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THE GREAT ARABIAN THINKER
ALI MOHAMED ELSHORAFA ELHAMADI
WRITES :

PROPHET MOHAMED WAS SENT TO ENLIGHTEN THE WAYS OF HUMANITY... SECTARIANISM DESTROYED RELIGION

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.

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SUMMARY

THE GREAT ARABIAN THINKER ALI MOHAMED ELSHORAFA ELHAMADI SAYS THAT THE MAIN REASON FOR THE LOSS OF THE ESSENCE OF ISLAM IS SECTARIANISM, WHICH TRANSFORMED ISLAM FROM A RELIGION OF MERCY, JUSTICE, FREEDOM, AND PEACE INTO TAKFIR, SLAUGHTER, VIOLENCE, AND CONFLICT. THIS DEVIANT APPROACH APPEARED UNDER THE COVER OF FABRICATED STORIES AND FALSEHOODS, WHILE THE ISRAELITES INFILTRATED ISLAM AND ATTRIBUTED THINGS FALSELY TO PROPHET MOHAMED, PEACE BE UPON HIM. ALTHOUGH PROPHET MOHAMED WAS NOT A WARRIOR, POLITICIAN, OR SECTARIAN LEADER, HE WAS SENT ONLY AS A MESSENGER OF ALLAH'S WORD, ENLIGHTENING HUMANITY AND ESTABLISHING MERCY. ALLAH SAID IN THE HOLY QUR'AN: "AND WE HAVE NOT SENT YOU, [O MUHAMMAD], EXCEPT ".AS A MERCY TO THE WORLDS

Details in the following context:

Prophet Mohamed enlightens the paths of humanity

Elshorafa Elhamadi says: "Amid the sectarian conflicts and warring factions, from Sufis to Salafists, from Khawarij to Shiites, and between oppressive regimes and others hiding behind the cloak of Ottoman heritage, the essence of religion has been lost and its message stolen. Islam, which was mercy for all humankind, has been turned into a tool of takfir, slaughter, and legislation for violence, all based on questionable prophetic traditions falsely attributed to Prophet Mohamed, who is innocent of them. If people read the Qur'an deeply, they would know that Allah's religion is not taken from the mouths of narrators but from the Qur'an, which is completely true. Prophet Mohamed came as a messenger of mercy, not of the sword. When Allah said in the Holy Qur'an: 'And We have not sent you, [O Muhammad], except as a mercy to the worlds,' Allah was describing the mission of the last messenger not as a political warrior or a sectarian leader, but as an informer of Allah's message, to enlighten the paths of humanity."

A heritage mixed with passion and slander

Elshorafa Elhamadi continues: *"The traders of religion tampered with this divine message. They attributed to the Prophet what he neither said nor did. They also promoted traditions that contradicted the Qur'an and built upon them hundreds of fatwas, until these became a legislation that stood above Allah's words. Who permitted them to enact another religion in the name of Islam? Who gave them the authority to make heritage—mixed with passion and slander—a reference above the Qur'an? This is a great deviation from Allah's command, which is clear in His words: 'Follow what has been sent down to you from your Lord, and do not take others as guardians besides Him' (Al-A'raf, 3).

The image of Prophet Mohamed has been distorted, and the absence of Qur'anic mercy in this altered Islam has planted perplexity and suspicion in the hearts of Muslims. Humanity has become ignorant of the truth preserved in the Book of Truth, which lies before their very eyes and requires no mediator between man and his Lord. Returning to the Qur'an is not an intellectual luxury or a philosophical choice; it is an existential necessity to save religion from the trap of a dark heritage. We must restore the Qur'an's position as the first and last reference, as Allah says: 'And We have sent down to you the Book making everything clear' (Al-Nahl, 89)."*

Liberation of Islam

Elshorafa Elhamadi concludes: "Liberating Islam from the hands that forged it and exonerating the Prophet from the lies attributed to him is not only a religious duty but also a spiritual and intellectual renaissance. It restores to religion its clarity and to people their pure nature."

Mohamed Fathy Elsherif

WRITES... THE MESSAGE OF PEACE TRIUMPHS FOR ISLAM

Writes

THE MESSAGE OF PEACE TRIUMPHS FOR ISLAM

The Thoughts and Visions of AlShorafa Elhamadi:

The great Arabian thinker, Ali Mohamed Elshorafa Elhamadi, is considered one of the most outstanding and important thinkers of the contemporary era. He has contributed significantly to the intellectual and cultural library of the Arab world — and indeed the entire world — with numerous publications and enlightening essays in several languages. These works have played a crucial role in correcting misconceptions about Islam, portraying it as a religion of mercy, justice, freedom, and peace.

Over the past two decades, he has offered a vision aimed at correcting misunderstandings and calling for a return to the Holy Qur'an as the undeniable source of divine legislation. Among his most notable intellectual works are the series: "Glimmers on the Road", "The Message of Islam", "Zakat is a Reward and Benevolent Loan", "Divorce Threatens the Society", "Muslims between divine and religious discourse" ,"Diaries Between Tales and Verses", "The Divine Sharia", and the historical leadership series, along with many books translated into various languages.

A Unique Statesman

Elshorafa Elhamadi has a curriculum vitae that proves he is a unique statesman. He held several important positions, the most notable of which was Director of the Diwan of Sheikh Zayed Sultan bin Al Mubarak, President of the United Arab Emirates, from the 1970s until 1995. He graduated from the Military College in Egypt in 1966.

A decade ago, Elshorafa Elhamadi founded an international organization named "The Message of Peace". As the name suggests, the foundation's goals and orientations are centered on spreading the true message of Islam. It began publishing Elshorafa Elhamadi's thoughts and visions, including enlightening concepts that reject division and conflict among Muslims. It calls for a return to the correct divine methodology, encouraging unity, cooperation in righteousness, adherence to the Qur'an, and the abandonment of myths and legends that have led to the disintegration, conflict, and weakness of Muslim societies.

The Message of Peace and Think Tanks:

The foundation has witnessed tangible development in recent years, driven by the strong belief of its members in the ideas and visions of Elshorafa Elhamadi. It has established collaborations with prestigious Arab think tanks such as Al Arab for Studies and Research, Ra' Center for Strategic Studies, and several influential media platforms.

It also launched a modern media platform that includes the foundation's main platform, "The Message of Peace", based in Cairo, as well as "The Message of Peace Center for Research and Studies" in Mauritania. These platforms offer the Arab reader a rich and diverse array of research and journalistic content through weekly magazines such as "Every Sunday", "Every Thursday", "Our Children", "Eve", "Our Youth", and the magazine "Enlightenment". The foundation has also issued publications in more than six foreign languages.

Al Arab Magazine played a vital role in spreading this enlightening thought, publishing Arabic editorials over the past five years. The Arabs International Magazine has also contributed, issuing content in English, French, Spanish, and Swahili. These writings by Ali Elshorafa Elhamadi have appeared in both Arab and international media outlets. The Arabic library now contains dozens of research publications and encyclopedias across the fields of thought, culture, and enlightenment.

A Stage of Expansion and Influence

The foundation has moved into a new stage of expansion and influence through its active offices around the world, under the leadership of its founder, Mr. Ali Mohamed Elshorafa, and Mr. Magdy Tantawy, a prominent writer and media figure who serves as General Director. Also among the leadership are Dr. Moataz Salah Eldin, Chairman of the Board of Trustees, and Bishop Gerges Awad, Secretary General, along with the dedicated staff in Cairo.

The foundation also maintains offices in several Arab, African, Asian, and American countries. In Mauritania, researcher Hai Mohamed Elsalk plays a leading role, while in France, it is Researcher Ahmed Elamin. The foundation also has presences in the USA, Saudi Arabia, and the UAE. It includes many influential thinkers from Egypt, the Arab world, and beyond.

Millions of Believers in the "Message of Peace"

In conclusion, the foundation has carried out significant activities recently, particularly through a mission led by General director Magdy Tantawy in Senegal, Mauritania, and Morocco. These efforts have yielded impressive results, culminating in the launch of a campaign titled "Millions of Believers in the Message of Peace" aiming to reach this milestone by 2026.

This campaign will require great efforts from the foundation's members and workers to achieve its goals. The foundation continues to walk the path of enlightenment — a path that champions the Qur'an — because the true message of Islam is one of mercy, justice, freedom, and peace.

Prof. Mohamed Yahia Ghieda
writes

A VISION ON EDUCATION AND LEARNING

The world has witnessed radical transformations in recent decades that have not been limited to the economy and technology but have extended to all aspects of life. In the midst of these rapid changes, education remains the fundamental axis that determines the path and future of nations. The current educational system, which was designed to suit the needs of the industrial age, is no longer capable of meeting the demands of a future that is becoming more complex day by day. From this perspective, an urgent need arises to reshape our vision for education and learning, not as a process of transmitting information, but as a journey to build and shape individuals.

Our vision for education moves away from the traditional model that focuses on memorization and rote learning, and instead moves toward a model that places critical thinking, problem-solving, and creativity at the core of the educational process. The student must transform from a passive recipient into an active participant and explorer of knowledge. Knowledge has become available to everyone, and the real value lies in the ability to analyze it, connect it, and apply it intelligently.

In this context, the role of the teacher changes fundamentally. Instead of being the sole source of information, the teacher becomes a guide and a facilitator of learning. Their role is to stimulate curiosity, raise questions, guide students toward multiple sources of knowledge, and build a safe environment that encourages experimentation and accepting mistakes. A capable teacher is one who inspires their students to learn how to think, not what to think.

To achieve this vision, education must become more flexible and personalized. Every student has unique interests and abilities, and a one-size-fits-all model cannot unleash their full potential. Therefore, it is essential to develop adaptable curricula that allow students to choose their own educational paths in line with their passions and inclinations. Furthermore, integrating technology into education is not just about adding tools; it is a transformation of the learning method itself, making it more interactive and personal.

Finally, education must move beyond the walls of schools to be closely linked with the community and the world. Building a conscious and responsible global citizen is a supreme goal of education. Thus, curricula should focus on real-world issues, encourage community participation, and promote the values of tolerance, coexistence, and respect for diversity. Education, at its core, is a project to build the future, and this will only be achieved if it aims to build generations capable of innovation, empathy, and effective contribution to creating a better world for all.

By:
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ALASKA›S SUMMIT - A STEP TOWARDS ENGINEERING INTERNATIONAL POWER

WITH THE "THREE-FOR-THREE" FORMAT, THE WORLD'S ATTENTION HAS TURNED TO ONE OF THE MOST SIGNIFICANT INTERNATIONAL POLITICAL AND DIPLOMATIC COMPETITIONS IN DECADES

Europe fears the international isolation of the United States regarding the situation in Ukraine, as there is no innocent peace on the table, but rather visible compromises and hidden bargains. It appears as if the world is about to witness an agreement signed in front of cameras and sealed with ink in one place—and blood in another. The high-stake summit between Trump and Putin may determine not only the trajectory of the war in Ukraine but also the future of European security. It also provides the American president an opportunity to present himself globally as a skillful dealmaker.

European leaders are not participating as mere observers but rather as a political shield to protect Kyiv from a potential bilateral agreement between the U.S. and Russia—one that might exclude them and redraw the future of the war and the balance of power across Europe.

American-Russian Power Lines and a New Political Geography

As the world anticipates rapid results from the Alaska summit, the most notable outcome is a ceasefire between Russia and Ukraine, following an earlier U.S.–European meeting that aimed to limit Trump's impulsiveness in reaching a deal that could reshape the future of the European continent—one reminiscent of the Yalta Agreement, which redrew Europe's political map.

Trump, however, has a different vision: a shift in focus to the Indo-Pacific region to confront both Russia and China in the South Caucasus and to delineate zones of American and Russian influence across multiple strategic locations. Months earlier, Kremlin officials spoke of potential cooperation with the U.S. in economic, technological, and space sectors, as well as lucrative

deals in infrastructure and energy, including the Arctic. This includes securing U.S. approval for Russia to annex 20% of Ukrainian territory—particularly Eastern Donbas—and for a Russian military repositioning in Libya instead of Syria.

On the other hand, the U.S. would be allowed access to the Zangezur Corridor in the South Caucasus through a 99-year lease to an American company, which would be named "Trump's Corridor." This would enable the U.S. to collaborate with Armenia and Azerbaijan in various fields such as energy, trade, and artificial intelligence, giving Washington the leverage to pressure China and Iran.

Although ideological factors drive U.S.–Russian rivalry in the Middle East, the stakes are much higher in the Ukrainian conflict. These deep-rooted motives make genuine coordination between the two powers unlikely—even if they do reach a bargain in Europe. The competition over dominance in the Middle East and Russia's repositioning efforts, along with opposition to U.S. policy in various regions, will persist.

Is the U.S. a Strategic Ally That Can Be Trusted?

The policies of the Trump administration raise critical questions about the credibility of American alliances. For decades, the U.S. was seen as a stable and dependable power—especially during crises—on which allies could rely. This was evident in its role in NATO, bilateral security agreements in Asia, and strategic partnerships in the Middle East and elsewhere.

However, Trump's return to the White House has altered this image, creating skepticism about the extent of U.S. commitment to defending countries that fail to meet expected defense spending levels. The Pentagon has also been considering proposals to reduce the American military presence in Europe, in order to focus on the Indo-Pacific region and counter the growing challenges imposed by China.

There is also a deep divide in perceptions of America's global role under Trump. While some question the reliability of U.S. commitments to allies, others see this as an opportunity to restructure the international security system in a more efficient and equitable manner over the long term.

In my view, Putin has succeeded in shifting the axis of confrontation from one between America and Russia to one between America and Europe. As a result, the guarantees offered by the United States have become the last hope for Zelensky and his European partners—especially after Putin agreed to allow the inclusion of a collective defense clause for Ukraine in a future peace agreement. This clause, akin to Article 5 of the NATO Treaty, stipulates that an attack on one member is

considered an attack on all. It serves as a middle ground to counter Russia's firm rejection of Ukraine's accession to NATO.

Moreover, the U.S. interest in de-escalating the conflict is driven by its aim to implement agreements related to precious metals with Ukraine. Therefore, American guarantees have become a crucial element in any imminent agreement between the parties involved.

Can Europe Build an Independent Defense Umbrella Away from Washington?

Amid America's shifting stance on the Russia–Ukraine crisis and Trump's pressure on EU countries to increase their defense spending from 2.5% to 5% of GDP—alongside growing concerns over a potential U.S. presidency under his vice president—the European Commission introduced a new concept of national security in April 2025 under a strategy titled "Protecting the European Union."

This strategy aims to enhance the EU's defense capabilities, bridge existing gaps, support the European defense industry, deepen the integrated defense market, and boo st Europe's preparedness for worst-case scenarios. It also seeks to address escalating security threats and hybrid challenges such as terrorism, organized crime, cybercrime, and attacks on critical infrastructure. Moreover, it emphasizes unifying European defense efforts through joint procurement and collective armament. As a result, leaders of the European military industry have allocated €150 billion for defense and non-military security for the upcoming budget cycle, spanning seven years starting in 2028.

In reality, the U.S. is no longer as affected by the war in Ukraine as it once was. Any future American military support for Ukraine will likely be financed by Europe. Moreover, the U.S. may prefer the conflict to continue, as it ensures Europe remains dependent on American support—thereby reinforcing its alignment with Washington, despite America's unfair trade and tariff practices toward its allies.

The continuation of the war guarantees Russia's ongoing distraction and exhaustion, preventing it from effectively countering other American actions in the Caucasus, the Middle East, and possibly even the Arctic. It also limits Russia's capacity to offer substantial support to China in any potential military confrontation in East Asia.

The U.S.–EU summit, with the participation of Zelensky, may represent a turning point in shaping a new political map for Europe. It could open the door to geopolitical shifts that affect the entire world—albeit to varying degrees. The outcome could have far-reaching repercussions proportional to the scale of global transformations we are currently witnessing. It is pushing Europe to accelerate its move toward strategic independence from America and to confront an uncertain future with new allies—or perhaps the emergence of right-wing powers and the formation of new political dynamics both internally and externally.

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Book

Reading in the The Thoughts of El Shorafa ElHamadi

Book

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PAR LE GRAND PENSEUR ARABE, M. ALI MOHAMED EL SHORAFA EL HAMADY :

QUE LE PROPHÈTE A ÉTÉ ENVOYÉ POUR ILLUMINER LES CHEMINS DE L'HUMANITÉ. SELON LUI, LE SECTARISME ET LE CONFESSIONNALISME ONT DÉNATURÉ L'ESSENCE DE LA RELIGION ISLAMIQUE

Traduit par : Yousra Mohamed Massoud

RÉSUMÉ

LE GRAND PENSEUR ARABE ALI MOHAMMED EL SHORAFAA EL HAMADY AFFIRME QUE LA CAUSE PRINCIPALE DE LA PERTE DE L'ESSENCE DE LA RELIGION ISLAMIQUE RÉSIDE DANS LE SECTARISME ET LE CONFESSIONNALISME. CES DERNIERS ONT TRANSFORMÉ L'ISLAM, QUI ÉTAIT UNE RELIGION DE COMPASSION, DE JUSTICE, DE LIBERTÉ ET DE PAIX, EN UN SYSTÈME D'EXPIATION, DE MASSACRE, DE VIOLENCE ET DE CONFLITS. CETTE DÉVIATION S'EST PRODUITE SOUS LE COUVERT DE RÉCITS, DE MENSONGES ET D'HISTOIRES ISRAÉLITES INTRODUITS DANS LA RELIGION ET FAUSSEMENT ATTRIBUÉS AU MESSAGER — QUE .DIEU LE BÉNISSE ET LUI ACCORDE LA PAIX

EN RÉALITÉ, LE PROPHÈTE N'A JAMAIS ÉTÉ ENVOYÉ COMME GUERRIER, POLITICIEN OU CHEF SECTAIRE, MAIS COMME PORTEUR DE LA PAROLE DIVINE DESTINÉE À ÉCLAIRER LES CHEMINS DE L'HUMANITÉ ET À .ÉTABLIR LA MISÉRICORDE

DIEU TOUT-PUISSANT A DIT : « ET NOUS NE T'AVONS ENVOYÉ QUE COMME UNE MISÉRICORDE POUR LES MONDES » (SOURATE AL-ANBIYA, VERSET 107)·

Le Messager éclaire les chemins de l'humanité :
El Shorafaa El Hamady affirme que, parmi les conflits sectaires et les luttes entre soufis, salafistes, kharijites et chiites, ainsi qu'entre les États oppressifs
et ceux se réclamant de l'héritage ottoman, l'essence de la religion a été perdue et son message volé. L'islam, venu comme une miséricorde pour le monde, a été transformé en un instrument d'expiation, de massacre et de violence, sous le couvert de hadiths d'authenticité douteuse, attribués à tort au Prophète, dont il est innocent.
Si les gens réfléchissaient sérieusement au Coran, ils sauraient que la religion de Dieu ne se transmet pas par des narrateurs mais se trouve dans le Coran révélé au Messager Mohammed, un Livre éloigné du mensonge. Le Prophète Mohammed est venu comme Messager de la miséricorde, non comme Messager de l'épée.
Dieu Tout-Puissant a dit : « Et Nous ne t'avons envoyé que comme une miséricorde pour les mondes » (Sourate Al-Anbiya, verset 107).
Ainsi, Dieu a décrit la mission du dernier Prophète non pas comme celle d'un guerrier, d'un politicien ou d'un chef sectaire, mais comme celle d'un Messager de la parole divine destinée à guider l'humanité.

Un héritage mêlé de passion et de calomnie :
El Shorafaa El Hamady poursuit en déclarant que les marchands de la religion ont altéré ce message en revêtant le Prophète — que Dieu le bénisse et lui accorde la paix —
d'un vêtement qui n'était pas le sien et en lui attribuant des paroles qu'il n'a jamais prononcées. Ils ont promu des hadiths contredisant explicitement le Coran
et en ont tiré des centaines de fatwas, jusqu'à en faire une législation supérieure à la parole de Dieu.
Qui leur a donné l'autorité de légiférer une autre religion au nom de la Sunna ? Qui leur a permis de faire de cet héritage, entaché de passions et de calomnies,
une référence pour contester le Livre de Dieu ?
C'est une déviation dangereuse par rapport au commandement clair de Dieu dans Sa parole : {Suivez ce qui vous a été révélé par votre Seigneur et ne suivez pas d'autres alliés en dehors de Lui} (Sourate Al-A'raf, verset 3).
L'image du Messager a été falsifiée et les signes de la miséricorde coranique ont été éclipsés au profit d'un islam déformé, semant confusion et suspicion dans l'âme des musulmans.
Ainsi, l'homme est devenu ignorant, oubliant que la vérité est entre ses mains, préservée dans un Livre véridique qui ne nécessite aucun intermédiaire entre lui et son Créateur.
Revenir au Coran n'est pas un luxe intellectuel ou un choix philosophique, mais une nécessité existentielle pour sauver la religion des pièges d'un héritage obscur.
Nous devons restaurer la place du Coran comme première et dernière référence, car Dieu a dit à son sujet : {Et Nous avons fait descendre sur toi le Livre comme clarification de toutes choses} (Sourate An-Nahl, verset 89).

Libération de l'islam :
Al-Shorafaa Al-Hammadi conclut en affirmant que libérer l'islam des mains de ceux qui l'ont déformé et exonérer le Prophète — que Dieu le bénisse et lui accorde la paix —
des mensonges qui lui sont attribués n'est pas seulement un devoir religieux, mais aussi le début d'une renaissance spirituelle et intellectuelle, qui restaure de la pureté de la religion et de la nature originelle des gens.

Écrit par
Abd El Ghany Diab

traduit vers le française par
Yousra Massoud

APRÈS LES OUTILS DE PAIEMENT LOCAUX :

L'AFRIQUE EST-ELLE ÉCONOMIQUEMENT INDÉPENDANTE DE L'IMPÉRIALISME DU DOLLAR ?

Face aux ambitions croissantes et aux transformations géopolitiques, l'Afrique avance à grands pas pour restaurer sa souveraineté monétaire et diversifier les mécanismes de financement de son commerce intra-africain. L'expérience de la Banque africaine d'exportation et d'importation (Afreximbank) avec le système de paiement et de règlement panafricain (PAPSS), ainsi que les initiatives visant à promouvoir l'intégration économique, apparaissent comme des alternatives crédibles face à la domination traditionnelle du dollar. Cependant, le chemin reste jalonné de défis, allant d'une structure financière fragile aux répercussions des dégradations de notation.

Histoire et développement de la Banque africaine

En 2024, Afreximbank a enregistré un bénéfice net de 973,5 millions de dollars, soit une progression de 29 % par rapport à l'année précédente. Ses revenus totaux ont atteint 3,3 milliards de dollars et ses actifs se sont accrus pour atteindre 40,1 milliards de dollars.

La banque ambitionne également de doubler le financement du commerce intra-africain, passant de 20 milliards de dollars en 2021 à 40 milliards de dollars d'ici 2026, traduisant sa volonté de devenir un bras financier régional capable de concurrencer les grandes institutions internationales.

PAPSS : le nouveau cœur des paiements

Le système PAPSS est l'un des instruments les plus stratégiques de libéralisation financière sur le continent. Il a déjà rallié 16 banques centrales et plus de 140 banques commerciales, avec le lancement d'un marché pilote permettant les transactions dans 12 devises locales. Ce mécanisme permet d'économiser environ 5 milliards de dollars par an en frais de change et réduit le délai de règlement de plusieurs jours à seulement quelques secondes.

En 2024, le commerce intra-africain s'élevait à environ 220,3 milliards de dollars, en hausse de 12,4 % par rapport à 2023. Toutefois, il ne représente encore que moins de 15 % du commerce total africain (estimé à 1,5 billion de dollars), révélant l'existence d'un potentiel considérable encore inexploité.

Défis financiers et enjeux de notation

Malgré ces avancées, l'organisation reste confrontée à des pressions multiples. Des agences de notation comme Moody's et Fitch ont abaissé la note de la banque, invoquant les risques élevés associés aux prêts non garantis accordés à des pays en crise tels que le Ghana ou la Zambie. De leur côté, les instances de l'Union africaine ont contesté ces évaluations, soulignant que ces prêts reposent sur des accords internationaux solides et ne sont pas véritablement en défaut de paiement.

Cette bataille autour des notations reflète la lutte pour préserver l'image de la banque et maintenir la confiance des investisseurs dans sa capacité à piloter le projet d'indépendance financière du continent.

Par ailleurs, Afreximbank a financé d'importants projets de commerce du pétrole et des matières premières, comme celui d'Atmin, à hauteur de 3 milliards de dollars. Ces initiatives illustrent ses efforts pour mettre en place de nouveaux instruments souverains en marge du système financier occidental. Toutefois, elles risquent de se heurter à une pression politique accrue de la part des États-Unis, notamment dans le cadre de la rhétorique électorale de Donald Trump, qui agite la menace de sanctions renforcées contre les économies émergentes cherchant à s'affranchir de la centralité du dollar.

Conclusion

L'expérience du PAPSS contribue à poser les bases d'un cadre financier africain plus autonome, réduisant la dépendance au dollar et démontrant le potentiel d'intégration économique du continent. Néanmoins, le projet demeure exposé à des défis liés au crédit et à sa mise en œuvre. Le succès dans la construction de systèmes de paiement locaux, associé à l'expansion d'Afreximbank dans la finance intra-commerce, représente un changement fondamental. Mais cette transformation ne sera durable que si elle est soutenue par la transparence financière, la gestion du risque de crédit et un soutien politique et institutionnel renforcé au sein du continent.

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MWANAFIKRA MAARUFU WA KIARABU, MWALIMU ALI MUHAMMAD AL-SHURAFA AL-HAMMADI, AANDIKA :

MTUME ALITUMWA KUANGAZIA NJIA ZA UBINADAMU.. AMA UKABILA NA MADHEHEBU VIMEPOTEZA DINI

MUHTASARI :

MWANAFIKRA MKUBWA WA KIARABU, MWALIMU ALI MUHAMMAD AL-SHURAFA AL-HAMMADI ANASEMA KUWA SABABU KUU YA KUPOTEZA KIINI CHA DINI YA KIISLAMU NI MADHEHEBU NA UKABILA, AMBAVYO VIMEGEUZA UISLAMU KUTOKA DINI YA HURUMA, HAKI, UHURU NA AMANI KUWA YA KUKUFURISHA, UCHINJAJI, VURUGU NA MIGOGORO. MBINU HII ILIYOPOTOKA ILIINGIZWA CHINI YA KIVULI CHA HADITHI, UWONGO NA ISRAILIATI AMBAZO ZILIINGIZWA KATIKA DINI NA KUHUSISHWA KWA UWONGO NA MTUME, REHEMA NA AMANI ZA MWENYEZI MUNGU ZIWE JUU YAKE, INGAWA MTUME HAKUTUMWA KAMA MPIGANAJI, MWANASIASA AU KIONGOZI WA MADHEHEBU, BALI ALITUMWA KAMA MTOAJI WA NENO LA MUNGU AMBALO LINAANGAZA NJIA ZA UBINADAMU NA KUANZISHA HURUMA. MWENYEZI MUNGU MTUKUFU ALISEMA {NA HATUKUKUTUMA WEWE ISIPOKUWA UWE REHEMA KWA WALIMWENGU WOTE} MAELEZO ZAIDI YAPO KATIKA MUKTADHA UFUATAO.

Mtume anaangazia njia za ubinadamu

Al-Shurafa Al-Hammadi anasema: Katikati ya migogoro ya madhehebu na vikundi vinavyogombana, kuanzia kwa Masufi na Masalafi, na kutoka kwa Khawarij na Mashia, na kati ya mataifa ya kiusalama yanayokandamiza na mengine yanayoficha chini ya vazi au urithi wa Othman, kiini cha dini kilipotea na ujumbe wake

uliibiwa ukiwa mikononi mwetu, na Uislamu, ambao ulikuja kama rehema kwa walimwengu, ulibadilika kuwa chombo cha kukufurisha, uchinjaji na kuhalalisha vurugu chini ya kivuli cha hadithi zenye mashaka.

Usahihi wake ulihusishwa kwa uwongo na Mtume wa Mwenyezi Mungu, rehema na amani za Mwenyezi Mungu ziwe juu yake, na yeye yu mbali nazo. Ikiwa watu wangezingatia Qur'ani, wangejua kwamba dini ya Mwenyezi Mungu haichukuliwi kutoka kwenye midomo ya wapokezi, bali kutoka kwenye Kitabu alichokiteremsha Mwenyezi Mungu kwa Mtume wake, kitabu ambacho hakiingii uwongo kutoka mbele yake wala nyuma yake. Muhammad alikuja kama mtume wa rehema, si mtume wa upanga, wakati Mwenyezi Mungu Mtukufu alisema:

{Na hatukukutuma wewe isipokuwa uwe rehema kwa walimwengu wote} [Al-Anbiya: 107].

Mwenyezi Mungu Mwenye Nguvu na Utukufu alikuwa akielezea kazi ya mwisho wa mitume, si kama mpiganaji wa kisiasa au kiongozi wa madhehebu, bali kama mtoaji wa neno la Mola wake ili kuangaza njia za ubinadamu.

Urithi uliochanganywa na matamanio na uzushi

Al-Shɛrafa Al-Hammadi anaendelea kusema: Wafanyabiashara wa dini walicheza na ujumbe huo, walimvika Mtume vazi lisilo lake, na wakamuhusisha na mambo ambayo hakuyaeleza, na wakaeneza hadithi zinazopingana na Qur'ani waziwazi na wakazijengea mamia ya fatwa juu yake, mpaka zikawa sheria kwa watu inayozidi neno la Mwenyezi Mungu. Ni nani aliyewaruhusu kutunga dini nyingine kwa jina la Sunna?

Ni nani aliyewapa mamlaka ya kufanya urithi uliochanganywa na matamanio na uzushi kuwa rejea inayopingana na Kitabu cha Mwenyezi Mungu?

Huu ni upotovu hatari wa amri ya Mwenyezi Mungu iliyo wazi katika kauli yake:

{ Fuateni mliyo teremshiwa kutoka kwa Mola Mlezi wenu, wala msifuate rafiki au walinzi wengine badala yake. } [Al-A'raf: 3].

Picha ya Mtume ilighushiwa na ishara za rehema za Qur'ani zilifichwa kwa ajili ya Uislamu uliopotoshwa unaopanda machafuko na mashaka katika nafsi za Waislamu.

Hata mwanadamu akawa hajui kwamba ukweli uko mikononi mwake umelindwa katika kitabu kinachoongea ukweli ambacho hakihitaji mpatanishi kati yake na Muumba wake. Kurudi kwa Qur'ani si anasa ya kiakili au chaguo la kifalsafa, bali ni umuhimu wa lazima ili kuokoa dini kutoka kwa mitego ya urithi wa giza. Tunapaswa kuirudisha Qur'ani kwenye nafasi yake kama rejea ya kwanza na ya mwisho, kwani ndiyo pekee ambayo Mwenyezi Mungu alisema juu yake {Na tumekuteremshia Kitabu, kinachobainisha kila kitu} [Al-Nahl: 89].

Kuukomboa Uislamu

Al-Shurafa Al-Hammadi anahitimisha hotuba yake kwa kusema: Kuukomboa Uislamu kutoka kwa mikono ya wale walioupotosha na kumtakasa Mtume kutokana na uwongo unaohusishwa naye si tu wajibu wa kidini, bali pia ni mwanzo wa ufufuo wa kiroho na kiakili unaorudisha usafi wa dini na kuwarudishia watu asili yao.

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

NCHINI SUDAN : NI NDOTO ZA MCHANA KWEUPE –» WANAMGAMBO WA RSF KUTANGAZA ”SERIKALI ISIYO NA NCHI WALA UHALALI

“Serikali bila ya nchi... Mamlaka isiyo na Uhalali: Uchambuzi wa Kistratejia kuhusu Tangazo la Wanamgambo wa RSF Kuunda Serikali yao nchini Sudan

Na Rami Zuhdi – Mtaalamu wa Masuala ya Afrika

Kati ya bunduki inayohema kwa hofu na bendera bandia isiyo na nguvu, ndipo "serikali " ya Hemeti (Mohamed Hamdan Dagalo) ilipozaliwa. Ilizaliwa ikiwa imeharibika, tasa, na haina matumaini ya kuishi hata kwa siku chache – hata kama ingewahi kupata “huduma ya dharura ya kisiasa” kuokoa kizazi hicho cha kisiasa kilichozaliwa kikiwa kinaugua. Ni mamlaka ya majivu tu, serikali isiyo na wananchi, isiyo na nchi, na isiyo na mustakabali. Ni nani atakayeamini udanganyifu wa Hemeti, anapojitangaza kuwa na serikali ambayo haina chochote zaidi ya ndoto za kushindwa zilizoahirishwa bila ya nchi.

Katika wakati ambapo vurugu inachanganyika na upuuzi, na uharibifu unashirikiana na propaganda, kiongozi wa RSF – Mohamed Hamdan Dagalo maarufu kama "Hemeti" – alitangaza kuunda kile alichokiita “Serikali ya Kiraia ya Sudan” katika maeneo anayodai kuyadhibiti huko Darfur. Hatua hii, kidhahiri ni “ujasiri wa kisiasa”, lakini kimsingi haikuwa chochote zaidi ya kielelezo cha kuporomoka kwa maadili ya kisiasa na kijeshi, na ni kielelezo cha kushindwa kwake, ambacho hakina budi kuja, baada ya zaidi ya miaka miwili ya kuwasha moto wa vita, na kuivuta Sudan kutoka kwenye demokrasia hadi kwenye giza la mapigano ya wenyewe kwa wenyewe, mgawanyiko na

kusambaratika.

Swali kuu ni: Tangazo la serikali hii isiyo na nchi, isiyo na utambuzi wa kikanda wala wa kimataifa, na isiyo na msingi wowote wa kisheria au kiserikali, linamaanisha nini? Tunapaswa kuliona kama nini katika mazingira haya? Na ni madhara gani ya kisiasa na kiusalama yanayoweza kuikumba Sudan, kanda ya Afrika Mashariki na Kati, na bara lote? Je, tunashuhudia jaribio lengine jipya la "kujenga fikra ya kujitenga kwa upole" (soft secession) au ni jitihada ya kukata tamaa ya kudumisha sura ya mamlaka iliyokwishadhoofika, kupitia "serikali ya kivuli" isiyoweza kudumu mbele ya uchambuzi wa kistratejia.

Ni muhimu kubaini kuwa tangazo la Hemeti mnamo Julai 2025 lilikuja katika kipindi ambacho RSF ilikuwa inakumbwa na kuporomoka kwa nguvu zake za kijeshi na kisiasa, hasa baada ya kupoteza udhibiti katika ngome kadhaa muhimu za Darfur Magharibi, pamoja na kufichuliwa kwa ukatili wake dhidi ya raia katika miji ya El Geneina na Nyala – kwa mujibu wa ripoti rasmi za mashirika ya kimataifa. Hivyo basi, tangazo hili halikuwa zaidi ya mbinu ya propaganda, lililolenga kujipatia nafasi mpya ya kisiasa baada ya kushindwa kimapigano, na jaribio la kuunda kadi mpya ya majadiliano kwa kuonyesha picha ya "serikali ya kiraia mbadala", ikionekana kana kwamba kuna upande halali wa kisiasa unaoweza kuzungumza nao, sambamba na serikali rasmi iliyo mjini Port Sudan.

Lakini hali halisi ni kwamba "serikali" hiyo si zaidi ya mamlaka ya kufikirika, imefungiwa katika upweke wa kisiasa na imeegemea kwenye ardhi yenye migongano ya kijeshi. Kisheria na kikatiba, RSF haina uhalali wowote wa kuunda serikali: Ni kundi la wanamgambo lisilo chaguliwa, linashiriki katika vita vya wenyewe kwa wenyewe, na sehemu kubwa ya wapiganaji wake ni mamluki kutoka mataifa mengine. Ni kundi lililoshutumiwa kwa uhalifu wa kivita dhidi ya raia (kama ilivyoripotiwa na Kamishna Mkuu wa Haki za Binadamu wa Umoja wa Mataifa, Human Rights Watch, Amnesty International na mashirika mengine ya usalama na siasa).

Kwa hivyo, tangazo lao la kuunda serikali halina nguvu ya kisheria, bali ni sehemu ya vita vya habari na propaganda – na si tukio la kimsingi lenye athari ya kweli ya kisiasa. Kistratejia, jambo hili linapaswa kueleweka kwa kuzingatia malengo yake: Ni kwa ajili ya matumizi ya ndani zaidi, likielekezwa kwa wafuasi wachache wa RSF, ili kuendeleza taswira ya "dola" kichwani mwao, wakati hamasa ya mapigano ikianza kudhoofika na hasara zikionekana wazi.

Pia, ni ujumbe wa mazungumzo kwa jamii ya kimataifa – RSF (Rapid Support Forces) inajaribu kuuza taswira bandia kwamba ina sura ya kiraia inayoweza kuifanya ishirikishwe kisiasa, katika juhudi zisizo na mafanikio za kufufua wazo la kugawana madaraka. Lakini uhalisia wa kisiasa, kisheria na wa kijeshi hauna ushahidi wowote wa kuiunga mkono.

Aidha, kuna matumaini ya kudumu kutoka kwa baadhi ya wahusika wa kimataifa wanaotafuta kufufua ndoto ya "kujiondoa kwa upole" (soft secession) nchini Sudan tangu siku za kwanza za

vita – ndoto ambayo huenda ndiyo sababu vita hivyo vilianzishwa, vikapangwa na kuendeshwa kutoka nje. Katika mtazamo huu, tangazo la Hemeti linaweza kuonekana kama hatua ya kimbinu kuelekea kujitenga kwa Darfur, au angalau kuunda mamlaka ya ukweli wa muda (de facto) magharibi mwa Sudan. Hata hivyo, ni hali inayotishia mustakabali wa Sudan kama dola moja yenye umoja wa kijiografia na kisiasa.

Athari za tangazo hili katika mgogoro wa Sudan ni nyingi, lakini zenye uzito mdogo.

Kijeshi na kimaeneo: hakuna athari halisi; Tangazo la RSF halijatafsirika kuwa miundo ya serikali inayoonekana. Hakuna wizara, hakuna taasisi za utawala, hakuna mifumo ya utoaji huduma. Ni majina tu na vyeo hewa visivyo na muundo wa utendaji – katika maeneo ambayo tayari yanakumbwa na janga la wakimbizi wa ndani na nje zaidi ya watu milioni 8, kwa mujibu wa takwimu za Umoja wa Mataifa (2025).

Kisiasa: ni jaribio la kuleta ushaiwshi tu, bila kubadilisha mizani ya nguvu wala mwelekeo wa mataifa, ambayo yote yanatambua serikali rasmi ya Sudan na Baraza la Uongozi linaloongozwa na Jenerali Abdel Fattah al-Burhan, kama mamlaka halali kwa mujibu wa utambuzi wa kikanda na kimataifa.

Ni jambo la kawaida na la lazima mataifa kuunga mkono taasisi rasmi za Sudan na jeshi lake la kitaifa, kwa kuwa kuunga mkono wanamgambo wa kujitenga dhidi ya wananchi na dola yoyote ni uhalifu wa kivita na kitendo cha uhasama wa kisiasa.

Kikanda, tangazo hili linaongeza hatari, kwani linaweka mfano mbaya unaoweza kuhamasisha makundi mengine ya waasi kuiga mbinu hiyo – na kusababisha mlipuko wa "serikali kama hizi" barani Afrika ikiwa halitashughulikiwa kwa uthabiti wa kisheria, kisiasa na kimaelezo. Hatari hii inahusu Sudan moja kwa moja, lakini pia nchi nyingine ndani na nje ya bara la Afrika.

Aidha, ujumbe wa kisiasa ni wazi: Hemeti si tena kiongozi mwenye nguvu uwanjani; sasa ni mchezaji aliyekata tamaa, anayeshika "karata zilizochomwa". "Serikali" aliyoitangaza haina maana zaidi ya kuwa kioo cha propaganda cha genge la kijeshi, linalojaribu kuvaa sura ya uhalali, huku rekodi yake ya damu ikiendelea kulifukuza kila linapojaribu kujitokeza kimataifa.

Katika kamusi ya siasa za Kiafrika, tunafahamu kwamba uhalali haujengwi kwa matangazo, bali kwa taasisi, uungwaji mkono wa wananchi, utambuzi wa kimataifa na udhibiti wa nchi.

Hata hivyo, licha ya ujuu juu wa tangazo hili lisilo na uhalali, kuna haja ya hatua thabiti dhidi yake:

1. Harakati ya kidiplomasia ya dharura ya Misri–Afrika: Cairo, ikiwa mwenyeji wa mchakato wa kisiasa wa Sudan ndani ya Umoja wa Afrika, inapaswa kuchukua jukumu la kuunga mkono serikali halali na kupinga kwa nguvu zote jaribio lolote la kuigawanya Sudan. Hii ni kwa sababu Misri ndiyo jirani iliyo karibu zaidi, yenye ushawishi mkubwa na yenye uhusiano wa kihistoria na watu wa Sudan – na pia ndiyo nchi inayoguswa moja kwa moja na madhara ya mgogoro wa Sudan.

2. Ushirikiano wa kikanda: Kushirikisha mataifa jirani (Chad, Libya, Sudan Kusini, Ethiopia, Eritrea) kuhakikisha hakuna utambuzi au ushirikiano na kiumbe hiki kisicho halali.

3. Kuimarisha mchakato wa mazungumzo ya Umoja wa Mataifa na Umoja wa Afrika: Shinikizo la pamoja la kimataifa linafaa kurudisha meza ya mazungumzo kati ya serikali halali na makundi ya silaha, mbali na usanii wa "serikali hii".

4. Mapambano ya habari: Ni lazima kufichua uongo unaoenezwa na RSF, kusajili ukiukaji wake na kuonyesha hadharani uhalifu wake – kama kipaumbele cha kidiplomasia na kisiasa, kwa kushirikiana na washirika wa kimataifa.

Mwisho wa yote, kile kinachoitwa "serikali" si zaidi ya udanganyifu uliofungwa ndani ya kushindwa. Ni jitihada ya kukata tamaa kushikilia mabaki yasiyo na thamani – sura ya uongo ya dola isiyokuwepo. Ni kivuli cha mamlaka iliyopotea, na propaganda ya genge linaloendelea kutenda uhalifu kwa jina la dola.

Kutokana na jukwaa hili, natoa wito kwa nguvu zote za Kiafrika na Kiarabu kuungana na Sudan, kuunga mkono umoja wake, na kukataa mipango yote ya kujitenga au juhudi za kufufua migogoro kwa kutumia nyuso za kisiasa za udanganyifu.

Kwa hakika, hatari haipo kwenye tangazo la "Hemeti" pekee, bali ipo katika kulipitisha kimyakimya au kulinyamazia.

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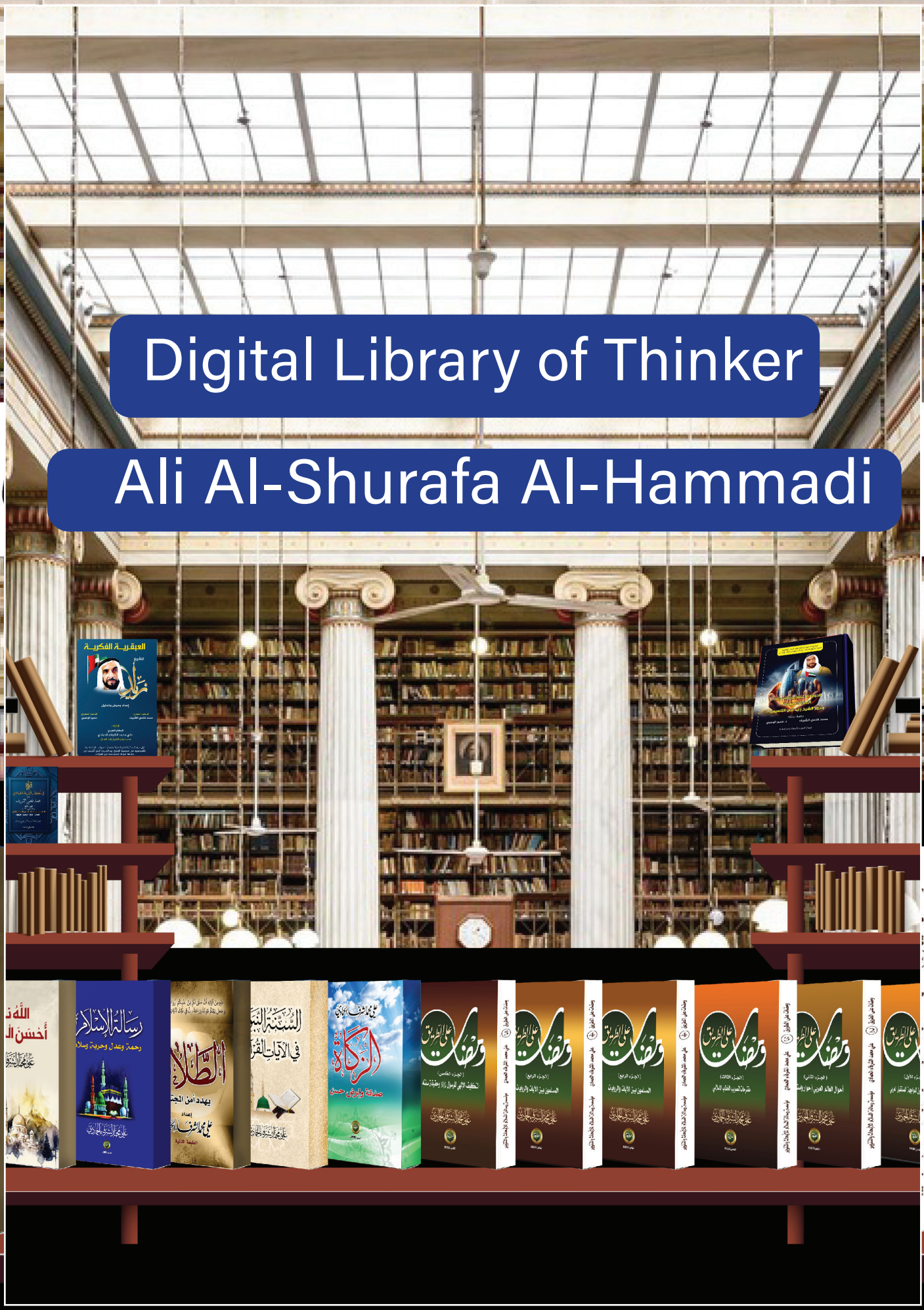
Ali Al-Shurafa Al-Hammadi



EL PENSADOR ÁRABE
ALI MUHAMMAD AL-SHURAFAA AL-HAMMADI
ESCRIBE :

EL PROFETA FUE ENVIADO PARA ILUMINAR LOS CAMINOS DE LA HUMANIDAD... EL SECTARISMO Y LAS DOCTRINAS HAN DESVIADO LA RELIGIÓN

RESUMEN:

El destacado pensador árabe, el profesor Ali Muhammad Al-Shurafaa Al-Hammadi, afirma que la causa principal de la pérdida de la esencia del Islam es el sectarismo doctrinal, que ha transformado una religión de misericordia, justicia, libertad y paz en una plataforma de excomunión, violencia, decapitaciones y conflictos.

Este enfoque desviado se consolidó bajo la cobertura de relatos falsos, invenciones e influencias israelitas que fueron introducidas en la religión y falsamente atribuidas al Profeta Muhammad (la paz y las bendiciones de Dios sean con él).

Sin embargo, el Profeta no fue enviado como guerrero, político ni líder sectario, sino como mensajero de la palabra de Dios que ilumina los caminos de la humanidad y establece la misericordia, como dice el Altísimo:

{Y no te enviamos sino como misericordia para los mundos} [Al-Anbiya: 107].

El Profeta ilumina los caminos de la humanidad

Dice Al-Shurafaa Al-Hammadi:" En medio de las luchas sectarias y las facciones enfrentadas —desde los sufíes hasta los salafistas, de los jariyíes a los chiíes— y entre Estados represivos o regímenes que se ocultan tras vestiduras religiosas o herencias otomanas, se ha perdido la esencia de la religión y nos han robado su mensaje.

El Islam, que vino como misericordia para los mundos, ha sido convertido en un instrumento de excomunión, violencia y legitimación del extremismo, todo ello bajo el amparo de hadices de dudosa autenticidad falsamente atribuidos al Mensajero de Dios (la paz y las bendiciones de Dios sean con él), y de los cuales él es completamente inocente.

Si las personas reflexionaran sobre el Corán, comprenderían que la religión de Dios no se toma de la boca de los narradores, sino del Libro que Dios reveló a Su Profeta, un libro al que no se le acerca la falsedad ni por delante ni por detrás.

Muhammad (la paz y las bendiciones de Dios sean con él) fue enviado como mensajero de la misericordia, no de la espada, como dijo Dios: {Y no te enviamos sino como misericordia para los mundos} [Al-Anbiya: 107].

Dios describió la misión del último de los profetas, no como guerrero ni líder político o sectario, sino como portador de la palabra divina para iluminar los caminos de la humanidad.

Una herencia mezclada con deseos e invenciones

Continúa Al-Hammadi:

Los mercaderes de la religión distorsionaron ese mensaje, vistieron al Profeta (la paz y las bendiciones de Dios sean con él) con ropas que no eran las suyas y le atribuyeron cosas que nunca dijo.

Promovieron hadices que contradicen claramente el Corán y basaron en ellos cientos de fatwas, hasta el punto de que esas palabras humanas llegaron a considerarse una legislación superior a la palabra de Dios.

¿Quién les autorizó a legislar en nombre de la Sunnah una religión diferente? ¿Quién les dio poder para convertir una herencia contaminada por deseos e invenciones en una autoridad que compite con el Libro de Dios?

Esto es una grave desviación del mandato divino, claramente expresado en:

{Seguid lo que se os ha revelado de vuestro Señor y no sigáis, fuera de Él, a otros protectores} [Al-A'raf: 3].

Se ha falsificado la imagen del Profeta y se han ocultado los rasgos de la misericordia coránica en favor de un Islam deformado que siembra la duda y la confusión en el alma de los creyentes.

El ser humano ha llegado a ignorar que la verdad está a su alcance, preservada en un Libro que habla con la verdad, y que no necesita ningún intermediario entre él y su Creador.

Volver al Corán no es un lujo intelectual ni una opción filosófica, sino una necesidad existencial para rescatar la religión de las trampas de una herencia oscura.

Debemos restaurar al Corán su lugar como referencia suprema y final, pues solo él fue descrito por Dios como:

{Y te hemos revelado el Libro como explicación de todas las cosas} [An-Nahl: 89].

Liberar al islam

Concluye Al-Hammadi:

"Liberar al Islam de las manos de quienes lo han tergiversado, y limpiar la imagen del Profeta (la paz y las bendiciones de Dios sean con él) de las mentiras atribuidas a él, no es solo un deber religioso, sino el comienzo de un renacimiento espiritual e intelectual que restaure la pureza de la religión y la naturaleza innata de las personas."

LA DELEGACIÓN DE LA FUNDACIÓN MENSAJE DE LA PAZ VISITA LA IGLESIA CATÓLICA EN DAKAR

Hoy, una delegación de la Fundación Mensaje de la Paz visitó la Iglesia Católica en la ciudad de Dakar, en el marco de unas consultas destinadas a profundizar en el concepto de la paz desde las perspectivas humanitarias.

La delegación estuvo encabezada por el periodista **Sr. Magdi Tantawi**, Director General de la Fundación Mensaje de la Paz, acompañado por el **Padre Dr. Guirguis Awad**, Secretario General de la Fundación en El Cairo, y el **Sr. El-Haj Mohamed El-Amin**, Secretario de la Fundación en España.

La comitiva fue recibida por el **Padre Jean Noël Diouf**, Vicario del Cardenal de la Iglesia Católica en Dakar, en la *Iglesia de Nuestra Señora de las Victorias*.

Durante el encuentro, el Padre **Dr. Guirguis Awad**, Secretario General de la Fundación en El Cairo, expuso el valor de la paz en las enseñanzas de Jesucristo (la paz sea con él), subrayando que la paz no se limita a un solo aspecto, sino que se manifiesta en:

* **La paz con Dios**, a través del arrepentimiento, la fe y la aceptación del amor divino.

* **La paz con uno mismo**, mediante la armonía interior y la reconciliación con la propia alma.

Asimismo, explicó los objetivos de la Fundación Mensaje de la Paz, entre los que destacan:

1. Promover el principio de la fraternidad humana mediante el diálogo de civilizaciones y el acercamiento entre los pueblos de todos los continentes.
2. Establecer los valores del discurso coránico divino: misericordia, justicia, igualdad, libertad de creencias y cooperación social.
3. Combatir el fanatismo religioso y reafirmar la pluralidad de credos sobre la base del principio "No hay coacción en la religión" (Corán, 2:256).
4. Fomentar una cultura de convivencia, tolerancia y respeto por la diversidad cultural y religiosa.
5. Corregir las concepciones erróneas sobre el islam, destacando que el Corán es una religión de oración, solidaridad y paz, no de violencia o sectarismo.
6. Recuperar el discurso de la Ilustración que honra la razón y refuerza la libertad de pensamiento.
7. Impulsar el diálogo religioso y cultural como base para superar los conflictos religiosos y políticos.
8. Desarrollar programas educativos que fortalezcan la ética y el buen comportamiento entre las generaciones para hacer frente a las diferentes crisis sociales.

El Padre Jean Noël Diouf elogió las palabras del Padre Dr. Guirguis Awad, expresando su admiración por la profundidad del pensamiento que guía la Fundación Mensaje de la Paz y por la visión intelectual del **profesor Ali Mohamed Al-Shurafa Al-Hammadi**.

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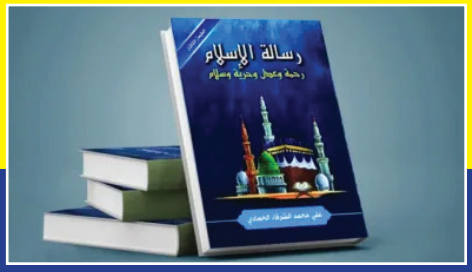

Enlightened concepts about the most prominent ideas of ElShorafa are presented through an analytical view of selected essays and thoughts that awaken minds, reform misconceptions, and clarify the dangerous consequences in society resulting from the alteration of Islamic discourse.
Al-Arab Center for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