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**THE GREAT ARABIAN THINKER**

**ALI MOHAMED ELSHORAF A ELHAMADI**

**WRITES :**

## WHAT DID MUSLIMS DO WITH ALLAH'S LAW AND METHODOLOGY ?





## Who Are We?

Al-Arab International Magazine is one of the publications issued by the Department of Languages and Translation at the Al-Arab Center for Research and Studies. It is published in several languages, including English, French, Swahili, and Spanish. The magazine includes essays, thoughts, and visions of Mr. Ali Mohamed Elshorafa ElHamadi, along with reports and various news analyses of international and regional affairs. It is published monthly.

Al-Arab Center for Research and Studies

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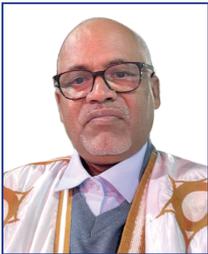
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**THE GREAT ARABIAN THINKER**  
**ALI MOHAMED ELSHORAFI ELHAMADI**

**AL-ARAB INTERNATIONAL JOURNAL:  
A STEP TOWARDS  
UNIVERSALITY**

**TRUMP'S DRAMATIC SHIFT TOWARDS  
THE RUSSIAN- UKRAINIAN CRISIS**  
**TRUMP'S SHIFTING  
DOCTRINE IN THE  
RUSSIAN-UKRAINIAN  
CONFLICT**

**LE DÉCLIN DU SOFT EMPIRE:  
COMMENT LE  
POUVOIR FRANÇAIS  
S'EFFONDRE EN  
AFRIQUE**

**JIOGRAFIA YA  
KISIASA NA UPEO WA  
KIMKAKATI**



# **THE GREAT ARABIAN THINKER ALI MOHAMED ELSHORAF ELHAMADI WRITES :**

## **WHAT DID MUSLIMS DO WITH ALLAH'S LAW AND METHODOLOGY ?**

### **SUMMARY**

**IN THIS PROFOUND ESSAY, THE GREAT ARABIAN THINKER ALI MOHAMED ELSHORAF ELHAMADI DISCUSSES SEVERAL CRITICAL ISSUES THAT MUSLIMS MUST UNDERSTAND AND IMPLEMENT IN ORDER TO TRULY AFFILIATE THEMSELVES WITH ISLAM**

Firstly, he emphasizes that Islam is a divine message for humankind that remains relevant through time.

Secondly, he stresses that being a true Muslim is not limited to performing the five obligatory prayers or blindly following jurists and commentators. True affiliation with Islam requires returning to the Qur'an and engaging with its positive teachings.

Thirdly, he warns against division and sectarianism, such as Shiism and conflicting

dissonant sects.

Fourthly, he calls for walking the path of good deeds, including charity and all forms of righteous actions.

Fifthly, he calls for abandoning injustice, ceasing assaults on others' rights, and entrenching justice.

These points are elaborated in detail below.

Five Reasons for the Weakness of Muslims

Ali Elshorafa Elhamadi identifies five main reasons for the weakness and humiliation of



Muslims today—primarily stemming from their abandonment of the Qur’an and their internal divisions. He explains:

#### 1. Affiliation with Islam

Many of people who affiliated to Islam, deceived themselves and thought they are fulfilling God’s commands simply by performing the five obligatory prayers and following the interpretations of scholars and jurists—many of whom have replaced God’s words with human interpretations. This, Elshorafa argues, is a dangerous fallacy. Such people have effectively abandoned the Qur’an, as the Prophet himself testified in his complaint to Allah:

“And the Messenger has said, ‘O my Lord, indeed my people have taken this Qur’an as [a thing] abandoned.”

—Surah Al-Furqan (30)

#### 2. Division and Sectarianism

Muslims have disobeyed Allah’s command by dividing into sects—Shiites and other conflicting schools of thought. Allah says:

“Indeed, those who have divided their religion and become sects—you [O Muhammad] are not [associated] with them in anything. Their affair is only left to Allah; then He will inform them about what they used to do.” 159)

#### 3. Multiple references outside the Qur’an

Thirdly:

Due to these divisions, each sect now follows its own reference point, drifting far from the Qur’an. Allah describes such behavior as akin to polytheism, similar to those who lived in centuries past:

“[Be] those who turn to Him in repentance, fear Him, and establish prayer, and do not be of those who associate others with Allah—

Of those who have divided their religion and become sects, each faction rejoicing in what it

has.”

—Surah Ar-Rum (30:31–32)

#### 4. Adhering to Good Deeds and Righteous Behavior

Have you ever asked yourself how you have ignored Allah’s call to do good deeds that lead to the Straight Path and His promised Paradise? True adherence to the Qur’an means living by its teachings—avoiding what is forbidden, and treating others with kindness, forgiveness, and compassion, especially the poor and needy.

Allah says:

“We have certainly honored the children of Adam and carried them on land and sea and provided for them of the good things and preferred them over much of what We have created.”

—Surah Al-Isra’ (70)

#### 5. Abandoning injustice and Oppression

Reflect deeply: Have you wronged someone? Violated their rights? Held grudges, envied the wealthy, or harmed others through words, actions, deceit, or lies?

Have you honored your parents as Allah commanded, just as they cared for you in your childhood?

Have you guided your children to the path of righteousness—teaching them kindness, tolerance, honesty, respect, and appreciation? Did you tolerate others?

Do you promote mercy, justice, peace, and cooperation in your life?

Conclusion:

Elshorafa concludes by emphasizing that the teachings, laws, and principles of the Qur’an—if truly applied—will lead societies to safety, peace, prosperity, and harmony.

Where these principles are upheld, discord disappears, and in its place arise unity and



Mohamed Fathi Elsherif  
writes

## AL-ARAB INTERNATIONAL JOURNAL: A STEP TOWARDS UNIVERSALITY

A decade ago, specifically in 2015, Arab countries began showing interest in scientific research, realizing that a successful future depends on precise and comprehensive scientific inquiry across political, social, scientific, and military fields. At that time, it had become clear that research centers had played a key role in propelling Europe and America to the advanced levels of scientific, political, and social progress they had reached.

This growing awareness led to a strong wave of scientific initiatives across the Arab world, particularly in the private sector, alongside governmental institutions. Among the most notable of these is the Al-Ahram Center for Strategic

Studies, considered the oldest and most important of its kind.

This atmosphere led me to consider ending my journalism career, which had lasted for over two decades, to pursue my long-standing passion for scientific research. To achieve success in any specialized field, one must lay the right foundations. I knew I had to explore the mechanisms of entering this field and find a way to leave a lasting impact. This, of course, required a sound idea, accurate planning, and substantial capital.

At that time, I had only an idea and a strong desire to plan well. As a result, I began seeking scientific experience at one of the research and study centers.

My first destination was the Media Libyan Center for Political Studies at the Libyan Delegation in Cairo. I remained involved in this work for around four years, until the end of 2019.

In 2020, I transitioned to the Afro-Asian Center for Studies and Research, affiliated with Libya. However, this experience was relatively short and did not exceed one year.

In 2021, my ideas and ambitions aligned with those of a group of founding colleagues, and together we established the Arab Center for Research, Studies, and Training. The vision began with a focus on creating a project that would serve Arab society and contribute to its development and stability.

Among our most distinguished initiatives is the project titled "By Awareness, the Nations Are Built", which has been officially documented at the Egyptian Ministry of Culture. The project is rooted in the thoughts, essays, and visionary perspectives of the great Arabian thinker, Mr. Ali Mohamed Elshorafa El Hamadi.

The Center and the project officially launched at the end of 2021. Since then, the Center has presented several research papers across various fields and organized numerous important symposiums addressing the project "By Awareness, the Nations Are Built." Furthermore, it has partnered with Egyptian and Arab institutions through the establishment of joint companies to support the implementation of its mission.

In addition, the Center joined the think tank network at the Arab League, which includes a group of research centers

across the Arab world operating under the League's umbrella.

The Center has succeeded in offering the Arab reader a rich selection of research across multiple disciplines. It has also produced a number of documentary films aimed at raising awareness and encouraging critical thinking. In its pursuit to expand outreach, the Center launched several research and media platforms, including:

- **The platform of Al-Arab Center for Research and Studies**

- **The platform of the Ru'a Academic Journal**

- **The platform of Saudi Arabia 2050**

- **The platform of UAE Online**

- **The platform of Egypt-Libya News**

- **The portal of Al-Arab Counselor**

- **And the printed monthly journal, Al-Arab Journal**

Today, we introduce a new monthly print edition published in foreign languages. Initially, we have chosen three languages: English, French, and Swahili. In the near future, we plan to expand publication to Spanish, and by the beginning of next year, to include Chinese, Russian, German, Portuguese, Persian, and Urdu.

In conclusion, the Al-Arab Center, with its outstanding team of young researchers, continues to grow and evolve as we strive to fulfill our vision: to spread awareness across the globe and to deeply root "Culture, Thought, and Enlightenment" in society, so that peace, stability, development, and progress may prevail.

We, at the Al-Arab Center, exist for all Arabs.



By:

Hani Elgamal

The Head of the European Studies Unit  
at Al Arab Center

Translated by;

Heba Mohamed Masoud

## TRUMP'S DRAMATIC SHIFT TOWARDS THE RUSSIAN- UKRAINIAN CRISIS

# TRUMP'S SHIFTING DOCTRINE IN THE RUSSIAN-UKRAINIAN CONFLICT

Despite the proximity between American President Trump and Russian President Putin during Trump's first mandate in the American presidency, the continuation of this pattern in his second term appears through Trump's resonating statements during the election campaign. Moreover, he exerted pressure on Ukraine by accepting the existing situation on its territories—an absurd scene never witnessed before in the Oval Office—when Trump criticized Ukrainian President Zelensky for his strict position in facing the Russian military operations, which were supported by the

European Union.

In addition, he obstructed some arms deals and defensive systems that had been agreed upon for Ukraine during President Biden's term. This may be part of a conflicting strategic plan aimed at separating Russia from China and establishing a new international balance. There is also a geopolitical dimension behind Trump's decisions, based on secret talks with foreign officials. However, these theories might overlook a simpler truth: Trump openly expresses his admiration for Putin.



### **The Features of the Dramatic Shift in Trump's Stance**

There is a dramatic shift in President Trump's stance—from a policy of appeasement to one of threats, and from a call for quick peace to signaling punishments and intensifying military supply. The world now faces a new strategic scene, one that resets the Ukrainian crisis to its starting point but shifts the primary testing ground under what is referred to as "the new Trump doctrine."

American rhetoric has notably changed, as seen during a press conference with NATO Secretary General Mark Rutte.

Trump announced that America would provide weapons to Ukraine, while Europe would bear the cost. This clearly reflects a shift in American strategy toward the crisis. But the key question remains: how far will this change go, and to what extent can each party adapt to it amid the sweeping geopolitical shifts?

This shift, however, does not represent a complete transformation, especially in light of the fifty-day deadline Trump gave President Putin to achieve peace—or face commercial penalties. Yet, Putin continues to follow his own agenda without deviation. Meanwhile, Trump has set limits for his shift:



he still publicly acknowledges Russia as the aggressor and refrains from providing Ukraine with long-range rockets. Despite these changes, they remain insufficient to alter the overall balance.

#### The Centrality of the Trump Doctrine in the European–Russian Conflict

According to Trump’s doctrine, which is based on a fully integrated triad—producing American weapons, having Europe purchase them, and deploying them in Ukraine’s war against Russia—this model supports the American economy. It reflects an unprecedented approach to settling disputes by reducing Washington’s direct financial burdens on one hand, while also reshaping how the conflict is managed on the other.

#### The Russian Response to American Statements

So far, Russia does not appear upset, especially given that Trump promised weapons to Ukraine whose quality may not significantly alter the war’s reality. Furthermore, Trump is unlikely to impose penalties on buyers of Russian oil without causing price hikes in the global market—

an outcome that could fuel inflation and negatively affect supply chains.

#### How Can Europe Benefit from the Shift in Trump’s Stance?

Despite the existing tension between Europe and Trump over tariffs and his firm stance on the Russian–Ukrainian war, this shift offers grey areas where both sides may find grounds for alignment. Notably, the quality of American weapons includes the Patriot defense system, which Kyiv needs amid continuous nighttime bombardments by Russian ballistic missiles. These missiles can only be intercepted by Patriot rockets, making the system a short-term but vital relief.

#### The Crucial Moment in Trump’s Doctrine

The decisive moment in Trump’s doctrine will arise if Washington proceeds to provide Ukraine with weapons capable of reaching Moscow and striking deep within Russian territory. Such a move would escalate the conflict from a regional war into a comprehensive confrontation among major nuclear powers—an escalation fraught with global risks.

# The publications of Al-Arab Center for Research and Studies 2050



Book

The Half of the  
Story of the Libyan  
Crisis (treatment  
and Solutions



Book

Reading in the  
The Thoughts  
of El Shorafa  
ElHamadi



Book

" The Intellectual  
Genius of Sheikh  
Zayed

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# **PAR LE GRAND PENSEUR ARABE, M. ALI MOHAMED EL SHORAF A EL HAMADY :**

## **OÙ SONT LES MUSULMANS VIS-À-VIS DE LA LOI DIVINE ET DE LA VOIE DE DIEU?**

Traduit par : Yousra Mohamed Massoud

### **RÉSUMÉ**

**DANS CET ARTICLE, LE PENSEUR ARABE ÉMINENT, LE PROFESSEUR ALI MOHAMED EL SHORAF A EL HAMADY, MET EN LUMIÈRE PLUSIEURS QUESTIONS FONDAMENTALES QUE TOUT MUSULMAN DEVRAIT COMPRENDRE ET INTÉGRER POUR APPARTENIR VÉRITABLEMENT À L'ISLAM.**

Premièrement, l'islam est avant tout un message divin adressé à l'humanité.

Deuxièmement, suivre Dieu ne se limite pas à l'accomplissement des cinq piliers de l'islam ou à une obéissance aveugle aux propos des juristes et exégètes, mais implique un retour sincère et direct au Coran et à ses enseignements bienveillants.

Troisièmement, il est essentiel de rejeter toute forme de division et d'adhésion à des courants conflictuels.

Quatrièmement, il faut adopter une conduite fondée sur la droiture et les bonnes actions.

Enfin, cinquièmement, il convient de s'éloigner de l'injustice, de respecter les droits d'autrui et d'œuvrer pour la justice.

Tous ces aspects seront développés dans ce qui suit. Le professeur El Shorafa y identifie cinq causes majeures de la fragilité actuelle du monde musulman, toutes liées à l'abandon du Coran et à la division.



### 1. L'appartenance à l'Islam

Beaucoup pensent que suivre Dieu se résume à accomplir les obligations religieuses, en se fiant aveuglément aux interprétations humaines qui, parfois, altèrent le sens véritable de la Parole divine. Ainsi, nombre de musulmans ont délaissé le Coran, comme le déplore le Prophète dans ce verset :

« Le Messager dit : Ô mon Seigneur, mon peuple a vraiment abandonné ce Coran ! » (Sourate Al-Furqan, verset 30)

### 2. Division et dispersion

Les musulmans ont désobéi à l'ordre divin en se fragmentant en sectes et en groupes opposés.

« Ceux qui divisent leur religion et forment des sectes, tu n'as rien à voir avec eux ; leur sort revient à Dieu, qui leur dira ce qu'ils faisaient. » (Sourate Al-An'am, verset 159)

### 3. Multiplication des références éloignées du Coran

En se divisant en courants et factions, chaque groupe a adopté sa propre autorité en marge du Coran. Dieu décrit ces attitudes en des termes sévères, les associant au polythéisme, comme il l'a fait pour des peuples antérieurs :

« Repentez-vous à Lui, craignez-Le, accomplissez la prière, et ne soyez pas parmi les polythéistes, parmi ceux qui ont divisé leur religion et sont devenus des sectes, chaque groupe se réjouissant de ce qu'il détient. » (Sourate Ar-Rum, versets 31-32)

### 4. Adhésion au Coran et accomplissement des bonnes actions

Ne t'es-tu jamais interrogé, ô être humain ? Comment as-tu pu ignorer l'appel de Dieu à accomplir de bonnes œuvres qui te guident vers la voie droite et te promettent le paradis ? Cela

passé par l'adhésion sincère au Saint Coran, l'application de ses commandements, l'évitement des interdits, la bienveillance envers autrui, la tolérance, le pardon, ainsi que l'aide aux pauvres et aux nécessiteux.

« Nous avons honoré les fils d'Adam, Nous les avons transportés sur terre et sur mer, leur avons fourni des nourritures excellentes, et les avons nettement préférés à une grande partie de Nos créatures. » (Sourate Al-Isra, verset 70)

### 5. Tolérance et justice plutôt qu'injustice et violence

La question demeure : as-tu causé du tort à autrui ou violé ses droits ? As-tu trompé quelqu'un, nourri des pensées négatives envers les autres ? As-tu ressenti de la haine ou de l'envie envers ceux que Dieu a comblés de richesses ? As-tu souhaité être à leur place pour profiter de ces bienfaits ? As-tu blessé quelqu'un par tes paroles, tes actes, ou par la ruse et le mensonge ?

as-tu respecté les prescriptions la bienveillance envers tes parents, les honorant comme ils l'ont fait pour toi dans ton enfance ? As-tu guidé tes enfants vers la vérité, en leur enseignant la douceur, la tolérance, la sincérité et le respect ? As-tu répondu au mal par la bonté ? As-tu fait de la miséricorde, de la justice, de la paix et de la coopération dans le bien un but essentiel de ta vie ?

### Conclusion

Le professeur El Shorafa El Hamady conclut en affirmant que si les enseignements divins contenus dans le Coran étaient appliqués avec sincérité, les sociétés humaines connaîtraient la paix, la sécurité, la prospérité et l'harmonie. Les conflits disparaîtraient, laissant place à une cohésion durable.



Écrit par

Abd El Ghany Diab

traduit vers le française par

Yusra Massoud

## LE DÉCLIN DU SOFT EMPIRE:

# COMMENT LE POUVOIR FRANÇAIS S'EFFONDRE EN AFRIQUE

Après des décennies de domination, tant dissimulée que déclarée, le pouvoir français en Afrique est confronté à l'épreuve la plus sérieuse de son histoire. Les bastions que Paris perd les uns après les autres — du Mali au Niger, du Burkina Faso au Tchad — tombent tandis que la foule scande : « Partez L'Afrique aux Africains »

Qu'est-ce qui a poussé le continent à se détourner de la France ? Cette transformation marque-t-elle la fin de l'ère Françafrique ou l'ouverture d'une nouvelle phase du conflit international autour de l'Afrique

L'héritage de la colonisation : comment **l'histoire a-t-elle commencé ?**

Depuis la fin de la période coloniale dans les années soixante du dernier siècle, la France n'a jamais réellement quitté l'Afrique. Elle a maintenu une présence militaire permanente ainsi qu'une domination économique à travers le « franc

CFA » (anciennement « franc colonial français »), tout en gardant les rênes du jeu politique grâce à un système connu sous le nom de « Françafrique ». Ce mécanisme a fait de Paris un acteur prédominant dans les décisions de la plupart des pays africains, dont l'indépendance était plus théorique que réelle.

**Pourquoi l'influence française a-t-elle commencé à décliner ?**

**1. Une génération nouvelle rejette la dépendance**

Avec l'éveil politique croissant chez les jeunes Africains, la colère longtemps contenue s'est muée en manifestations retentissantes réclamant le départ de la France, accusée d'être responsable de l'appauvrissement et de l'insécurité persistante.

**2. Échec des stratégies antiterroristes**

En dépit de vastes opérations militaires comme



Barkhane, la France n'a pas réussi à éradiquer les groupes armés, et elle a été accusée d'aggraver et de prolonger les conflits.

### **3. L'émergence de nouveaux acteurs**

Des puissances comme la Russie (via le groupe Wagner), la Chine (à travers l'initiative « la Ceinture et la Route ») et la Turquie (par une coopération militaire et économique) ont investi la région, se positionnant comme des alternatives non colonial.

### **4. Les séismes des coups d'État**

La région du Sahel a connu une série de coups d'État (Mali, Burkina Faso, Niger), accompagnés d'un discours anti-français virulent et de l'expulsion directe des troupes françaises.

### **5. L'éclatement des alliances regionales**

Le retrait du Mali, du Niger et du Burkina Faso de l'ECWAS a marqué la fin d'un bloc francophone favorable à Paris.

Manifestations du déclin français

#### **Retrait militaire**

La France a été contrainte de mettre un terme à ses opérations militaires et de retirer ses bases du Mali, du Niger, du Burkina Faso, et même du Tchad.

### **Érosion économique**

Des contrats stratégiques dans des secteurs clés tels que l'énergie et les mines échappent désormais à Paris, tandis que le franc colonial – fait face à des défis sans précédent.

#### **Affaiblissement de la voix diplomatique**

Avec la perte de partenaires régionaux, la capacité de la France à peser sur les décisions au sein des organisations et forums internationaux s'est affaiblie, et son influence diplomatique s'amenuise progressivement.

#### **Répliques sismiques : qui perd et qui gagne ?**

##### **Pour la France :**

- Perte de ressources stratégiques telles que l'or et l'uranium
- Réduction de l'influence mondiale de Paris
- Menace sur les intérêts commerciaux historiques
- Aggravation des défis sécuritaires dans la région du Sahel

##### **Pour les pays africains :**

- Opportunité de rompre la dépendance et de construire des partenariats diversifiés
- Défi de combler le vide sécuritaire sans le protectorat français.



- Nécessité de développer des capacités autonomes en matière de défense et de services essentiels

#### **Sur la scène internationale :**

- Accélération de la course mondiale vers l'Afrique

- Émergence de nouveaux équilibres géopolitiques et d'alliances non traditionnelles

- Risques de tensions dans les zones d'influence partagées

#### **Vide sécuritaire et quête d'alternatives**

Le retrait de la France n'a pas encore été comblé. Les groupes terroristes regagnent du terrain dans certaines régions, tandis que les nouveaux gouvernements cherchent des partenaires qui apportent un soutien sans exercer de domination. Dans ce vide, Moscou, Pékin, Ankara et Washington se disputent leur part du continent africain.

#### **Comment Paris essaie-t-elle de sauver ce qui peut être sauvé ?**

- une réduction de sa présence militaire directe ;

- un recentrage sur des partenariats économiques pragmatiques ;

- une action menée sous l'égide de l'Union européenne ;

- un soutien accru aux organisations régionales, évitant ainsi toute confrontation frontale.

#### **Quel avenir pour l'influence française ?** Trois scénarios envisageables :

**1. Retrait complet :** Si l'opposition populaire et politique continue de croître, la France pourrait être contrainte de se retirer totalement du continent africain dans les années à venir.

**2. Repositionnement stratégique :** En faisant preuve d'intelligence politique et de souplesse, la France a la possibilité de redéfinir ses relations avec l'Afrique sur des bases plus ouvertes .

**3. Course à l'influence internationale :** Le recul de l'influence française pourrait ouvrir la voie à une intensification de la rivalité entre puissances étrangères — Chine, Russie, Turquie, et même États-Unis — pour façonner l'avenir du continent.



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## **MWANAFIKRA MAARUFU WA KIARABU, MWALIMU ALI MUHAMMAD AL-SHURAFU AL-HAMMADI, AANDIKA :**

# **WAISLAMU WAKO WAPI NA SHERIA YA MWENYEZI MUNGU NA MFUMO WAKE ?**

### **MUHTASARI :**

**KATIKAMAKALAHII, MWANAFIKRAMKUBWAWAKIARABU, MWALIMU  
ALI MUHAMMAD AL-SHURAFU AL HAMMAD, ANASISITIZA MAMBO  
KADHAA AMBAYO KILA MWISLAMU ANAPASWA KUYAZINGATIA ILI  
.KUWA MWISLAMU WA KWELI**

1. Uislamu ni ujumbe wa Mwenyezi Mungu kwa mwanadamu, na wa kudumu.
2. Kufuata maarisho ya Mwenyezi Mungu si tu kwa kutekeleza faradhi tano za swala na kuwasadikisha Wanafiq-hi na Wafasiri pekee, bali ni kufuata Uislamu inahitajika Kuirejea Qur'ani kwa kila jambo chanya.
3. Kuepuka kugawanyika katika makundi na madhehebu yanayohasimiana.
4. Kufuata njia ya kutenda mema na yote yaliyo chanya.

5. kujiepusha na dhulma na kudhulumu haki za wengine na kufanya uadilifu.

#### **Maelezo kamili yanakuja:**

Sababu Tano za Udhaifu wa Waislamu:

Mwanafikra Al-Shurafa Al-Hammadi, anaelezea katika Makala ya leo, sababu tano za udhaifu na unyonge ambazo zimesabishwa na kuihama Qur'an na kutengana, hivyo anasema:

#### **1. Kujinasibisha na Uislamu:**

Kwanza.. Wamejidanganya watu wanaodhani kuwa wao ni Waislamu kwa sababu tu



wanatekeleza nguzo tano na wanawaamini wanafiqh na wafasir ambao wamebalisha maneno ya Mwenyezi Mungu, na wakafanya maneno yatu badala ya maneno ya Mwenyezi Mungu, na hapa watu wakaingia katika marufuku, kwani wameiacha Qur'an kwa ushaidi wa Mtume mwenyewe akilalamika kwa Mola wake kuhusu watu kuiacha Qur'an:

" Na Mtume alikuwa akisema: Ee Mola wangu Mlezi! Hakika watu wangu wameifanya hii Qur'ani ni kihame" (Al-Furqan: 30).

### **2. Mgawanyiko na unyongwe wa Waislamu:**

Pili – Waislamu wameenda kinyume na amri ya Mwenyezi Mungu na wakagawanyika na kuwa makundi mbalimbali..

#### **Mwenyezi Mungu Mtukufu anasema:**

" Hakika walio igawa Dini yao na wakawa makundi makundi, huna ukhusiano nao wowote..." (Al-An'am: 159)

### **3. Kila kundi lina rejea yake isiyo Qur'an:**

Waislamu wamegawanyika na kila kundi lina kiongozi na chanzo chake mbali na Qur'an. Hili liliwafanya wawe washirikina kama waliopita:

" wala msiwe katika washirikina, 32. Katika wale ambao kwamba wameigawanya dini yao, na wakawa makundi " (Ar-Rum: 31-32)

Kushikamana na Kitabu cha Mwenyezi Mungu na Matendo Mema

Nne – Je, hujiulizi wewe mwenyewe, ee mwanadamu? Umepuuzaje wito wa Mwenyezi Mungu kwako wa kufanya matendo mema, ambayo yatakuongoza kwenye njia iliyonyooka, na kukuandalia Pepo za neema huko Akhera, na hayo ni pale unaposhikamana na Qur'an Tukufu, na kutekeleza amri zake, na kutumia mawaidha yake, na kuepukana na yaliyoharamishwa na makatazo, na kufuata njia ya kheri katika miamala

yako na watu, na kusamehe na kusamehe, na kumsaidia masikini na mhitaji. Mwenyezi Mungu Amesema: " 70. Na hakika tumewatukuza wanaadamu, na tumewapa vya kupanda nchi kavu na baharini, na tumewaruzuku vitu vizuri vizuri, na tumewafadhilisha kwa fadhila kubwa kuliko wengi miongoni mwa tulio waumba." (Al-Israa: 70).

#### **Kuacha Dhulma na Uadui**

Tano – Na swali linaendelea: Je, umemdhulumu mtu, na ukaingilia haki zake? Na je, umemlaghai yeyote? Na je, umemfikiria vibaya mtu yeyote? Na je, umemchukia na kumuonea husuda yule mwenye utajiri na mali? Na je, umetamania kuwa mahala pake ili kufurahia yale aliyomruzuku Mwenyezi Mungu ya neema zake? Na je, umemdhuru mtu kwa maneno au kwa mkono, au kwa udanganyifu au kwa kumuongopea? Na je, umetimiza yale aliyokuamrisha Mwenyezi Mungu ya kuwatendea wema wazazi na kuwaheshimu, na kuwajali kama walivyokulea ulipokuwa mdogo na wakakuhangaikia katika kukulea? Je, umewaelekeza watoto wako kwenye njia ya haki, na ukawafundisha jinsi ya kushirikiana na watu kwa maneno mazuri, na uvumilivu, na uaminifu, na heshima, na shukrani? Je, umekabiliana na ubaya kwa wema? Je, umefanya huruma na haki na ihsani na kueneza amani na kushirikiana katika wema na uchamungu kuwa lengo kuu katika maisha yako?

Na mwishoni, Shurafa Al-Hammadi anasema: "Hayo ni baadhi ya mawaidha na sheria na hukumu za kimungu katika Qur'an, ambazo kama watu wangezitumia, wote wangeishi kwa amani na usalama na ustawi na maelewano, basi hutakuta ugomvi kati yao, bali maelewano na amani vitaenea."



Na

Ramy Zuhdi

Mtaalamu wa Masuala ya Afrika – Makamu Mwenyekiti wa Kituo cha Utafiti na Mafunzo ya Kimkakati cha Al-Arab , Kwa Jarida la Kimataifa la Al-Arab

**Ukanda wa Afrika Mashariki unachukuliwa kuwa ni mojawapo ya maeneo muhimu na yenye utofauti mkubwa kijiografia barani Afrika. Na ni eneo la kimkakati kwenye Bahari ya Shamu na Bahari ya Hindi, na linajumuisha nchi zenye uzito mkubwa wa idadi ya watu, rasilimali nyingi, na masoko yanayoinukia. Hata hivyo, hali ya usalama na kisiasa ni changamani, na inaleta changamoto daima katika utulivu na maendeleo.**

## JIOGRAFIA YA KISIASA NA UPEO WA KIMKAKATI

Ukanda guu unajumuisha nchi muhimu kama vile: Ethiopia, Kenya, Tanzania, Uganda, Rwanda, Burundi, Sudan Kusini, Somalia, Eritrea, na Djibouti. Wakati mwingine, Sudan, Msumbiji, na Madagascar huongezwa katika muktadha wa ushirikiano wa kikanda.

Kinachoutofautisha ukanda huu ni kwamba unadhibiti njia muhimu zaidi za baharini (Bab al-Mandab Strait), umeunganishwa na mipango ya kimataifa kama vile "Mkanda na Barabara" ya Uchina, na unawakilisha lango muhimu la masoko ya Kiafrika kutoka upande wa Asia na

Ghuba ya Kiarabu.

Fursa za Maendeleo zilizopo

- Rasilimali Kubwa:
  - o Tanzania ina akiba kubwa ya gesi asilia inayokadiriwa kuwa zaidi ya futi za ujazo trilioni 57.
  - o Uganda na Kenya zinawakilisha masoko yaenye tija katika sekta ya mafuta.
  - o Ethiopia inajulikana kwa utofauti wake wa kimazingira na utajiri wa kilimo na maji, na ni moja ya wazalishaji wakubwa wa kahawa duniani.
- Ukuaji wa Idadi ya Watu na Vijana:



o Ukanda huu una zaidi ya watu milioni 300, ambapo zaidi ya 60% wako chini ya umri wa miaka 25. Hii inafungua fursa kubwa kwa matumizi ya bidhaa, ujasiriamali, na uvumbuzi wa kiteknolojia.

- Ushirikiano Madhubuti wa Kikanda:

- o Nchi za Afrika Mashariki zinafanya kazi ndani ya mfumo wa "Jumuiya ya Afrika Mashariki (EAC)", ambayo inachukuliwa kuwa mojawapo ya mifano yenye mafanikio zaidi ya ushirikiano wa kiuchumi barani. Inasonga mbele kwa hatua thabiti kuelekea kwenye Muungano wa Forodha na sarafu moja.

- o Nchi nyingi za ukanda huu ni wanachama wa COMESA au SADC.

- o Pia, nchi zote za ukanda huu zimetia saina makubaliano ya kujiunga na Mkataba wa Biashara Huria wa Bara Zima (AfCFTA).

#### **Changamoto Kuu**

Licha ya fursa hizi, Afrika Mashariki inakabiliwa na changamoto kadhaa zinazozuia kutimiza uwezo wake kikamilifu:

- Mizozo ya Kiasia na Kiusalama:

- o Vita vya wenyewe kwa wenyewe nchini Sudan na Sudan Kusini.

- o Ugaidi unaoendelea nchini Somalia na athari zake nchini Kenya.

- o Mizozo ya kikabila nchini Ethiopia, hasa Tigray na Amhara.

- o Mivutano ya mipaka, kama vile mzozo wa mpaka kati ya Kenya na Somalia.

- Hatari za mbadiliko wa tabianchi na Kimazingira:

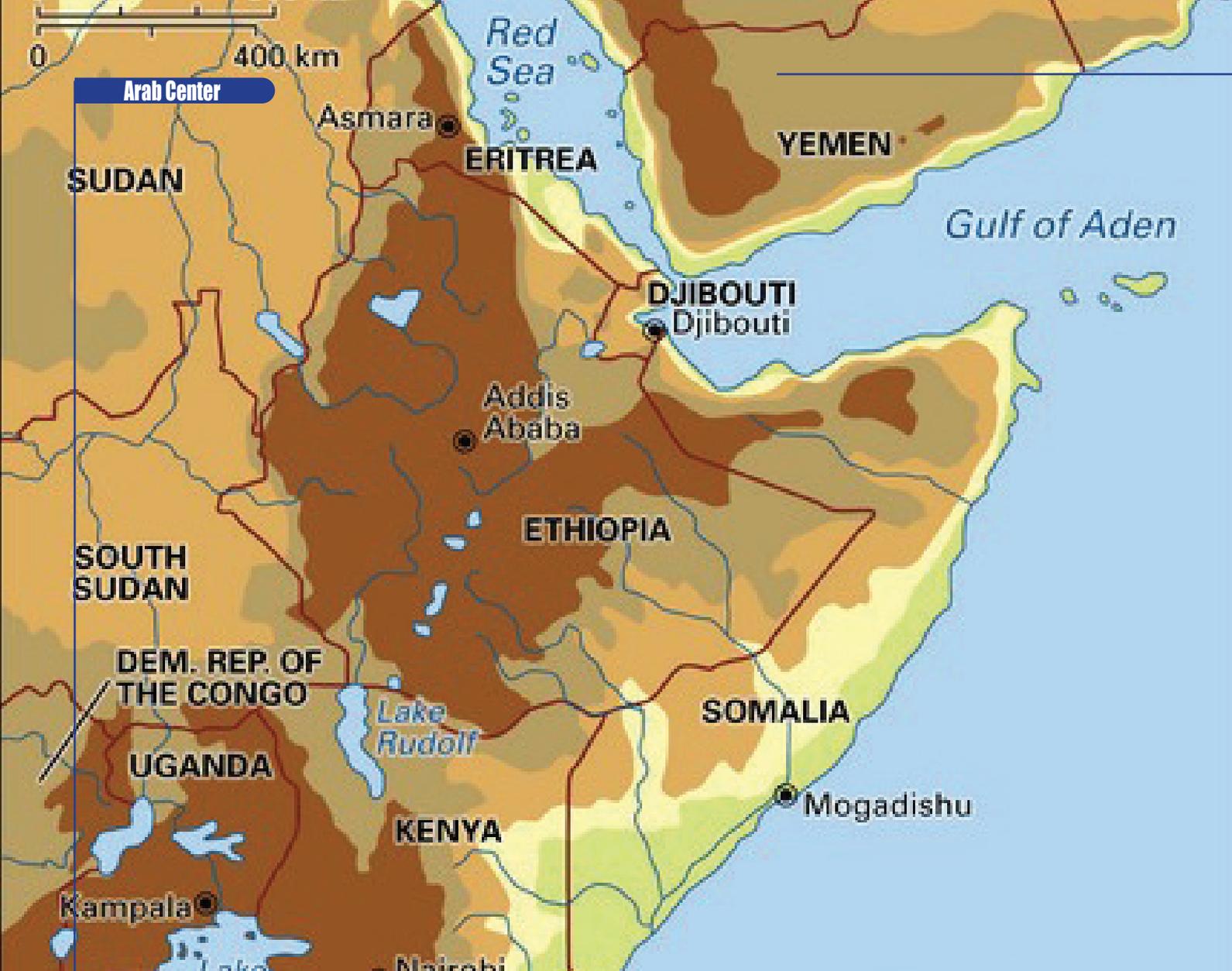
- o Ukanda huu unakabiliwa na ukame sugu na mafuriko, ambayo yanatishia usalama wa chakula na kuweka shinikizo kwa rasilimali za maji, hasa kutokana na kuongezeka kwa utegemezi wa Mto wa Nile ya bluu bila mifumo ya kiuadilifu ya ugawaji.

- Madeni ya Nje na Upungufu wa Fedha za Maendeleo:

- o Baadhi ya nchi za ukanda huu zimevuka uwiano wa deni la umma wa 70% ya Pato la Taifa, kama vile Kenya na Ethiopia, jambo ambalo linazuia harakati za maendeleo na kuongeza utegemezi wa fedha za kigeni zenye masharti.

Misri na ukanda wa Afrika Mashariki... Ushirikiano wa Kimkakati Unaoanza Upya

Misri, kama sehemu ya maono yake mapana ya Afrika, ina hamu ya kuimarisha uhusiano wake



na Afrika Mashariki katika maeneo mbalimbali, ikiwemo:

- Maji na Nile: Mtazamo wa kimkakati wa ushirikiano badala ya mgongano, na miradi ya maendeleo ya maji na kubadilishana utaalumu wa kiufundi.

- Afya na Elimu: Mipango kutoka Al-Azhar na Wizara ya Afya kusaidia mifumo ya afya na elimu katika nchi ndugu.

- Uwekezaji na Uunganishaji wa Usafirishaji: Miradi ya kuunganisha umeme na barabara, na mipango ya kuunganisha usafiri wa baharini kati ya Ziwa Victoria na Bahari ya Mediterania, na kampuni za Misri kupanua wigo wake katika sekta za ujenzi na miundombinu.

#### **Mapendekezo na Hatua za Baadaye**

- Kuimarisha diplomasia ya kiuchumi kupitia vikundi vya wafanyabiashara na benki za kitaifa ili kuingia kwa utaratibu katika masoko ya Afrika Mashariki.

- Kuunga mkono mipango ya kulinda amani na kufanya kazi ndani ya Umoja wa Afrika kutatua migogoro bila ya kuingiliwa na mataifa ya nje kwa njia isiyo ya moja kwa moja.

- Kuzingatia usalama wa maji na chakula kama lango la ushirikiano, wala sio migogoro.

- Kuimarisha jukumu la sekta binafsi katika miradi ya nishati safi, miundombinu, na usafirishaji.

Afrika Mashariki, licha ya utata wake, inabaki kuwa mojawapo ya malango ya dhahabu ya kupanda kwa bara la Afrika kuelekea mustakabli. Na jukumu la nchi za Kiafrika, na Misri ikiwa mstari wa mbele, ni kushughulikia ukanda huu kwa maono ya ushirikiano badala ya kuishia kutoa pendekezo, na uwekezaji badala ya unyonyaji, ili kuendana na mabadiliko ya kimataifa na kujenga mustakabali wa pamoja na salama wa bara.



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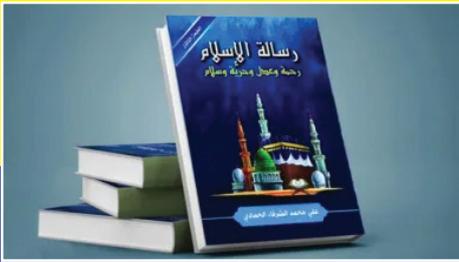
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# MASTERPIECES OF WORDS

Phrases that transcend  
the concept of time and  
place



## Enlightened concepts

Enlightened concepts about the most prominent ideas of ElShorafa are presented through an analytical view of selected essays and thoughts that awaken minds, reform misconceptions, and clarify the dangerous consequences in society resulting from the alteration of Islamic discourse. Al-Arab Center for All Arabs

