

**MAGAZINE  
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# ARABS



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

**THE DIVINE SHARIA CALLS FOR  
TOLERANCE, FREEDOM, LOVE,  
COOPERATION, AND PEACE**



**ARAB THINK TANKS EXPLORE HOW TO  
ENHANCE THE ARAB JOINT INTELLECTUAL  
DIALOGUE REGARDING THE ISSUES OF  
DIGITAL TRANSFORMATION AND ARTIFICIAL  
INTELLIGENCE**



## Who Are We?

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

Al-Arab Center for Research and Studies

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## THE GREAT ARABIAN THINKER

**ALI MOHAMED ELSHORAFI ELHAMADI**

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HOW TO ENHANCE THE ARAB  
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# THE GREAT ARABIAN THINKER **ALI MOHAMED ELSHORAF ELHAMADI** WRITES :

## THE DIVINE SHARIA CALLS FOR TOLERANCE, FREEDOM, LOVE, COOPERATION, AND PEACE

Translated by: Heba Mohamed Masoud

### **SUMMARY :**

EL-SHORAF EL-HAMADI SAYS IN TODAY'S ESSAY THAT ALLAH CALLED ALL PEOPLE TO LIVE IN SECURITY, PEACE, AND COOPERATION. HE FORBADE THEM FROM COMMITTING SIN AND .AGGRESSION

THE WRITER CLARIFIES ISLAM'S DENUNCIATION OF ALL HEIRLOOMS AND OLD TRADITIONS THAT CALL FOR HATRED, MALICE, DIVISION, AND CONFLICT, AS ISLAM IS A RELIGION OF TOLERANCE, .LOVE, MERCY, AND COMPETITION IN DOING GOOD

ALLAH ORDERED ALL PEOPLE TO ENTER INTO PEACE AND FORBADE THEM FROM FOLLOWING THE STEPS OF SATAN, BREAKING PROMISES, AND RESTRICTING PEOPLE'S FREEDOM TO CHOOSE THEIR RELIGION. HE ORDERED HIS HOLY PROPHET TO SPREAD DAW'AH. IN ADDITION, ISLAM REJECTS THE .CONCEPT OF MEDIATORS, AS ALLAH IS NEAR TO HIS WORSHIPPERS

EL-SHORAF CONCLUDED HIS ESSAY SAYING: "THOSE WHO PROHIBIT CONGRATULATING "CHRISTIANS ON THEIR VARIOUS FEASTS ARE CONTRAVENING THE DIVINE SHARIA

#### **Details in the following essay: Legislation is a divine right**

Allah did not grant any human being the right to legislate in all religions. Instead, He called all people to live in security, peace, and cooperation in righteousness and piety, and He forbade them from cooperating in sin and rancour.

#### **Tolerance and love**

All heirlooms and old traditions among Muslims

have no relation to the message of Allah—the message of mercy, tolerance, love, and competition in doing good, and the message of combating hatred, malice, pride, and arrogance. All people are equal before Allah and before the law. There is no difference among people. Allah clarified through His Messenger that they are brothers. He said: "O mankind, fear your Lord, who created you from one soul." (An-Nisa, 1)



### **Cooperation and Peace**

Because we are brothers, Allah ordered us to spread peace and cooperation among all people. Allah said in His holy Qur'an: "Help one another in Al-Birr and At-Taqwa (virtue, righteousness, and piety), but do not help one another in sin and transgression." (Al-Ma'idah, 2)

He called all people to peace, and this is clearly seen in the following verse:

"O you who believe! Enter perfectly into Islam (by obeying all the rules and regulations of the Islamic religion), and follow not the footsteps of Shaitan. Verily, he is to you a plain enemy."

### **The inclusivity of legislation**

This legislation and divine command are for all people. Allah warns them against calls for hatred and against following Satan's steps. He ordered the Prophet to convey His command. He said in His holy Qur'an:

"And say to My slaves that they should only say that which is best. Verily, Shaitan sows disagreements among them. Surely, Shaitan is to man a plain enemy." (Al-Isra, 53)

Allah also ordered all people to greet each other. He said:

"When you are greeted with a greeting, greet in return with what is better than it, or at least return it equally. Certainly, Allah is Ever an Accurate Reckoner of all things." (An-Nisa, 86)

### **Breaking Allah's covenant**

Allah set in His holy Qur'an the regulations governing a Muslim's behaviour. Whoever contravenes these main rules in dealing with people has broken his covenant with Allah and no longer maintains a true relationship with Islam. Islam is a social system and a set of rules regulating behaviour and interactions so that people may live in their societies with love and cooperation, respecting each other, and defending each person's right to choose his religion, doctrine, and lifestyle.

Allah created people free and did not appoint any guardian to supervise people's religious choices or scrutinize their performance of rituals.

Did they not respect the divine Sharia that Allah placed in His holy Qur'an? He granted all people the freedom to choose the religion that satisfies them. Allah forbade anyone from interfering in others' worship. Each person is responsible for himself

before Allah.

### **Mediators and protectors**

Allah did not give His Prophet the authority to act as an agent over people in choosing their religion, so the relationship between individuals and Allah remains direct—without any mediators such as pontiffs, priests, or religious sheikhs. Allah is nearer to people than the jugular vein and knows all that happens between the heavens and the earth. He does not need mediators to represent Him on earth or guardians appointed to monitor His worshippers.

Allah calls all people, addressing His Prophet:

"And when My slaves ask you concerning Me, then I am indeed near. I respond to the invocation of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be guided." (Al-Baqarah, 186)

Every person who considers himself a protector of religions or a mediator between people and Allah must stop.

Allah did not grant the messengers and prophets the authority to legislate what is lawful or unlawful in the matters that Allah revealed, from the message of Noah to that of Muhammad, the last Prophet. He warned all people not to interfere with His legislation. He said:

"And say not concerning that which your tongues falsely describe: 'This is lawful and this is forbidden,' so as to invent lies against Allah. Verily, those who invent lies against Allah will never prosper." (An-Nahl, 116)

### **The freedom of thinking**

Allah established legislation ensuring people's freedom to choose their religions and doctrines. He told his Prophet:

"And say: 'The truth is from your Lord! Then whoever wills—let him believe; and whoever wills—let him disbelieve. Verily, We have prepared for the wrongdoers a Fire whose walls will surround them. And if they ask for relief, they will be granted water like boiling oil that scalds their faces. Terrible is the drink and evil is the resting place.'"

Until Allah clarified to him his mission in delivering the message, He said:

"Your Lord knows you best. If He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you (O Muhammad) as a guardian over them." (Al-Isra, 54)



# THE ACTIVITIES OF AL SADAT ACADEMY ... TRAINING AND CULTURAL INITIATIVES ENHANCING LEADERSHIP BUILDING AND INTERNATIONAL OPENNESS

Translated by: Heba Mohamed Masoud  
Cairo – Al Arab Center

**Al Sadat Academy for Management Sciences is witnessing an increasing movement in its educational, cultural, and training programs within the framework of a strategy led by Dr. Mohamed Saleh Hashem, the President of the Academy, aimed at developing young people's leadership skills and enhancing bridges of international cultural communication.**

During the recent period, the Academy organized a number of events that reflect this direction and affirm its effective presence in both academic and societal settings.

**Workshop on “Developing the Capabilities of Future Leaders and Preparing Cadres for Leadership in a Changing World”**

The Training Center at the Academy launched a distinguished workshop entitled “Developing the Abilities of Future Leaders”, with the

participation of an elite group of international lecturers, including Dr. Tarek Ehosary, Dr. Mohamed Fawzy Wali, and Dr. Sherif Salah Eldin.

The workshop focused on developing crucial skills needed by future leaders: effective communication, time management, team-building, decision-making, critical thinking, and self-confidence. The program included practical exercises and applied activities that

supported the international students and Academy leaders in directly applying the skills in the work environment.

The events concluded with the distribution of certified certificates appreciating the participants' attendance.

### **The Cultural Season and the Latin American Film Festival High Diplomatic Presence**

As part of its cultural openness, the Faculty of Languages and Translation witnessed the launch of its cultural season, in addition to organizing the Latin American Film Festival for the first time on campus.

The ceremony took place with the participation of Latin American ambassadors and diplomats, who expressed their appreciation for the Academy's role in supporting cultural exchange. The meeting explored prospects for cooperation in student exchange programs, professor exchange, short training programs, and organizing joint cultural events.

Commemorative shields were presented to the ambassadors, along with screenings of several Latin films in the presence of Academy students.

### **The Spanish Cultural Day Peru at the Center of the Academy**

The Faculty of Languages and Translation organized the Spanish Cultural Day in the presence of the Ambassador of Peru, his wife, and the accompanying delegation. The delegation presented an introductory lecture on Peruvian civilization and its creative heritage, in addition to activities and interactive competitions that supported students' linguistic skills.

The meeting also included an extensive discussion on academic cooperation, including student exchange, attracting lecturers from the Peruvian side, and providing programs for teaching Arabic to non-native speakers.

### **Week of Languages and Translation The Fifth Session of a Knowledge Platform**

The events were concluded by the organization of the fifth session of the Week of Languages and Translation, attended by Academy leaders and a large number of students. This event is an extension of the Academy's interest in linking education with practical application through lectures and specialized workshops

showcasing the latest developments in linguistic technology and translation, in addition to meetings with diplomats and professors from Egyptian universities.

The week also witnessed honoring top-ranking students in appreciation of their academic excellence.

### **An Integrated Path to Building People and Enhancing International Presence**

All these events affirm Al Sadat Academy's tendency to invest in people through progressive training programs and cultural initiatives that contribute to broadening students' minds and enhancing their abilities to join local and international work environments. The events also reflect the Academy's vision of transforming its campus into an open space for cultural and cognitive exchange, reinforcing its position as a pioneering institution in education and leadership development.

### **Enhancing Institutionalized Identity and the Sustainable Development Strategy**

These activities reflect the clear strategy adopted by Al Sadat Academy to strengthen its new institutionalized identity by combining practical training, cultural openness, and academic excellence. The Academy views these events as part of a sustainable development process aimed at building a university model that interacts with its local and international surroundings and is capable of keeping pace with rapid developments in the fields of education, management, and languages.

### **An Educational Environment that Creates Leaders and Builds International Partnerships**

The strong presence of diplomats and student participation in these events indicates the Academy's success in creating a stimulating educational environment that places the student at the center of the educational experience, providing opportunities for direct interaction with different cultures and diverse professional experiences.

Through these programs, the Academy works on expanding its international partnerships and strengthening its position as a pioneering center for leadership development and preparing qualified cadres who contribute to development and shaping the future.



# ARAB THINK TANKS EXPLORE HOW TO ENHANCE THE ARAB JOINT INTELLECTUAL DIALOGUE REGARDING THE ISSUES OF DIGITAL TRANSFORMATION AND ARTIFICIAL INTELLIGENCE

Cairo: Hadeel Fathi Omar

Translated by: Heba Mohamed Masoud



## Minister Plenipotentiary Alaa El Tamimi:

The meeting is an Arab intellectual platform aimed at enhancing research efficiency and elevating the quality of Arab decision-making.



## Head of Al Arab Center:

We participated with four research papers covering all axes of the meeting, all of which aim at clarifying the image of the Arab researcher.

The books of Alshorafa Elhamadi enlightened the Book Fair held on the sidelines of the meeting, where twenty books were presented to the Arab Library.



Amid the rapid technological transformations that the world is witnessing today, the digital revolution and applications of Artificial Intelligence have become major factors in shaping the policies of countries and their institutions, including think tanks and research centers.

From this perspective, the Arab League General Secretariat hosted, on the 23rd and 24th of November 2025, the third annual meeting of think tanks in the Arab Countries under the slogan: "The Role of Think Tanks in Employing Artificial Intelligence to Enhance Enlightened Decision-Making." This took place under the supervision of His Excellency Minister Plenipotentiary Alaa El Tamimi, Director of the Department of Research and Strategic Studies at the League of Arab States. His Excellency affirmed that this meeting forms a pioneering Arab intellectual platform

bringing together researchers, decision-makers, and specialized experts in the fields of Artificial Intelligence and strategic analysis. The purpose is to enhance research efficiency and raise the quality of Arab decision-making in light of regional and international challenges. In his inaugural speech, he noted that the third meeting represents a natural extension of the path launched in 2023 as part of "The Arab Network of Think Tanks," which aims at unifying efforts among Arab think tanks and activating joint research cooperation to link knowledge with policymaking and formulate strategic solutions based on objective scientific analysis.

He emphasized that this event underlines the necessity of employing Artificial Intelligence tools and techniques within the work system of think tanks—not merely as technological tools, but as effective components in analysis,



strategic thinking, and future outlook. This allows think tanks to present accurate and enlightening visions to Arab decision-makers. The importance of the meeting is also rooted in the regional and international context, which is witnessing profound transformations in the fields of economy, politics, and security. Artificial Intelligence has thus become a pivotal instrument supporting scientific research, trend analysis, crisis forecasting, and policy formulation.

The meeting provided a unique opportunity to discuss the challenges associated with using AI techniques, including ethical issues, data governance, algorithm reliability, and individual privacy. It was emphasized that these tools must support researchers and decision-makers—not replace them.

In this context, the third annual meeting of think tanks raised several analytical questions about the reality of research and decision-making in the Arab world, and the possibility of employing Artificial Intelligence effectively and responsibly.

While these technologies offer unprecedented

opportunities to enhance analytical accuracy and rapid crisis response, they also impose challenges related to ethics, data governance, and ensuring the reliability of results. This necessitates clear and organized frameworks, as well as developing the capacities of think tanks to be better prepared for the digital future.

The meeting highlighted that cooperation among Arab centers is not limited to exchanging experiences; rather, it constitutes a necessary strategy for building a joint Arab vision capable of merging technological innovation with deep academic research. Such integration strengthens the support offered to the Arab decision-maker with objective and data-driven insights. It also reflects a qualitative evolution in the role of think tanks—from mere research entities to cognitive and strategic instruments influencing the policies of the future.

**The Meeting of Think Tanks and Its Goals**

The third annual meeting of think tanks in Arab countries, supervised by Minister Plenipotentiary His Excellency Alaa El Tamimi,



Director of the Department of Research and Strategic Studies at the League of Arab States, is a natural continuation of the path launched in 2023 with the establishment of “The Arab Network of Think Tanks,” which aims at enhancing cooperation among Arab centers and exchanging research and cognitive expertise.

The networking framework established a common base for interaction between researchers and decision-makers, contributing to unifying efforts, developing analytical tools, and providing an intellectual platform capable of addressing regional and international issues with a strategic, data-driven vision.

The meeting represents an attempt in the Arab world to keep pace with accelerated technological transformations, particularly in the field of Artificial Intelligence, which has become one of the pivotal elements in shaping public policies, monitoring economic and political developments, analyzing future trends, and predicting global shifts.

The meeting mainly aims at enabling think tanks to become effective cognitive and

strategic instruments serving Arab decision-makers by employing Artificial Intelligence techniques in research and analysis.

The slogan “The Role of Think Tanks in Employing Artificial Intelligence to Enhance Enlightened Decision-Making” reflects the growing interest in applying new technologies to the formulation of public policies. It emphasizes that Artificial Intelligence is not an alternative to humans; rather, it is a supportive tool that expands the capabilities of researchers in analysis, strategic thinking, and future forecasting.

Participants stressed that effective integration between advanced statistical analysis, smart algorithms, and predictive models can enhance the accuracy of research recommendations and strengthen the credibility of scientific outputs before decision-makers—especially amid the vast amounts of data produced in the digital era.

The meeting administration identified several main axes representing a comprehensive roadmap for developing think-tank work during the digital revolution. Some of these



axes focused on enhancing the benefit of Artificial Intelligence in research and analysis by identifying tools, techniques, and available opportunities, including processing huge data, analyzing social networks, and using AI in forecasting future trends.

During the first day's events, Mohamed Fathy El-Sherif, President of the Arab Center for Research and Studies, spoke about the necessity of establishing regulations and organizational frameworks for the use of artificial intelligence in strategic opinion-making and scientific research, in a way that ensures keeping pace with technological developments.

During his speech within the session of think tanks and research, Elsherif clarified that the Center participates in the sessions of the conference with four research papers covering all the axes of the meeting. All of them are based on scientific and methodologically

disciplined foundations that aim to clarify the picture for Arab research. This contributes to shaping a system with scientific and ethical foundations for the use of artificial intelligence in scientific research.

Al-Arab Center for Research and Studies participated with four research papers that discussed different dimensions of employing artificial intelligence in search and analysis, clarifying the scientific applications, opportunities, and challenges.

The first paper was presented by Mohamed Mohsen Ramadan. He addressed the new techniques of artificial intelligence and the digital changes related to the remarkable technological breakthrough the world is witnessing.

Dr. Mohamed Mohsen Ramadan highlighted the ability of AI to analyze a huge amount of data quickly and accurately, in addition



to presenting models capable of predicting economic and political changes before they occur. However, he stressed the risks associated with excessive dependence on these technologies, such as programming biases and the loss of the human element in decision-making, affirming the necessity of developing organizational and ethical frameworks that guarantee the sustainable use of these tools.

The second paper was presented by researcher Abd Elghani Diab, the Editor-in-Chief of the Center. The paper focused on the use of artificial intelligence in foreseeing the future and enhancing rapid response in the Arab world.

The paper demonstrated how smart techniques can analyze media as well as social and political content to monitor early indicators of crises, whether in economic, social, or security fields.

It also addressed ways to improve research methodologies and produce reports by combining qualitative and quantitative analysis with AI tools, which allows for a comprehensive approach to critical issues and enhances the ability of think tanks to provide accurate and informed recommendations to Arab decision-makers.

The third paper, presented by researcher Mohamed Rabi' Elsharkawy, Manager of the Studies of Combatting Extremism and Terrorism Unit, focused on the potential risks of depending on artificial intelligence in making strategic opinions.

Elsharkawy clarified that unregulated dependence on huge data sets and smart algorithms may lead to a regression in the researcher's critical ability, misrepresentation of research recommendations, and an increased probability of spreading inaccurate or biased information.



He called for establishing clear rules for the use of artificial intelligence in research and for developing mechanisms of scientific review to guarantee the quality of outputs and ensure balance among speed, efficiency, and research accuracy.

The fourth paper, presented by Dr. Mostafa Shehata, Head of the Media Studies and Opinion-Making Unit, discussed the effect of artificial intelligence tools on public opinion. It showed how these tools can analyze public behavior and opinion trends with great speed, enabling think tanks to provide more accurate recommendations to guide general policies and monitor the impact of media and politicized initiatives on Arab societies.

Shehata also highlighted the importance of integrating artificial intelligence within an ethical framework that guarantees its use as a supporting tool to enhance human abilities instead of replacing humans or undervaluing their analytical role.

**The Publications of Think Tanks Support**

**Arab Knowledge**

The exhibition of think tank publications accompanying the Third Annual Meeting of Think Tanks in the Arab Countries is considered an active cognitive platform that embodies the interaction between scientific research and contemporary thought. It highlights the strategic role of research institutions in spreading knowledge and enhancing Arab intellectual dialogue.

The exhibition provided participants with the opportunity to explore the diverse intellectual production of think tanks, including books, periodicals, and scientific journals. These publications contribute to widening awareness of distinguished research experiences and strengthening communication among researchers, decision-makers, and the public. One of the most outstanding contributions to the exhibition was the participation of Al-Arab Center for Research and Studies, which presented more than 20 books, including the most prominent works of the Arab thinker



Ali Mohamed Elshorafa Elhamadai, such as "Glimmerings on the Road," "The Series of Historical Leadership," and "Divorce Threatens the Security of Society," in addition to publications on social and political thought such as "The Modern Social State - The UAE as a Sample" and "The Intellectual Genius of Sheikh Zayed."

The publications also included Arabic and international editions of magazines such as Al-Arab Magazine for Research and Studies and Visions in several languages, reflecting the Center's trend toward making Arab knowledge widely accessible to different readers and researchers.

The exhibition provided an opportunity to discuss the importance of intellectual dissemination in enhancing the capabilities of Arab research, as it enables decision-makers to learn from others' experiences and draw inspiration from ideas and research methods. It also enables decision-makers to access the results of studies, fieldwork, and strategic

research, which strengthens their ability to make decisions based on scientific knowledge and accurate analysis.

As a result, the exhibition does not merely represent a display of books and publications; rather, it is a scientific and intellectual tool for exchanging experiences and promoting a culture of research and analysis in the Arab region. It can be considered a bridge between intellectual thought and research practices, reflecting how think tanks can be employed in written knowledge to support the decision-making process, especially in light of digital transformations and complex challenges facing the Arab world.

The exhibition also demonstrates that investing in producing and spreading knowledge represents an integral part of the strategy for developing think tanks, which reinforces efforts to build an integrated Arab network for think tanks.

Another important aspect highlighted in the exhibition is the ability to interact with



contemporary Arab issues such as political developments, social changes, combating extremism, and enhancing sustainable development. The participating publications helped create a shared knowledge base that allows researchers to access studies and analyses reflecting diverse experiences within Arab countries, which strengthens mutual understanding and encourages sustainable research cooperation.

The exhibition's role is evident in consolidating a culture of trusted academic research, as displaying the publications within the Arab League platform provides an opportunity to reach a wide range of academics, researchers, and decision-makers.

This contributes to elevating Arab research and enhancing its credibility.

The interest of participants in the exhibition

and the remarkable turnout for the publications reflect the appreciation of the research and intellectual community for the importance of these works in developing Arab thought and promoting a culture based on evidence and scientific analysis.

The exhibition of think tank publications represents an essential part of the system of work of the annual meeting. It is not only a display space but also a strategic tool to support knowledge, enhance the exchange of experiences, and expand the reach of research ideas to decision-makers and the public. This reflects the commitment of Arab think tanks to their pivotal role in building an enlightened Arab society capable of addressing future challenges, digital transformations, and enhancing decision-making based on knowledge and experience.

# The publications of Al-Arab Center for Research and Studies2050



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 :**

# L'APPROCHE DIVINE EXHAUSTIVE APPELLE À LA TOLÉRANCE, À LA LIBERTÉ, À L'AMOUR, À LA COOPÉRATION ET À LA PAIX

Traduit vers le français par / Yousra Massoud

### **LE RÉSUMÉ:**

EL SHORAF A EL HAMADY EXPLIQUE DANS L'ARTICLE D'AUJOURD'HUI QUE DIEU, LE TOUT-PUISSANT, APPELLE TOUS LES GENS À VIVRE ICI-BAS EN SÉCURITÉ, EN PAIX ET EN COOPÉRATION SUR LA DROITURE ET LA PIÉTÉ. IL LEUR A INTERDIT LE PÉCHÉ ET L'AGRESSION L'ÉCRIVAIN EXPRIME ENSUITE LE REFUS DE L'ISLAM ENVERS TOUS LES HÉRITAGES ET TRADITIONS DÉPASSÉS QUI APPELLENT À LA HAINE, À LA MALVEILLANCE, À LA DIVISION ET AU CONFLIT, CAR L'ISLAM EST UNE RELIGION DE TOLÉRANCE, D'AMOUR, DE MISÉRICORDE ET DE COMPÉTITION DANS LES BONNES ACTIONS ·

DIEU A ORDONNÉ À TOUS LES GENS D'ENTRER DANS LA PAIX, ET IL LEUR A INTERDIT DE SUIVRE LES TRACES DE SATAN ET DE VIOLER LES ENGAGEMENTS. IL NOUS A LAISSÉ LA LIBERTÉ DE CROYANCE, ET IL A ORDONNÉ À SON PROPHÈTE DE TRANSMETTRE LE MESSAGE. ·DANS L'ISLAM, IL N'Y A PAS DE MÉDIATEURS, CAR DIEU EST PROCHE DE SES ADORATEURS : EL SHORAF A EL CONCLUT L'ARTICLE D'AUJOURD'HUI EN DISANT CEUX QUI INTERDISENT DE FÉLICITER LES FRÈRES CHRÉTIENS POUR LEURS DIVERSES « ·FÊTES VIOLENT LA LÉGISLATION DIVINE DÉTAILS DANS L'ARTICLE SUIVANT ·

#### **Les détails**

##### **La législation est un droit divin**

Dieu n'accorde à aucun homme le droit de légiférer dans toutes les religions. Bien au contraire, Il appelle tous les gens à vivre ici-bas en sécurité, en paix, en amour et en

coopération sur la droiture et la piété, et Il a interdit la coopération dans le péché et l'agression.

##### **La tolérance et l'amour**

Tous les héritages et traditions passés chez les musulmans n'ont aucun rapport avec le message de Dieu, message de



miséricorde, de tolérance, d'amour et de course aux bonnes actions. L'islam combat la haine, les rancunes, l'orgueil et l'arrogance envers les gens. Tous les peuples sont égaux devant Dieu et devant la loi, et il n'y a aucun avantage pour un peuple sur un autre.

Dieu, par l'intermédiaire de Son Messager — que la paix soit sur lui — leur a fait comprendre qu'ils sont tous frères dans la création, comme cela est clairement établi dans le Livre sage dans les paroles du Très-Haut :

« Ô hommes ! Craignez votre Seigneur, qui vous a créés d'une seule âme. »

— Sourate An-Nisa, verset 1

#### **La coopération et la paix**

Nous sommes frères dans la création. Notre Dieu nous ordonne de répandre la paix et la coopération entre tous les gens, comme indiqué dans Sa parole :

« Et coopérez dans la droiture et la piété, et ne coopérez pas dans le péché et l'agression. »

— Sourate Al-Ma'idah, verset 2

De même, Dieu a appelé tous les peuples à entrer en paix, conformément à Ses lois, comme Il le dit :

« Ô vous qui avez cru ! Entrez en paix totalement, et ne suivez pas les traces de Satan, car il est pour vous un ennemi déclaré. »

— Sourate Al-Baqarah, verset 208

#### **L'exhaustivité de la législation**

Cette législation et cet ordre divins s'adressent à tous les gens. Dieu les avertit des appels à la haine et de la tentation de suivre les traces de Satan. Il a chargé Son Prophète — paix sur lui — d'informer les gens par Son ordre, comme Il le dit :

« Et dis à Mes serviteurs qu'ils disent ce qu'il y a de meilleur. Satan sème la discorde parmi eux. Le diable est pour l'homme un ennemi déclaré. »

— Sourate Al-Isra, verset 53

De même, Dieu a ordonné à tous les peuples de répandre la salutation, comme Il le dit :

« Et quand on vous salue, répondez par une salutation meilleure ou égale. Dieu tient compte de toute chose. »

— Sourate An-Nisa, verset 86

#### **Rompre l'alliance avec Dieu**

Dieu a établi dans Son Saint Coran les règles du comportement du musulman. Celui qui viole ces principes dans son traitement des gens rompt son alliance avec Dieu et n'a plus de lien avec l'islam.

L'islam est un système social, un ensemble de règles de conduite et de relations. Il vise à ce que tous les gens vivent dans leurs sociétés comme des frères aimants et coopératifs, chacun respectant l'autre et défendant le droit de l'homme de choisir sa religion, sa doctrine et son mode de vie.

Dieu a créé les gens libres. Il n'a pas nommé de gardien chargé de surveiller les religions des gens ou de les suivre dans l'accomplissement de leurs rites. Ceux qui n'ont pas respecté la législation divine dévoilée dans le Saint Coran ont oublié que Dieu a accordé à tous la liberté absolue de choisir la religion qu'ils souhaitent.

La relation entre Dieu et l'homme reste une relation individuelle, et Dieu a interdit à quiconque d'intervenir dans l'adoration des autres, car chacun est responsable de lui-même devant Dieu.

#### **Médiateurs et protecteurs**

Si Dieu n'a pas accordé à Son Messager l'autorité d'imposer une religion aux gens — afin que la relation entre eux et Dieu demeure directe, sans intermédiaire de rabbins, prêtres ou cheikhs — alors Dieu est certes plus proche de l'homme que sa veine jugulaire. Il connaît ce qui est dans les cieux et sur la terre, et Il n'a pas besoin d'agents agissant en Son nom sur terre, ni de gardiens surveillant l'adoration de Ses serviteurs.

Tous ceux qui s'autoproclament protecteurs des religions ou intermédiaires entre les gens et Dieu doivent cesser. Dieu dit à Son Messager d'informer les gens :

« Et quand Mes serviteurs t'interrogent sur Moi.. alors Je suis tout proche. Je réponds à l'appel de celui qui M'invoque lorsqu'il M'invoque. Qu'ils répondent donc à Mon appel et qu'ils croient en Moi, afin qu'ils soient bien guidés. »

— Sourate Al-Baqarah, verset 186

Dieu n'a accordé aux messagers et prophètes aucune autorité législative pour autoriser ou interdire. En ce qui concerne les messages envoyés par Dieu de Noé jusqu'à Muhammad — dernier des prophètes. Dieu avertit tous les gens de ne pas interférer dans Sa législation, comme Il le dit :

« Et ne dites pas, mensongèrement, selon les propos de vos langues : "Ceci est licite et cela est illicite", pour inventer un mensonge contre Dieu. Ceux qui forgent un mensonge contre Dieu ne réussiront pas. »

— Sourate An-Nahl, verset 116

#### **Liberté de croyance**

Dieu a établi une législation garantissant la liberté de choix des gens dans leurs religions et leurs doctrines. Son Messager a transmis Ses paroles :

« Et dis : "La vérité vient de votre Seigneur. Que celui qui veut croie, et que celui qui veut mécroie." »

— Sourate Al-Kahf, verset 29

Même le Messager — paix sur lui — était pleinement conscient de sa mission : transmettre le message. Ainsi, son Seigneur lui dit :

« Ton Seigneur vous connaît parfaitement. S'Il veut, Il vous fait miséricorde ; et s'Il veut, Il vous châtie. Nous ne t'avons pas envoyé pour exercer une autorité sur eux. »

— Sourate Al-Isra, verset 54



China

# LA CHINE S'APPRÊTE AU GRAND AFFRONTLEMENT AU RYTHME DU STRESS AVEC LE JAPON ET TAÏWAN DANS L'ŒIL DE LA TEMPÊTE

Le Caire

Abdelbaset Younes

Traduit par :

Yousra Massoud

**L'Armée populaire de libération (chinoise) possède de fortes capacités et des moyens suffisamment fiables pour vaincre tout agresseur. Et si le côté japonais dépasse les limites, même d'un demi-pas, il paiera inévitablement un prix douloureux.**

**Cette déclaration majeure a été rapportée par le porte-parole du ministère chinois de la Défense, Jiang Bin.**



L'Armée populaire de libération (chinoise) possède de fortes capacités et des moyens suffisamment fiables pour vaincre tout agresseur. Et si le côté japonais dépasse les limites, même d'un demi-pas, il paiera inévitablement un prix douloureux.

Cette déclaration majeure a été rapportée par le porte-parole du ministère chinois de la Défense, Jiang Bin.

L'intensité de la tension entre la Chine et le Japon s'est accrue après les déclarations de la Première ministre japonaise, Sanaï Takaishi, qui a laissé entendre que toute attaque chinoise probable contre Taïwan pourrait ouvrir la voie à une intervention militaire japonaise.

Une déclaration japonaise qui a été suivie par des propos chinois motivants, comme si le dragon — toujours décrit comme ne crachant pas de feu et se contentant de

rugir — était aujourd'hui prêt à tirer et détruire ses adversaires. Cela montre le changement de stratégie de Pékin face aux crises qui se sont intensifiées au cours de la dernière décennie. Elle affirme que le silence durant les étapes précédentes n'était pas une faiblesse, mais une attente du moment opportun, après une préparation complète, surtout militaire et économique.

Le porte-parole du ministère chinois de la Défense, Jiang Bin, a affirmé que la manière de résoudre la question de Taïwan est une affaire purement intérieure chinoise et que le Japon n'a aucun rapport avec cela. Il a indiqué que le Japon n'a pas procédé à un examen approfondi de ses crimes d'agression et de colonialisme à Taïwan, et qu'il envisageait, sans se soucier de l'opinion publique mondiale, une intervention militaire dans le détroit de



Taïwan.

Les déclarations du porte-parole étaient une réponse à l'annonce de Tokyo concernant le déploiement de missiles à moyenne portée sur l'île de Yonaguni, située à seulement 110 km de Taïwan.

Pékin ne s'est pas contentée de menacer, mais a évoqué l'histoire, rappelant l'occupation japonaise de Taïwan pendant un demi-siècle (1895-1945), après le traité de Shimonoseki, qui avait humilié la Chine. Le traité signé en 1895 avait obligé la Chine à céder Taïwan et à payer d'énormes compensations. Pékin le considère comme le symbole du « siècle de l'humiliation chinoise ».

Le message chinois est clair :

« Celui qui essaiera de répéter Shimonoseki dans la direction opposée... paiera cette fois un prix élevé. »

La Chine a commencé à entraîner ses experts à la désactivation des réseaux

satellites Starlink, dans le cadre des préparatifs actuels d'une invasion probable de Taïwan.

Ainsi, ce qui se passe actuellement en Asie de l'Est pourrait être la plus grande tension géopolitique entre les deux plus grands États asiatiques depuis la Seconde Guerre mondiale. Et si l'escalade continue de cette manière, nous pourrions être à l'aube de la crise la plus dangereuse dans la région depuis 70 ans.

Tout cela est étroitement lié au plan de paix américain que Washington tente d'imposer à l'Ukraine, afin de pouvoir se consacrer à la crise asiatique et à la mer de Chine.

Les déclarations de la nouvelle Première ministre japonaise, Sanaï Takaishi, constituent un développement majeur, car elles ont transgressé toutes les règles traditionnelles de la diplomatie japonaise et ont exprimé un défi remarquable envers la Chine.



Si ces déclarations provenaient d'un autre État, elles n'auraient pas suscité une telle réaction à Pékin. Mais venant du Japon, elles représentent un développement dangereux, envoyant un message clair et sans ambiguïté selon lequel le Japon participera à toute guerre probable contre la Chine si celle-ci envisage d'envahir Taïwan, comme elle semble le planifier.

Puisque l'île n'est distante que d'environ 100 km du point le plus proche des îles japonaises, une invasion chinoise visant à annexer Taïwan permettrait aux missiles et avions chinois d'atteindre le territoire japonais en quelques minutes. Tokyo pourrait alors déclarer un état de « menace pour la survie du pays » et utiliser son armée pour la première fois dans un conflit majeur depuis la Seconde Guerre mondiale.

Il faut rappeler ici qu'il existe entre le Japon et les États-Unis un traité de sécurité officiel depuis la Seconde Guerre mondiale. C'est

peut-être cela qui a poussé la Première ministre japonaise à faire cette déclaration forte, très intentionnelle dans ce moment et ces circonstances tendues.

Le danger de la déclaration japonaise réside dans le fait qu'elle a sonné comme le coup d'envoi d'une guerre diplomatique et économique à grande échelle contre la Chine.

Ainsi, en seulement 48 heures, la Chine a commencé son guerre contre le Japon par des déclarations médiatiques très fortes condamnant les propos de la Première ministre japonaise. Une guerre médiatique s'est déclenchée contre elle, accompagnée d'insultes et d'attaques sur les médias officiels de l'État et sur toutes les plateformes de réseaux sociaux.

Ensuite, elle est passée du stade des déclarations médiatiques au Conseil de sécurité, envoyant une lettre officielle et une plainte au Secrétaire général des Nations



Unies accusant le Japon de menacer d'une intervention militaire à Taïwan, ce qui constitue un acte agressif. Plus dangereux encore, Pékin a affirmé qu'elle exercerait son droit à l'autodéfense par tous les moyens possibles.

Ce n'est pas une simple menace, mais une confirmation officielle que la Chine est prête à affronter militairement le Japon, pour la première fois depuis la guerre sino-japonaise qui s'est terminée en 1945 !

Parmi les mesures prises par la Chine sur le plan économique figure l'arrêt de tous les voyages touristiques vers le Japon. Ce fut un coup dur pour un pays fortement dépendant des revenus du tourisme chinois. Selon un rapport du journal britannique The Guardian, les touristes chinois figurent parmi les plus grandes sources de revenus touristiques au Japon.

En seulement deux jours, plus d'un demi-

million de Chinois ont annulé leur voyage au Japon. De plus, les compagnies aériennes chinoises ont pris une décision — non annoncée officiellement mais confirmée par des articles de presse — de réduire ou d'arrêter les vols vers le Japon jusqu'en mars 2026, au minimum.

Mais toutes ces mesures ne représentent que ce qui apparaît à la surface...Ce qui se déroule dans les coulisses est bien plus inquiétant que ce que l'on voit.

Enfin, la Chine ne se prépare pas uniquement à envahir Taïwan, mais elle se prépare également à affronter probablement le Japon et les États-Unis, dans un nouveau cadre d'équations et d'alliances majeures en formation, qui changeront les centres de pouvoir et d'influence dans la mer de Chine méridionale.



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

MFUMO WA MUNGU NI JUMUISHI  
UNAHIMIZA UVUMILIVU, UHURU,  
UPENDO, USHIRIKIANO, NA AMANI

## **MUHTASARI :**

AL-SHURAFU AL-HAMMADI ANASEMA KATIKA TASNIFU YA LEO KWAMBA MWENYEZI MUNGU, ALIYETUKUKA, AMEWAITA WANADAMU WOTE WAISHI MAISHA YA DUNIA KWA USALAMA NA AMANI, NA USHIRIKIANO KATIKA WEMA NA UCHAMUNGU, NA AMEWAKATAZA DHAMBI NA .UADUI

KISHA MWANDISHI ANAELEZA KUKATAA KWA UISLAMU URITHI WOTE NA MILA ZILIZOPITWA NA WAKATI ZINAZOHIMIZA CHUKI, HUSUDA, MGAWANYIKO, NA MAPIGANO , KWA SABABU UISLAMU NI DINI YA UVUMILIVU, UPENDO, REHEMA, NA KUSHINDANA KATIKA MAMBO MEMA. PIA, MWENYEZI MUNGU AMEWAAMURU WATU WOTE WAINGIE KWENYE AMANI KIKAMILIFU , NA AMEWAKATAZA KUFUATANA NA NYAYO ZA SHETANI NA KUVUNJA AHADI , NA AMETUACHIA UHURU WA KUAMINI , NA AKAMUAMURU MTUME WAKE MTUKUFU KUFIKISHA UJUMBE. HAKUNA .WAOMBEZI KATIKA UISLAMU, KWANI MUNGU YUKO KARIBU NA WAJA WAKE

AL-SHURAFU ALIHITIMISHA TASNIFU YA LEO AKISEMA: "WALE WANA OHARAMISHA KUWAPONGEZA NDUGU WAKRISTO KATIKA SIKUKUU ZAO MBALIMBALI, WANAKIUKA SHERIA YA .MUNGU

.MAELEZO YAPO KATIKA MAKALA IFUATAYO

### **Maelezo**

#### **Sheria ni Haki ya Kimungu**

Mwenyezi Mungu hakumpa binadamu yeyote haki ya kutunga sheria katika dini zote, bali Mwenyezi Mungu amewaita watu wote kuishi maisha ya dunia kwa usalama, amani, upendo, na ushirikiano katika wema na uchamungu

, na amekataza ushirikiano katika dhambi na uadui.

#### **Uvumilivu na Upendo**

Urithi wote na mila zilizopitwa na wakati miongoni mwa Waislamu hazihusiani kabisa na Ujumbe wa Mola wa walimwengu , ujumbe wa rehema, uvumilivu, upendo, kushindana katika mambo mema , na kupiga vita chuki,



husuda, kiburi, na kujikweza juu ya watu. Watu wote ni sawa mbele ya Mwenyezi Mungu na mbele ya sheria, na hakuna ubora wa taifa moja juu ya jingine. Mwenyezi Mungu, kupitia Mtume wake (amani iwe juu yake), aliwafafanulia kuwa wote ni ndugu katika uumbaji, kama ilivyoelezwa katika Kitabu Bayana kauli ya Mwenyezi Mungu: (Enyi watu! Mcheni Mola wenu Mlezi ambaye amekuumbeni kutokana na nafsi moja...) [Sura An-Nisaa, Aya ya 1].

#### **Ushirikiano na Amani**

Sisi ni ndugu katika uumbaji, na Mwenyezi Mungu ametuamuru kueneza amani na ushirikiano kati ya watu wote, kama ilivyokuja katika kauli yake aliyetukuka: (Na shirikianeni katika wema na uchamungu. Wala msishirikiane katika dhambi na uadui) [Sura Al-Ma'idah, Aya ya 2]. Pia, Mwenyezi Mungu amewaita watu wote waingie kwenye amani kamili, kwa sheria zake, na hiyo ni katika kauli yake aliyetukuka:

"Enyi mlio amini! Ingieni katika Uislamu kwa ukamilifu, wala msifuate nyayo za She'tani; hakika yeye kwenu ni adui aliyे wazi" [Sura Al-Baqarah, Aya ya 208].

#### **Ujumuishi wa Sheria**

Sheria hii na amri hii ya Mungu ni kwa ajili ya watu wote, na ndani yake Mwenyezi Mungu anawaonya dhidi ya wito wa chuki na kufuata nyayo za Shetani. Mwenyezi Mungu alimpa jukumu Mtume wake (amani iwe juu yake) kuwafikishia watu amri yake aliyetukuka: (Na waambie waja wangu waseme yale mazuri zaidi. Hakika Shetani huchochea ugomvi baina yao. Hakika Shetani kwa mwanadamu ni adui aliyе dhahiri) [Sura Al-Israa, Aya ya 53]. Pia, Mwenyezi Mungu amewaamuru watu wote kueneza amani, katika kauli yake: "Na mnapo amkiwa kwa maamkio yoyote, basi nanyi itikieni kwa yaliyo bora kuliko hayo, au rejesheni hayo hayo. Hakika Mwenyezi Mungu ni Mwenye kuhisabu kila kitu" [Sura An-Nisaa, Aya ya 86].

#### **Kuvunja Agano na Mwenyezi Mungu**

Mwenyezi Mungu ameweka katika Kitabu chake kitukufu kanuni za mwenendo wa Mwislamu. Anayekiuka kanuni hizo za msingi katika mwenendo wa Mwislamu kwa watu, amevunja agano lake na Mwenyezi Mungu na hana tena uhusiano na Uislamu. Uislamu ni mfumo wa kijamii na kanuni za mwenendo na miamala, unaolenga watu wote waishi katika jamii zao kama ndugu wanaopendana na kushirikiana, wakiheshimiana, na kila mmoja akitetea haki ya binadamu ya kuchagua dini yake, madhehebu yake, na mtindo wake wa maisha. Mwenyezi Mungu amewaumba watu huru, na hakumweka mlinzi wa kuwafuatilia watu katika dini zao na kupekua utekelezaji wao wa ibada zao. Je, hawakuheshimu sheria ya Kimungu ambayo Mwenyezi Mungu ameiweka

kwa ajili ya watu katika aya za Qur'an Tukufu na kuwapa watu wote uhuru kamili wa kuchagua dini wanayoipenda? Uhusiano huo unabaki kuwa uhusiano wa mtu binafsi kati ya Mwenyezi Mungu na mwanadamu, na Mwenyezi Mungu amekataza yeyote kuingilia ibada za wengine, kwani kila mtu anawajibika kwa nafsi yake mbele ya Mwenyezi Mungu.

#### **Waombezi na Walinzi**

Ikiwa Mwenyezi Mungu hakumpa Mtume wake haki ya uwakala kwa watu katika kuchagua dini yao, ili uhusiano kati yao na Mwenyezi Mungu ubaki kuwa wa moja kwa moja bila waombezi kutoka kwa marabi (Wasomi wa kiyahudi), mapadri, au mashekhe wa dini, basi Mwenyezi Mungu yuko karibu na watu kuliko mshipa wa shingo, na anajua yaliyoko mbinguni na duniani, na hahitajii wakala wa kumuwakilisha juu ya watu duniani, au wakala waliopewa jukumu la kufuatilia ibada zao, au walinzi kutoka kwa Mwenyezi Mungu juu ya waja wake. Basi, wale wote wanaojifanya walinzi wa dini na waombezi kwa Mwenyezi Mungu waache tabia hiyo, kila wakati watu wanapohitaji kuwasiliana na Mola wao, wakati ambapo Mwenyezi Mungu anawaita watu wote, Mwenyezi Mungu akimhutubia Mtume wake kuwafikishia anasema: (Na waja wangu watakapokuuliza khabari zangu, waambie: Mimi nipo karibu. Naitikia maombi ya mwombaji anaponiomba. Basi na waniitikie Mimi, na waniamini Mimi, ili wapate kuongoka) [Sura Al-Baqarah, Aya ya 186].

Pia, Mwenyezi Mungu hakuwapa Mitume na Manabii mamlaka ya kutunga sheria katika kuhalalisha na kuharamisha katika yale yote yanayohusu ujumbe ambao Mwenyezi Mungu aliupeleka kwa watu, kuanzia Nuhu hadi Muhammad, ambaye ndiye mwisho wa Manabii na Mitume. Na Mwenyezi Mungu amewaonya watu wote kutoingilia sheria zake, kwa kauli yake:

"Wala msiseme uwongo, kwa kuropokwa na ndimi zenu: Hichi halali, na hichi haramu - mkimzulia uwongo Mwenyezi Mungu. Hakika wanao mzulia uwongo Mwenyezi Mungu hawatafanikiwa." [Sura An-Nahl, Aya ya 116].

#### **Uhuru wa Kuamini**

Mwenyezi Mungu ameweka sheria ya uhuru wa kuchagua kwa watu katika dini zao na madhehebu yao, katika kauli yake aliyetukuka, ambayo Mtume aliwafikishia watu kama amri ya Mola wao: (Na sema: Haki imetoka kwa Mola wenu Mlezi. Basi anayetaka aamini, na anayetaka akufuru) [Sura Al-Kahf, Aya ya 29]. Hata Mtume (amani iwe juu yake) Mwenyezi Mungu alimjulisha jukumu lake katika kubeba ujumbe, na Mola wake alimhutubia kwa kauli yake aliyetukuka: (Mola wenu Mlezi anawajua zaidi. Akipenda atakurehemuni, au akipenda atakuadhibuni. Nasi hatukukutuma uwe wakili juu yao) [Sura Al-Israa, Aya ya 54].



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

# BWAWA LA «JULIUS NYERERE»... MFANO WA USHIRIKIANO IMARA WA MISRI NA NCHI ZA BONDE LA MTO NILE

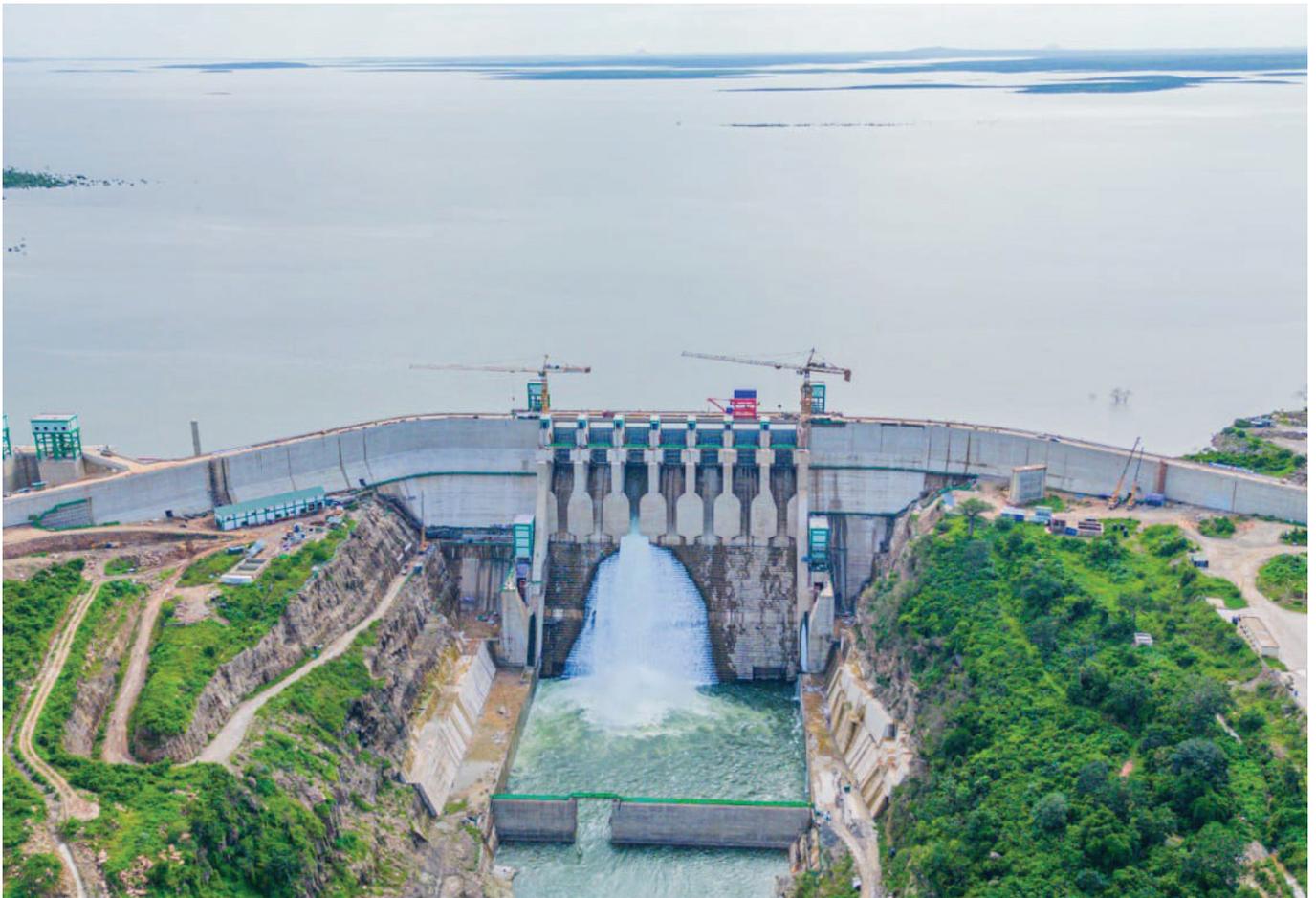
Misri inathibitisha, mara kwa mara, kwamba jukumu lake barani Afrika si kauli mbiu wala matukio ya kidiplomasia, bali ni ahadi ya kihistoria na sera imara inayoamini kwamba mishipa ya damu ya bara hili, kama Mto Nile, si vyanzo vya migogoro bali ni vijito vya maisha ya pamoja vinavyoleta maslahi na kuunganisha malengo. Katika moyo wa dira hii, nchi kumi na moja za Bonde la Nile zinzutambua mto huu kama ni kitu muhimu kwa Misri, na ndio nguzo ambayo Cairo inatumia kukuza maendeleo na kuunda ushirikiano wa kweli mbali na hotuba ya kinadharia na mahusiano ya kimfumo.

Sambamba na mwelekeo huu, mradi wa Bwawa la "Julius Nyerere" nchini Tanzania unajitokeza kama mojawapo ya mifano muhimu ya kisasa inayoonyesha dhana ya ushirikiano wa Misri na Afrika katika uhalisia . Mradi huu si tu kituo cha kuzalisha umeme wa maji, bali ni kichwa cha habari cha hatua

mpya ya ushirikiano, kikisisitiza tena uwezo wa Misri wa kuleta maendeleo ndani ya bara, na sio tu kuunga mkono kwa uzoefu au ushauri .

Bwawa hili limejengwa kwenye Mto Rufiji , na linahesabiwa kuwa mojawapo ya mabwawa makubwa zaidi ya kuzalisha umeme wa maji barani Afrika, likiwa na uwezo wa kuzalisha hadi Megawati 2115. Huu ni uwezo wa kutosha kuleta mabadiliko makubwa katika sekta ya nishati nchini Tanzania , kutoa umeme kwa mamilioni ya wananchi , na kuwezesha nchi hii rafiki kufikia utulivu wa viwanda, kilimo, na huduma unaohitaji nishati salama na endelevu . Umuhimu wa bwawa hili pia unatokana na ukweli kwamba linawakilisha utii wa msingi katika dira ya Tanzania ya kufikia maendeleo yanayotegemea nishati safi na kupunguza utegemezi wa mafuta au gesi.

Lakini thamani halisi ya mradi huu inavuka



hata takwimu na teknolojia . Bwawa hili ni ushahidi mpya wa uwezo wa makampuni ya Misri kutekeleza miradi mikubwa nje ya mipaka yake, baada ya kujikusanyia uzoefu mkubwa nchini Misri katika ujenzi wa mabwawa makubwa na miradi ya miundombinu iliyobadilisha sura ya nchi katika miaka iliyopita . Makampuni ya Misri yalifanikiwa kuhamisha uzoefu huu kwenda Tanzania kwa uwezo wa kivitendo na nidhamu ya kihandisi inayolingana na jina la Misri barani Afrika .

Jukumu la Misri halikuwa jukumu la kampuni ya utekelezaji tu , bali jukumu la nchi kamili iliyoamua tangu mwanzo kwamba mradi huu uwe mfano wa ushirikiano wa dhati wa Kiafrika . Cairo ilikuwepo kisiasa na kiufundi katika hatua zote za mradi , kuanzia kuunga mkono makubaliano hadi kurahisisha kazi na kutoa uzoefu , hadi ufuatiliaji mwendeleu ili kuhakikisha utekelezaji unafanywa kwa viwango vya juu zaidi vya ubora na ufanisi . Jukumu hili linaonyesha dira ya Misri iliyo wazi kwamba kuunga mkono maendeleo

barani Afrika si msaada wala mwonekano wa vyombo vya habari, bali ni uwekezaji katika kutafuta utulivu wa eneo hilo, na muendelezo wa asili wa maslahi ya pamoja .

Bwawa hili pia linawakilisha mwendelezo wa mfululizo mrefu wa miradi ambayo Misri imeendelea kuunga mkono katika nchi za Bonde la Nile katika sekta za elimu, afya, kilimo, na umwagiliaji, pamoja na ufadhili wa masomo, programu za mafunzo, na misheni za matibabu . Misri inaona kuwezesha nchi za Afrika kama msingi wa kujenga ushirikiano imara na wa kweli, usiotegemea misaada ya kawaida bali ni ushirikiano wenye uwiano na unaoleta maendeleo endelevu .

Mradi huu pia unajumuishwa na sera ya Misri ya kina zaidi inayohusu usimamizi wa rasilimali za maji, ulinzi wa mazingira, na kuimarisha ushirikiano wa kiuchumi ndani ya Bonde la Nile . Cairo inatambua kwamba Mto huu mkubwa si tu chanzo cha maji , bali ni msingi wa kujenga mifumo ya kiuchumi inayoweza kuvutia uwekezaji , kuboresha kiwango cha maisha , na kuimarisha

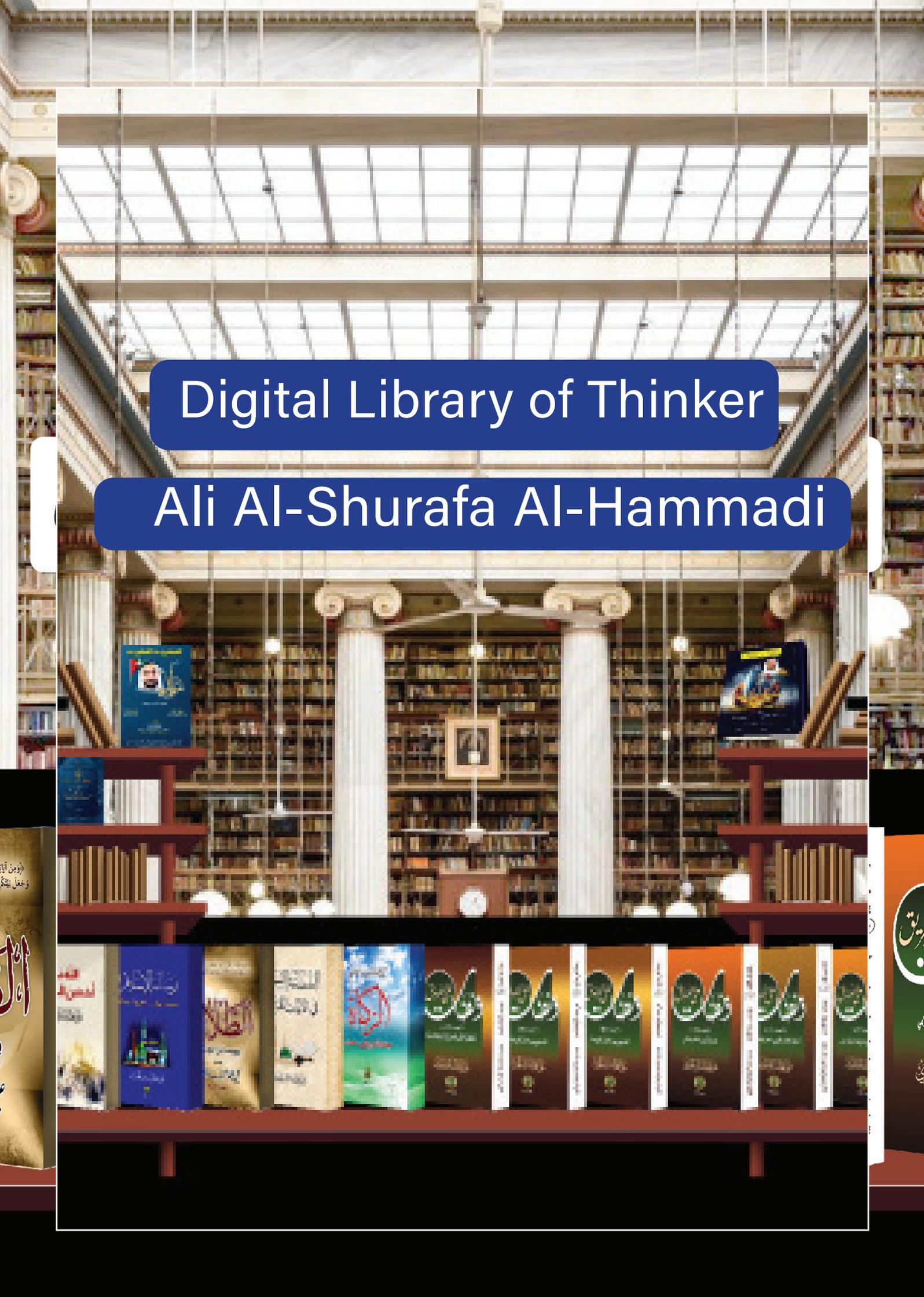


mawasiliano kati ya watu . Kutokana na msingi huu, Misri daima inapendekeza dira za suluhisho la pamoja kulingana na kanuni za kutodhuru na kufikia maslahi yenye uwiano kwa wote .

Uzoefu wa Bwawa la "Julius Nyerere" unafunua wazi kwamba Misri haitafuti maslahi madogo wala kushughulika na nchi za bonde kwa sera ya kufanya vitu vyapesi tu, bali inachagua njia ngumu zaidi na ya dhati: Kujenga uaminifu wa muda mrefu ambao msingi wake ni mafanikio, maendeleo, na usawa . Hili limeonekana katika msaada endelevu wa Misri kwa makampuni yanayofanya kazi katika mradi huo na kurahisisha kila kitu muhimu ili kuhakikisha bwawa linakuwa hadithi ya mafanikio ya Kiafrika iliyoandikwa kwa herufi za Misri na Tanzania pamoja .

Leo, huku utekelezaji wa mradi ukikaribia hatua zake za mwisho, ukweli unathibitishwa kwamba Misri ni mshirika anayeaminika , na kwamba uwezo wake wa kujenga, kutekeleza,

na kupanga hautenganishwi na nia yake ya dhati ya kuona Afrika yenye nguvu na utulivu zaidi . Bwawa hili si tu mradi wa nishati safi , bali ni sehemu ya dira ya Misri inayoona kwamba mustakabali wa bara unajengwa kwa ushirikiano , na kwamba Mto Nile unapaswa kuwa daraja la kuunganisha sio uwanja wa migogoro , na unakuwa chanzo cha maendeleo sio chanzo cha mvutano . Mwishowe, Mto Nile unabaki - kama Misri inavyosisitiza daima - fursa ya maisha inayounganisha na sio kutenganisha, na kuwa utambulisho wa pamoja mkubwa kuliko mipaka ya kisiasa . Kwa ufahamu huu, Misri itaendelea kuunga mkono ndugu zake katika nchi za bonde na kufanya kazi katika kujenga miradi ya maendeleo inayoongeza uwezo wa bara kujitegemea , kwa sababu Misri inaposonga mbele barani Afrika, inasonga mbele kutokana na ufahamu kwamba mustakabali wake ni sehemu isiyotenganishika ya mustakabali wa bara zima .



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Ali Al-Shurafa Al-Hammadi





# EL PENSADOR ÁRABE ALI MUHAMMAD AL-SHARRAFA AL-HAMMADI ESCRIBE : EL MÉTODO DIVINO ES INTEGRAL: INVITA A LA TOLERANCIA, LA LIBERTAD, EL AMOR, LA COOPERACIÓN Y LA PAZ

## RESUMEN :

AL-SHURAF A AL-HAMMADI AFIRMA EN SU TESIS DE HOY QUE DIOS TODOPODEROSO LLAMÓ A TODA LA HUMANIDAD A VIVIR LA VIDA TERRENAL CON SEGURIDAD, PAZ Y COOPERACIÓN EN EL BIEN Y LA PIEDAD, Y LES PROHIBIÓ EL PECADO Y LA AGRESIÓN. EXPLICA QUE EL ISLAM RECHAZA LAS TRADICIONES HEREDADAS Y LAS COSTUMBRES OBSOLETAS QUE INCITAN AL ODI O, EL RENCOR, LA DIVISIÓN Y EL CONFLICTO, PORQUE ES UNA RELIGIÓN DE .TOLERANCIA, AMOR, MISERICORDIA Y COMPETENCIA EN LAS BUENAS OBRAS DIOS TAMBIÉN ORDENÓ A TODOS ENTRAR EN LA PAZ Y LES PROHIBIÓ SEGUIR LOS PASOS DE SATANÁS O ROMPER LOS PACTOS, OTORGANDO PLENA LIBERTAD DE CREENCIA. ADEMÁS, ORDENÓ A SU MENSAJERO TRANSMITIR EL MENSAJE SIN INTERMEDIARIOS, PUES DIOS ESTÁ CERCA DE SUS SIERVOS. AL-SHURAF A CONCLUYE SU TESIS AFIRMANDO: "QUIENES PROHÍBEN FELICITAR A LOS HERMANOS CRISTIANOS EN SUS DISTINTAS FESTIVIDADES CONTRADICEN LA LEY DIVINA". A CONTINUACIÓN, LOS DETALLES.

### Detalles

#### La legislación es un derecho divino

Dios no otorgó a ningún ser humano el derecho de legislar en ninguna religión. Al contrario, llamó a toda la gente a vivir en seguridad, paz, amor y

cooperación en el bien y la piedad, y prohibió la cooperación en el pecado y la agresión.

#### \Tolerancia y amor

Todas las tradiciones heredadas y costumbres obsoletas entre los musulmanes no guardan



relación con el mensaje del Señor de los mundos: un mensaje de misericordia, tolerancia, amor, competencia en las buenas obras y lucha contra el odio, los rencores, la arrogancia y la soberbia. Todas las personas son iguales ante Dios y la ley; ningún pueblo tiene superioridad sobre otro. A través de Su Mensajero, Dios dejó claro que todos son hermanos en la creación, tal como se indica en el Libro Claro: "Oh, humanos, temed a vuestro Señor, que os ha creado de una sola alma" (Sura An-Nisá, 1).

### **Cooperación y paz**

Como hermanos en la creación, Dios ordenó a la humanidad difundir la paz y cooperar mutuamente, como se establece en: "Ayudaos mutuamente en la virtud y la piedad, y no os ayudéis en el pecado y la agresión" (Sura Al-Maidah, 2). Asimismo, llamó a todos a entrar plenamente en la paz mediante Sus leyes: "Oh, creyentes, entrad en la paz todos juntos y no sigáis los pasos de Satanás, pues es un enemigo manifiesto para vosotros" (Sura Al-Baqarah, 208).

### **Universalidad de la legislación**

Este mandato divino es para toda la humanidad, advirtiéndoles contra la incitación al odio y contra seguir los pasos de Satanás. Dios encargó a Su Mensajero transmitir Su mensaje: "Di a Mis siervos que hablen de la mejor manera, pues Satanás siembra discordia entre ellos. En verdad, Satanás es un enemigo declarado del ser humano" (Sura Al-Isrá, 53). Dios también ordenó difundir el saludo de paz: "Cuando os saludan, responded con un saludo mejor o igual" (Sura An-Nisá, 86).

### **Romper el pacto con Dios**

Dios estableció en Su Libro las reglas del comportamiento del musulmán. Quien transgrede esas normas básicas en su trato con las personas ha roto su pacto con Dios y ya no guarda relación con el islam. El islam es un sistema social y un código de comportamiento y relaciones cuyo objetivo es que las sociedades vivan en fraternidad, amor y cooperación, respetándose mutuamente y defendiendo el derecho del ser

humano a elegir su religión, doctrina y modo de vida. Dios creó a las personas libres y no designó a ningún tutor para supervisar sus creencias ni sus prácticas religiosas. Él estableció la ley divina en el Corán y otorgó a todos libertad absoluta para elegir la fe que desean, pues la relación entre Dios y el ser humano es individual. Prohibió que alguien intervenga en la adoración de los demás, ya que cada persona es responsable ante Dios por sí misma.

### **Intermediarios y guardianes**

Si Dios no concedió ni siquiera a Su Mensajero la autoridad de ser agente sobre las creencias de la gente, entonces la relación entre las personas y Dios es directa, sin intermediarios entre rabinos, sacerdotes o shuyuj. Dios está más cerca del ser humano que su vena yugular y conoce lo que hay en los cielos y la tierra. No necesita delegados que actúen en Su nombre ni guardianes que vigilen la fe de la gente. Por ello, deben cesar quienes se arrogan el papel de protectores de las religiones o intermediarios entre las personas y Dios. En cambio, Dios llama a toda la humanidad, diciendo a Su Mensajero: "Cuando Mis siervos te pregunten por Mí, di: Estoy cerca; respondo la súplica del que Me invoca" (Sura Al-Baqarah, 186). Asimismo, Dios no concedió a los mensajeros autoridad legislativa para permitir o prohibir fuera de Su revelación, advirtiendo a todos: "No digáis falsamente: esto es lícito y esto es ilícito, inventando mentiras contra Dios. Quienes inventan mentiras contra Dios no prosperarán" (Sura An-Nahl, 116).

### **Libertad de creencia**

Dios estableció la libertad de elección en religión y doctrina: "Di: La verdad proviene de vuestro Señor; quien quiera, que crea, y quien quiera, que reniegue" (Sura Al-Kahf, 29). Incluso al Mensajero, Dios le recordó su misión y le dijo: "Vuestro Señor os conoce mejor. Si Él quiere, tendrá misericordia de vosotros; y si Él quiere, os castigará. Y no te hemos enviado para que seas un guardián sobre ellos" (Sura Al-Isrá, 54)..



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# LA PRIMERA SALIDA INTERNACIONAL DE SU ”SANTIDAD “LEÓN XIV

El Papa León XIV, el primer estadounidense en asumir el liderazgo de la Iglesia católica en toda su historia, inicia su primera gira internacional con un viaje a Turquía y posteriormente a Oriente Medio. Una visita que refleja su apertura hacia uno de los grandes países islámicos colindantes con Europa, con el que mantuvo la Iglesia largos periodos de debates doctrinales. En los últimos años, el diálogo entre el cristianismo y el islam ha adquirido una dinámica nueva y significativa. El nuevo pontífice es diferente en su estilo: más organizado, cauto y reflexivo. Como experto en derecho canónico, trabaja para activar y construir estructuras sostenibles que consoliden esta comprensión creciente entre musulmanes y cristianos, de modo que dicho legado se vierta en marcos que garanticen una verdadera continuidad y permitan una cooperación profunda entre religiones. Este enfoque coincide con el intento de Ankara de presentarse como un puente para el diálogo entre religiones y culturas. A su vez, el Vaticano busca reforzar su presencia en Oriente mediante escalas marcadas por un simbolismo histórico y religioso de gran peso. El Papa eligió Turquía para conmemorar el aniversario del Primer Concilio de Nicea, en el que se aprobó el Credo utilizado hoy por la mayoría de los cristianos del mundo. También se prevé su visita a la

ciudad de .znik, en la provincia de Bursa, donde participará en una oración ecuménica junto al Patriarca Ecuménico Bartolomé, cerca de las ruinas de la antigua Catedral de San Neófito, en conmemoración del 1700 aniversario del concilio. Asimismo, visitará la Mezquita Azul en Estambul, donde realizará una breve oración. Con esta visita, León XIV se convierte en el quinto Papa que visita Turquía, tras Pablo VI en 1967, Juan Pablo II en 1979, Benedicto XVI en 2006 y Francisco en 2014. De este modo, Turquía —excluida Italia— se convierte en el primer país del mundo en recibir a cinco pontífices, debido también a que su parte asiática alberga tradiciones esenciales de la historia más antigua del cristianismo, así como algunas de sus primeras comunidades. El Vaticano subraya que las visitas papales a Turquía se centran en la unidad con la Iglesia ortodoxa y en el diálogo con el islam. Aunque Turquía es un país de mayoría musulmana, es también la sede del Patriarca Ecuménico Bartolomé, líder espiritual de la Iglesia Ortodoxa Oriental, con sede en Estambul. La visita del Papa pone de relieve los lazos estrechos y los esfuerzos por la unidad entre Roma y Constantinopla. Además, reviste una importancia particular al ser la primera ocasión en que León XIV pronuncia sermones fuera del Vaticano, un gesto que



puede ofrecer indicios sobre su futura línea política en un momento marcado por fuertes turbulencias geopolíticas. Oriente Medio sigue siendo una región sobre la cual el Vaticano evita tomar posturas explícitas, mientras amplios sectores cristianos exigen posiciones más claras. Desde el anuncio de su visita al Líbano, surgieron dudas sobre su realización por consideraciones de seguridad, especialmente tras la reciente operación israelí que tuvo como objetivo al segundo mando de Hezbollah en los suburbios del sur de Beirut. También hubo interrogantes desde la publicación del itinerario, ya que algunos sectores pedían que el sur del país fuera incluido dada la dureza de los ataques que han sufrido las aldeas fronterizas, entre ellas varias localidades cristianas. Al dirigirse al Líbano, el Papa León se adentrará en una región saturada de conflictos, donde su visita podría reforzar sus reiterados llamados al consenso y el diálogo. Sus primeras palabras tras ser elegido —“La paz sea con todos vosotros”— reflejan su enfoque. El Vaticano ha estado profundamente implicado en la diplomacia del Oriente Medio: en 2021, el Papa Francisco reunió en el Vaticano a líderes cristianos libaneses para abordar la crisis política del país. La visita de León XIV llega tras múltiples llamamientos a favor de la paz y el diálogo en la región. Aunque la mayoría de los libaneses son musulmanes, el presidente del país (actualmente

Joseph Aoun) es un cristiano maronita. El Papa León representa una forma alternativa de presencia religiosa: demuestra que la fe puede ser influyente mediante la “fuerza suave”: el ejemplo, el testimonio, la palabra amable y la diplomacia; no a través del poder duro, la autoridad del Estado, la violencia o la corrupción. Pero, ¿hasta qué punto puede esta visita influir en el conflicto de Oriente Medio, especialmente ante los crecientes llamamientos internacionales para el establecimiento de un Estado palestino y la limitación de la expansión israelí en las fronteras árabes? Algunos podrían pensar que el origen estadounidense del Papa contribuirá a modificar ciertos enfoques israelíes o las políticas de hebraización de los lugares santos; sin embargo, la realidad muestra una escena distinta, donde las entidades sionistas siguen clavando profundamente su influencia religiosa y política en los territorios árabes. No solo mediante visitas, sino mediante la ingeniería del escenario político en un Líbano de trasfondo doctrinal complejo. Por ello, esta visita podría convertirse en un punto de inflexión para tender puentes de paz mediante herramientas de presión suave, o situar al pontífice ante un escenario de estancamiento político. La apuesta es grande y el mundo espera resultados de una gira que podría adquirir dimensiones mucho mayores que las propias de un acto protocolario.



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