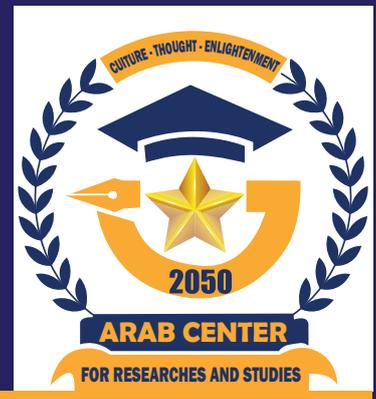


**MAGAZINE  
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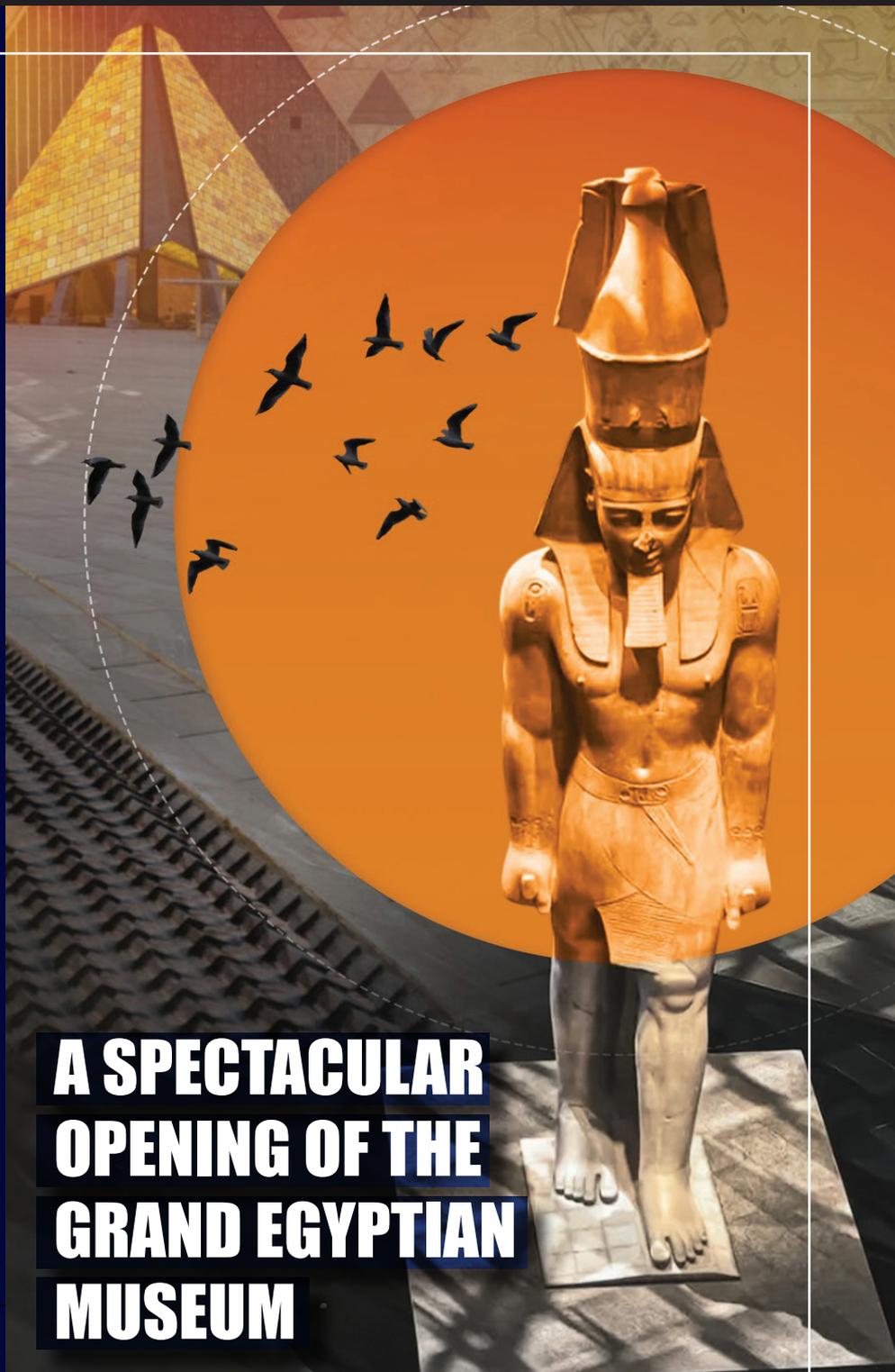


The International Arab Journal of Foreign Languages is a monthly publication, issued under an official license from London. It publishes scholarly research produced by the Arab Center for Researches and Studies 2050. The Issue 4 is released in NOVEMBER 2025.



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

**THIS IS THE  
HISTORICAL  
ROLE OF  
SHEIKH ZAYED  
IN OCTOBER'S  
VICTORY**



**A SPECTACULAR  
OPENING OF THE  
GRAND EGYPTIAN  
MUSEUM**



## 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

**Culture**

**Thought**

**Enlightenment**

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**THE GREAT ARABIAN THINKER**

**ALI MOHAMED ELSHORafa ELHAMADI**

**EGYPT WRITES A NEW CHAPTER  
OF ETERNITY... ASTONISHING  
INAUGURATION OF THE GRAND  
EGYPTIAN MUSEUM IN THE  
PRESENCE OF THE LEADERS OF**

**LE SOUDAN ENTRE GUERRE  
ET PAIX: LE QUATUOR  
INTERNATIONAL PROPOSE UNE  
TRÊVE, ET L'ÉGYPTE POURSUIT  
SES EFFORTS DE MÉDIATION**

**MTO NILE UNAOTIRIRIKA KWA  
AMRI YA MWENYEZI MUNGU  
UTAENDELEA KUWA MISHIPA YA  
UHAI NA ISHARA ISIYOKATIKA YA  
KUENDELEA KWA MAISHA**



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

## THE QUR'AN IS THE KEY TO DIGNITY AND THE GATEWAY TO VICTORY

Translated by: Heba Mohamed Masoud

### **SUMMARY :**

**IN THE EDITORIAL OF THE 46TH ISSUE OF AL-ARAB MAGAZINE, THE GREAT ARABIAN THINKER MR. ALI MOHAMED ELSHORAF ELHAMADI SPEAKS ABOUT MUSLIMS' ABANDONMENT OF THE HOLY QUR'AN, WHICH HAS CAUSED THE LOSS AND DIVISION OF THE NATION INTO SHIITES AND SCATTERED, FEUDING PARTIES WHO FIGHT ONE ANOTHER—ALTHOUGH ALLAH WARNED THEM IN THE QUR'AN, SAYING: "AND DO NOT DISPUTE AND [THUS] LOSE COURAGE AND [THEN] YOUR "STRENGTH WOULD DEPART**

**HE COMMANDED THEM NOT TO ABANDON THE QUR'AN. PROPHET MUHAMMAD, PEACE BE UPON HIM, COMPLAINED ABOUT THAT, AS MENTIONED IN THE HOLY QUR'AN: "AND THE MESSENGER HAS SAID, 'O MY LORD, INDEED MY PEOPLE HAVE TAKEN THIS QUR'AN AS [A THING] ABANDONED**

#### **Details:**

In a time when nations are clashing, crises are unfolding, the wills of nations are stolen, their wealth is plundered, and their dignity is violated, people must reconsider their path, reflect deeply on their dark reality, and ponder the reasons behind their humiliation and degradation.

Elshorafa cites the Holy Qur'an, saying: "And whoever turns away from My remembrance – indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind."

The Qur'an should not be used merely as a book for

blessing or as decoration in homes and offices; rather, it is a way of life and a law of justice. Whoever holds it as a guide will find his way out of humiliation and be led to the path of victory and dignity. He will rise from cruelty and division to the horizon of mercy and unity.

#### **Fortifying by Faith and Depending on Allah:**

He also added that fortifying oneself with faith and depending on Allah is the greatest power a believer possesses when facing challenges. However, whoever abandons the Qur'an chooses for himself the path of doom, finding himself in a state of constant confusion,



inner conflict, external chaos, division among his people, and subjugation to his enemies.

### **The Present Reflects the Consequences of Abandoning the Qur'an:**

It is time for people to realize that their present reality is merely a reflection of their abandonment of Allah's Sharia and the source of their dignity — the Holy Qur'an.

Nations that turned away from Allah's path, followed people's desires, imitated others, and became preoccupied with struggles for authority, wealth, and dominance have fallen into division and decline. Allah says in the Holy Qur'an: "And whoever turns away from My remembrance – indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind." (Taha:124)

### **The Qur'an: Guidance and Light**

The Qur'an should not be used merely as a book for blessing or decoration in homes and offices; rather, it is a way of life, a law of justice, and a constitution for reform. Allah says: "Indeed, this Qur'an guides to that which is most suitable." (Al-Isra: 9)

He also says: "There has come to you from Allah a light and a clear Book, by which Allah guides those who pursue His pleasure to the ways of peace, and brings them out from darknesses into the light by His permission." (Al-Ma'ida: 15–16)

Whoever holds it as a guide will find his way out of humiliation and be led to victory and dignity. He will rise from cruelty and division to the horizon of mercy and unity.

### **Faith: The Greatest Power in Facing Enemies**

Fortifying oneself with faith and depending on Allah is the greatest strength a believer has in facing challenges. Allah commanded His worshipers to prepare for war and linked victory to preparation and strength, yet He made faith and monotheism the greatest foundations of power: "And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them." (Al-Anfal: 60)

Preparation is not limited to material means but also includes faith that fills the heart with certainty and stability. Allah says: "Say, O Allah, Owner of Sovereignty, You give sovereignty to whom You will and take sovereignty away from whom You will. You honor whom You will and humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent." (Aal Imran: 26)

Through such faith, fear is removed from believers' hearts and replaced with courage. They become an invincible power, and Allah has promised victory to His worshipers. He said: "Indeed, We will support Our messengers and those who believe." (Ar-Rum: 47)

He also said: "And whoever aids [the cause of] Allah – Allah will surely aid him. Indeed, Allah is Powerful and Exalted in Might." (Al-Hajj: 40)

### **The True Defeat Lies in Abandoning the Qur'an**

Whoever abandons the Qur'an chooses for himself the path of doom and finds himself in constant confusion, inner conflict, outer chaos, and division among his people, while being subdued by his enemies.

Allah says: "And the Messenger has said, 'O my Lord, indeed my people have taken this Qur'an as [a thing] abandoned.'" (Al-Furqan: 30)

The consequence of this abandonment is that people replace Allah's Sharia with their own desires; values are lost, injustice replaces justice, sedition spreads, and people lose their moral compass, allowing tyranny to dominate and their dignity to be trampled. Allah says: "And whoever does not judge by what Allah has revealed – then it is those who are the disbelievers." (Al-Ma'ida: 44)

He also says: "Do they then seek the judgment of [the days of] ignorance? But who is better than Allah in judgment for a people who are certain [in faith]?" (Al-Ma'ida: 50)

### **Choosing Between the Path of Light or Drowning in Darkness**

Allah has granted man free will to choose, but the outcome is clear: either following Allah's Sharia and succeeding, or turning away and failing. He says in the Holy Qur'an: "Whoever follows My guidance will neither go astray nor suffer; but whoever turns away from My remembrance – indeed, he will have a depressed life." (Taha: 123–124)

Regret will be of no use when it is too late. Whoever rejects Allah and opposes His Sharia will not find a way to escape His punishment. Allah says in the Holy Qur'an: "The Day when there will not benefit [anyone] wealth or children, but only one who comes to Allah with a sound heart." (Ash-Shu'ara: 88–89)

### **Conclusion: Returning to the Path of Salvation**

Salvation will not occur unless we return to Allah, adhere to the Qur'an, take it as a source of guidance, follow its commands, avoid its warnings, and consult it in all matters of our lives. Allah says: "O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life." (Al-Anfal: 24)

In the Qur'an, one can find life, dignity, victory, mercy, and justice. But whoever chooses another book to follow will face defeat, loss, and regret.

Is it time for us to return to the Book of our Lord?

Allah says in the Holy Qur'an: "If you support Allah, He will support you and plant firmly your feet." (Muhammad: 7)

He also says: "And your Lord would not have destroyed the cities unjustly while their people were reformers." (Hud: 117)

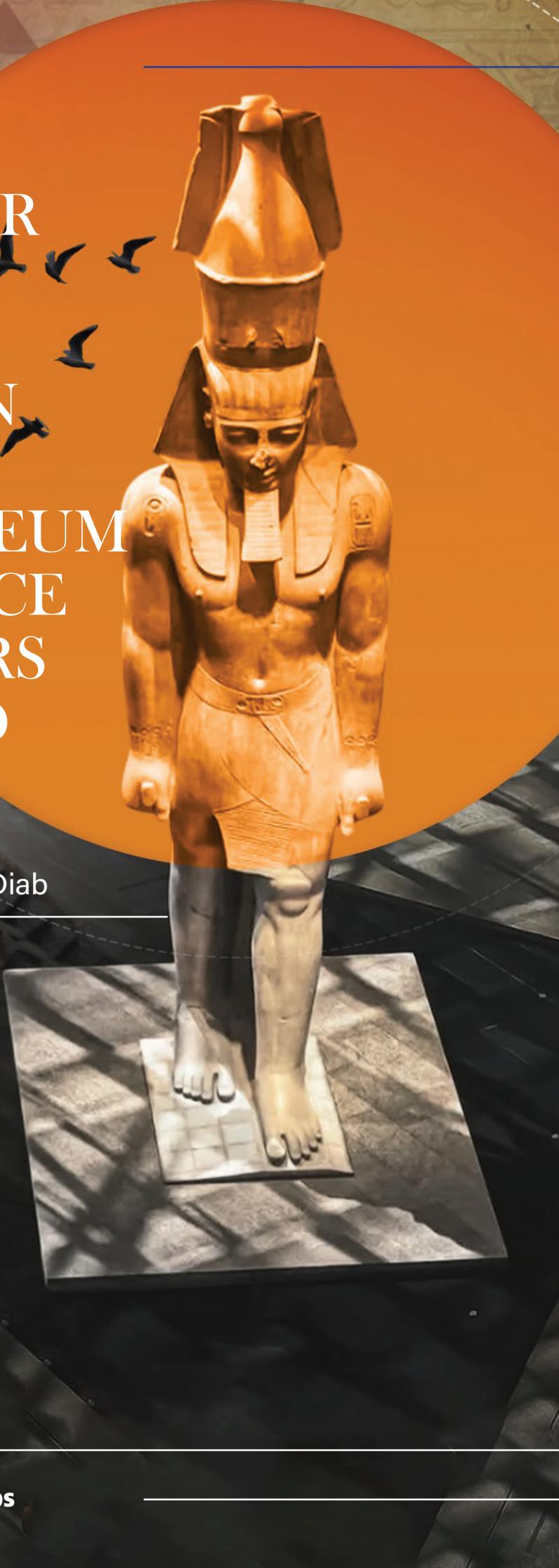
# EGYPT WRITES A NEW CHAPTER OF ETERNITY... ASTONISHING INAUGURATION OF THE GRAND EGYPTIAN MUSEUM IN THE PRESENCE OF THE LEADERS OF THE WORLD



By:

Abd El Ghany Diab

In a night full of pride and civilization, at the sight of the immortal Pyramids, Egypt and the world witnessed an exceptional event where Mr. Abdel Fattah El-Sisi inaugurated, on Saturday, 1st November 2025, the Grand Egyptian Museum. It is the largest museum in the world specialized in one civilization, in a legendary ceremony combining the genius of the past and the creativity of the present, amid the magnificent presence of the leaders and presidents of the world.





### **El-Sisi: The Museum is a Testimony to the Genius of the Egyptian Man**

During his speech, which was full of the spirit of history and the brightness of the future, President Abdel Fattah El-Sisi said:

"Today we are writing a new chapter in the history of the present and future of this ancient homeland. This great edifice is not only a place for preserving valuable monuments, but it is a living testimony to the genius of the Egyptian man who built the pyramids and inscribed on the walls the tale of eternity."

President El-Sisi added that the museum constitutes a result of wide international cooperation. He deeply thanked Japan for its great support for this huge civilized project. He also appreciated the efforts of the officials, engineers, archaeologists, and workers who engraved this achievement with their hands and perseverance over more than twenty years. El-Sisi concluded his speech with a universal humanitarian message:

"Let this museum be a platform for dialogue, a purpose for knowledge, and a beacon to those who love life and believe in the values of man.

Long live Egypt. Long live humanity!"

### **Unprecedented Universal Presence**

The list of attendees at the Grand Egyptian Museum reflected Egypt's unique position. The ceremony witnessed 79 formal delegations, among them 39 delegations headed by kings, princes, and presidents of countries and governments, in a scene that Egypt had not witnessed before.

The list of attendees included the kings and princes of Belgium, Spain, Jordan, Bahrain, Oman, the UAE, Saudi Arabia, Japan, Thailand, Luxembourg, and Monaco, along with the presidents of Germany, Portugal, Croatia, Cyprus, Albania, Palestine, Libya, Yemen, Djibouti, Somalia, Eritrea, Ghana, Congo, and the Knights of Malta.

The prime ministers of Greece, Hungary, Belgium, the Netherlands, Kuwait, Lebanon, and Uganda, besides a wide ministerial and parliamentary representation, participated from more than fifty countries around the world.

Representatives of regional and international organizations participated as well, among them the Secretary-General of the Arab League, the



African Union Commission Chairperson, the Secretary-General of the Organization of Islamic Cooperation, and the High Representative of the United Nations Alliance of Civilizations — in an international presence that reflects great respect for Egypt's civilized position and its deeply rooted humanitarian cultural role.

### **The Moment of Arrival: "I Am the Egyptian" Echoed Through the Corners**

In a magnificent moment, Mr. Abdel Fattah El-Sisi and his wife, Mrs. Intisar El-Sisi, arrived at the location of the celebration while the international orchestra played the masterpiece "I Am the Egyptian" by musician Sayed Darwish, in a highly orchestrated performance conducted by maestro Nayer Nagy. Musician Hesham Nazih excelled in composing the inauguration music, which combined the voice of history with the background of Giza's pyramids.

The light and sound shows illuminated the sky of Cairo in a scene described as "an artistic and engineering miracle." The artist Mohamed Attia designed it to embody Egypt's journey from the dawn of civilization to its bright present.

### **A Museum on the Land of Legends**

The Grand Egyptian Museum is located on 500,000 square meters—double the area of the Louvre Museum. It includes more than 100,000

artifacts whose history goes back more than 7,000 years of Egyptian history, among them 20,000 pieces displayed for the first time.

The statue of Ramses II, whose height is 12 meters and weight 83 tons, stands at the front of the museum in a magnificent hall facing the Pyramids of Giza. Meanwhile, the grand halls house the solar boats, the suspended obelisk, and the grand staircase spanning 6,000 square meters.

The museum includes the largest restoration center in the Middle East, built on 12,300 square meters and 10 meters deep underground, in addition to storage areas that encompass 50,000 pieces of monuments.

### **The Birth of the Dream: From an Idea by Farouk Hosny to a Global Edifice**

In a historical testimony, former Minister of Culture Farouk Hosny recalled the beginnings of the dream. He said:

"The idea of the museum came to my mind because I was not satisfied with the Egyptian Museum in Tahrir Square...I wanted Egypt to own a museum that suits its greatness. I said: 'We will build the biggest museum in the world near the pyramids!' From there, the dream began."

He indicated that Japan was the first country to



support the museum by giving a huge donation. More than 1,557 international architectural bureaus participated in the architectural competition to design the museum, and the winning design was the one that made the pyramids a part of the museum's visual scenery.

**A Universal Platform for Culture and Peace During the ceremony, UNESCO Director Khaled Anani said:**

"The great dreams are not born suddenly The inauguration of the Grand Egyptian Museum is a triumph for the values of peace, knowledge, and justice, and an open invitation for the children and nations of the world to discover the spirit of a civilization that still inspires humanity."

For his part, Dr. Ahmed Ghonaim, the CEO of the Grand Egyptian Museum Authority, asserted that the inauguration represents the culmination of efforts that continued for more than twenty years, indicating that "Egypt's joy is felt all over the world."

**A Ceremony Befitting Egypt's Glory**

The ceremony was full of contemporary Egyptian artistic touches, where a number of young artists participated in shows inspired by the pharaonic spirit. Among them were Ahmed Malek, Salma Abu Deif, Tara Emad, and Huda El-Mufti, who appeared in pharaonic costumes

in artistic tableaux filmed beside the Pyramids and displayed on huge screens before the audience.

The ceremony also witnessed air shows by gliders carrying a banner that read "Welcome to the Land of Peace," as a welcoming message to the world from the heart of the land of civilization.

**The World Watches Egypt**

The event received massive international media coverage. The museum of Johns Hopkins University for Antiquities broadcast the inauguration live. It was also described by the Associated Press as the largest museum in the world dedicated to an ancient civilization and as a great project that restored Egypt to the forefront of tourism and international culture.

**From the Past to Eternity**

On that night, when the sky of Giza was illuminated, Egypt seemed as if it were regaining its eternal voice from the heart of the pyramids to the world, affirming that civilization is not only inherited but continually rebuilt.

The Grand Egyptian Museum is not only a building showcasing monuments but a message from Egypt to humanity, saying:

"Here we are, as we have always been building, creating, and writing chapters of eternity."



# FROM THE HEART OF THE RUSSIAN CAPITAL, MOSCOW THE FOUNDATION OF “UNIVERSAL ”PEACE MESSAGE A CIVILIZED MODEL FOR RENEWING THE ISLAMIC DISCOURSE AND BUILDING COEXISTENCE AMONG NATIONS

Moscow – Cairo: Mohamed Elsharkawy



**Magdy Tantawy** General Manager of the Foundation:

Peace as a Lifestyle and Renewing the Islamic Discourse Are Civilized Necessities



**Mohamed Fathi Elsherif:**

Returning to the Qur'an Is the Main Gateway to Entrenching Peace



**Mohamed Yehia Gheida:**

Linking Intellectual Principles with Practical Reality to Build the Culture of Coexistence



From the Heart of the Russian Capital,  
Moscow

The Foundation of "Universal Peace Message"  
A Civilized Model for Renewing the Islamic  
Discourse and Building Coexistence Among  
Nations

Magdy Tantawy, General Manager of the  
Foundation: Peace as a Lifestyle and  
Renewing the Islamic Discourse Are Civilized  
Necessities

Mohamed Fathi Elsherif: Returning to the  
Qur'an Is the Main Gateway to Entrenching  
Peace

Mohamed Yehia Gheida: Linking Intellectual  
Principles with Practical Reality to Build the  
Culture of Coexistence

Moscow - Cairo: Mohamed Elsharkawy

The events of the international scientific  
and practical conference "Sport as a Way  
to Peace Among Nations" were held in the  
Russian capital, Moscow, from October 28 to  
31, 2025, with the distinguished participation  
of the Universal Peace Message Foundation.  
The foundation's delegation, led by Mr. Magdy  
Tantawy, General Manager of the Foundation,

included Mr. Mohamed Fathi Elsherif, Head  
of Al-Arab Center for Studies and Research  
and Board Member of the Foundation, and  
Dr. Mohamed Yehia Gheida, Vice President  
of Al-Arab Center and Head of the Research  
Committee at the Foundation.

The conference gathered an elite group of  
intellectuals, researchers, and policymakers  
from various countries around the world  
to discuss ways of enhancing the culture  
of peace and humanitarian coexistence  
among nations, highlighting the role of active  
institutions in transforming the values of  
cooperation and tolerance from mere slogans  
into practical projects.

The participation of the Foundation in this  
conference affirmed its permanent commitment  
to promoting peace and coexistence by  
fostering dialogue and understanding among  
nations. The Foundation seeks to create a  
more peaceful and just world where peace  
becomes a lifestyle that transcends cultural  
and geographical boundaries.

**The Universal Peace Message Foundation -  
An Intellectual and Humanitarian Vision for**



### Enhancing Coexistence

The conference “Sport as a Way to Peace Among Nations” provided a distinguished platform for the Universal Peace Message Foundation to present its comprehensive vision on peace and humanitarian coexistence, relying on its long-standing experience in combining Arab and Islamic thought with the tools of soft power to build bridges of understanding among nations.

### Scientific Initiatives - Education and the International Community

The international practical scientific conference “Sport as a Way to Peace Among Nations” served as a true platform to showcase the scientific initiatives of the Universal Peace Message Foundation, which strives to translate the values of coexistence and tolerance into tangible programs on the ground.

During the conference, Mohamed Fathi Elsherif, Head of Al-Arab Center for Studies and Research and Board Member of the Foundation, emphasized the importance of integrating educational and social initiatives into the formulation of intellectual and religious discourse that entrenches the culture of peace. He stressed:

“Through our programs, we seek to provide youth with the necessary tools for mutual cooperation and overcoming conflicts, which

enhances the spirit of collaboration among different generations.”

The conference also highlighted the Foundation’s role in promoting societal awareness through media and field initiatives. Tantawy affirmed:

“We believe that responsible media and continuous awareness are the main tools to enhance the culture of dialogue and mutual respect, and to provide a safe environment for raising generations aware of the values of peace.”

At the conclusion of the conference, participants expressed their appreciation for the role played by the Universal Peace Message Foundation in unifying international efforts to entrench peace and humanitarian brotherhood. One participant stated:

“What distinguishes this foundation is its ability to combine scientific research with practical application, making educational and social initiatives part of a comprehensive strategy to build safer and more stable societies.”

The Foundation’s delegation presented several publications by Ali Mohamed Elshorafa Elhamadi to a Russian teacher, his students, and delegations from participating organizations, in a symbolic step to promote practical knowledge and awareness of coexistence values. They affirmed that these



initiatives represent a living model of how to combine thought, religion, and education in the service of international peace.

Through this experience, it is clear that the Universal Peace Message Foundation does not limit itself to theoretical discourse; rather, it works to create an integrated educational and social environment that combines Qur'anic principles with scientific approaches and provides practical solutions to combat extremism and conflict. This makes it a unique model among intellectual institutions that transform peace from a concept into a tangible reality on the ground.

#### **Diplomacy of Coexistence and the Spirit of the Universal Peace Message Foundation**

Within this framework, the Foundation's delegation — composed of Mr. Magdy Tantawy, General Manager of the Foundation; Mr. Mohamed Fathi Elsherif, Head of Al-Arab Center for Studies and Research and Board Member of the Foundation; and Dr. Mohamed Yehia Gheida, Vice President of Al-Arab Center and Head of the Research Committee — visited the headquarters of the Egyptian Embassy in Moscow, where they met with Egypt's Ambassador, Mr. Hamdi Shaban.

During the meeting, the Foundation's delegation presented its honorary shield to the ambassador. The Head of Al-Arab Center also presented copies of Al-Arab Magazine in both

its Arabic and international editions, which are published in four different languages.

The Egyptian Ambassador praised the Foundation's efforts in promoting the culture of coexistence and spreading the values of mercy and justice, affirming that cooperation between research and diplomatic institutions represents a strong enabler for entrenching peace at the international level.

#### **Russian Teacher: "Universal Peace Message Foundation Thinks Universally"**

The Foundation's delegation presented the publications of the great Arab thinker Ali Mohamed Elshorafa Elhamadi to Russian teachers participating in the conference, in an effort to raise awareness about the values of tolerance and cooperation among cultures. One Russian teacher remarked after receiving the publications:

"The messages and principles presented by the Foundation reflect an integrated vision that connects education and values, making knowledge a bridge of closeness among nations."

#### **Moscow Cathedral Mosque**

On the sidelines of the conference, the delegation participated in conversational sessions and educational discussions with the local community inside the Islamic Center in Moscow, where they distributed publications by the great Arab thinker Ali Mohamed



Elshorafa Elhamadi and the Universal Peace Message Foundation, which focus on spreading the culture of dialogue.

**Conclusion of the Conference and Honoring the Delegation of the Peace Message Foundation**

The international scientific conference “Peace Among Nations” concluded in Moscow, marking a prominent milestone in the journey of the Universal Peace Message Foundation toward promoting the culture of coexistence and peace among nations.

The final sessions were attended by an elite group of intellectuals and researchers from various countries, during which the Foundation’s delegation was honored in recognition of its effective role in enriching discussions and intellectual initiatives throughout the conference.

Dr. Hassan Nasrallah, Head of the Organizing Committee, presented a certificate of appreciation to the Foundation’s delegation, led by Magdy Tantawy, General Manager of the Foundation, along with Mohamed Fathi Elsherif, Head of Al-Arab Center for Studies and Research and Board Member of the Foundation, and Dr. Mohamed Yehia Gheida, Vice President of Al-Arab Center and Head of the Research Committee. The certificate recognized their distinguished contribution to enhancing understanding among nations

and promoting the culture of peace and humanitarian coexistence.

**Honoring Dr. Hassan Nasrallah**

In a reciprocal gesture, the Foundation’s delegation presented Dr. Hassan Nasrallah with the Foundation’s honorary shield as a symbol of appreciation and gratitude for organizing such a successful conference that combined academic thought with cultural diplomacy.

This mutual honoring reflects the spirit of cooperation that the Foundation embodied throughout the conference, affirming that peace is not merely a slogan but a practical project that requires continuous collaboration and rational initiatives.

During the closing ceremony, the Foundation’s delegation emphasized the importance of transforming intellectual principles into tangible realities through education, awareness, and community projects — a reflection of the institution’s vision to connect moderate Islamic thought with the values of mercy, tolerance, and cooperation among nations.

The delegation affirmed that this recognition represents a new step in the Foundation’s journey to expand its influence on the international stage and to convey the Universal Peace Message to diverse cultures and societies.



# THINKING TRANSCENDS BOUNDARIES PEACE MESSAGE FOUNDATION BUILDS BRIDGES OF THOUGHT FROM CAIRO TO NOUAKCHOTT INTERNATIONAL ACCLAIM FOR THE IDEAS OF ELSHORAF ELHMADI AT THE NOUAKCHOTT INTERNATIONAL BOOK FAIR, AND THE EXCEPTIONAL PRESENCE OF THE FOUNDATION'S DELEGATION

Nouakchott - Cairo: Mohamed El-Sharkawi

**Magdy Tantawy, General Manager of the Universal Peace Message Foundation:** Participation in the book fair comes within a comprehensive strategy to build bridges of communication between think tanks and media institutions across the Arab world and Africa.

**Mohamed Fathi Elsherif, Head of Al Arab Center for Research and Board Member of the Peace Message Foundation:** The presence of the Foundation in Mauritania is a step within a broader strategy to enhance enlightening thought in the African arena.

**Dr. Abdelradi Radwan, Vice Chairman of the**

**Board of Trustees of the Global Peace Message Foundation:** Peace begins with awareness...Our message is that spreading knowledge protects humanity before nations.

**Khaled El-Awami, Managing Director at Akhbar El-Youm and Board Member of the Peace Message Foundation:** The platform of enlightenment cannot be achieved without responsible media Egypt continues to play its cultural role toward Africa.

**Researcher Hai Muawiya Hassan, Official Representative of the Peace Message Foundation in Mauritania:** Nouakchott is now on the



map of enlightenment The presence of the Peace Message restores to culture its shared humanitarian dimension.

**Researcher Elsalik Abdelrahman, Representative of the Board of Directors of the Peace Message Foundation in Senegal:** From Senegal to Nouakchott, an enlightening bridge connects the two banks of African awareness.

**Mr. Osama Ebrahim Alamin, Secretary General of the Universal Peace Message:** The idea of peace is an ongoing project From Nouakchott, we affirm that enlightenment is a transnational message.

In the heart of Nouakchott, where the desert meets thought, the pavilion of the Peace Message Foundation for Research and Enlightenment stood as one of the most distinctive and engaging corners of the first edition of the Nouakchott International Book Fair, attracting visitors and stimulating discussion.

The participation reflected the Foundation's active presence in the African intellectual arena through presenting a unique model of moderate thinking that combines authenticity with renewal, while reaffirming the value of understanding religious texts and confronting extremism.

Throughout the days of the book fair, the Foundation's pavilion served as an open forum for dialogue among intellectuals, academics, and young researchers on the topic of renewing religious dis-

course and rebalancing faith with reason. Through the works of the Arab thinker Ali Elshorafa Elhamadi, the Foundation presented a comprehensive reformative vision derived from the Holy Qur'an as a source of guidance—calling for the re-examination of ideas that have distorted Islam and confused generations. The participation of the Peace Message Foundation was not an incidental event on the fair's agenda, but rather an intellectual milestone within a broader Arab cultural project confidently directed toward Africa. From Cairo to Nouakchott, the Foundation continues to uphold the values of peace and tolerance, believing that enlightenment is not achieved merely through preaching, but through active participation in major cultural arenas that foster awareness and build humanity.

**Nouakchott's Beginning Mauritanian Culture Opens Its Doors to the World**

The capital of Mauritania witnessed the launch of the first edition of the Nouakchott International Book Fair, an event described as a qualitative leap in the country's cultural scene.

The Ministry of Culture, Youth, Sports, and Relations with Parliament succeeded in organizing this remarkable intellectual event under the patronage of President Mohamed Ould Cheikh El-Ghazouani.

This first edition affirmed that Mauritania is no longer a cultural fringe of the Arab world, but a new actor seeking to reclaim its position on the intellectual and



creative map of the African continent.

The fair's pavilions were vibrant and diverse, with more than eighty Arab and African publishing houses participating and presenting hundreds of publications in the fields of thought, religion, politics, and the humanities.

The event became a meeting point for dialogue among cultural elites and book creators across the region.

In this context, the participation of the Peace Message Foundation was one of the most outstanding aspects of the Arab intellectual presence at the fair.

While many pavilions focused on literary or commercial publications, the Foundation's pavilion stood out for its intellectual mission—transcending the boundaries of printed pages toward building religious and social awareness based on authentic Qur'anic principles.

The Foundation's versatile presence drew the attention of both organizers and visitors, as it embodied harmony between reformative thought and a human-centered vision that places the individual at the heart of every renaissance project.

This participation marked the culmination of an expanding path of intellectual cooperation between Mauritania and Arab research institutions, aiming to strengthen cultural identity as a knowledge bridge between the Maghreb and sub-Saharan Africa.

The first edition proved Mauritania's capability to

organize such an event, demonstrating logistical efficiency and a distinctive atmosphere that revived the heritage of the "Country of a Million Poets"—but in a contemporary form that engages with issues of religious and social thought in the language of the future.

From this perspective, the participation of the Peace Message Foundation appeared as a natural extension of the Nouakchott project, aligning its reformist mission with Mauritania's ambition to build a new Arab-African intellectual space—one that balances religious authenticity with knowledge-based modernization.

### **Mauritanian Culture Celebrates the "Message of Peace"**

The visit of Mr. Al-Hussein Ould Medou, Minister of Culture, Youth, Sports, and Relations with Parliament, to the pavilion of the Peace Message Foundation for Research and Enlightenment, was one of the most notable events of the Nouakchott International Book Fair.

It reflected the depth of official appreciation for the Foundation and its intellectual and reformist role in both the Arab and African arenas.

### **Cultural Diplomacy on the Ground: An Exceptional Presence and Multiple Messages**

The participation of the Peace Message Foundation in the Nouakchott International Book Fair was not merely symbolic—it represented a proactive



step within a comprehensive project to establish cultural diplomacy as a form of soft power for consolidating the values of peace and moderate thought across the Arab and African worlds.

With its long history of transcending geographical boundaries to build intellectual bridges, the Foundation found in the Mauritanian capital a suitable platform to embody this mission—benefiting from Mauritania’s cultural symbolism as a historic center of learning, jurisprudence, and language, and a bridge between North Africa and the rest of the continent.

During the fair, the Foundation’s publications—ranging from intellectual works and research studies to comparative analyses—attracted considerable interest from visitors, researchers, and university students.

The Foundation’s booth served as a forum for dialogue and discussion on renewing religious discourse, rejecting extremism, and restoring authentic Islamic values in the face of ideological distortion.

The following individuals participated in these discussions:

journalist Mohamed Fathi El-Sherif, Director of the Arab Center for Studies and Research;  
 Dr. Abdel-Radi Radwan;  
 journalist Osama Ibrahim, member of the Founda-

tion’s Executive Office;  
 journalist Khaled El-Awami, Editor-in-Chief of Akhbar El-Youm portal;  
 writer Hay Muawiya, Director of the Peace Message Foundation in Mauritania; and  
 Abdel-Rahman El-Salik, Director of the Foundation’s office in Senegal.

**Messages of Peace: From Nouakchott to the Heart of Africa**

The participation of the Peace Message Foundation in the Nouakchott International Book Fair was a natural extension of a broader Egyptian cultural movement aiming to reaffirm Egypt’s position within the African sphere—through the tools of thought and culture rather than through the logic of hard power.

The Foundation, operating under the slogan “Peace is the Path to Life,” works according to a vision that aligns with the philosophy of the Egyptian state in recent years.

Cairo has focused on activating its soft power by supporting cultural, intellectual, and educational institutions across the continent, emphasizing that Egypt’s true return is not achieved solely through politics or economics, but through the renewal of discourse and the building of human bridges that transcend divisions.

# 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

## Al Arab Journal



# The Publications of Translation and Languages Department



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# PAR LE GRAND PENSEUR ARABE, **M. ALI MOHAMED EL SHORAF A EL HAMADY :** LE CORAN EST LA CLÉ DE LA FIERTÉ ET LA PORTE DE LA VICTOIRE

Traduit vers le français par / Yousra Massoud

## RÉSUMÉ :

DANS L'ÉDITORIAL DU NUMÉRO 46 DE LA MAGAZINE " EL ARAB", LE GRAND PENSEUR ARABE MONSIEUR ALI MOHAMED EL SHORAF AA EL HAMADY DISCUTE DE DE L'ABANDON DE LA NATION ISLAMIQUE DU SAINT CORAN, QUI A CAUSÉ LA PERTE ET LA DIVISION DE LA NATION EN DES SHIITES ET DES PARTIES DISPERSÉES QUI SE DISPUTAIENT, BIEN QUE DIEU NOUS INTERDISENT DE FAIRE ÇA COMME IL A DIT DANS LE CORAN: "ET NE VOUS DISPUTEZ PAS, CAR VOUS ÉCHOUERIEZ ÉT VOTRE FORCE DISPARAÎTRAIT"ET IL LES ORDONNAIT DE NE PAS LAISSER LE CORAN, ET LE PROPHÈTE QUE LA PAIX SOIT SUR LUI S'EN PLAINT, OÙ DANS LE CORAN SAINT A DIT: " ET LE MESSAGER DIT: «SEIGNEUR, MON PEUPLE A VRAIMENT PRIS CE !CORAN POUR UNE CHOSE DÉLAISSÉE

DANS CE CONTEXT EL SHORAF AA EL HAMADY AFFIRME QUE LE CORAN EST LA CLÉ DE LA FIERTÉ ET LA PORTE DE LA VICTOIRE POUR LES MUSULMANS ET LEUR COHESION, SI ILS RETOURNAIENT VERS LE CORAN LA FIÉRETÉ ET LA VICTOIRE VONT REALISER POUR EUX. :LES DÉTAILS SONT DANS LE CONTEXTE SUIVANT

### Les détails:

Dans un temps où les nations sont en compétition, les crises se poursuivent, la volonté des peuples sont derobées, ses richesses ont ete pillées et sa dignité ont ete violée, alors il faut que les gens reconsidèrent leur chemin et de contempler leur sombre réalité et de réfléchir aux raisons de leur humiliation et de leur dégradation.

El Shorafa cite les paroles du Dieu qui disent: "Et quiconque se détourne de mon Rappel, sa vie sera une vie de détresse, et nous le rassemblerons le Jour de la Résurrection, aveugle". Le Coran n'est pas un livre pour lire et la benediction seulement, on ne le mets dans les maisons et les bureaux pour la decoration, mais c'est une methode de la vie et

chariaa de la justice. Celui qui l'utilise comme un guide il trouve la libération de l'humiliation et Il est guidé sur le chemin de la victoire, de l'orgueil, s'élève de cette cruauté, de cette division à l'horizon de la miséricorde et de l'unité.

### Armez-vous de foi et de confiance en Dieu

Il ajoutait que l'armement par le foi et la confiance en Dieu c'est l'importante chose que le croyant les possède face aux défis, mais qui abandonne le Coran, il choisit pour lui le chemin de la perte. Il se retrouvera dans une confusion constante, un conflit interne, un chaos externe, une division parmi ses enfants et la tyrannie de ses ennemis.

**Le présent est un reflet de comportement de l'abandon du Coran**



Il est temps que les gens comprennent que leur présent n'est pas qu'un reflet de leur abandon et la source de leur fierté et de laisser de la méthode divine qui est le saint Coran. Les nations qui laissaient la guidance de Dieu, suivaient les caprices humains, emprisonnaient leurs esprits en imitant l'aveuglement et se préoccupaient de conflit sur le pouvoir et la richesse et l'influence, ont été condamnées à la rupture et au déclin, Dieu Tout-Puissant dit: "Et quiconque se détourne de mon rappel aura une vie misérable, et nous le rassemblerons aveugle au jour de la résurrection". (sourate Taha: verset 124).

#### **Le Coran est un guide et une Lumière**

Le Coran n'est pas un livre pour la lecture et pour la bénédiction seulement et on ne le met dans les maisons et les bureaux pour la décoration mais c'est une méthode de la vie et de la chariaa de la justice et une Lumière de guidance et une constitution de réforme, Dieu le Tout-Puissant dit: " « Certes, ce Coran guide vers ce qu'il y a de plus droit » (sourate Esraa, verset 9)

« Une lumière et un livre clair vous sont venus de Dieu. Avec cela, Dieu guide ceux qui suivent son bon plaisir sur les chemins de la paix et les fait sortir des ténèbres vers la lumière avec sa permission » (sourate Al-Ma'idah -verset 15-16).

Celui qui prends le Coran comme un guide, il y trouve la libération de l'humiliation et Il lui est guidé sur le chemin de la victoire et de la fierté et il s'élève de cette cruauté et la division vers l'horizon de la miséricorde et l'unité.

#### **La foi.. est la grande force face aux ennemis**

Armez-vous de foi et de confiance en Dieu, c'est la chose la plus importante qu'un croyant puisse avoir pour faire face aux défis. Dieu Tout-Puissant a commandé à Ses serviteurs de préparer et de lier la victoire avec préparation et force, mais Il a fait de la foi en Dieu et en Son Unicité le plus grand fondement de force, disant: « Et préparez-vous pour eux toute force et harnais de cheval que vous pouvez par lequel vous pouvez terrifier l'ennemi de Dieu et votre ennemi » (Al-Anfal: 60).

Mais la préparation ne se fait pas seulement à travers la matière, mais aussi par la foi, qui remplit le cœur de certitude et de fermeté. Dieu Tout-Puissant a dit: « Dis: Ô Dieu, Propriétaire du Royaume, Tu donnes le royaume à qui Tu veux, Tu enlèves le royaume de qui Tu veux, Tu honores qui Tu veux, et Tu humilies qui Tu veux. Dans Ta main est la bonté. En effet, Tu es au-dessus de toutes choses compétent. " (Al Imran: 26).

Avec cette foi, la peur est retirée du cœur des croyants, le courage est planté à sa place et ils deviennent une force invincible. Dieu a promis la victoire à Ses serviteurs croyants, en disant: « Et il nous incombait d'accorder la victoire aux croyants » (Ar-Rum: 47), « Et Dieu accordera sûrement la

victoire à quiconque Il accorde la victoire. En effet, Dieu est Puissant et Exalté dans la Force » (Al-Hajj: 40).

#### **La vraie défaite est dans l'abandon du Coran**

Quant à celui qui a abandonné le Coran, il a choisi pour lui-même la voie de la destruction, et il se trouvera dans une confusion constante, des conflits internes, un chaos externe, la division entre ses enfants, et la tyrannie de ses ennemis. Dieu Tout-Puissant dit: « Et le Messager a dit, « Ô Seigneur, en effet mon peuple a pris ce Coran comme quelque chose à abandonner » (Al-Furqan: 30).

L'un des résultats de cet abandon est que les gens remplacent la loi de Dieu par les désirs humains, les valeurs sont perdues, l'injustice remplace la justice, les conflits se propagent et les gens perdent leur boussole, de sorte que les forces de la tyrannie les contrôlent et que leur dignité est piétinée; « Et quiconque ne gouverne pas par ce que Dieu a révélé, ceux-là sont les mécréants » (Al-Ma'idah: 44), « Le plus sage des temps pré-islamiques cherche, et celui qui est meilleur que Dieu en gouvernant pour un peuple qui est certain » (Al-Ma'idah: 50).

#### **Choisir entre le chemin de la lumière ou se noyer dans l'obscurité**

Dieu a donné aux gens la liberté de choix, mais le résultat est connu: soit suivre le Livre de Dieu et réussir, soit se détourner et perdre. Dieu Tout-Puissant a dit: « Quiconque suit ma guidance ne s'égarera pas et ne souffrira pas \* Et celui qui se détourne de mon souvenir aura une vie misérable » (Taha: 123-124).

Le regret ne servira à rien quand il sera trop tard. Quiconque se rebelle contre Dieu, s'opprime et viole sa loi ne trouvera pas de moyen d'échapper à la punition de Dieu: « Le jour où ni les richesses ni les enfants ne seront d'aucune utilité \* sauf celui qui vient à Dieu avec un cœur sain » (Al-Shu'ara': 88-89).

#### **Conclusion**

##### **Retourner à Dieu est le chemin vers le sauvetage**

Le salut ne peut être atteint qu'en retournant à Dieu, en prenant fierté dans le Coran, en le prenant comme source de guidance, en agissant selon ses commandements, en évitant ses interdictions et en le gouvernant dans tous les aspects de la vie. Dieu Tout-Puissant a dit: « Ô vous qui avez cru, répondez à Dieu et au Messager quand il vous appelle à ce qui vous donne la vie » (Al-Anfal: 24).

Dans le Coran, il y a la vie, la gloire, la victoire, la miséricorde et la justice. Quiconque choisit quelqu'un d'autre ne récoltera rien d'autre que des défaites, des pertes et des regrets. Est-il temps pour nous de retourner au Livre de notre Seigneur? « Si vous soutenez Allah, Il vous soutiendra et raffermira vos pieds » (Muhammad: 7), « Et votre Seigneur ne détruira pas les villes injustement alors que leur peuple était juste » (Hud: 117).

# L'ÉGYPTE ÉCRIT UN NOUVEAU CHAPITRE DE L'ÉTERNITÉ... UNE INAUGURATION ÉBLOUISSANTE DU GRAND MUSÉE ÉGYPTIEN EN PRÉSENCE DES DIRIGEANTS DU MONDE

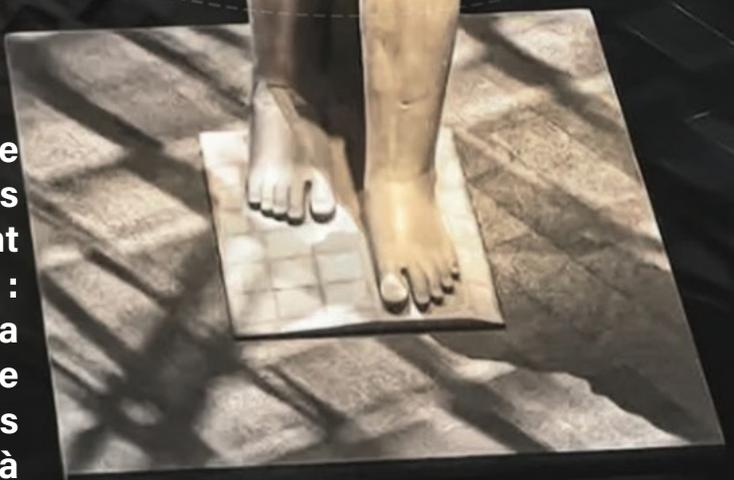


Le Caire

Abd El Ghany Diab

Traduit par :  
Yousra Massoud

Dans une soirée pleine de fierté et de civilisation, et en vue des pyramides éternelles, l'Égypte et le monde ont vécu un événement exceptionnel : le président Abdel Fattah Al-Sissi a inauguré, le samedi 1er novembre 2025, le Grand Musée Égyptien, le plus grand musée au monde consacré à une seule civilisation. Une célébration légendaire réunissant le génie du passé et la créativité du présent, en présence imposante de chefs d'État et de dirigeants du monde entier.





### **Al-Sissi : « Le musée est un témoignage du génie de l'homme égyptien »**

Dans une allocution empreinte de l'esprit de l'histoire et de l'éclat du futur, le président Abdel Fattah Al-Sissi a déclaré :

« Aujourd'hui, nous écrivons un nouveau chapitre de l'histoire du présent et du futur de cette patrie prestigieuse. Cet édifice monumental n'est pas seulement un lieu destiné à préserver nos précieuses antiquités, mais aussi un témoignage vivant du génie de l'homme égyptien, celui qui bâtit les pyramides et grava sur la pierre la biographie de l'immortalité. »

Le président a ajouté que le musée représente le fruit d'une vaste coopération internationale, exprimant sa profonde gratitude envers le Japon pour son soutien majeur à ce projet civilisationnel gigantesque. Il a également salué les efforts des Égyptiens — responsables, ingénieurs, archéologues ou ouvriers — « qui ont gravé ce succès de leurs mains et de leur détermination pendant plus de vingt ans ».

Al-Sissi a conclu son discours par un message humaniste universel :

« Que ce musée soit une plateforme de dialogue, une destination du savoir et un phare pour tous ceux qui aiment la vie et croient en la valeur de

l'être humain. Vive l'Égypte, et vive l'humanité. »

### **Une présence mondiale sans précédent**

La liste des invités à l'inauguration du Grand Musée Égyptien a reflété la place unique de l'Égypte dans le monde. La cérémonie a réuni 79 délégations officielles, dont 39 dirigées par des rois, princes, présidents d'États ou chefs de gouvernement — une scène que Le Caire n'avait jamais connue auparavant.

Parmi les participants figuraient des souverains et des princes de Belgique, d'Espagne, du Danemark, de Jordanie, de Bahreïn, du Sultanat d'Oman, des Émirats arabes unis, d'Arabie saoudite, du Japon, de Thaïlande, du Luxembourg et de Monaco, ainsi que des chefs d'État d'Allemagne, du Portugal, de Croatie, de Chypre, d'Albanie, de Palestine, de Libye, du Yémen, de Djibouti, de Somalie, d'Érythrée, du Ghana, de la République démocratique du Congo et des chevaliers de Malte.

Les Premiers ministres de Grèce, de Hongrie, de Belgique, des Pays-Bas, du Koweït, du Liban et de l'Ouganda étaient également présents, tout comme une large représentation ministérielle et parlementaire de plus de cinquante pays.

Étaient également présents les représentants d'organisations régionales et internationales



: le Secrétaire général de la Ligue des États arabes, le Président de la Commission de l'Union africaine, le Secrétaire général de l'Organisation de la coopération islamique et le Haut Représentant de l'Alliance des civilisations aux Nations unies — une présence internationale reflétant le respect mondial pour le rôle civilisationnel et culturel de l'Égypte.

### **Le moment d'arrivée : « Je suis l'Égyptien » résonne dans la gloire**

Dans un moment solennel, le président Abdel Fattah Al-Sissi et son épouse, Mme Entissar Al-Sissi, sont arrivés sur les lieux de la célébration au son d'un orchestre international interprétant la pièce « Ana Masry » (« Je suis Égyptien ») du musicien Sayed Darwish, dans une performance orchestrale grandiose dirigée par le maestro Nair Nagy. Le compositeur Hisham Nazih a brillamment signé la musique d'ouverture, mêlant sonorités contemporaines et échos de l'histoire face aux pyramides de Gizeh.

Des spectacles de son et lumière ont illuminé le ciel du Caire dans une scène qualifiée de « miracle artistique et d'ingénierie », conçue par l'artiste Mohamed Attia, retraçant le voyage de l'Égypte depuis l'aube de la civilisation jusqu'à son présent rayonnant.

### **Un musée au pays des légendes**

Le Grand Musée Égyptien s'étend sur 500 000

m... — soit deux fois la superficie du musée français du Louvre — et abrite plus de 100 000 artefacts couvrant 7 000 ans d'histoire, dont 20 000 exposés pour la première fois.

Sa façade est surmontée d'une statue monumentale de Ramsès II, haute de 12 mètres et pesant 83 tonnes, située dans un hall somptueux faisant face aux pyramides. Les grandes salles accueillent les barques solaires, l'obélisque suspendu, ainsi que le grand escalier monumental couvrant 6 000 m...

Le musée comprend également le plus grand centre de restauration du Moyen-Orient, construit sur 12 300 m.. à 10 mètres de profondeur, en plus d'entrepôts archéologiques capables d'abriter 50 000 pièces.

### **La naissance d'un rêve : de l'idée de Farouk Hosni au monument mondial**

Dans un témoignage historique, l'ancien ministre de la Culture, Farouk Hosni, a rappelé les débuts du rêve en disant :

« L'idée du musée est née d'un sentiment de mécontentement personnel envers le Musée du Caire sur la place Tahrir. Je voulais que l'Égypte ait un musée digne de sa grandeur. J'ai alors dit : "Nous construirons le plus grand musée du monde près de la pyramide", et c'est ainsi que le rêve a commencé. »

Il a souligné que le Japon fut le premier pays



à soutenir le projet grâce à une importante subvention, et que plus de 1 557 cabinets d'architecture internationaux ont participé au concours de conception. Le projet vainqueur fut celui intégrant visuellement les pyramides dans l'architecture du musée.

### **Une plateforme mondiale pour la culture et la paix**

Lors de la cérémonie, le Directeur général de l'UNESCO, le Dr Khaled El-Anany, a déclaré : « Les grands rêves ne naissent pas du jour au lendemain. L'ouverture du Grand Musée Égyptien est une victoire pour les valeurs de paix, de connaissance et de justice, et une invitation ouverte aux enfants et aux peuples du monde à découvrir l'esprit d'une civilisation qui continue d'inspirer l'humanité. »

De son côté, le Dr Ahmed Ghoneim, le président exécutif de l'Autorité du Grand Musée Égyptien, a affirmé que cette ouverture représente « l'aboutissement d'efforts de plus de deux décennies », soulignant que « la joie de l'Égypte s'étend aujourd'hui au monde entier ».

Une cérémonie digne de la gloire de l'Égypte La cérémonie a également comporté une touche d'art égyptien contemporain : de jeunes stars — Ahmed Malek, Salma Abu Deif, Tara Emad et Huda El-Mufti — ont présenté des performances inspirées de l'esprit pharaonique,

filmées aux pyramides et projetées sur des écrans géants.

Le ciel du Caire a été illuminé par des planeurs portant des bannières proclamant « Bienvenue sur la terre de paix », un message accueillant adressé au monde depuis le cœur de la terre de civilisation.

### **Le monde regarde l'Égypte**

L'événement a bénéficié d'une couverture médiatique internationale exceptionnelle. Le Musée d'archéologie de l'Université Johns Hopkins en a retransmis l'ouverture en direct. L'Agence Associated Press l'a décrit comme « le plus grand musée au monde dédié à une civilisation ancienne, et un projet monumental qui ramène l'Égypte au premier plan du tourisme et de la culture mondiale ».

### **Du passé vers l'éternité**

En cette nuit qui a illuminé le ciel de Gizeh, l'Égypte a semblé retrouver sa voix éternelle, affirmant au monde que la civilisation n'est pas seulement héritée, mais qu'elle se construit continuellement.

Le Grand Musée Égyptien n'est pas seulement un édifice exposant des antiquités, mais une lettre ouverte de l'Égypte à l'humanité qui dit : « Nous voici, comme toujours.. Nous bâtissons, nous créons et nous écrivons les chapitres de l'immortalité. »



Préparé par

Ali Fawzy

traduit vers le français par:

Yusra Mohamed Massoud

## LE SOUDAN ENTRE GUERRE ET PAIX: LE QUATUOR INTERNATIONAL PROPOSE UNE TRÊVE, ET L'ÉGYPTE POURSUIT SES

**Depuis plus d'un an et demi, le Soudan vit une situation d'une extrême complexité, après que la crise politique s'est transformée en une guerre ouverte entre les Forces armées soudanaises, dirigées par le général Abdel Fattah al-Burhan, et les Forces de soutien rapide, dirigées par Mohamed Hamdan Daglo "Hemedti". Ces affrontements sanglants n'ont pas seulement touché l'intérieur soudanais, mais ont également eu des répercussions sur la sécurité régionale dans la Corne de l'Afrique et au Sahel, poussant la communauté internationale à intensifier ses efforts pour contenir le conflit.**

Dans ce contexte, une nouvelle initiative du Quatuor international (États-Unis, Royaume-Uni, Arabie saoudite et Émirats arabes unis) a émergé, appelant à une trêve humanitaire temporaire en prélude au retour à la table des négociations, et afin de stopper l'effusion de sang dans les principales villes soudanaises, notamment El-Fasher, El-Genena et Nyala, qui ont connu les pires épisodes de la guerre. Des sources diplomatiques confirment que la proposition bénéficie du soutien de l'ONU et de l'Union africaine, avec une demande adressée aux acteurs régionaux de ne fournir aucun soutien militaire ou logistique à l'une ou l'autre des parties en conflit.

De son côté, l'Égypte poursuit ses efforts soutenus pour rapprocher les points de vue

entre les deux camps, consciente de la sensibilité de la situation et de son impact direct sur la sécurité nationale égyptienne et africaine. Le Caire a intensifié ses contacts avec les capitales régionales et internationales, soulignant que la solution au conflit soudanais doit être exclusivement soudanaise et exempte de toute ingérence extérieure.

Malgré la complexité du contexte, les espoirs demeurent quant à la possibilité de parvenir à un cessez-le-feu global, ouvrant la voie à un processus politique inclusif qui restaurerait la cohésion et la stabilité de l'État soudanais, et mettrait fin aux souffrances d'un peuple qui continue de payer le prix le plus élevé depuis le déclenchement de la guerre.



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

## «QUR'ANI NI UFUNGUO WA» «UTUKUFU NA LANGO LA USHINDI»

### MUHTASARI :

KATIKA UTANGULIZI WA TOLEO LA 46 LA JARIDA LA "AL-ARAB", MWANAFIKRA MKUBWA WA KIARABU, PROFESA ALI MUHAMMAD AL-SHURAFU AL-HAMMADI, ANAZUNGUMZIA KUHUSU NAMNA UMMA WA KIISLAMU ULIVYOACHA QUR'ANI TUKUFU, JAMBO AMBALO LINESABABISHA UPOTEVU NA MGAWANYIKO WA UMMA KUWA MAKUNDI NA VYAMA VINAVYOGOMBANA NA KUPIGANA. HII NI LICHA YA KWAMBA MWENYEZI MUNGU ALIWAAMRISHA KUFANYA HIVYO KATIKA KAULI YAKE: "WALA MSIZOZANE, MKAFELI NA NGUVU ZENU ZIKAONDOKA" NA ALIWAAMRISHA KUTOIACHA QUR'ANI. MTUME (SAW) ALILALAMIKA KUHUSU JAMBO HILI, KAMA ILIVYOELEZWA KATIKA KITABU KITUKUFU: "NA MTUME AKASEMA: EE MOLA WANGU! HAKIKA WATU WANGU . "WAMEIFANYA HII QUR'ANI KUWA NI YENYE KUACHWA

HAPA, AL- SHURAFU AL-HAMMADI ANASISITIZA KWAMBA QUR'ANI NI UFUNGUO WA UTUKUFU NA LANGO LA USHINDI KWA WAISLAMU NA UMOJA WAO, WAKIRUDI KWENYE QUR'ANI TUKUFU, .UMMA UTAPATA UTUKUFU NA USHINDI

#### Maelezo

Katika wakati ambapo mataifa yanawakusanyikia na migogoro inaendelea, ambapo utashi wa watu unayang'anywa, utajiri wao unaporwa, na heshima yao inavunjwa, ni lazima kwa watu kutafakari upya mwendo wao na kutafakari hali yao ya giza na sababu za udhalili na fedheha yao.

Al- Shurafu ananukuu kauli ya Mwenyezi Mungu: "Na anayeacha Ukumbusho Wangu, basi hakika yeye atakuwa na maisha yenye dhiki, na Tutamfufua Siku ya Kiyama hali ya kuwa kipofu".

#### Qur'ani ni Mfumo wa Maisha:

Qur'ani si kitabu cha kusomwa kwa ajili ya baraka tu au cha kuning'inizwa majumbani na maofisini kama pambo. Badala yake, ni mfumo wa maisha, sheria ya uadilifu, nuru ya uongofu, na katiba ya marekebisha.

Matokeo ya Kufuata Qur'ani:

Yeyote anayeichukua Qur'ani kama mwongozo na mwelekezi atapata ndani yake wokovu wake kutoka katika udhalili, ataongoka kwenye njia ya ushindi na utukufu, na atapanda kutoka kwenye kina cha ugumu na mgawanyiko hadi kwenye upeo wa rehema na umoja.

#### Imani na Kutegemea Mungu:

Kujizatiti kwa imani na kumtegemea Mwenyezi Mungu ni jambo kuu analolazimika kuwa nalo Muumini katika kukabili na changamoto. Imani na kumpwekesha Mwenyezi Mungu ndio msingi mkuu wa nguvu. Maandalizi si kwa mali tu, bali pia kwa imani inayojaza moyo yakini na utulivu. Kwa imani hii, hofu inaondolewa mioyoni mwa Waumini na nafasi yake hupandwa ujasiri, na wanakuwa nguvu isiyoshindikana.

#### Sasa ni Taswira ya Kuachwa kwa Qur'ani:

Watu wanapaswa kutambua kwamba hali yao ya sasa si chochote ila taswira ya kuacha kwao chanzo cha utukufu



wao na kuacha kwao mfumo wa Mola wao, yaani Qur'ani Tukufu. Mataifa yaliyoacha uongofu wa Mwenyezi Mungu na kufuata matamano ya wanadamu, na kufunga akili zao katika mfumo wa kuiga bila kuhoji, na kujishughulisha na migogoro ya mamlaka, utajiri, na ushawishi, yamehukumiwa kupotea na kudidimia.

Mwenyezi Mungu: "Na anayeacha Ukumbusho Wangu, basi hakika yeye atakuwa na maisha yenye dhiki, na Tutamfufua Siku ya Kiyama hali ya kuwa kipofu." (Twaha:124)

#### **Qur'ani... Uongofu na Nuru**

Qur'ani si kitabu kinachosomwa kwa ajili ya baraka tu wala kuning'inizwa majumbani na maofisini kama pambo. Bali, ni mfumo wa maisha na sheria ya uadilifu na nuru ya uongofu na katiba ya marekebisha. Mwenyezi Mungu Mtukufu anasema: "Hakika hii Qur'ani inaongoza kwenye njia iliyo nyofu kabisa" (Al-Israa: 9) "Hakika imekujieni kutoka kwa Mwenyezi Mungu Nuru na Kitabu kinachobainisha \* anachoongoza kwacho Mwenyezi Mungu mwenye kufuata radhi zake njia za amani na kuwatoa katika giza kuwapeleka kwenye nuru kwa idhini Yake" (Al-Maa'idah: 15-16).

Hakika yeyote anayeichukua Qur'ani kuwa mwongozo na mwelekezi atapata ndani yake wokovu dhidi ya udhalili, na ataongoka kwenye njia ya ushindi na utukufu, na atapanda kutoka katika lindi la ugumu na mgawanyiko hadi kwenye upeo wa rehema na umoja.

#### **Imani... Ni nguvu kubwa zaidi katika kukabiliana na maadui**

Hakika kujizatiti kwa imani na kumtegemea Mwenyezi Mungu ni jambo kuu analomiliki Muumini katika kukabiliana na changamoto. Mwenyezi Mungu Mtukufu amewaamuru waja Wake kujiandaa na akahusianisha ushindi na maandalizi na nguvu, lakini ameifanya imani kwa Mwenyezi Mungu na kumpwekesha kuwa ndiyo kanuni kuu ya nguvu, akasema: "Na waandalieni kwa kadiri ya uwezo wenu wa nguvu na farasi waliofungwa (tayari kwa vita) ili kuwatia khofu adui wa Mwenyezi Mungu na adui yenu" (Al-Anfaal: 60).

Lakini maandalizi hayawi kwa mali tu bali kwa imani ambayo inajaza moyo yakini na utulivu. Mwenyezi Mungu Mtukufu anasema: "Sema: Ewe Mwenyezi Mungu, Mwenye ufalme! Hutoa ufalme kwa umtakaye, na Humnyang'anya ufalme umtakaye. Na Humtukuza umtakaye, na Humdhalilisha umtakaye. Kheri zote zimo mikononi Mwako. Hakika Wewe juu ya kila kitu ni Muweza" (Aal 'Imraan: 26).

Kwa imani hii, hofu huondolewa mioyoni mwa Waumini na nafasi yake hupandwa ujasiri, na wanakuwa nguvu isiyoshindikana. Hakika Mwenyezi Mungu amewaahidi waja Wake Waumini ushindi, akasema: "Na ilikuwa ni haki kwetu kuwanusuru Waumini" (Ar-Ruum: 47), "Na bila shaka Mwenyezi Mungu atamnusuru yule anayenusuru (dini) yake. Hakika Mwenyezi Mungu ni Mwenye Nguvu, Mwenye Kushinda" (Al-Haj: 40).

#### **Kuacha Qur'ani ndio sababu ya kushindwa**

Ama yeyote anayeiacha Qur'ani amejichagulia njia ya maangamizi. Atajikuta katika kuchanganyikiwa daima, mgogoro wa ndani, machafuko ya nje, mgawanyiko kati ya watoto wake, na kutawaliwa na maadui zake. Mwenyezi Mungu Mtukufu anasema: "Na Mtume akasema: Ee Mola wangu! Hakika watu wangu wameifanya hii Qur'ani kuwa ni yenye kuachwa" (Al-Furqaan: 30).

Na miongoni mwa matokeo ya kuacha huku ni kwamba watu wanabadilisha sheria ya Mwenyezi Mungu kwa matamano ya wanadamu, na kupotea kwa maadili na dhulma inachukua nafasi ya uadilifu, na fitna zinaenea na watu wanapoteza dira yao, hivyo wanatawaliwa na nguvu za udhalimu na heshima yao inakandamizwa; "Na wasiohukumu kwa yale aliyoyateremsha Mwenyezi Mungu, basi hao ndio makafiri" (Al-Maa'idah: 44), "Je, wanataka hukumu ya kijahiliya? Na nani aliye mwema zaidi katika kuhukumu kuliko Mwenyezi Mungu kwa watu wenye yakini?" (Al-Maa'idah: 50).

#### **Kuchagua Kati ya Njia ya Nuru au Kuzama Katika Giza**

Mwenyezi Mungu amewapa watu uhuru wa kuchagua, lakini matokeo yanajulikana: Ima kufuata Kitabu cha Mwenyezi Mungu na kufaulu, au kuacha na kupata hasara. Mwenyezi Mungu Mtukufu anasema: "Basi anayefuata uongofu Wangu hatapotea wala hatapata shida \* Na anayeacha Ukumbusho Wangu, basi hakika yeye atakuwa na maisha yenye dhiki" (Twaa Haa: 123-124).

Na majuto hayatafua dafu siku ambayo muda utakuwa umepita. Basi yeyote anayemwasi Mwenyezi Mungu na kujidhulumu nafsi yake na kwenda kinyume na sheria Yake, hatapata njia ya kukimbia adhabu ya Mwenyezi Mungu: "Siku ambayo haitafaa mali wala watoto \* Isipokuwa yule atakayemjia Mwenyezi Mungu kwa moyo safi" (Ash-Shu'araa: 88-89).

#### **Hitimisho... Kurudi kwa Mwenyezi Mungu ni Njia ya Wokovu**

Hakika wokovu hauwezi kupatikana isipokuwa kwa kurudi kwa Mwenyezi Mungu, na kuithamini Qur'ani na kuifanya kuwa chanzo cha uongofu na kutenda kwa mujibu wa amri zake na kuepuka makatazo yake na kuihukumu katika masuala yote ya maisha. Mwenyezi Mungu Mtukufu anasema: "Enyi mlioamini! Mwitikieni Mwenyezi Mungu na Mtume anapowaitieni kwenye yale yatakayowahuisha" (Al-Anfaal: 24).

Basi katika Qur'ani kuna uzima, utukufu, ushindi, rehema, na uadilifu. Na yeyote anayechagua kingine isipokuwa Qur'ani hatavuna chochote isipokuwa kushindwa, hasara, na majuto Je, wakati umefika wa kurudi kwenye Kitabu cha Mola wetu? "Mkimnusuru Mwenyezi Mungu naye atakunusuruni na ataithibitisha miguu yenu" (Muhammad: 7), "Na Mola wako hakuwa mwenye kuangamiza miji kwa dhulma na hali watu wake ni watenda wema" (Hud: 117).



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

## MTO NILE UNAOTIRIRIKA KWA AMRI YA MWENYEZI MUNGU UTAENDELEA KUWA MISHIPA YA UHAI NA ISHARA ISIYOKATIKA YA KUENDELEA KWA MAISHA

Mwishoni mwa kikao cha “Wiki ya Nane ya Maji ya Kairo” iliyoanza tarehe 11 hadi 16 Oktoba, tukio hilo limesisitiza nafasi yake kama moja ya majukwaa muhimu zaidi duniani ili kuunda mitazamo kuhusu mustakabali wa maji duniani, siyo kama suala la kiufundi au la maendeleo, bali kama jambo la kimaumbile linalohusiana na haki ya binadamu ya kuishi na utulivu wa nchi na watu.

Tukio hili, limelokuwa desturi ya kila mwaka katika mji mkuu wa Misri, na limegeuka kuwa jukwaa la kimataifa linalounganisha fikra, siasa, uchumi, na mazingira, na hivyo kuwa mfano halisi wa hekima ya Misri ambayo inahimiza daima maji yawe daraja la ushirikiano, si silaha ya migogoro.

Misri imetambua mapema kwamba usalama wa maji si suala la wizara au sekta fulani tu, bali ni sehemu muhimu ya usalama wa taifa na wa kibinadamu kwa ujumla. Maji

ndiyo kiini cha uwepo wa mwanadamu, mabadiliko yoyote au uharibifu katika mfumo wake huathiri chakula, nishati, na utulivu wa kijamii na kisiasa.

Kutokana na hayo, mwelekeo wa Misri uliojadiliwa katika Wiki ya Maji ya Kairo unawakilisha mabadiliko makubwa katika fikra za kimkakati duniani, ambapo unashughulikia suala la maji kama jambo la maendeleo, haki, na ubinadamu, na si kama rasilimali ya kiuchumi pekee.

Ufadhili unaotolewa na Rais Abdel Fattah El-Sisi kwa tukio hili kubwa la kimataifa haukulenga kujifaharisha, bali ulikuja kuthibitisha imani ya serikali ya Misri kwamba mustakabali wa usalama wa kimataifa duniani utaamuliwa kwa kiasi kikubwa kupitia usimamizi wa suala la maji. Dunia kwa sasa haiwezi kuvumilia zaidi migogoro inayosababishwa na rasilimali za maji, ushirikiano pekee ndiyo njia salama



ya kuhakikisha mustakabali wa pamoja wa binadamu wote.

Atakayetafakari tukio la Wiki ya Nane ya Maji ya Kairo, lililoshirikisha zaidi ya mashirika 95 ya kimataifa na kikanda pamoja na mawaziri na wataalamu wengi, ataelewa kuwa imani ya jumuiya ya kimataifa katika nafasi ya Misri inaendelea kuimarika. Misri leo inajitokeza kama mfano wa mpatanishi mwenye haki na kiongozi mwenye uwajibikaji, anayechanganya matakwa ya kisiasa na mtazamo wa kivitendo, huku akidumisha uwiano kati ya maslahi ya kitaifa na ya kibinadamu kwa wakati mmoja. Nafasi hii haikutokea kwa bahati, bali ni mwendelezo wa jukumu la kihistoria la Kairo katika kutetea masuala ya usalama na amani barani Afrika na duniani kote.

Misri imethibitisha tena kwamba sauti yake katika majukwaa ya kimataifa ni sauti ya busara na uwiano, na kwamba haifuatili maslahi finyu au faida ya muda mfupi, bali inatetea kanuni ya haki ya maji na haki za mataifa katika maendeleo yenye usawa

bila kudhuru haki za wengine au kuvunja sheria za kimataifa. Na msimamo wake kuhusu suala la Bwawa la Ethiopia (GERD) ni ushahidi kwamba utetezi wake wa haki ya maji ya kitaifa haujitengi na utetezi wa kanuni ya usawa katika mgawanyo wa rasilimali na heshima kwa mamlaka ya nchi nyingine. Kinachoweza kuitwa "Diplomasia ya Ushirikiano wa Maji" iliyoanzishwa na Kairo, leo hii kimekuwa kielelezo cha kimataifa cha kuigwa. Inawasilisha maji kama nyenzo ya kuunganisha na kukuza mshikamano kati ya mataifa, si kama chanzo cha mvutano au mashindano ya kisiasa.

Kwa hakika, usalama wa maji ni sehemu nyingine ya usalama wa kibinadamu, na maji si silaha inayomilikiwa na upande fulani, bali ni haki ya pamoja kwa watu wote wa ulimwengu. Anayejitahidi kuyageuza maji kuwa chombo cha migogoro, anapinga asili ya uhai yenyewe, kwa sababu maji ndiyo asili ya uwepo na sharti la kuendelea kwake. Kwa kuzingatia mtazamo huu, naona kuwa wakati umefika wa kuunda dira ya pamoja



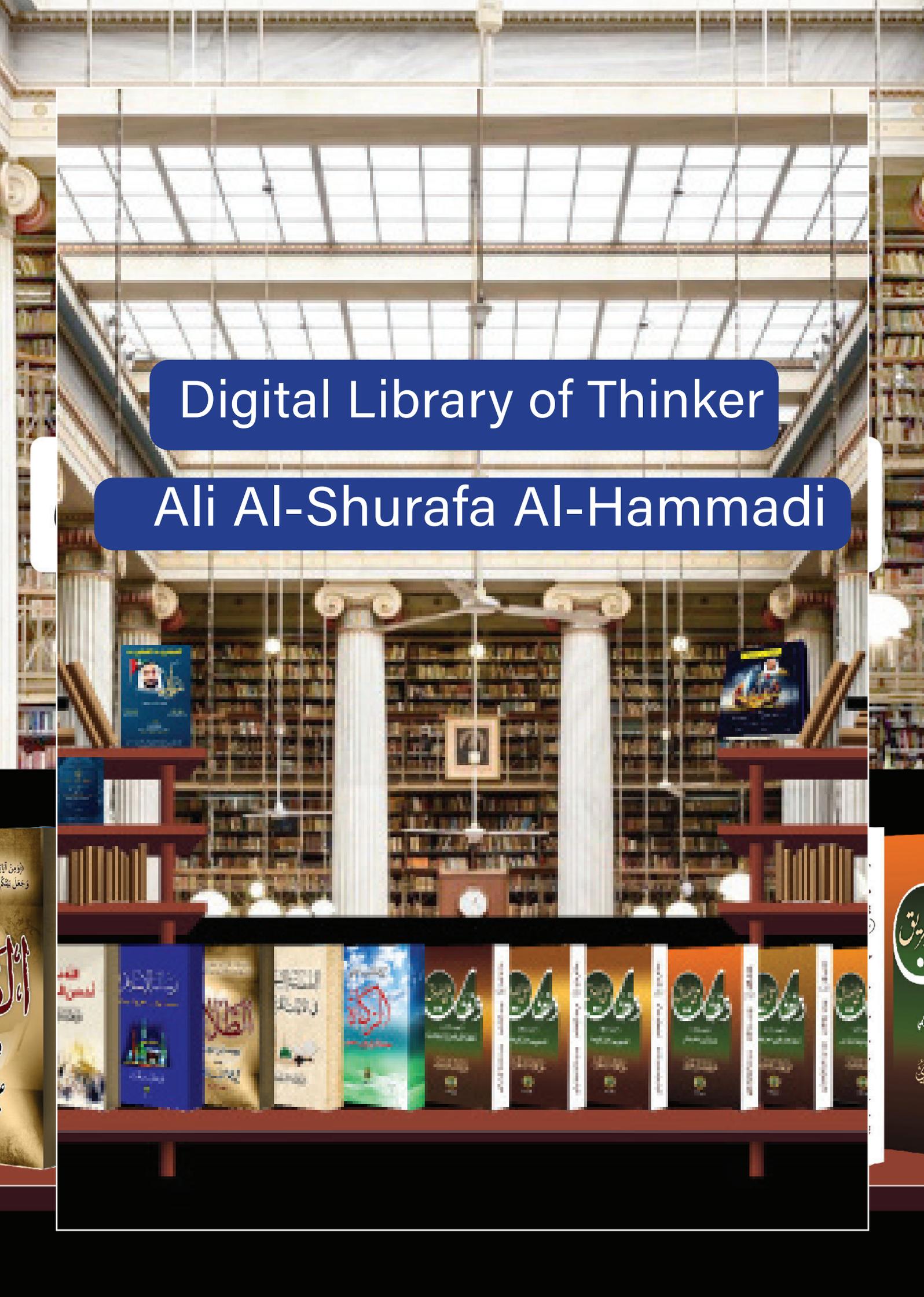
ya Kiafrika ya kusimamia rasilimali za maji zinazovuka mipaka, chini ya usimamizi wa Umoja wa Afrika na kwa uongozi wa Misri, kwa msingi wa haki, uwazi, na ubadilishanaji wa taarifa, na kuimarisha mifumo ya tahadhari ya mapema kuhusu hatari za upungufu wa maji. Vivyo hivyo, uwekezaji unapaswa kupanuliwa katika miradi ya uchujaji wa maji ya bahari, urejelezaji wa maji na nishati mbadala, huku vijana wa Kiafrika, asasi za kiraia, na sekta binafsi wakipewa nafasi kubwa zaidi kushiriki katika kutengeneza suluhisho bunifu na la kivitendo kwa changamoto hii ya kimaisha.

Mto Nile unaotiririka kwa amri ya Mwenyezi Mungu, utaendelea kuwa mishipa ya uhai na ishara isiyokatika ya kuendelea maisha. Hakuna nguvu ya kibinadamu inayoweza

kusimamisha mtiririko wake, kumiliki baraka zake, au kuzuia manufaa yake kwa mataifa mengine. Popote maji yanapotiririka, maendeleo hufuatia, na popote mtazamo wa Misri unapofika, maisha na matumaini huja upya.

Hatimaye, kauli mbiu "Maji kwa Ajili ya Amani" si maneno ya kipekee tu, bali ni ahadi ya kimaadili na kisiasa ambayo binadamu wote wanapaswa kuikubali. Kwa kuwa usalama wa maji ndio kiini cha usalama wa mwanadamu.

Misri itaendelea, kama ilivyokuwa daima, kuwa sauti ya uhai na busara katika ulimwengu unaohitaji usawa, ushirikiano, na haki, ulimwengu usiopaswa kuwa na kiu ya maji, wala kiu ya amani.



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Ali Al-Shurafa Al-Hammadi





# EL PENSADOR ÁRABE ALI MUHAMMAD AL-SHARRAFA AL-HAMMADI ESCRIBE : EL CORÁN, LLAVE DE LA DIGNIDAD Y PUERTA HACIA LA VICTORIA

## RESUMEN :

EN EL EDITORIAL DEL NÚMERO 46 DE LA REVISTA AL-ARAB, EL GRAN PENSADOR ÁRABE ALI MOHAMED AL-SHARFA AL-HAMMADI ABORDA EL ABANDONO DEL CORÁN POR PARTE DE LA COMUNIDAD ISLÁMICA, LO QUE PROVOCÓ SU DIVISIÓN EN SECTAS Y PARTIDOS ENFRENTADOS, EN CONTRA DE LA ADVERTENCIA DIVINA: "NO DISPUTÉIS, PUES FRACASARÉIS Y SE DEBILITARÁ VUESTRO PODER". DIOS LES PROHIBIÓ APARTARSE DEL CORÁN, Y EL PROPIO MENSAJERO SE QUEJÓ DE ELLO CUANDO DIJO: "Y EL MENSAJERO DIJO: ¡OH, SEÑOR MÍO! MI PUEBLO HA .ABANDONADO ESTE CORÁN" (AL-FURQAN: 30)

AL-SHARFA AL-HAMMADI AFIRMA QUE EL CORÁN ES LA CLAVE DE LA DIGNIDAD Y LA PUERTA HACIA LA VICTORIA Y LA UNIDAD DE LOS MUSULMANES; SI REGRESAN .A ÉL, ALCANZARÁN NUEVAMENTE EL HONOR Y EL TRIUNFO

### Detalles

En un tiempo en que las naciones se confabulan, las crisis se suceden, se arrebatan la voluntad de los pueblos, se saquean sus riquezas y se pisotea su dignidad, las personas deben revisar su camino, reflexionar sobre su realidad sombría y meditar en las causas de su humillación y debilidad.

Al-Sharfa cita el versículo: "Y quien se aparte de Mi recuerdo tendrá una vida miserable, y el Día del Juicio lo resucitaremos ciego" (Ta-Ha: 124).

El Corán no es un libro para la mera bendición ni un adorno colgado en casas u oficinas, sino un método de

vida y una legislación de justicia. Quien lo tome como guía encontrará en él su liberación de la humillación, se dirigirá hacia el camino de la victoria y la dignidad, y ascenderá desde la dureza y la división hacia el horizonte de la misericordia y la unidad.

### Armarse de fe y confiar en Dios

El autor añade que la fe y la confianza en Dios son las armas más poderosas del creyente frente a los desafíos. Quien abandona el Corán elige el camino de la perdición: vivirá en confusión constante, conflicto interno, caos externo, división entre sus hijos y sometimiento a sus enemigos.



### **El presente es reflejo del abandono del Corán**

Ha llegado el momento de comprender que el presente de las naciones no es más que el reflejo de su abandono de la fuente de su dignidad: el Corán. Las comunidades que se apartan de la guía divina, siguen los caprichos humanos, encierran sus mentes en moldes de imitación ciega y se enredan en luchas por el poder y la riqueza, están condenadas a la fragmentación y al declive.

### **El Corán-guía y luz**

El Corán no es un texto para la bendición, sino una constitución de justicia, guía y reforma. Dice Dios: "Este Corán guía hacia lo que es más recto" (Al-Isra: 9)

### **y también:**

"Os ha llegado de Dios una luz y un Libro claro. Con él, Dios guía a quienes buscan Su complacencia por caminos de paz y los saca de las tinieblas a la luz" (Al-Ma'ida: 15-16).

Quien tome el Corán como guía encontrará la salvación del sometimiento y el camino hacia la victoria, la unidad y la misericordia.

### **La fe.. la mayor fuerza frente a los enemigos**

Dios ordenó a los creyentes prepararse y vincular la victoria con la fuerza, pero estableció que la fe y la unicidad divina son el fundamento del poder:

"Preparad contra ellos toda la fuerza que podáis y tropas de caballos para infundir temor al enemigo de Dios y al vuestro" (Al-Anfal: 60).

Sin embargo, la preparación no se limita a los medios materiales; la verdadera fortaleza reside en la fe que llena el corazón de certeza y firmeza:

"Di: ¡Oh Dios, dueño del poder! Tú otorgas el poder a quien quieres y se lo quitas a quien quieres; exaltas a quien quieres y humillas a quien quieres; en Tus manos está el bien, porque Tú tienes poder sobre todas las cosas" (Aal-Imran: 26).

Con esa fe se disipa el miedo, brota el valor y los creyentes se convierten en una fuerza invencible, pues Dios ha prometido la victoria a Sus siervos:

"Era un deber para Nosotros socorrer a los creyentes" (Ar-Rum: 47),

"Dios dará la victoria a quien lo apoye; en verdad, Dios es fuerte y poderoso" (Al-Hajj: 40).

### **La verdadera derrota: abandonar el Corán**

Quien abandona el Corán elige el camino de la ruina. En tal caso, el caos se apodera de su vida, la injusticia sustituye la justicia y las pasiones humanas reemplazan la ley divina.

"Y el Mensajero dijo: ¡Oh, Señor mío! Mi pueblo ha abandonado este Corán" (Al-Furqan: 30).

De ese abandono nace la sustitución de la ley de Dios por los deseos humanos, la pérdida de valores, la expansión de la tiranía y la confusión moral:

"Y quien no juzgue según lo que Dios ha revelado, esos son los incrédulos" (Al-Ma'ida: 44),

"¿Acaso buscan el juicio de la ignorancia? ¿Y quién mejor que Dios para juzgar a un pueblo que tiene certeza?" (Al-Ma'ida: 50).

### **Entre la luz y la oscuridad: la elección es libre**

Dios ha dado al ser humano la libertad de elegir, pero el resultado está claro: seguir Su Libro y triunfar, o rechazarlo y perder.

"Quien siga Mi guía no se extraviará ni será desgraciado. Y quien se aparte de Mi recuerdo tendrá una vida miserable" (Ta-Ha: 123-124).

El arrepentimiento no servirá cuando llegue la hora final, pues quien se rebele contra Dios y se aparte de Su senda no hallará escape:

"El día en que no valdrán ni las riquezas ni los hijos, salvo quien venga a Dios con un corazón puro" (Ash-Shu'ara: 88-89).

### **Conclusión: el regreso a Dios es el camino de la salvación**

La salvación solo se alcanza volviendo a Dios, honrando el Corán, tomándolo como fuente de guía, cumpliendo sus mandatos y evitando sus prohibiciones, aplicando sus principios en todos los ámbitos de la vida.

"¡Oh, creyentes! Responded a Dios y al Mensajero cuando os llama a lo que os da vida" (Al-Anfal: 24).

En el Corán se encuentra la vida, la dignidad, la victoria, la misericordia y la justicia. Quien elija otro camino solo cosechará derrotas, pérdidas y remordimiento.

"Si ayudáis a Dios, Él os ayudará y afirmará vuestros pasos" (Muhammad: 7).

"Y tu Señor no destruirá las ciudades injustamente mientras sus habitantes sean justos" (Hud: 117).



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# Ali Elshorafa Elhamadi

