

QADHD hafi, Muhammad al - Libya
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ALGERIA

Further Reportage on Visit of Saudi Crown Prince

Holds Talks With Prime Minister

LD232304 Algiers Domestic Service in Arabic 1900 GMT
 23 Jan 85

[Text] Algerian-Saudi political talks commenced this morning in the (?Manktada) Hotel under the chairmanship of Brother Abdelhamid Brahimi from the Algerian side, and His Royal Highness Prince 'Abdallah ibn 'Abd al-'Aziz, the crown prince, deputy prime minister, and commander of the National Guard, from the Saudi side.

The talks, which continued for 2 hours, covered ways to consolidate relations between the two fraternal countries in the economic and commercial fields. Within this framework, the two delegations listened to a report on the progress achieved in economic cooperation. The two sides stressed [words indistinct] the commercial exchanges.

They discussed issues relating to the international oil market and the coordination of the positions of the two countries in the interest of the OPEC countries.

During their talks the two delegations also discussed international issues in general and Arab issues in particular in both the Maghreb and Mashriq. They also discussed existing bloody Iran and Iraq war.

The Algerian delegation consisted of Brothers Djamel Houhou, the minister of public health; Belkacem Nabi, minister of energy and petrochemical industries; Mohamed Aberkane, deputy minister of external trade; Mostapha Nenawar, deputy minister of finance; [name indistinct], head of the Arab affairs department in the Foreign Affairs Ministry; and a number of senior officials.

The Saudi side consisted of Faysal al-Huyajlan, the minister of health; 'Abd al-'Aziz al-Zamil, minister of industry and electricity; 'Abd al-'Aziz al-Tuayjari, assistant deputy commander of the National Guard; Nasir al-Rajih, chief of crown prince's court; Prince Turki ibn 'Abdallah, adviser to the crown prince's court; and Muhammad Hasan al-Fazi, the Saudi ambassador to Algeria.

Concludes Visit, Departs

LD250013 Algiers Domestic Service in Arabic 2300 GMT
 24 Jan 85

[Text] Prince 'Abdallah ibn 'Abd al-'Aziz, crown prince, deputy prime minister and commander of the National Guard in the Kingdom of Saudi Arabia, has ended his 3-day visit to Algeria during which he was received by President Chadli Bendjedid, the FLN Party secretary general and president of the republic.

Talks were held between the two countries' delegations dealing with ways and means of strengthening bilateral relations between the two fraternal countries in the economic and commercial fields

and the situation in the international oil market. Major international issues in general and Arab issues in particular were also discussed.

LIBYA

Al-Qadhdhafi Interviewed by AL-MAJALLAH

PM241239 London AL-MAJALLAH in Arabic
 23-29 Jan 85 pp 10-16

[Interview with Colonel (Mu' ammar al-Qadhdhafi) by chief editor 'Imad al-Din Adhib in Tripoli — date no given] BF

[Text] 'Imad: You realize that every theory is the outcome of a socioeconomic condition at a given historical stage. My question to you is, was the historical condition in which the Jamahiriyyah is now living, the socioeconomic situation the reason that prompted you to do what you are doing? In other words, was there a real and inevitable need for your theory?

Mu' ammar: I have not done what I have done because I was compelled to do it. But after the idea of revolution ripened in my mind, I felt that the world in which we live was going through a real political crisis. My study of history — as I am specialized in history — has proven to me that the base of political opposition in the world is broadening, while the base of political participation is narrowing. For this reason I devised a theory that enables the base of both participation and opposition to broaden simultaneously, so that the forces are not divided into oppositionist and participant. I devised a system that does not make one deputize for the other.

The parliaments we see today have become obsolete. The parliaments today approve, the governments decide, and the peoples come out to demonstrate against the parliaments they have elected, as is happening in Western Europe. This shows that the parliament does not really reflect the people's will. European governments approve of wars and nuclear missiles while the European masses are against wars and nuclear missiles. This shows that governments and peoples are far apart.

This political controversy will eventually lead to "all the people" participating in the authority. According to this view the parliaments, governments, regular armies, and police will come to an end and the state will be administered by the masses.

In our theory we have the slogan: No democracy without peoples' congresses and committees everywhere. Every peoples' congress held anywhere is like a parliament. Instead of having one assembly representing the people, the people are divided into multiple assemblies.

'Imad: I understand from what you say that you favor a system that enables "everybody" to participate in power, and enables all to have freedom of expression...

Mu' ammar: (Interrupting) Oh, I am with the contemporary law, which is power for everybody.

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INTER-AFRICAN AFFAIRS

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Further Reportage on OATUU Congress in Lagos**SDAR Observer Status Discusses***AB240910 Lagos NAN in English 0850 GMT 24 Jan 85*

[Text] Lagos, Jan 23 (NAN) — The observer status granted to the Sahrawi Arab Democratic Republic (SDAR) at the current 4th Congress of the Organisation of African Trade Union Unity (OATUU) was today in Lagos withdrawn by the organisation's secretariat.

Conference sources told the NEWS AGENCY OF NIGERIA (NAN) that the withdrawal was sequel to a point raised by some delegates that the recognition of SDAR by the OAU was not an automatic qualification for its participation in OATUU. The stand of the congress, the source said, was that since the SDAR had not applied formally for membership of the organisation, it was not entitled to a seat at the congress. To qualify for membership, the SDAR must apply through the secretary-general, to the executive council whose decision is subject to ratification by the congress, the source added.

The NLC [Nigerian Labour Congress] information officer, Malam Salisu Muhammed, told NAN the SDAR delegates were erroneously invited by NLC as observers at the congress. Malam Salisu said that the SDAR delegates would however be allowed to remain in their hotels until the end of the congress.

The Moroccan delegation yesterday walked out on the conference following presence of the SDAR delegation. They returned to their seats after the NLC officials had explained that they were observers at the congress.

Secretary General Reviews Activities*AB241152 Lagos NAN in English 0928 GMT 24 Jan 85*

[Text] Lagos, Jan 23 (NAN) — The Organisation of African Trade Union Unity (OATUU) intervened in 16 cases of trade

union rights violations in Africa in the past four years, its secretary-general, Mr. Dennis Akumu, said in Lagos today.

Delivering a report on the activities of the union's secretariat to its fourth congress, Mr. Akumu said that the interventions which occurred in 16 countries resulted in the prevention of attempts to ban trade union movements, release of detained union leaders and revocation of death sentences against unionists. Others, he said, were the stoppage of a bill to split trade unions in Nigeria and protests on administrative interferences in the internal affairs of national labour centres.

Mr. Akumu further said that the OATUU Secretariat had within the past four years increased its campaign against the apartheid regime in South Africa, adding that a number of international conferences and seminars had been organised by the union on the subject. "We are now co-ordinating with the Maritime Unions Against Apartheid (MUAA) on the possibility of embarking on an oil embargo against South Africa," he said.

He said that 10 of the 13 proposed pan-African federations had either been formed or were in the process of being formed. Among those already formed, he said, were the Pan-African Workers of Commerce (PANACOM) in Congo, the All-African Teachers' Organisation in Ghana, the Pan-African Federation of Mineworkers in Algeria, the Pan-African Federation of Agricultural Trade Unions in Togo and the Pan-African Federation of Petroleum Energy and Allied workers in Libya.

Mr. Akumu said that officials of the OATUU Secretariat had also visited Europe to "acquaint themselves" with the life of the African migrant workers there and had also discussed the "Amelioration of their living conditions with a number of European trade union centres."

Mr. Akumu told the delegates that OATUU had embarked on joint programmes with a number of Arab institutions under the auspices of the Afro-Arab Trade Union Conference on Co-operation.

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'Imad: (Interrupting) This leads me to discuss a phrase you said in explaining the *Green Book*. Regarding freedom of expression, you said "if there is a community of 10 people in which nine agree on a certain view, I do not care about the view of the one individual who opposes the view of the nine." In fact I totally disagree with this view, because it is not fair to the one individual. Suppose that a person does not believe in your Jamahiriya system. Where will his place be with you?

Mu'ammār: It is the Jamahiriya system that gives freedom of expression to the individual. In a system like this, a minority is not oppressed. Even in the people's congresses we find that if one expresses a different view, it is recorded in the minutes and his view is heeded. For example, if some of the congresses recommends a certain system for land reform, and a minority opposes it, what happens? The majority applies the system it approved and the minority does not approve it until it sees the outcome of the system once implemented. When the General People's Congress, which includes representatives from all the people's congresses, meets, its task is to reconcile various views. But this does not discount the minority view. For this reason, we are against having one person express the view of 10 or 10 people express the views of 1 million. "~~Representation is manipulation.~~" Nobody can represent another or express well the feelings and interests of others. Everyone expresses his own views.

'Imad: This is something on which we could agree or disagree; it could be considered one of the positive matters. But what I do not consider positive and can never agree with, is that a people's congress should meet in the Jamahiriya and decide at the end of its meeting to pass a death sentence against an individual or a group of people. Do you approve of such decisions?

Mu'ammār: This is a matter that concerns the congress that made the decision. But the final say lies not with the congress, but with the ordinary courts. In these courts the people provide the accused a defense lawyer and pay the expenses of the judge and the attorney.

Ordinary cases are dealt with by ordinary courts, which have all the abilities to pass a fair judgement against the accused. But in exceptional cases there could be revolutionary courts, like those set up after the United States trained a number of Muslim Brotherhood members and sent them to the country to carry out sabotage. It was the people through their congresses that, thank God, tried them, stood against them, and destroyed them. They wanted to take shelter in an inhabited building, as members of the Muslim Brotherhood usually do. The "masses" attacked them after removing the innocent inhabitants from the building. The result was that all the Muslim Brotherhood members' names were taken down and they were arrested. A people's congress held a public meeting and tried them. The congress announced its decision to execute them.

But generally this is not the basis of justice in our country.

'Imad: The Western papers say that there are more than 2,000 political detainees in Libya. Is this true?

Mu'ammār: It is not true. There are...there are scores.

'Imad: Yesterday I performed the Friday prayers in a mosque in Sabratah. In this mosque and through my tour of the Jamahiriya, I felt that Islam is strong in Libya. Is there a possibility of the Islamic fundamentalist trends' taking part in political activities in the Jamahiriya? Is there a dialogue with these trends, and do they have any future? Or should they participate only in accordance with what the *Green Book* says?

Mu'ammār: Anyone who has a view to express can be a member of the people's congresses; he may come and say whatever he wants, particularly since the Holy Koran is the source of legislation, and our constitution says so. We are with freedom. Nobody can be happy unless he is free. "Need lies in freedom."

'Imad: I have read scores of placards which say, "Need lies in freedom." Frankly I did not understand the meaning of this phrase.

Mu'ammār: A needy person is not free. If you are my servant, then you are not quite free. If you rent an apartment in my building, then you are not free. Therefore, "need lies in freedom."

'Imad: The phrase should be reworded to read "need lies in lack of freedom."

Mu'ammār: (Laughing) This is not the point. What I would like to say, and what you should understand, is that a needy person is not free.

'Imad: Let me ask you a question which is on my mind. How is Libya ruled now? Or more correctly, who rules Libya? Let me explain to you my view, and correct me if I am wrong.

I see in Libya a number of powers. These are: "the leader" (Mu'ammār al-Qadhafi), the Revolution Command Council, the people's committees, the people's congresses, the General People's Congress (parliament), the General Secretariat (the cabinet), the Army, then the revolutionary committees of which you are the leader. There are also opposition forces inside and outside Libya consisting of capitalists and oppositionists. Does this not constitute a conflict within the authorities, and will it not lead to internal conflicts in the future?

Mu'ammār: Society in the Jamahiriya is divided into people's congresses and people's committees. The congresses decide everything that has to do with the external or internal policies. The people's committees implement and follow up these policies. Inside these committees and congresses there are revolutionary committees. Altogether these committees incite revolution and urge participation and the following up of decisions. I personally lead these revolutionary committees so as to strengthen the will of the masses. The revolutionary committees do not exercise power, nor does the Revolution Command Council. I do not exercise power. Everything has been dissolved; the cabinet has been dissolved, and the Revolution Command Council has been dissolved.

'Imad: (Interrupting) What is Mu'ammār al-Qadhafi's constitutional position?

Mu'ammār: (After a silence) I have absolutely no power.

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'Imad: You have a job.

Mu'ammar: (Immediately) No, no, no, I have no job whatsoever. I do not have the power to sign any decision here in Libya or abroad.

'Imad: (Interrupting) You get a salary.

Mu'ammar: Yes, I do get a salary...

'Imad: You get a salary for what job?

Mu'ammar: (Laughing) I receive a salary since I was a colonel in the Libyan Army. I was a major, and after the revolution I obtained the rank of colonel. Since then I have been receiving the salary of a colonel.

'Imad: Only?

Mu'ammar: Only!

'Imad: Supposing you meet King Hassan II, for example; in what capacity do you meet him?

Mu'ammar: In my capacity as the revolution leader.

'Imad: If an agreement is signed between Libya and another state, who signs it, and how will you have the power to sign?

Mu'ammar: I have no power to sign any agreement with states. Even if I signed any agreement, political paper, or anything with another state, such a signature would be only a "courtesy." But it will not be valid unless it is put to the people's congresses and endorsed. It is possible for these congresses to say no to what I have signed. It is their view that is put into effect.

'Imad: Let us assume that I am a Libyan citizen and that I have stood up in one of these congresses and called for your dismissal from your post. What post would that be?

Mu'ammar: Whose dismissal? There is no post you can dismiss me from. There is no appointment or dismissal in the revolution.

'Imad: For example, when you send Revolution Command Council members Major 'Abd al-Salam Jallud or Al-Khuwayldi al-Humaydi on political missions abroad, in what capacity do you do so?

Mu'ammar: In a revolutionary capacity. We are only the ones who carried out the revolution. We cannot do anything against the Libyan people's will. Do you know that the people frequently reject proposals I submit to them? I have, for example, proposed that a child's elementary education should be done at home by his parents.

'Imad: When would the parents go to work if they spent their time teaching their children?

Mu'ammar (continuing): What is important is that the aim of my proposal was to give the parents the responsibility for elementary education. However, the people's congresses rejected the proposal. I also proposed the reduction of subsidies for tea, sugar, and many other consumer goods. They rejected those proposals too. The decisions are made by the people's congresses. I have no power above theirs. If I go now, the masses can take my place and they can do without me and without the revolutionary

committees.

'Imad: Which are the stronger, the people's committees or the revolutionary committees?

Mu'ammar: The role of the revolutionary committees is to strengthen the people's committees.

'Imad: What if the revolutionary committees held a view completely contrary to that of the people's committees?

Mu'ammar: No, no, such a contradiction will never happen. The members of the revolutionary committees are revolutionary men and they motivate the masses. How can there be contradiction between a revolutionary person and the masses? The masses may not respond to a revolutionary person's exhortation, but that does not mean that there is contradiction between them. I cannot say that I rule on behalf of the people. No, that will never happen. I will never rule on their behalf or in their stead. 'Imad, do you know what 'Abd al-Nasir's mistake was?

'Imad: What was it?

Mu'ammar: Until his death, 'Abd al-Nasir was loyal to the masses, who loved him and had great faith in him. He began to act in place of the masses. The "president" became the idol. He became everything. As long as he was there, he knew where the interests of the masses lay and he was the one to solve their problems. In that sense President 'Abd al-Nasir became everything.

'Imad: So what is the difference between you and 'Abd al-Nasir in this connection?

Mu'ammar: No, I am doing the opposite. I tell the masses: If you really love me, then you rule instead of me, and so everyone becomes as powerful as Al-Qadhdhafi.

Today I do not exercise power. That is why the masses will be able to rule after I go. In 'Abd al-Nasir's case, when he died the masses found themselves without the president to whom they had entrusted their will. That means that their will died with him. When Al-Sadat came to power, he took that will to the stable David (in the Jamahiriyah they call Camp David the stable David). I have given the people their will. I am here lest their will die after me. The Egyptian masses did not die, but their will died with 'Abd al-Nasir. Here in Libya it is quite the opposite.

'Imad: Clearly you expect too much from the Libyan people. You want them to practice democracy, pursue militarization, solve sanitation problems, expand agriculture, have people's committees, and so on. You want all that, even though Libyan society is still suffering from fundamental problems such as illiteracy and the old tribal social structure. Are you not speeding up the normal historical development cycle?

Mu'ammar: That is true. I do ask much of the Libyan people, but I seek to strengthen the Libyan people's will and revolutionary motivation. I will tell you a story to explain what I mean. In the 'Abbasite era, I think, one of the caliphs summoned a doctor to treat his wife who was suffering from chronic paralysis of the left arm. Do you know what the doctor did to cure her? (Here signs of extreme admiration appeared on Mu'ammar's face

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as he told the story.) The doctor tied up her good arm and then pretended that he was going to tear up her dress completely. The caliph's wife was so upset and frightened that she moved the paralyzed arm. That means that there is a latent power in human beings and that people have to be greatly provoked or challenged to move and excel. The Arab nation can excel and it has a tremendous latent power.

'Imad: Let us move to another point that I find difficult to understand. I can understand the justification for the state's control of production, but I do not understand why a barber's shop or a sandwich kiosk should be run by a people's committee or why the government should prevent such stores from operating on their own. You have gone too far in your experiment. Don't you think that it is against the laws of nature to prohibit man's traditional consumer practices?

Mu'ammam: We only acknowledge productive people. I cannot, for example, give a license to 10 people and withhold it from 100 others. Starting an unproductive project is one of the easiest things to do. If we let that happen, the entire society would become unproductive.

'Imad: People throughout the world — and this has been the case throughout history — produce in order to consume some of their products. There must be an awareness of natural human needs and customs.

Mu'ammam: Here in Libya we do that. There are cafes, restaurants, and stores, but they are all projects run by the people's committees, and there is no special vocation. The Jamahiriyah's socialism is different from Marxist socialism and from socialism in Western Europe. Our socialism is based on the principle that a society's wealth should be equally shared by all of its members. You get only what you need. If you are entitled to a house, then you can own one, but you have no right to have more than one house. A worker is your partner, not your hired hand. You get a share of what is produced. If you work in a car factory you get a share of the cars. (Here Mu'ammam raised a tea cup.) If this cup costs 5 piastres, then we sell it for 5 piastres, without making profit from the people.

'Imad: (Interrupting) Yesterday I visited a textile mill in the Janzur area. I asked the workers: Do you make any profits? They said that the question of profits has not yet been resolved. Doesn't your socialism give the profits to the workers?

Mu'ammam: (Laughing) Profits? Yes, we give them more than that. We give them a share of the products. For example, let us say that a car factory that produces 30 cars is based on the workers, the machines, and the raw materials. We distribute the production proceeds equally among the workers, the machines, and the raw materials. Here we do not have people who make profit from other people.

'Imad: You could have a private sector with its own price law and thus give individual initiative a chance.

Mu'ammam: No, this so-called prices law is a bourgeois solution. That is what we call a reform solution. They are a kind of cosmetic solution. What happened to these solutions in Egypt?

They all disappeared with a stroke of Al-Sadat's pen. What we are doing here cannot be eliminated with a stroke of anyone's pen. A house belongs to whoever lives in it, and the land belongs to everyone.

'Imad: But, by saying that your theory is the best theory in the world, aren't you being unfair to the other political theories in the world? Is it reasonable to say: "I am right and everybody else is wrong"?

Mu'ammam: The capitalist world's corruption has been proven. Marxism was a reaction to the class society of the capitalist world, but even Marxism is in the grip of a crisis right now, as in China. The Polish experiment has proved that the state, not the workers, rules in a Marxist society. The communist party is no longer the pioneer of the masses. There is an economic, political, and social crisis throughout the world. Marxism has now reached a dead end. Civilization should not simply view the crisis as a spectator. That is where our theory comes in, and it overcomes the crises of capitalism and Marxism.

'Imad: You know that there is a time and a place for every theory. Theories are introduced to suit the historic, geographic, social, and economic circumstances of the various societies. Assuming that I am a Swede and very happy with the system I live under, would I conceivably say: If I were not a Swede I would like to be a Libyan, because the Jamahiriyah has come up with a third theory?

Mu'ammam: A Swede would be happier under the Jamahiriyah system. In Sweden the regime imposes taxes, compulsory conscription, nuclear missiles, and military pacts or treaties that the people do not want. The demonstrations against nuclear missiles prove that the European people oppose the parliaments that approved the deployment of missiles on their territory. The European people are against their governments.

'Imad: Not all the peoples and not every individual is against nuclear missiles. I am against nuclear missiles, but to be fair it must be said that millions of peoples in Western Europe support the deployment of nuclear missiles on their territory as a deterrent against any hostile nuclear attack.

Mu'ammam: All living peoples reject nuclear missiles. The Greens Party, for example, agrees with the third universal theory. Although we have not met with its members personally, they are an extension of us. This is an indication that the peoples are marching and will not stop until they achieve power in Europe and then replace the armies, the police, and all the state institutions.

'Imad: Let us now move on to discuss Arab and international affairs. I was at the recent PNC meeting in Amman and I heard some people ask: How can Mu'ammam al-Qadhafi be supporting Nicaragua more than he supports the PLO? How can the "Greens" in Europe be a natural extension of you more than the Palestinian revolution?

Mu'ammam: (Irritated) On the contrary, I am for the Palestinian revolution with all my might. But let me ask you: Is the Palestinian revolution Abu 'Ammam [Yasir 'Arafat], or is it the

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"uprising" within the Fatah movement?

'Imad: The Palestinian revolution is what the Palestinian people choose through their legitimate institutions. These institutions have chosen Muhammad 'Abd al-Ra'uf al-Qudwah, [as published] known as Abu 'Ammar.

Mu'ammarr: The Palestinian people are under both Arab and Israeli occupation. Where is the Palestinian people's ability to choose their leadership freely while Arab governments are occupying the Palestinian people?

'Imad: (Interrupting) The instigatory role that you exercise with the Libyan people can be exercised with the Palestinian people, to make them united and not fragmented and divided...

Mu'ammarr: (Firmly and angrily) I exhort the Palestinians to stage revolution everywhere, provided that their slogan is "trenches, not hotels" and that the Palestinian movement is united.

'Imad: "Exhortation" is by deeds and not by words. Let me ask you frankly: Where were you and where was the Libyan support when the Palestinian resistance was besieged for 88 days in Beirut?

Mu'ammarr: (Protesting) Who supported and armed the resistance? We have given the Palestinians arms worth more than \$1 billion. Let me ask you: How could my forces reach Beirut? This was not possible by land, sea, or air. I asked many Arab countries to help me take my forces into combat and lift the Beirut siege, but they refused. (Mu'ammarr here gave an unpublished description of these states).

'Imad: Did you ask Syria?

Mu'ammarr: (Silent for a moment in order to choose his words) Syria... Syria's position is difficult... In fact its position was extremely difficult.

'Imad: The Palestinians were also in a difficult position, yet you directed your anger at the Palestinian position and you were hard on them after they left Beirut.

Mu'ammarr: I was hard on them, how?

'Imad: You asked them to commit suicide.

Mu'ammarr: Never. Suicide meant fighting — never leaving Beirut and fighting a suicidal battle. The Jews are cowards and would have been forced to withdraw. Reagan himself withdrew the Marines as a result of the brave resistance by the Lebanese nationalist forces. If Abu 'Ammar had been brave and launched suicidal operations against the Israelis in Beirut, they would have withdrawn and he would have remained in Beirut. But Abu 'Ammar and his forces did not fight.

'Imad: My question here is not Abu 'Ammar but the leader of the Palestinians' fight. Was not fighting for 88 days in Beirut under Arab and Israeli siege a suicidal action by the Palestinians?

Mu'ammarr: No, Abu 'Ammar did not fight, as all the Palestin-

ian resistance leaders and all those who were in Beirut have attested. There was no fighting. I assure you that the Palestinian resistance in Beirut did not fight.

'Imad: (Interrupting) You may disagree with Abu 'Ammar, but this is not the issue. The important thing is that people were actually killed or wounded, and so it is a "shame" to say that they did not fight during those 88 days. Otherwise, why did the operation take 88 days?

Mu'ammarr: Oh, there are ordinary Palestinian fedayeen who fought, but not Abu 'Ammar and his men. The Palestinian attitude as a whole was not suicidal, such as, for example, a Palestinian fedayeen throwing himself against an Israeli tank and destroying it. That is a suicidal fedayeen stand. The Israelis are not prepared to face such a fedayeen suicide action. The Israelis do not have the courage. I believe it is possible to wipe out Israel in 24 hours in a fedayeen suicide fight by the resistance and the Arab armies. But nobody has made such a decision yet.

'Imad: Mu'ammarr, you are being hard on the Palestinians. There is a possibility in every war. What happened in Beirut was the result of Arab pressure and Arab defeatism; it was harder than the Israeli siege. The Palestinians fought under those circumstances, achieved what they could, and left.

Mu'ammarr: I know that there was defeatism on the part of some Arabs, but I was not allowed to send my forces. I could do nothing at a distance of 4,000 km. Moreover, Abu 'Ammar exploited a telegram I sent to him during the siege asking him to fight a suicidal fight. My idea was a fedayeen fight, with the resistance not leaving Beirut under Israeli pressure. Abu 'Ammar used this telegram to "slander" me.

'Imad: It is said that, when disagreement broke out between the "revolution" (the Palestinians) and the "state" (Syria), Mu'ammarr al-Qudwah took sides with the "state" against the "revolution."

Mu'ammarr: No, I stood with the revolution, as I showed by standing with the Fatah rising against the Palestinian right. I stood with Abu Musa [Sa'ad Musa], Khalid al-'Imlah, and Samir Ghawshah.

'Imad: Abu 'Ammar differs with them because, as he said to me in an earlier interview, they opened fire on their Palestinian people in Tripoli.

Mu'ammarr: (Firmly) No, no, that is not true. It was Abu 'Ammar who opened fire on his brothers. Abu 'Ammar represents Fatah, and Fatah decided to drop him just as any people drop their leadership. It was Abu 'Ammar who let the events in Tripoli degenerate into fighting.

'Imad: But how would you explain Abu 'Ammar's success in securing PNC endorsement in Amman for the legality of Fatah and of the PNC itself?

Mu'ammarr: (Protesting) Was what took place in Amman a PNC meeting? Most of the PLO members did not attend. This was a fake council. Where was Khalid al-Fahum, the PNC

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chairman?

'Imad: Allow me, Mu'ammur, to convey to you the view of the other side as I heard it from Abu 'Ammar's leadership. And you must understand that I am only trying to convey the other side's view. If I were with Abu 'Ammar I would have sincerely conveyed your viewpoint to him. And if I were with Jibril's Fatah, Samir Ghawshah, or Abu Musa I would have conveyed Abu 'Ammar's viewpoint to them, and so forth.

Mu'ammur: Please proceed...

'Imad: They said in Amman that, in accordance with the statute and in the absence of the PNC chairman for any reason, the vice chairman would send out invitations for convening the PNC and fix the time and place of the meeting. And, if there was a quorum at the meeting, then the council and, consequently, its resolutions would be considered legal and binding.

Mu'ammur: Abu 'Ammar, dear sir, appointed members to the PNC, and therefore it was no longer legitimate. But let me tell you that this is not my principal concern. Whether Abu 'Ammar remains or not is not my problem. I am not against Abu 'Ammar in flesh and blood or in name. I am against his defeatist stands. I stand for armed struggle for the liberation of Palestine from the river to the sea, even if the Palestinians do recognize Israel. I am for armed struggle because Israel's objective is not only Palestine. Its objective is to occupy and dominate the whole Arab world. It is the Zionist, colonialist enemy, that is now armed with nuclear weapons and is currently posing a serious threat to the Arabs. Whether the world likes it or not, we reject the presence of this enemy because he threatens our existence. I wish that Abu 'Ammar would return and lead the battle to liberate Palestine or indeed that some other person would come forward and lead the liberation battle.

'Imad: Well, I would like to ask you: How will you deal with the present situation? Have you finally chosen to stand against what you call the Palestinian right and with the factions of the Palestinian left? Or is there a possibility of reconciliation between you and Abu 'Ammar's leadership and of a political agreement being reached?

Mu'ammur: There is no problem between me and Abu 'Ammar. Yasir 'Arafat is the chairman of Fatah and Fatah has revolted against him. I cannot leave Fatah and go along with Abu 'Ammar, none of whose men is present in Lebanon's Al-Biq'a. I am with the Fatah which is in Al-Biq'a. But Abu 'Ammar is in Tunis. I am with the Fatah in the field. The man in that Fatah is Abu Musa.

'Imad: Can you not conciliate between them?

Mu'ammur: (Protesting) Why should I play the role of conciliator, 'Imad? They know their problems and the solutions to them better. Moreover, the Palestinian knows Abu 'Ammar better and has rejected him. Briefly, I am with the revolution.

'Imad: Let me ask a question that is perplexing many Arabs. How could you adopt a stand of supporting the Iranian revolution in its war with Arab Iraq? Why did you adopt this stand?

Mu'ammur: I am not against but for the Iranian revolution,

whether Iran is fighting Iraq or not. The question of the Iraq-Iran war is a separate matter. From the start I was with the revolution against the former shah. I was against the terrible U.S. influence in Iran. I was the one who called for revolution in Iran because the shah was the enemy of the Arab nation and an ally of Israel. I incited revolution against the shah; the revolution did take place, and it succeeded. The fact that Iran is fighting Iraq is a passing matter that will not let me change my attitude to the Iranian revolution. So how can you ask me to fight against that revolution?

'Imad: You are not asked to fight the Iranian revolution. But you are requested to play your "instigatory role," to "exhort" Iran to stop the war with Iraq and reach a just and honorable agreement between the two sides.

Mu'ammur: You must know that I have made great efforts with Iran to stop this war. To this moment the Iranians insist that they were not the party that started this war.

'Imad: Let me ask you: Judging from your information and strong contacts with Iran, do you believe that Iran will stop the war?

Mu'ammur: (The colonel here dropped a bombshell, although he was talking very quietly and matter-of-factly as if, for example, he was just saying: Good morning!) According to my information Iran will not end the war because it believes that it is closer to an end in its favor than to a retreat.

'Imad: The Arab world is preparing for an Arab summit to be held in the next few weeks or months. Are you in favor of such efforts?

Mu'ammur: I have always been and continue to be in favor of convening an Arab summit, even if circumstances dictate that I will not attend it. I believe that the present circumstances call for convening an Arab summit to try to salvage the present situation. I am in favor of Arab summits even if there is an Arab summit every month. What is important is that at these summits the Arabs should maintain their official and written pledges. For example, after the Arabs decided to break off relations with Egypt, some of them began visiting it, contacting it, establishing diplomatic relations with it, and concluding trade agreements with it, thus ignoring the Arab summit resolutions. Some Arab leaders have signed unity and bilateral agreements with me, but they never honored their signatures. For this reason I say that most of the Arab leaders do not keep their word and do not honor their promises. Nonetheless, I advocate holding an Arab summit because it is better than the present dispersion. If Arab summits were held in good time, the Arab situation would be better than it is now.

'Imad: You have spoken about what you called boycotting the Egyptian regime. But what Libya is doing is boycotting not what it calls the "regime" but the people.

Mu'ammur: (Angrily) How is this? How do you differentiate between boycotting the people and the regime?

'Imad: I will tell you...

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Mu'ammarr: How?

'Imad: For example, with regard to the airlines between Egypt and Libya. You have decided that planes coming from Egypt cannot land directly in Libya. Therefore, the Egyptian worker or the Egyptian old lady, for example, has to fly to Tripoli via Athens. Is this reasonable? The one paying the price is the ordinary Egyptian citizen.

Mu'ammarr: It was Husni Mubarak who closed the land borders...

'Imad: (Interrupting) I am talking about flights and not borders.

Mu'ammarr: (Asking with anger) Why should the land borders not be open?

'Imad: (With the same angry tone) Why not open the air routes?

Mu'ammarr: Because the land is nearer. Moreover, no Libyan plane will land at Cairo airport, where Israeli planes land.

'Imad: Well, but Libya has planes that land at Heathrow airport in London alongside Israeli El Al planes.

Mu'ammarr: It is not permissible to have an Arab plane side by side with an Israeli plane on Arab soil. (Adding angrily) How nice! Will treason become a view meriting discussion?

'Imad: Treason is not a view meriting discussion, but it is the Egyptian citizen who is paying the price.

Mu'ammarr: (Protesting) Egypt is the apple of our eye. When Al-Sadat concluded the "David stable" agreements, not one single Egyptian worker in Libya was molested. But it is the responsibility of the Egyptian citizen not to deal with "David stable" agreements and to rid Egypt of them. Let the Egyptian people come and live in Libya and declare that they are not with the "David stable" agreements!

'Imad: You are talking about opening Libya for the Egyptian people to come and live. And day and night you talk about pan-Arabism and advocate it in your *Green Book* and all the books. Do you know where I came from before I arrived in Tripoli? I came to you, Brother Mu'ammarr, from Cyprus, where I did not need a visa to enter. Do you know that Libyan Airlines in Cyprus prevented me from boarding the plane because I had no visa, despite the fact that I am an Arab journalist. Is this reasonable? Non-Arab, Christian Cyprus allows me to enter without a visa while the unionist, Arab, and Muslim Jamahiriyah refuses me?

Mu'ammarr: (Sadly) I am against not issuing a Libyan entry visa to every Arab citizen. I am in favor of the Arab citizens' entering Libya with his personal identity card issued in his country. I will talk about this matter at the first people's congress to discuss foreign affairs and call for the abolition of visas. I believe that the question of visas is a shameful thing.

'Imad: Let me ask you about the intensive contacts being held in order to hold a five-man summit among the Arab Maghreb

countries (Libya, Algeria, Tunisia, Morocco, and Mauritania). How far could this summit succeed, and what could it lead to?

Mu'ammarr: Contacts between these countries have been going on for some time with the aim of achieving unity. We hope that the Algerian revolution will stand against the colonialist efforts aimed at trying to prevent it from participating in the unity of the Arab Maghreb states, which could be the nucleus of a greater Arab unity. I am prepared to attend any meeting of the Arab Maghreb states if it contributes to unity efforts, but if the meetings aim at achieving other objectives, then I am not interested in participating in them.

'Imad: Are you in favor of a unity that could recognize the distinctive character and the right of every party to have its own internal political system?

Mu'ammarr: I respect any Arab regime that would enter into unity with me. I am now respecting and supporting King Hassan II's regime and will certainly not do anything against it, because we belong to an Arab federation. In this federation every region maintains its distinctive character and system of government. A republic remains a republic, a sultanate a sultanate, and a monarchy a monarchy. (This is a radical departure by Colonel al-Qadhafi, who until recently saw any unity as calling for changing the government system and internal institutions in the parties concerned).

So if the inhabitants of a sultanate want to change the sultan or the inhabitants of the Jamahiriyah want to change Mu'ammarr, they are free. It is an internal matter.

'Imad: Can you respect a view that says: Mu'ammarr, I respect you but I do not want to be in the mire with you?

Mu'ammarr: Nobody has a right to object to unity. To us, anyone who is against unity is against the Arab people, and we should fight and oppose them, because anyone who takes a stand against unity aims to weaken it.

'Imad: Well, suppose that he wants unity with someone else, other than you?

Mu'ammarr: Fine, I support all steps toward unity in the Arab world. I would even support unity between Egypt and Sudan, although I disagree with their regimes. I strongly support the GCC and I dream about the whole region becoming one state, God willing. I dream about the two Yemens becoming one state, and if Mauritania, Tunisia, and Algeria became one state I would support that state.

'Imad: In other words you would support unity between regimes you oppose.

Mu'ammarr: I support the unity of the Arab nation. I have already called for unity of the Arab Maghreb, for Egyptian-Sudanese unity, and for Syrian-Lebanese unity. Seven or eight united states are, in my opinion, stronger than 20 separate Arab states.

'Imad: Let me ask you about the present state of U.S.-Libyan

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relations. It is clear that these relations are very tense. Despite that, something quite different is happening. I am talking about the continued "business" between the Jamahiriya and the United States. How do you reconcile the political differences with the continued economic cooperation?

Mu'amar: That shows that U.S. policy is in conflict with U.S. interests. The proof is that the United States supports Israel against the Arab nation even though its interests in such an area as the Arab world are greater and more durable than its interests in such a racist and Zionist entity as Israel. We are certain that U.S. Zionism is at the core of U.S. policy.

'Imad: Does that mean that you cannot contemplate or conceive of a meeting between you and U.S. President Ronald Reagan?

Mu'amar: I am ready to meet and talk with any man anywhere in the world, except the Zionist enemy.

'Imad: Does that mean that you are not opposed to opening a new page in U.S.-Libyan relations?

Mu'amar: I am all for good relations between Libya and any power in the world. As a superpower, the United States should adopt a neutral, not hostile attitude to the people who fight imperialism. In the case of an afflicted people, such as the Palestinian people, the United States should support the rights of those people or at least adopt a neutral attitude to their struggle for liberation, instead of supporting the Israeli enemy. The United States, a superpower, is pitted today against 2 million Libyan people.

'Imad: (Interrupting) Your official statistics say that Libya's population is 3.4 million.

Mu'amar: Say 3.5 or 4 million. What is important is this: (Laughing) Is it reasonable for the United States, with all its might, to stand against the Libyan people?

'Imad: Brother Mu'amar, you are always talking about Arab nationalism, but certain things make your commitment to that slogan highly questionable. For example, you are working on a project which, it has been said, will be the eighth wonder of the world. I refer here to the "great river" project that will cost some \$20 billion. It has been said that the cable wires to be used in that project are enough to go around the world 55 times. Since you advocate Arab nationalism, how do you justify the fact that all the studies, contracts, and installation work have been entrusted to foreign companies, that is to British, French, German, Finnish, and Korean companies? How do you justify the fact that not a single Arab company from anywhere between the Gulf and the ocean is involved in this project?

Mu'amar: Simply because the Arab companies did not come forward.

'Imad: Is that possible?

Mu'amar: They did not come forward. Do not talk about Egypt in connection with this project. We cannot provide funds to support the David stable. The David stable was an abominable

crime because it recognized the Zionist enemy, which we should eliminate, not recognize.

'Imad: Brother Mu'amar, there is a strange contradiction. You say that with your third theory you have managed to surpass traditional forms of government. Could the brain that managed to do that not do something unconventional to get Egypt out of Camp David? Which is closer to you: Nicaragua, which you support, or Egypt? Furthermore, you ask Husni Mubarak to abandon Camp David, but do you think that is an easy thing to do?

Mu'amar: Brother....

'Imad: (Interrupting) Allow me to finish explaining my viewpoint. First of all, you know that I personally, as a journalist and as an Arab, was, am, and will always be against Camp David, but I will try to explain to you the complexities of the situation resulting from Camp David. There are two main problems:

1. The agreement means a U.S. role. The United States means economic aid for Egypt, especially wheat, which comes to Egypt by sea every 3 months.

2. Making any uncalculated move to abrogate the agreements could lead to the mobilization of Israeli forces in Sinai and drag Egypt into a military situation currently not in its interest. The Institute of Strategic Studies has confirmed that the Israeli army is superior to the Arab armies in a ratio of five to two in Israel's favor if fighting were to break out today.

Mu'amar: (Angrily) That is extremely disgraceful. Instead of supplying the world with wheat, Egypt imports it from the United States at the expense of its national sovereignty and in favor of growth for a colonialist, aggressive entity armed with nuclear weapons. Egypt has the immortal Nile and it has skilled labor. How could it fall into the grip of such a crisis? (Adding very nervously) Well, brother, let Egypt come and take Libyan oil and give us the Nile. You would then see how Libya could manage to cultivate the land, feed the Arabs, confront the United States, and fight the Israelis. What a scandal!

'Imad: You are talking about what should be, but I am talking about present realities.

Mu'amar: (Interrupting) Whoever is responsible for this situation must disappear. By God, we will never leave him alone.

'Imad: Camp David was not Husni Mubarak's doing. He inherited it, and he also inherited the two most dangerous things about Camp David. They are the Camp David economic class and the feeble Arab reaction to these agreements.

Mu'amar: Why does he not reject Camp David? Why does he not wash his hands of it and tell the Israelis: I was not the one who signed the Camp David agreements with you. The Egyptian people have rid themselves of the man who did sign it.

'Imad: Well, let us assume for the sake of argument (Mu'amar laughs as I say that) that tomorrow morning Husni Mubarak severs relations with Israel and abrogates Camp David. What attitude would you take then?

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Mu'ammarr: I would support him completely.

'Imad: You would support him, but what does that mean? Would you fight alongside him?

Mu'ammarr: We would fight with him and share our livelihood and everything else with him, as did the immigrants [who accompanied the prophet Muhammad from Mecca to Medina] and supporters. (There the colonel dropped his second bombshell, sidestepping the original point in the course of the conversation). Brother 'Imad, if Husni Mubarak were to say, without announcing it publicly, that he was ready to meet Mu'ammarr al-Qadhafi to discuss ways of getting out of this mess, I would be ready to meet him, even if he said that he would abandon Camp David in 5 years' time.

'Imad: If Mubarak wished to do that, would he have to do it in writing and publicly, or could he send you such a letter secretly?

Mu'ammarr: All I want him to do is send me a letter — it does not have to be made public — saying that he is prepared to meet me to discuss means of abandoning Camp David, even in 5 years, and to discuss means of joint cooperation to end Egypt's and the Arab nation's predicament, and also saying that he is against the Israelis and their American allies, who are enemies of the Arab nation. If that happened I would be willing to meet him anywhere he liked.

'Imad: You have never met Husni Mubarak personally.

Mu'ammarr: How is that? He was an officer in the Egyptian Air Force. He often came to me in Tripoli, and I ordered the supply of missiles and other necessary equipment for him. I used to carry missiles to Egypt on my own shoulders — by God, on my shoulders until late in the morning.

'Imad: When did that happen?

Mu'ammarr: During the Ramadan [October] 1973 war. I personally supervised the packing of the missiles. I put a parachute on my back and left for Egypt on 30 Ramadan 1973.

'Imad: (Interrupting) Where were you between 10 and 30 Ramadan, and what role did Libya play in the war?

Mu'ammarr: (In extreme amazement) Well, there was a land-, sea-, and airlift. One end of the line of ships was in Egyptian ports and the other was in Libyan ports. Planes transported arms day and night. The Libyan-Egypt road was opened for daily transportation of arms.

'Imad: Could you, with complete honesty, tell me about your impressions of dealing with Husni Mubarak during that period?

Mu'ammarr: I viewed him as a good man against the Israelis. He saw how they slaughtered his people in the Egyptian Army. I used to think that hostility to the Israelis ran in Husni Mubarak's blood because the man experienced war against them. In brief, I saw him as a sincere man eager to fight the enemy.

'Imad: If you were seriously in Husni Mubarak's place and had succeeded President al-Sadat as president of the Arab Republic of Egypt, what would you have done?

Mu'ammarr: By God, I would tell the Israelis this: For the time being I do not intend to fight you. I am committed to a nation and a people. The people have killed the man who signed agreements with you. I am a part of a nation. When the entire Arab nation meets and decides to recognize you, Israel, then I will recognize you, but when the Arab nation says no to Israel then I am committed to that rejection. In Mubarak's place I would go to the Arabs and say: By God, my fate is linked to yours. If you want to recognize [Israel] then you must do it collectively, but if you do not want to recognize Israel then let me join you, and if Israel attacks me you must stand with me.

'Imad: So you would agree to a truce with Israel until a time when you could fight it.

Mu'ammarr: A truce has existed between the Arabs and Israel since it was signed, but truce does not mean recognition. A truce is a temporary thing.

'Imad: Assuming that, as president of Egypt, you did make that decision and you severed relations with Israel, and supposing that Israel then declared a general mobilization in Sinai and war broke out, but the Arab nation did not support you in that war, what would you do then?

Mu'ammarr: Why would the Arab nation not support me then?

'Imad: Because the Arab situation is bad.

Mu'ammarr: I would be the first to support Mubarak if he announced a severance of relations and if the military situation deteriorated between him and Israel. Before he announces his decision Mubarak should contact us and say: Before I announce this serious decision and before we attack Israel, I want to submit the matter to you and ask what you, Mu'ammarr, can give me? I want such and such (meaning economic and military aid here) from you, Mu'ammarr.

If I tell him: Mubarak, I am not with you and will not support you, then he has the right to say: I have turned to the Arab nation but it did not support me, therefore I will pursue my previous policy. I say openly on the pages of your magazine that, if Mubarak severs relations with Israel, I will place all Libya's resources at his disposal.

'Imad: The Arab and international media have a certain image of Mu'ammarr al-Qadhafi. Mu'ammarr is portrayed as someone who encourages terrorism and assassination. I therefore ask you directly, do you support the idea of using violence?

Mu'ammarr: What violence?

'Imad: What they call revolutionary violence, that is, when someone assassinates someone else because he holds views contrary to his own. An example is what has been said about Libyan assassination squads killing members of the Libyan opposition.

Mu'ammarr: I am against assassination, against terrorism, against hijacking, against holding innocent people, and against using hostages to get something in return.

'Imad: Have you said that to the Iranians?

Mu'ammarr: What the Iranians do is their own business. I

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cannot control the Libyan people and their revolutionary committees if they want to liquidate some of them because "the ones abroad are terrorists." I cannot impose anything on the Libyan people.

'Imad: (Interrupting) I cannot believe that at all. I cannot believe that Mu'ammar al-Qadhafi cannot prevent such things. The people are convinced of what you tell them. If you told them to stop the assassinations, they would stop them.

Mu'ammar: I will tell them to stop the assassinations, but I assure you that the Libyans are convinced that the ones who are abroad [members of the Libyan opposition] have been adopted by the U.S. intelligence and trained by it in terrorism and subversion, and have chosen armed action and must therefore be faced in the same way.

'Imad: What about the opposition which has not opted for armed action? Have you anything to say to them?

Mu'ammar: There is no such thing as opposition. Opposition to whom?

'Imad: Let us say those who hold different views to yours.

Mu'ammar: Let them come to Libya and say what they want to say in the people's congresses.

'Imad: Who would guarantee that they would not be thrown in prison or sentenced to death upon their arrival at Tripoli or Benghazi Airport?

Mu'ammar: No. I guarantee that any person who returns to Libya and obtains a membership card for the people's congresses, and says what he wants to say, will not be harmed; but he should not tell them that he belongs to the opposition because I do hold no post that he can oppose me. If he disagrees with me, then let him express his views in the people's congresses or sue me in Libyan courts. Anyone who opposes now is in fact opposing not me but the people's congresses, which represent all the Libyan people. I guarantee that anyone wishing to return to Libya on this basis will not be arrested or harmed. You can ask any of these people to contact you and to tell you: I am returning to Libya.

You can then publish his name in *AL-MAJALLAH* and you can then ascertain for yourself that he will attend the people's congresses and play his role without any interference. What is important is that he play his role and express his opinion in the people's congresses. Anyone who wishes to call Mu'ammar al-Qadhafi names should not do so abroad. He should come and call me names in the people's congresses, and he will not be harmed.

'Imad: With regard to the question of violence and international violence, how true are the reports that speak of your support for the "Red Brigades," the Japanese "Red Army," and the "Irish Liberation Army" [as published] and your playing host to "Carlos" in Libya? Is this true? Did it happen? Did it not happen? Did it stop?

Mu'ammar: This is biased propaganda; this never happened. If the people talk about "Carlos" and Libya, why do they not talk about "Carlos" and other countries? Moreover, let me ask you, when did Carlos carry out an operation in the interest of Libya?

Also, why do they not talk about the countries that support Carlos, give him shelter, and train his men? Also, what does Carlos do in Libya? With regard to the "Irish Army," I am with the "Irish Liberation Army" and believe in the justice of its cause.

'Imad: What about the reports that speak of payments of \$900,000 to the Basque separatists?

Mu'ammar: I do not know the Basques at all. I am only for the liberation of Ceuta and Melilla because they are Arab islands and Spain must leave them immediately.

'Imad: It is said that you are the only person to have fooled French President Mitterrand. You have let him withdraw his forces from Chad, but you have not withdrawn the Libyan forces in return.

Mu'ammar: (Irritated) Brother, this is tendentious propaganda by the Americans. I did not fool him. On the contrary, when I met him I respected him very much and found that there is great potential for cooperation between us. We agreed to set up a Libyan-Greek-Syrian committee to carry out inspections in northern and southern Chad. In fact as a result of dealing with Mitterrand, I felt that he is a friend and is certainly not adopting any hostile attitudes.

'Imad: Some people wonder how you could have a military force in Chad and not have one in Lebanon?

Mu'ammar: We are prepared, provided they allow us, to move our forces in [to Lebanon]. But if I send my forces that were in Chad into southern Lebanon, will they accept that? Not a single Libyan soldier is allowed to enter southern Lebanon.

'Imad: Who would refuse?

Mu'ammar: (Laughing) The Arabs...the Arabs in Lebanon.

'Imad: There are no Arabs in Lebanon except Syria.

Mu'ammar: (Laughing louder) Syria is not Lebanon.

'Imad: My last question, why are you called "the world's most dangerous man"?

Mu'ammar: The United States understands that I am a man who knows his correct path, that I want to unite the Arab nation through the Palestine war, that I am hostile to imperialism and friendly with the socialist countries. My program destroys the U.S. imperialist program and makes me the number one enemy of the United States. I am "the world's most dangerous man" not because I am fighting, but because I am seeking to unite the Arab nation. The unity of this nation is the greatest danger to U.S. interests, because this area is a U.S. playground and the scene of its operations. If the United States loses the scene of its operations then it will be cut down to size. For this reason they are trying to win the sympathy of naive people by portraying me as a terrorist and the most dangerous man in the world.

'Imad: Does this irritate you or make you feel proud?

Mu'ammar: With respect to the governments and forces hostile to us, I feel proud to be the world's most dangerous man to them. But I am dismayed that such talk should mislead millions of simple people.

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'Imad: Brother Mu'ammār, thank you for your patience, time, and magnanimity.

Al-Qadhdhafi Message to Arab Leaders on Sudan
LD250945 Tripoli JANA in Arabic 0812 GMT 25 Jan 85

[Text] Tripoli, 25 Jan (JANA) — The brother commander of the revolution has addressed a message to kings and presidents of the Arab countries concerning the malpractices of Sudan's ruling regime, which have gone beyond the boundaries of government responsibility. Here is the text of the message:

Sudan, which links the Arab nation and Africa and which we hoped would play a basic role in bolstering and strengthening the ties between the Arab and Islamic nation on the one hand and Africa on the other, has suppressed and terrorized the Sudanese people, and has become a hotbed for Zionist moves and a springboard for the continued Zionist aggression against the Arab nation, the last manifestation of which was the migration of the Falasha Jews via Sudan to the Zionist entity in the occupied territory.

The Sudanese regime has gone beyond all norms of logic and reason and beyond the boundaries of government responsibility. The Sudanese people now live in a choking climate under the aegis of a regime which justifies the shedding of the blood of innocent people as an end in itself. This is carried out every day with unlimited ruthlessness, thereby attributing to Islam things that do not belong, defiling its teachings and tolerant principles. The whole world now looks aghast at the practices of the Sudanese regime as are extremely foolish and contradictory.

Numayri's actions remind us of 'Ali al-Mansur, who was given title of the one who rules by God's decree and who met his death because he went far beyond the limits of reason with his irresponsible actions. He deified himself and ordered people to kneel before him. He changed the people's days into nights and their nights into days: He who opened his shop in daytime was flogged and he who closed his shop at night was accused of disobedience. His policies were a collection of contradictions, oddities, and fads.

The conditions in Cairo under this ruler by God's decree are similar to Sudan's conditions under Numayri's regime: Contradiction, madness, hallucination, oppression, and terror have become the distinguishing characteristics of this oppressive regime, inspiring sympathy for the fraternal Sudanese people.

Our countries' link with the regime in Sudan through membership in the Arab League discredits the Arab nation before the world, for the nation is like one family and if a madman or a fool happens to emerge on the scene, he should be expelled from the family.

Because Sudan is a member of the Arab League and because the Sudanese people are our brothers, this irresponsible condition and these lunatic, foolish practices of the Sudanese regime, which so greatly wrong Islam and its teachings, have reflected badly on us and have consequently defamed all Arabs. Our continued

recognition of the regime in Khartoum which has² lost all credibility is indeed disgraceful.

In view of the low level the Sudanese regime has reached, we should cooperate with the fraternal Sudanese people to save them from the grip of this unjust regime, or work for the isolation of this regime which has wronged Arabism and Islam by severing our relations with it as the minimum measure.

God's peace, mercy, and blessings be with you.

Economy Minister Visits Spain, Meets Counterpart

For Madrid coverage of the visit to Spain by Economy Minister Musa Ahmad Abu Furaywah and his meeting in Madrid with his Spanish counterpart, Miguel Boyer, see the Spain section of the 25 January Western Europe *DAILY REPORT*.

MAURITANIA

Senegalese Foreign Minister Leaves for Home

LD242217 Nouakchott Domestic Service in Arabic 2030 GMT 24 Jan 85

[Text] The Senegalese foreign affairs minister and accompanying delegation left the capital this evening after their reception this morning by Colonel Maayouia Ould Sid Ahmed Taya, chairman of the Military Committee for National Salvation [CMSN] and president of the republic. The delegation handed a message from the Senegalese president, Abdou Diouf, to the president concerning existing bilateral relations.

The Senegalese minister was seen off at the airport by Lieutenant Colonel Ahmed Ould Minnih, member of the CMSN and minister of foreign affairs and cooperation; advisers to the minister; and the head of the Africa department at the Foreign Ministry.

On leaving the capital, the Senegalese guest praised the results of his visit to our country. He also praised the excellent relations existing between Mauritania and the Senegal.

Army Chief Visits France, Meets Hernu, Counterpart

For Paris AFP coverage of the visit to France by Army Chief of Staff Colonel Ould 'Abdallah and his meeting with French Defense Minister Charles Hernu and French Armed Forces Chief of Staff Jeannou Lacaze, see the France section of the 24 January Western Europe *DAILY REPORT*.

MOROCCO

RISALAT AL-UMMAH: Maghreb Summit Scrapped

LD241953 Rabat MAP in English 1249 GMT 24 Jan 85

[Text] Rabat, Jan 24 (MAP) — "The Arab mediations and contacts held recently between the states of the Arab Maghreb came to a conclusion setting aside the holding of a Maghreb