of the universe and one of the necessities of time. As narrated by Abu Hurairah - may Allah be pleased with him- "At the beginning of every century Allah will send to this ummah someone who will renew its religious understanding."

In order to understand the reasons behind those changes and that it is not an attempt to destroy the constants of religion, we must clarify the difference between the Sharia ruling and the fatwa. The renewal is not in the constants and principles of religion and belief, but in the development of its

language and content, and the demand to take everything that is new to keep pace with contemporary reality.

• **Sharia Ruling and Fatwa:**

Sharia Rule is God’s commands to all Muslims in regards to the code of living. These commands are free of the constraints of time, meaning that they do not change regardless of time, era, or location. They are givens that cannot be altered like prayer, the impermissibility of drinking alcohol, etc.

Meanwhile, fatwa is the application of the sharia ruling by a diligent jurist on the reality in light of the knowledge of the circumstances of the time and place and the knowledge of the condition of the questioner, meaning that the fatwa can change according to the situation.

Where each case has a fatwa of its own, and the mufti may see in a questioner what he does not see in other questioners, for example, when different people would go to the Prophet ﷺ and ask him about the best of deeds, he would advise the first to pray on time, while advising another not to get angry, and advising a third with jihad.

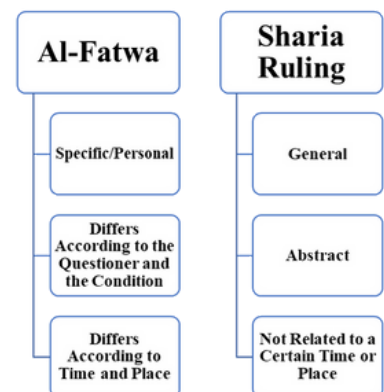
Some examples of abstract Sharia rulings are that purity is a condition for the validity of prayer, and that tayammum (dry Ritual purification using purified sand or stone or mud) is prescribed in its place in the event of water loss or inability to use it, and that the one who lacks both water and instruments for tayammum may pray without both and his prayer would be valid. However, when it is applied to a specific reality, it is said to some: “You must perform wudu,” and it is said to the other: “You must perform tayammum,” and it is said to the third: “You do not have to do either this or that”.

The difference between the Sharia ruling and the fatwa can also be applied to a contemporary issue such as the one I mentioned earlier, which is permitting women to travel without a mahram. Where Imam Ahmed Al-Tayeb, Sheikh of Al-Azhar, issued a fatwa saying that: “A woman’s travel is permitted without a mahram whenever her travel is safe, accompanied by an accompaniment, or one of the means of travel that prevents her from being exposed to what she dislikes.” The imam made it clear that the basic principle in forbidding travel without a mahram is the fear of the dangers on the road, so if this fear is eliminated, it is permissible to travel without a mahram.

Thus, we can say that the ruling on a woman traveling without a mahram is permissible if the condition of security is fulfilled, but when it is applied to a specific reality, it is said to some: “It is not permissible if the security condition is lost”, or “it is permissible in the case of Hajj but with the presence of a group of women”, or “it is permissible when the travel is safe, and you are accompanied by a group of women”, or “it is permissible when traveling is safe, accompanied by an escort, or one of the means of travel that prevents her from being exposed to what she hates”.

Accordingly, changing fatwas with the change of time, place or questioner is not something new. Rather, all objectors must try to understand the reasons for the changes from the people who have more knowledge before attacking them without having sufficient knowledge to judge matters. It must also be accepted that Islam has come to be valid for every time and place, and this would not have happened unless Islam was constantly renewed to keep pace with the lives of its adherents while not violating the religious constants on which it is based. The aforementioned renewal must preserve the religious and cultural identity of individuals, seek to understand reality, identify its negative aspects, and attempt to remedy it.

I must clarify that my words do not mean that religious discussions should be limited only to religious scholars. However, everyone should only talk to the extent of their understanding and knowledge of the subject, always seeking to get to the core of the topics based on fruitful discussions and information from religious scholars and experts before judging things based on surface level knowledge. Perhaps one of the great things that I’ve come to learn about recently is that Al-Azhar has opened scientific halls to explain and teach the Holy Qur’an, Islamic sciences, and Arabic for children and adults. Therefore, I urge those who would like to learn more about their religion or are seeking answers to religious questions to try joining these scientific halls, maybe they might hold the answers to your questions. Knowledge erases doubt, and the heart is truly calm whenever it is free of doubt.





INSIDE ISRAEL APARTHEID SYSTEM: WHAT LIFE LOOKS LIKE AS A CITIZEN IN PALESTINE?

Mariam Ismail, Level 2, Political Science

From the occupied west bank in east Jerusalem to Israel and the Gaza strip, Palestinians are living under a system of laws and rules that discriminate against them based on one principal factor: the fact that they're Palestinians. Many have linked apartheid to South Africa where the colonial white minority ruled over the indigenous black population through institutionalized racial segregation; during apartheid era black South Africans were forced to carry ID cards wherever they went, their movement was severely restricted and they were regulated to living in impoverished bantustans, when they tried to rise up against these racist policies they were violently suppressed and imprisoned. Sounds familiar?

So what is apartheid? Under international law it's a crime against humanity that isn't actually unique to South Africa. According to the apartheid convention of 1973 and the Rome statute of international criminal court, it's defined as "the inhumane acts committed in the context of an institutionalized regime of systematic oppression and domination by one racial group over another committed with the intention of maintaining that regime." So does this mean that apartheid applies to Israel and Palestine? Well, you tell me. For decades Palestinians have called out the explicit practices of Israel against them in the occupied territory and within Israel itself. Over the past year more human rights groups have joined the calls to end Israeli apartheid, including leading Israeli human rights group B'Tselem, Human rights watch and Amnesty international.

While Israeli apartheid manifests itself in different ways, it can easily be understood through geographic location. Since 1948, Israel has divided and carved up historic Palestine into different units, all under a certain degree of control by the Israeli state. Even in places like the west bank and Gaza, where the Palestinian Authority and Hamas maintain certain level of bureaucratic control, everything else is controlled by Israel. From the borders and population registry to essential resources like water and electricity. There are an estimated 7 million Palestinians and 7 million Jews living in the area between the Jordan River and the Mediterranean Sea. Jewish persons can largely treat the entire territory as one, are free to move between its borders and live with full rights wherever they choose. Palestinians however face a very different reality, Palestinians have largely been split in 5 main geographic locations: Israel, the occupied Palestinian territory which includes East Jerusalem, the West bank and Gaza, and the diaspora where millions of Palestinian refugees live in exile banned from returning to their homes. In each of these places, Israel maintains a set of laws that favor the rights of one set of people – Jews – over another, Palestinians.





The ID system:

One of the primary ways that Israel separates Palestinians and maintains domination over them is through the control of the population registry and ID system. By controlling the registry, Israeli authorities have the power to restrict every aspect of Palestinian life. From determining where Palestinians are allowed to live, who they're allowed to marry and what services they do and do not have access to. For Palestinians the type of ID you carry dictates the level of rights you have, and to which degree your life is controlled by the Israeli state and its security apparatus. For example, Palestinians living in the West Bank have different ID than Palestinians living in Israel, and are thus subjected to a different set of laws. But in both cases the rights of Palestinians in these areas are inferior to those of Jewish persons living in those same places.

Through this ID system, Palestinians have been systematically fragmented, and fragmentation plays an essential role in the establishment of Apartheid. Palestinians are deprived of the right to meet, to live together, to group or to exercise any collective rights. Their rights depend on the status imposed on them by Israel. You can think about it like a tiered system where the lower you go the less rights you have. On the top tier you have the Jewish Israeli who have full rights under the law and are free to live throughout Israel and the occupied Palestinian territory, with the exception of Gaza. Next, you have Palestinian citizens of Israel who carry Israeli passport and have the right to vote in the elections. While they enjoy more freedom than Palestinians in the occupied territory, Palestinians citizens of Israel are treated as second class citizens compared to Jewish Israelis.

They face institutionalized discrimination in accessing professions, they receive inferior services, receive less public budget allocations, and they face discriminatory planning and zoning. Next you have Palestinians living in occupied East Jerusalem, who carry blue cards and are given permanent residency status which can be revoked by the Israeli state at any time.

Further down the line are Palestinians in the West Bank who carry green ID cards. They live under military rule and have no rights under the law, Palestinians there live in a series of non-contiguous enclaves, separated by Israeli checkpoints, walls, and settlement that restrict their every move. In Gaza, Palestinians also carry green ID cards but face even further restrictions on their movement. Since 2007, Israel has upheld a land, air and sea blockade that has crippled Gaza, making it “uninhabitable” as of 2020 according to the UN. Lastly comes Palestinian refugees in exile who have no form of ID, and are barred from returning to their historic homelands by Israel. By looking at the situation in such a fragmented matter, this also serves Israel apartheid’s regime of dividing Palestinians and preventing them from exercising collective rights.





Land and zoning:

Another one of the primary ways Israel maintains its regime is through land policies. Israel largely treats land as a resource that serves to benefit the Jewish people. At the same time, the state uses restrictive policies to corral Palestinians in small enclaves through the expropriation and confiscation of their land. Even when you look on who has the right to build on the land that right is almost always reserved for Jews and not Palestinians. But these racist land policies are not relegated to the occupied Palestinian territory. In fact, they are widely practiced inside Israel as well. In the decades since 1948, Israel has approved the construction of hundreds of new towns for its Jewish communities, yet not a single new community for its Palestinian citizens who make up 20% of the population. Palestinian citizens of Israel have only been given access to less than 3% of the country's total area for their communities and local councils.

The effort to uproot Palestinians forms part of a broader settler colonial logic of replacing indigenous Palestinians with Jewish settlers. The transfer of Palestinian from their lands and properties which is a process, which as we know is ongoing, has served both apartheid and to continuously maintain it over Palestinians.

To see these harmful policies in action, one has to look no further than Jisr Al-Zarqa in a small fishing village in northern Israel, and the last remaining Palestinian village on the Mediterranean coast outside of Gaza.

Surrounded, by wealthy Israeli towns, the impoverished Jisr Al-Zarqa is a stark example of Israeli apartheid. It is home to an estimated 15,000 Palestinians and one of the poorest towns in Israel with about 80% of the residents living below the poverty line. Jisr Al-Zarqa is surrounded on all four sides which prevents the village from expanding. To the north is a Jewish Kibbutz and an Israeli nature reserve, to the south is the upscale Israeli town of Caesarea which was built on the rubble of a Palestinian village in 1952. It's home to former prime minister Benjamin Netanyahu, and boasts upscale amenities like a golf course, a harbor, an archeological site, and an industrial park. To the east of Jisr Al-Zarqa is highway 2, which was constructed by Israel in the 1960s and cut the residents of the town off from hundreds of acres of their historical farmlands. And to the west is the Mediterranean Sea.

The residents of the village feel like they're living in a prison, this feeling of imprisonment is not just from the geographical perspective but also on an educational, social and economic level. They're forbidden from building anything within 200 meters of the borders with the Jewish municipalities. They're also forbidden from building anything within the distance of 100 meters of the sea, or from building anything near what the state classifies as "archeological sites". Just like in occupied territory, Palestinian citizens of Israel like in Jisr Al-Zarqa are subjected to detrimental zoning policies that force many people to build without permits and thus subjecting them to home demolitions.



There are 400 homes or more without licenses, they are all waiting for permit approvals from the Israeli planning and building authority. All the sheds and warehouses in the village according to Israeli law are unlicensed. They're always under the threat of demolitions, in addition to them there are the court orders and fines they receive. While the government refuses to approve new constructions in Jisr Al-Zarqa, Israeli planning authorities have provided sufficient land and zoning permissions to the neighboring Jewish towns in order to facilitate their growth.

Citizenship, immigration and the right to family:

Another way that Israel separates Palestinians and maintains its domination is citizenship and immigration laws which once again favor Jews and discriminate against Palestinians. After the Nakba in 1948, Israel expropriated hundreds of thousands of acres of Palestinian land and gave to their new Jewish citizens who came from around the world. At the same time, it instituted a number of laws that prevented Palestinians who it had made refugees and their descendants, who now number over 5 million, from ever returning to their homelands. While international law requires the right of return for Palestinian refugees, the state has continued to deny this right until today, and largely bans Palestinians from visiting the country even as tourists. While Palestinian refugees are unable to return to their homes, Jewish persons from around the world can actually immigrate freely to Israel and become citizens, even if they have never stepped foot in the country before. Israeli legislation allows Jewish settlers, whether they hold Israeli citizenship or not, to live throughout the territory.

This obviously contributes to the further displacement and dispossession of Palestinians. So you can see how law systematically favors Jews Israelis over Palestinians wherever they reside.

Israel's control over Palestinians lives extends far beyond borders, checkpoints and documents. For thousands of Palestinians families, the state controls intimate parts of their lives: who they can marry, what type of rights their children will have and if they can live together as a family. For decades, Israel upheld a ban on family unification and in 2022 they passed it into a law. The law denies naturalization to Palestinians from the occupied West Bank or Gaza who are married to Israeli citizens forcing thousands of Palestinian families to either emigrate or live apart. Essentially, it means that if a Palestinian citizen of Israel married someone from the West Bank or Gaza, their spouse will not have the right to live with them in Israel or become a citizen.

Through this process Palestinians are deprived the right to live together, deprived the right to family life, choice of spouse and equality in marriage. These policies are consistent with the inhuman acts that are listed under the apartheid convention. Such laws also present barriers to Palestinians from different units within the occupied territory from falling in love getting married and starting a family. For example, if a Palestinian from East Jerusalem falls in love with another from the West Bank, the West Bank cannot legally go live in East Jerusalem with their spouse because Israeli law prevents it.



And if the spouse from East Jerusalem were to move to the West Bank, Israel would revoke their permanent residency in the city making them stateless. Even their future children would face legal obstacles when it comes to residency status. Not having an ID affects these stateless children's life a lot, they encounter difficulties with their studies, and they have problems registering in schools because they don't have papers proving their existence. They can't get health insurance, they can't get a driver's license and they can't travel. They're people without any rights just because they were born in Palestine, there's nowhere in the world where people are born without papers to prove their existence.

Now what? Well, after laying out all this proofs what's left is for us to speak. To let everyone know that saying "colonization" "settlers" "colonial regime" and "apartheid" is not activist talk nor anti-semitic. It is Palestinian reality. The colonial violence is fatal. Their experiences are theirs to depict, illustrate and testify against using the proper words. This is not a clash or a conflict because there have never been equal parties or powers. This apartheid system exists and it's affecting people's lives. We don't have to wait for events of bombing or brutal forced displacements and massacres to talk about it. We need to stop forcing Palestinians to downplay their reality because it makes some people uncomfortable. Condemnation of single incidents without realizing it is systemic, institutional and strategically executed ethnic cleansing is killing them more people than bullets are. So let's not sugarcoat it, sustain it or ignore it. **Say PALESTINE** and let them get mad.





SUFISM : THE WAY TO DIVINE LOVE

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*Here I am at your command, here I am! You
 are my secrecy and my intimacy*

*Here I am at your command, here I am! You
 are my purpose and my meaning*

*I call you, but it is you who calls me to you,
 Did I call out to you or did you call out to
 me?*

*You are the essence of the source of my
 existence, you are the reach of my resolve
 You who are my logic, and my expressions,
 and my gestures*

Al-Hallaj penned this magnificent poem, titled *Al-Talbiyah*, to express his love for God Almighty and his relationship with Him. Similar poetry may be found in the Sufi verses, in which they convey their intense devotion to God. Especially in their "Hadrâh", which is a Sufi ritual in which they collectively chant and recite prayers, citations, and remembrances of the Prophet's SAWS, for the love of God, the people of the house "Ahl Al-Bayt" and the guardians "Awliya". In this *Hadrâh*, the Sufi disconnects from the physical and material realm and manifests himself to his world, which is solely concerned with attaining the high presence in which there is beauty, love, and the tendency of divine compassion.

Sufism is not only an Islamic theory or a collection of laws to follow; it is a journey

that a person pursues until he approaches God, where you worship Allah as if you feel and see Him, and He sees you even if you don't. That is why the notion of divine love has been associated with Sufism throughout the history of Arab-Islamic philosophy. The Sufi employs his imagination more until he attains purity to get the acceptance of God Almighty. So, what does divine love imply to Sufism and what do they claim about it?

Divine love is the route that the servant walks until the barrier between him and his Lord dissolves to become pure. Here, the person feels that he has progressed from worship presence to a sense of being present with God, so he prays for him and worships him as if he sees him till he dissolves in the warmth of devotion. Here, the burden of worship diminishes, and worship becomes intimate and delightful for him, so that nothing of his spirit remains and he is annihilated, and only his love for his Lord remains, bringing him to total obedience and bringing the lover (i.e. the servant) into harmony with the beloved (i.e. the Lord). As Jalal al-Din al-Rumi described divine love: "Love is eternal life. God does not deprive life of love."



With Sufism's various techniques and sheikhs, They all agree that the notion of divine love is the essence of Sufi thought. We discover that this love was communicated through lyrical poems and that its adoption drew people closer to God. The bulk of Sufi thinkers discussed it and defined love for them. According to the most prominent Sufi philosopher, Abu Hamid Al-Ghazali says: "Love of God is the ultimate goal of stations, and the highest peak of degrees, so what comes after realizing love is a station." As for Abu Al-Hasan Al-Shazly, he defined love as "taking it from God for the heart of His servant from everything else, so you see the soul inclined to obey Him, the mind guarded by knowing Him, the soul being taken into His presence, and the secret immersed in witnessing it" and also "It is a secret in the heart of the Beloved if Proven, he cuts you off from every companion." When Al-Hussein bin Mansur Al-Hallaj was asked about his doctrine, he responded with affection "Ishq". "Love is a mood that seizes the lover, such that he sees nothing but the beloved," he explains. If this is the case, the features of the lover disappear while the characteristics of the beloved remain. For if the lover is truly in love, his heart will be guarded and his thoughts disclosed, and he will keep his secret that someone who is not loved in him is infatuated with him. Whoever observes the truth in his inner thoughts will be safeguarded by the motions of his limbs." As for Omar Ibn Al-Farid, he saw himself as the imam of lovers and the first to begin expressing his love for God through volumes of poetry. He was called the Sultan of the Lovers.

He was saying:

*My heart told me that you are my destroyer
my soul is your ransom whether you know it
or not*

*I have not honored the right of your love if I
do not die in it out of sorrow, and someone
like me is one who honors*

*What do I have but my soul? One who gives
himself for him whom he loves in love is not
extravagant*

*If you are pleased by it, then you draw near
to me o futility of effort, if you didn't draw
near*



What is the aim of this journey of divine love in Sufi thought, we wonder? The Sufi way emphasizes that the love of God here is not a desire for anything, it is a devotion that has no reason or effect and has no purpose at all, whether it is a worldly purpose or a purpose in the afterlife, but rather it is love for the only sake of admiration and annihilation in God. And that because man must repay God for his numerous favors in life, thus what is expected of him is to strive hard to please God by attempting to know God. This is why, for Sufis, getting close to God requires not only performing religious duties or believing solely in the reward of heaven and the punishment of Hellfire but also attempting to understand the Divine Essence. Thus, God's love is not avarice for the sake of Paradise or the fulfillment of a materialistic goal, because there is nothing greater than the servant's mutual love for his Lord, where he worships Him with desire and love.

Rabi'a Al-Adawiya conveyed this in her poem:
*Remain at the door if you love beauty.. and
 forsake sleep if you want to pray.
 And make the spirit of you the first reward ..
 for a lover whose lights are shining
 All of them worship you from the fear of hell..
 and they see surviving as great luck.
 Or that they reside in the Gardens, so that they
 may enjoy palaces and drink salsabeel
 I have no luck in Heaven or Hell. I do not seek
 a substitute for my love.
 The way of the spirit has permeated me That is
 why the lover is called a lover.*



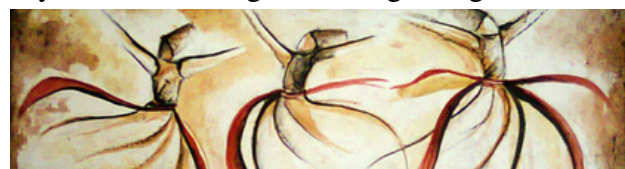
The concept of Sufism and divine love first appeared in Yahya Al Fakhrani's series Al-Khawaja Abdel-Qader, in which he discussed Sufism in a philosophical sense, and the story of the series clarified the importance of love and affection, and that it is a blessing from God until we start our new day, It also demonstrated how someone might reestablish their relationship with God. The series follows a foreigner who traveled from London to Sudan and then to Upper Egypt. In London, he became heavily addicted to alcohol as a result of his sadness in life. He refused to fix his addiction problem and insisted on keeping the situation as it was because he wanted to die as he felt that his life had no purpose anymore. He did, however, get the opportunity to visit Sudan, where he met Sheikh Abdul Qadir, is a Sufi sheikh whom the foreigner "Al-Khawaja" overheard him chanting the lovely words of Al-Hallaj in Divine love:

*I swear to God, the sun has never risen or set
 without Your love being entwined with my
 breath;
 Neither have I confided in anyone except to
 talk about You.
 Never have I mentioned Your name in
 gladness or sorrow,
 Unless You were in my heart, wedged in my
 obsessive thoughts.*

After being impressed by the Sufi Sheikh, Al-Khawaja stopped drinking alcohol and declared his conversion to Islam, naming himself Abdul Qadir and maintaining attending their Hadra. Al-Khawaja traveled from Sudan to Egypt, but he continued to seek God as he recovered himself and realized another dimension of life rich with devotion, which made his life shine once more and became full of compassion in its inner, apart from any personal concerns. Other characters were represented in the series, in contrast to Al-Khawaja Abdul Qadir, who embodies divine love, are people who simply conduct the rituals of religion for their benefit or fear of divine punishment, and who do so without displaying any expressions of love for the Creator.



So from here, we can say that Sufism believes that love improves our psychological state and imbues us with noble manners, thus they have chosen the route of love since there is nothing greater and better than God with whom to exchange that love. And because He is the only one who knows our thoughts, ideas, and wills, there is no one closer to us than God to adore, speak with, complain to, and feel at ease with. As a result, there is no attribute that Sufism requires other than it has to do with divine love because divine love is the means by which we can go from beginning to end.





WHO IS RIGHT ?

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“Life is a word and an attitude, cowards do not write history, history is written by the love of the homeland and he led the revolution of truth and loved the poor.” Was Che Guevara right? "Poverty does not make revolution, but awareness of poverty is what makes revolution.. the tyrant's mission is to make you poor, and the old tyrant's mission is to make your consciousness absent" Did Karl Marx know the truth? Many political scientists, political sociologists, and thinkers have believed throughout the ages that the craft of revolutions is not mastered by the poor, and they do not play the main role in motivating and establishing them. The leadership of the revolutions was aware of the reality of the matter. Poverty alone, although severe, was not the first motive for the revolutions, so why? .



Experts of revolutions and uprisings believe that the poor do not make a revolution. The revolution in its scientific meaning, which is sudden and represented by a large popular movement, aims to bring about a radical and total change in the structure of the political system with all its institutions, ideas and practices, and work to replace it with another system that would be It is more appropriate to the situation and possesses this popular satisfaction that the excluded regime has lost, and therefore revolutions do not occur in this sense in poor societies. So political sociologists see that middle-income countries are the ones who clearly see them making a real revolution, while we find poor societies leading some of the rebellions only Which in general are popular uprisings to improve living conditions, achieve social justice and dissolve the differences between classes, and do not result in these radical revolutionary changes that are brought about by non-poor societies.

And when we trace the reasons for the inability of poverty to become a real reason for the outbreak of revolutions, we find many causes. First, political sociologists talk about



the idea of alienation, this feeling that the poor feel within their societies because their behavior does not agree with the behavior of the higher classes ,and they personally do not feel that they Citizens inside their country and do not have this sense of true belonging to their homeland, which makes the idea of change for them not on the table due to their inability to feel hope for the future, and some thinkers believe that the poor, with their urgent demands, which must be implemented quickly and permanently, are unable to bear the consequences of revolutions They do not have this psychological ability to withstand the revolution until it creates its results and brings a new dawn, and in another way, scholars and theorists find that the poor do not have this willingness to pay the price of revolutions in their societies. The price is more expensive than the revolution itself, and the liberals see that the poor do not change and that their psychological and social composition is what makes them in their position and does not allow the possibility of their moving to the top, and this is what makes their souls feel content and peaceful, and Others believe that poverty results in adaptation. When the individual is unable to confront poverty, he tends to adapt to the situation and overcomes his problems by creating illegal sources to confront them. We find corruption and theft and find all kinds of moral decay such as bribery and embezzlement,

and the individual here is strongly convinced of the legitimacy of his position Here, he has no alternatives, either, either revolution, which is the option that does not satisfy him, or either he dies of starvation, or he adapts, voluntarily choosing to adapt.



Marxists believe that the opium of the people is what prevents the realization of revolutions, for it is their religion that imbues the souls of the poor with the virtue of contentment and makes them in a state of submission and peace to the status quo.

Other scholars believe that the poor do not revolt, but are the tools of the revolutionaries. Antonio Gramsci talks about the counter-hegemony thesis. The use of the poor by the middle class and their ability to create the main counter-hegemony carried out by those who have power and authority is what makes the poor move against their will. And this is



what can be projected now on our Egyptian society, so we see the main hegemony represented by the government with all its organs and through its hard and soft power trying with all its might to impose certain patterns of ideas and opinions in the minds that dominate them on individuals, and on the other hand we find opponents of the ruling regime using All their power, especially the soft ones, through social networking sites, for example, in order to try to counter control the minds of citizens by confronting the main tools of domination with counter tools, in an attempt from them to attract individuals to them, and the scene became like a large market in which opposing opinions compete for Attracting the people to it, exploiting the needs of the poor and the needy through those who covet power is a stark affirmation of the inability of poverty alone and alone to achieve radical change, but it always needs a strong response. And financial and intellectual motives that moves him and exploits his presence, his anger and his revolution, which

he alone cannot bring out.

On the other hand, we find that the term “revolution of the hungry” resonates loudly, based on assumptions that are completely different from what we have previously talked about. There are studies that confirm the possibility of a revolution of the hungry that destroys everything and everything and is more violent than one might imagine because the spread of poverty The high unemployment rates and unprecedented inflation, which usually occurs as a result of the confused performance of governments, may generate a revolution that the poor will actually carry out, and they will not wait for the intellectuals at that time to come and lead their revolution because hunger is the strongest motivator for the individual and the question posed at this time is "Do you keep anything else to be afraid of?" .

And now, after presenting different points of view, do the poor really not make revolutions, or is the revolution of the hungry coming?.





ENACTUS CAIRO UNIVERSITY ADDS ONE MORE CUP TO ITS COLLECTION

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Last Monday, on the 16th of May, 2022, Cairo University's Enactus team proudly won first place in the UNICEF's "social innovation competition," graciously carrying the cup back home. The competition, which is a product of the UNICEF and Enactus's partnership, aims to fuel the gears for innovating ingenious projects that make the world a better place. Amongst the eight brilliant Enactus teams that participated in the competition, Enactus Cairo University stole the spotlight with their unique projects and magical presentation: the yield of months of laborious but rewarding collaborative effort.

For Enactus Cairo University, this success is just one star in a constellation of achievements. In 2019, Enactus Cairo University won Enactus's world cup with Rosie, a sanitary menstrual product for women in rural areas made from banana fibers.

Their project not only enhanced the lives of thousands of girls and women – empowering them to continue their education and reducing the risk of diseases

– it also offered hundreds of women job opportunities and sustainably utilized an untapped resource.

In a world battered by a plethora of problems, ranging from climate change to poverty and hunger, the world is in dire need of immediate change. To every solution, there's a problem, but there isn't a solution to every problem. Seeing youths unite on a shared passion for enhancing people's lives and creating a better world sparks hope for this tree called Earth to leaf out and brilliantly bloom again. Congratulations to Cairo University's Enactus team, and we hope to see you constantly flourishing!

If you're interested in following Enactus Cairo University's journey then be sure to check out their Facebook page "Enactus Cairo University." And if you'd love to be part of this incredible experience, Enactus opens its recruitment doors in November annually at the Faculty of Economics and Political Science.