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ALGERIA

Communique Issued on Senegalese Minister's Visit
LD281412 Algiers APS in English 1126 GMT 28 Mar 85

[Text] Algiers, 28-3-85 (APS) — An Algero-Senegalese press communique was issued on Thursday after the visit official the Senegalese Minister of Interior Ibrahim Wone paid to Algeria from March 24 to 29. The communique notably notes that "after the talks the two delegations had, and which were characterized by confidence and fraternity, the two sides restated their commitment to work together for the reinforcement and intensification of exchanges at all levels between their ministries in order to contribute in the strengthening of the fraternity links between the two countries and the reinforcement of cooperation between the two brother peoples."

As a conclusion the communique points out that "it was agreed to increase the exchange of delegations and contacts between elected and administrative officials in order to exchange their mutual experiences in the field of administration, management, decentralization, development and training."

LIBYA

Further Reportage on British Expulsion Anniversary**Ba'th Party Delegation Arrives**

JN281110 Damascus Domestic Service in Arabic 1015 GMT 28 Mar 85

[Text] An Arab Socialist Ba'th Party delegation led by Comrade Mit'ib Shinan, member of the Ba'th Party National Command, arrived in Tripoli yesterday evening. In a statement on arrival, Comrade Shinan said that the delegation is visiting Libya to participate with the fraternal Libyan people in their celebration of the 15th anniversary of the expulsion of British bases from Libyan territory. He asserted in this regard that any revolutionary victory on any spot in the Arab homeland is a victory for Syria and the entire Arab nation.

Celebrations in Tobruk

LD281622 Tripoli Domestic Service in Arabic 1330 GMT 28 Mar 85

[Excerpts] Today the Libyan Arab people celebrate the 15th anniversary of the expulsion of the British colonialist bases which desecrated the Libyan Arab land, protected the agent royalist regime, and dealt blows to the Arab nation. Celebrations and festivals continue today in the various municipalities to mark this historic victory achieved thanks to the Great Al-Fateh Revolution and its leader. This morning squadrons of the Libyan Arab Air Force from the various military bases gave large-scale air displays, flying in brilliant formation in the skies of our country, with pride, challenge, and confidence.

Tobruk witnessed a large popular celebration this morning to mark this anniversary. At the Jamal 'Abd al-Nasir Air Base, a

military parade for the units of the vanguards of the armed people and an air display by the Libyan Arab Air Eagles were held. Many speeches were made saluting the Great Al-Fateh Revolution which had achieved the evacuation and handed over authority, wealth, and arms to the Libyan Arab people who took control of its land.

They also praised the giant civil and revolutionary achievements of the Great AL-Fateh Revolution and confirmed their eternal adherence to the eternal thesis of the *Green Book* in its three volumes. The big popular celebration was attended by masses of the basic popular congresses, popular committees, and the vocational congresses in Tobruk.

AL-SAFIR Interviews Al-Qadhdhafi, Part Two

PM281301 Beirut AL-SAFIR in Arabic 21 Mar 85 pp 8,9

[Part two of interview given to *AL-SAFIR* by Libyan Leader Mu'ammarr al-Qadhdhafi, conducted by Talal Salman with the participation of Muhammad Mashmushi, Sa'd Mahyu, Hassan Haydar, and Yasir Ni'mah "in Mu'ammarr al-Qadhdhafi's tent in Libya;" date not given]

[Excerpts] This part of the long interview with 1 September Revolution leader Colonel Mu'ammarr al-Qadhdhafi began with a discussion about the heroic national resistance movement in southern Lebanon and the strong blows it is dealing to the Israeli enemy. In this regard Al-Qadhdhafi expressed high admiration and appreciation for the men who are pursuing the enemy everywhere and daily inflicting heavy losses on his forces.

The discussion then moved to the question of the Iranian revolution, of sectarianism in the area and in Lebanon, and of the dangers threatening Arab nationalism as a consequence.

Colonel al-Qadhdhafi said in this regard:

There is a real danger to Arab nationalism because of sectarianism. To be fair, it must be said that the Iranian revolution has kindled sectarianism in the Arab homeland despite itself; it was not even its decision to do so. We, of course, support it because it is a revolution, but it must be said that it has kindled sectarianism in the Arab homeland. Unfortunately the Arab nation could be dismembered because of sectarianism. First it would be divided into Muslims and Christians; the Christians in Lebanon, Iraq, and Syria will be thinking of a Christian state. The Phalangists now consider themselves the expression, the pioneers of Christianity in the Arab east.

Then the Muslims will begin to be divided into Shi'ites and Sunnis. The Arab nation from the Mediterranean — from Lebanon — to the Gulf would become split. After that the Shi'ites and the Sunnis will be subdivided into creeds; the Shi'ites between the Ithna'ashariyah [followers of the 12th Imam] creed and other creeds, and the Sunnis into Hanafi, Shafi'i Hanbali, Maliki and other creeds.

I do not mean that we are going to do this, but some other people will try if they can. This is the scheme. The Iranian revolution has encouraged the Shi'ites in the Arab homeland, who have

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The proposal called for "systematic financial aid" to SWAPO to give fresh impetus to its struggle for justice and freedom, and "economic sanctions" capable of isolating the South African regime, and obliging it to withdraw from Namibian territory.

These proposals — the first one made by the Secretary General of the Antiapartheid Trade Unions, Gilbert Pongault — and the second by the PLO representative in Brazzaville, Abu Zir Salah, were approved by several participants. The participants underlined the need to apply rigorous sanctions against countries, companies and other institutions maintaining economic, commercial and military relations with the Pretoria regime.

According to Mr Pongault, "systematic financial aid" to SWAPO would come from deductions from African state budgets in particular. These deductions could eventually be made from the budgets of other countries, if the idea is accepted by various governments.

The economic sanctions would comprise embargoes, a ban on trade and cultural exchange, as well as all forms of trafficking, especially arms trafficking.

The meeting, which had begun under the theme "observations" between the various delegations from several regions in the world, was characterized at certain moments by debates that were sometimes heated and direct, or sometimes defensive.

The Zambian, Tanzanian, Zimbabwean and Egyptian delegates firmly called on the United States, Great Britain, France and West Germany to put an end to their association and collusion with South Africa, because it is on account of their logistic support that the Pretoria government refuses to apply UN Security Council Resolution 435 on Namibian independence. Refuting this accusation, Mr Lagorce, delegate of the French (Socialist) Parliament, said that France stopped the sale and delivery of arms to South Africa since the arrival of the Socialist government in 1981. Other participants expressed similar views, and showed their firm desire to oblige the racist South African Government to abandon its illegal occupation of the South-West African territory.

On Wednesday the participants were expected to examine obstacles being put in the way of the implementation of the UN plan. This plan is defined in Resolution 435 which was adopted on 29 September 1978. It recommends a cease-fire, and the holding of free elections on Namibian territory under UN auspices. The aim of this seminar is to seek solutions likely to hasten the self-determination procedure for the Namibian people. It should be noted that a report on the conclusions and recommendations on these issues will be presented to the 40th session of the UN General Assembly.

Interparliamentary Conference Delegates Meet Togolese

DPRK Group Meets Eyadema

*AB281630 Lome Domestic Service in French 1230 GMT
28 Mar 85*

[Excerpt] General Gnassingbe Eyadema this morning at the Presidential Palace in Lome received a Korean delegation of four led by Mrs Yo Yong-ku, vice chairman of the Korean Supreme People's Assembly. The delegation also included His Excellency Kim Hyong-sam, Korean ambassador to Togo. The Korean delegation, which is in Lome within the framework of the 73rd interparliamentary conference, went to deliver a message from President Kim Il-song to the head of state, Gen Gnassingbe Eyadema. Following the audience, the leader of the delegation spoke to reporters. Mrs Yo expressed in particular the pride of her delegation for being received by Gen Eyadema.

Eyadema Receives Sudanese

JN281120 Khartoum SUNA in English 0915 GMT 28 Mar 85

[Text] Lome, Rajab 6/Mar 23 (SUNA) — President of Togo Gnassingbe Eyadema yesterday received a message from Numayri on strengthening bilateral relations. The message was delivered by House Speaker 'Izz al-Din al-Sayyid. In a press statement following the meeting, Al-Sayyid said that he had discussed with the president African issues and parliamentary cooperation between Sudan and Togo.

The president of Togo gave 'Izz al-Din a message to president Numayri in which he extended to him an invitation to visit Togo.

On the other hand, Sudan delegation at the 73rd conference of Interparliamentary Union here managed to enlist in the conference agenda the question of drought and famine in Africa and its impact on Sudan. It is understood that Al-Sayyid chairs the Interparliamentary Union.

Israelis Meet Minister

*TA281355 Jerusalem Domestic Service in Hebrew 1300 GMT
28 Mar 85*

[Text] The Knesset Delegation to the Interparliamentary Union conference in the capital of Togo met this morning with the minister of rural planning [title as heard], one of the Togolese president's confidants. Our Paris correspondent Rafi Matar reports that, after the talk, the minister said that within a few days he intends to send three people to Israel for further education.

Knesset Member Simha Dinitz said that, in his view, there is a greater openness toward Israel in Africa and there are reservations about Arab pressure.

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regarded its uprising as a revolution in the name of Islam; not against the Sunnis but against reaction and against the United States. But some have been encouraged to advance under such slogans [as published]. Lebanon is now divided. The credit for struggle there, of course, goes to the Shi'ites and to Nabih Birri. Birri is in the resistance and in the liberation movement, although he is against us.

Nabih Birri and his group do not meet with any Libyan, but I still consider him the hero of the liberation of southern Lebanon, and I consider the Shi'ites to be the liberators regardless of what is said about the resistance. The Shi'ite proves his heroism when he falls martyr. Nobody else except the Shi'ite would load a car with explosives and blow it up himself. In fact it was the Iranian revolution that kindled this sense in the Shi'ites. The resistance of the other Arabs and the Lebanese is weak. This is clear. This is Nabih Birri. There may be a Hezbollah party, but the fact is that they are all Shi'ites.

Question: But there are Sunnite elements within Hezbollah.

Answer: Maybe, but I know that the advocacy of extremism and suicide operations belongs to the Shi'ites. We do not deny this. Nabih Birri is a hero, and so are other leaders such as Al-Musawi.

Question: We have previously discussed with you the question of Islam, Christianity, and Arabism. It is known that there is a theory which says that every religion is handed down to a particular nation and that the religion of the Arabs is Islam. There is an objection to this theory among both Christians and Muslims, who consider this a denial of the Arabism of Christians. These people were Christians before Islam and when Islam came they continued with their religion. They are Arabs, and their national identity is established before and since Islam.

It was observed that in your recent speech you dealt with this issue from a more nationalistic angle, if I may say so. Is what we have understood correct?

Answer: Allow me to read you a message from the *Green Book* on this subject.

Obviously the national factor or the social factor means that we the Arabs are one single community, one single nation. Which means that we have a nationality that binds us together; the fact that we are Arabs binds us together socially. If a foreign community tries to interfere, then we will resist it. This is conflict in history: one nationality trying to dominate another and one community trying to dominate another.

Why are the Kurds fighting? Because other nationalities have dominated them for many years. They are an independent Kurdish nation; they do not enjoy autonomy either in Iraq, or in Iran, or in Turkey. This is a principled stand. The Kurds must be a Kurdish nation in that area, and that nation should be a sister to the Arab nation, the Turkish nation, and the Persian nation, and should take its place equally among those nations.

What happens from time to time and what disrupts a community is the religious factor. Communities in one single nation embrace

different religions, as is the case in Lebanon, where the conflict seems to be Christian-Muslim although in fact we are all Arabs.

There is a danger when one single community does not embrace one single religion. A single community should embrace one religion so that harmony will prevail and so that nationalism and religion are two sides of the same coin.

In fact every nation has a prophet and a holy book. It is clear even in the Koran that no nation has two different prophets and no nation has two holy books. To every nation there is a religion and to every nation there is a law. This is clear.

Jesus was a prophet sent only to the Israelites in order to rectify the laws of the Jewish Moses, but the Jews rejected him, that is, they rejected the rectification. They said: We do not believe in you. Just as the pagan Arabs rejected Muhammad and said to him: We do not believe in you. The Israelites rejected Jesus and wanted to crucify him. They did not kill him or crucify him but imagined that they did; they believed that they crucified Jesus.

When Jesus was expelled by the Israelites who rejected his call, the call was automatically directed toward another nation. It was received by the Roman state that ruled the Arab east then.

And from the Roman state which ruled Palestine Christianity spread abroad and across Europe. Some of the Arab communities, which were small in number, embraced Christianity. The matter probably involved one tribal chieftain or more, and then this religion became that of his descendants by inheritance.

Thus some of the Arabs embraced the religion which the Israelites rejected and so became Christians. Then came Islam. By Islam we mean the Koran and not those yellow, subjective books.

In fact the Koran is an inspiration from God. It does not allow an Arab to belong to any religion other than Muhammad's. The Prophet was not tolerant toward non-Muslim Arabs; he was tolerant toward the other, non-Arab nations that are not Muslims.

The Arabs did the contrary; they left some Arabs to continue to belong to non-Muslim religions while they forced non-Arab nations to embrace Islam. This has caused a disaster for us. They were never supposed to conquer Persia or enter China, the Sind, India, or Andalucia. This is the result now: After 800 years in Andalucia there is not one single Muslim. In fact this was colonialism.

What is the reason for the present problem in Lebanon? The reason is that we are all Arabs there but some of us are Christians and some are Muslims. Take the example of the Ethiopian Falasha Jews; because their religion is different from that of the Ethiopians they have forged ties with the Israelis and the Jewish state. If there were Arab Jews the situation would have been the same, and they would have gone to worship in the promised land.

Had the Maronites embraced Islam there would have been no problem now and there would have been no fifth column.

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This is in fact the origin of the ties between the Israelis and the Phalangists. In the final analysis Christianity is the religion of Jesus, who is the prophet of the children of Israel. This is an unnatural situation because the Christians of Lebanon are supposed to be Arabs but, because their religion is not Arab, that is it is not Muslim, they have been exploited by Zionism, which exploits Judaism, and by the Crusade which exploits Christianity when in fact Christianity has nothing to do with the Crusade. Thus Crusade and Zionism are two political movements that have exploited these two religions.

Zionism is the nationalist movement of the Jews; it is in fact a political movement that has exploited the Jews and placed them in this incinerator. They are now suffering daily. They do not feel safe in their homes or schools, on the land or in the air. Whatever is said about the Israelis being strong and able to defeat the Arab armies, they live in fear. It is Zionism that has put them in this hell.

There are groups in occupied Palestine which do not believe in this. They say that they are religious groups who worship God in any place. They say: We have a temple in Jerusalem in which we worship, but why should we fight the Arabs and other peoples?

Question: In other words we can say that the religious factor can create an empire while the national factor creates a national state, which means that the universality of a religion is the political expression of an empire, but when the empire is dismantled into nationalities each nationality sets up its own state and so the empire ends.

Answer: Prophecy has nothing to do with politics or the state. The Islamic state that was set up was created by those who came after the Prophet. This was a civil, subjective authority and was not holy because it was the creation of an ordinary person and because the Prophet had no deputies. The question of religion has nothing to do with politics. Religion in the first place is believing in the supernatural; it is belief in God, in the day of reckoning, and so on. In order to achieve this there is a set of orders and basics that constitute human moral values which are not political, such as peace, fraternity, equality, justice, compassion, and mercy. These human moral values are the ones which religions talk about.

In fact when we deal with the supernatural and with morals there is no connection whatever between them and politics. First of all there is no morality in politics. Politicians lie to each other. Maneuvering, cheating, and deception are examples. When we deal with politics the supernatural becomes irrelevant. It is impossible to deal with politics and compare these with the supernatural. Therefore, the political factor and all that is related to it is a subjective problem facing the human communities on this planet — a problem which they have the right to resolve the way they deem fit.

We here advocate the jamahiriyah system, the establishment of the state of the masses, eradicating injustice and exploitation, implementing the theory of the masses, and radically solving political, social, and economic problems in accordance with a democratic, revolutionary theory regardless of the religion

embraced by the masses. This has nothing to do with religion. For example, a house belongs to whoever lives in it. The house in which you live must belong to you; but you may not own another house and rent it.

All the states that consist of several nationalities, for religious, economic, military, or subjective ideological reasons, will be torn by nationalist conflict until every nationality becomes independent; that is, the social element will inevitably triumph over the political element. For example, India, the Soviet Union, and Yugoslavia will in the future be torn by nationalist conflict. In other words, the nationalities will begin and in fact have begun to emerge in Yugoslavia following Tito's death and are working for independence.

Question: This means that you are reassuring us about the future of Lebanon. It will not be torn apart since it consists of one single nationality despite the difference in religion.

Answer: Yes, nationalism will in the end triumph in Lebanon. The problem now is that one community of the same nationality is embracing two religions.

Question: Had there not been a Maronite political movement, the religious factor would not have existed.

Answer: But this grows only in ground that is fertile for its growth. This political Maronite movement includes Christians and Muslims. It has exploited the economic situation of both the Christians and the Muslims and established itself as a political movement. It has exploited this situation the same way Zionism did with the question of who is or is not Jewish. It exploited this issue and established itself as an independent political movement. If there was not a similar situation in Lebanon the Maronite political movement would not have existed in the first place.

Question: Our question now concerns the relation between the state of the masses and the Third World theory on the one hand, and the state in the Islamic concept on the other.

Answer: First of all I am not the author of the *Green Book*. What I did was to compile axioms and incontrovertible principles; the book is the result of reading and researching history. It is the sum total of what has happened. Why is one man happy and another not? One is happy because he is free. What does freedom mean? It means freedom from want.

The *Green Book* does not say that we should do this or that. I have written a military book, for which I am responsible, but the *Green Book* is not my responsibility; it is the responsibility of human heritage. From my viewpoint the *Green Book* sees the chronic problem in the problem of democracy, of power, and of economic difficulties. This is the cause of conflict in the world.

Question: Where does the United States figure in this situation?

Answer: We have sown the seeds of fragmentation there by awakening the blacks and the red Indians. In the distant future the United States could fragment and become small states. Those of French origin will establish a state and those of Saxon origin

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will establish a state of their own. The blacks and the red Indians have begun moving. I have told them that they should become independent. This is their objective now, but they cannot say that they want to fragment the United States; rather they want their rights. There are black communities and states with black majorities, and there are companies especially for the blacks. What does this mean? Clearly it is feeling one's way to independence.

Question: Are those sufficient grounds for the establishment of a state?

Answer: The black color in this case is an expression of a nationality; black means Africans. The colors divide the world into races: yellow, white, and black. This was the case when Asia once dominated the world. It is known that immigration of the yellow race, which formed the populations of Hungary and the Serb countries, originated in Asia. This was followed by the domination of the white race, the era of Western colonialism. There were conflicts between Italy, France, the Netherlands, and Portugal over the colonies, but they all belonged to the white race. Despite the conflict the white race dominated the world and colonized it in its entirety. We now expect the blacks to have their turn. The blacks, as the *Green Books* says, will dominate the world. First of all they are increasing in large numbers. But despite the problems that this growth in number creates, such as poverty, this is bound to happen in the future. The Africans, that is the blacks, are not affected by the modern systems; they procreate in communal marriages.

This race will grow in number and I believe that civilization, industrial progress, war, and nuclear power will weaken the present dominant white race. There will come a stage in which this race will be exhausted. The "Green" movement and the "hippies" are factors of exhaustion and fragmentation of the white communities.

We believe that the black march is on the rise through the black communities in Europe and the United States. This will happen even after 100 years, which is a short time in history and for the races. After a few hundred years — maybe 2,000 or 3,000 years — we will find that the color of the world is black. In the white world there is birth control while in the black world there is increasing population. Within every race there are religions, nationalities and interests. We Arabs could be included in the yellow race, an extension of the yellow race. We came from Asia, from the Arabian Peninsula, but the Arabian Peninsula inhabitants probably came from China. Now Vietnam and China are fighting, despite the fact that they are from the yellow race which once dominated the world before it was replaced by the white race.

The greater the population, the more the need for *jamahiriya*, because a group of individuals in Beijing or Delhi cannot control a billion people. The masses solve their own problems and form executive and legislative authorities through the people's congresses. The masses get together in people's congress, elect people's committees, and run their affairs. They ultimately all meet at national level. It is just impossible to have just one government or, say, one education minister in India or one health minister in China. There is more need for *jamahiriya* there than in Libya.

That should also be the solution in Lebanon. There is a struggle for power there, as to who should rule. Should it be the Phalangists, the Nationalist Forces, one particular sect, the Muslims or the Christians? The struggle for power is continuous and comes to the surface every now and then. Armed conflict occurs periodically as in 1958, 1975, and 1982. Any solution achieved now will be farcical, and we would expect the struggle for power to be renewed in 10 years time. It will not end unless a radical solution is found. That solution is the *jamahiriya* system.

When we meet in a people's congress we do so as equals, not as employer and employees, because it would be false democracy if the employer said yes to something without you being free to say no because you feared that, with him, for example, as the landlord and you as the tenant, you would be jeopardizing your relations with him, which are based on exploitation. He could put up the rent, evict you from the apartment, or exert any kind of pressure on you. That deprives you of your freedom. Freedom is what matters. To be your own master and to express your opinion freely in the congress and determine your own fate, you should be free. How? By having your needs freely fulfilled. That would eliminate the pressures and restrictions. What are your needs? Your home must be your own, hence the slogan "a house belongs to whoever lives in it." A home is looked after by its occupants. A car belongs to the person who drives it, and the land belongs to all. Everyone is a partner, no one is a hired hand. There is no longer such a thing as a person working for someone else. Everyone is entitled to his product. So the main problem has been solved and real democracy has been established in its economic sense.

That leaves the question of arms. Firearms are like revolution and authority. Whoever has them can use them as a means of controlling others. Army soldiers are in fact unjustly treated because they have to die on behalf of the civilian population. There should be no delegation in death. The homeland belongs to all and its defense is everyone's responsibility, especially when it is shared equally by everyone. Everyone defends his home, products, land, and car. Wealth is no longer in the hands of exploiting feudalists for whom we are supposed to die. That makes training compulsory for everyone and it marks the end of the regular army which could stage coups d'état or become repressive. The members of the regular army really get a rough deal because they have to die for us. If there must be death, then all are equal even in that respect. The arms belong to everyone but that does not mean that everyone should carry arms, as in Chad or Lebanon. Arms should be stored under guard. One sector of the population trains on tanks, another on machineguns, a third on aircraft, and so on. In times of war everyone proceeds to his weapon in an orderly manner. Even the guarding of arms should be taken in turns. In times of war we take up arms to fight. All the people fight. In times of peace we train periodically. That, to a large extent, is what is happening in Switzerland now. There is general military training. Everyone knows when he is due for training.

These are the problems which man faces. When these problems are solved successively, we then have a *jamahiriya*. After that, whether you believe in God or not becomes a personal matter. We do not come and say: let there be an Islamic state, and we do not arrange everything after the example or on the basis of

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Islam. The truth is that, if we involved religion in politics, society would achieve no progress.

Question: What point have you reached in implementation?

Answer: We now have people's congresses and people's committees everywhere. The problem of wealth has been solved. There is no such thing as a Libyan employer or hired hand any more. There are no rented homes or cars. The Army is engaged in training the people after dividing them into sectors. Once all the people are capable of carrying arms, the regular Army will disappear. It is now beginning to disappear gradually with the people replacing it. We now rely more on battalions of armed people than on Army battalions. In the future the public will be the Army. In other words it will be possible for 50,000 people to be under arms every week or month, and they could then be replaced by another ready force of 50,000. When war breaks out the entire population takes up arms, each one defending his own area with the Jamahiriyah divided into defense areas capable of repulsing aggression. An armed population cannot be defeated.

In Lebanon there are now many signs of the jamahiriyah system we are talking about. An armed population cannot be defeated. If there was a strong regular army and a strong government in Lebanon, the Israelis would not have left it without imposing very humiliating terms similar to the stable David (Camp David) terms. They are now, for the first time, leaving unconditionally. Any terms they tried to dictate to the Lebanese Government were defeated by the people because the people are free and there is no government to prevent them from fighting. Everyone took up arms and went to the south. That situation provides the evidence that armed people cannot be defeated. If the Arab nation were to get rid of the governments and regular armies, no power on earth would be able to defeat it. The United States cannot throw itself into a sea of ants, each one nibbling at it from one side or another. Look at Lebanon, the smallest and weakest Arab state — I am referring to the population size. Without government or army the people themselves took the initiative, resisted, and managed to defeat the Israeli war machine. The Israelis are withdrawing in horror. The countries with strong armies and governments, such as Egypt, indulge in bargaining.

Question: There are some observations regarding a number of issues. The first is that in your speech to the General People's Congress you repeated something which you said before but which never materialized, namely that Libya is open to all the Arabs and that Libya is the state of all the Arabs. We were bitten in the past. You say something and the airport passport officers do exactly the opposite. It reached a point where we sometimes wished that you would not declare Libya open to all the Arabs, lest more insults were hurled at them at the airport. Is there any real possibility of checking this regional trend in Libya, especially in dealing with the Arabs?

Answer (laughing): This is similar to the case of the prisoner who was granted amnesty. When the guards heard about it they got hold of him and started beating him up, minutes before he was due to leave prison. When they hear that the Arabs are to be allowed into Libya, they like to use the remaining hours to wreak vengeance on them at the airport. I will go to the airport myself. In the past I have sent some members of the revolutionary force

to the airport to observe. They advised that certain measures should be taken but, no, we will go to the airport and all Arab citizens will be allowed in with just their identity cards (a decision to that effect was later issued and announced by the media).

Question: A small point for discussion. Recently, regulations have been tightened regarding the transfer of money, residence, exit, and reentry. In the past year permits were given for the transfer of only 30 percent of salary. So, in practical terms, no Arab is enthusiastic about working in Libya because the money he is allowed to transfer is much less than he gets in his own country.

Answer: Even Libya has a hard currency problem because that affects its reserves considerably. There is also a problem regarding a person who comes to work, saves money, and transfers it to his country.

The United States, for example, accepts thousands of immigrants annually from all over the world, especially Latin America, but those who go to the United States, unlike those who come to Libya, become American citizens as soon as they enter the country. They do not say: We will work here for you, save some hard currency, and then take it out with us, or we will work here for you and then go back to our respective countries. Some 10,000 Egyptian experts emigrated to the United States after 1967. I have met one of them. He told me: We have become Americans.

That is how I want the Arabs to come to Libya. I want them to say: We want to stay, and I want to bring their children and families to stay here, because it is difficult when someone just wants to work and transfer money abroad. There is a delicate balance, in other words. As regards foreign countries — Bulgaria, for example — companies come in accordance with contracts. The Arabs come individually, but the law applies to all.

Question: Why should not the number of foreigners be reduced and the number of Arabs increased?

Answer: At present there are more Arabs than foreigners. Most of them are Egyptian.

Question: Has production increased since the implementation of the "partners, not hired hands" slogan?

Answer: That slogan has not been completely generalized yet. The experiment has been introduced in some factories. When it is generalized and when the workers really become partners in production, we will then be able to answer that question. We have found an answer to the question of incentives because, so long as we get a share of the production and not money, then the more effort we make, the bigger share we get, and vice versa. The application of this slogan would certainly lead to more production.

Question: We sometimes hear you criticizing and blaming the Libyans for not being sufficiently productive. Has the practical implementation of the measures or arrangements stemming from your theory motivated the Libyans as producers, and has it made them more productive and eager to work and produce?

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Answer: Yes, I can see that the country is moving along the road of production, and we observe and motivate. Much work is being done by the revolutionary committees and the people's committees. We are really moving forward on the production road. An observer would see that areas of the army camps are cattle and poultry farms producing meat, milk, eggs, and vegetables. There is competition between the various camps as to which one is more productive and self-sufficient.

Army Commander Meets PDRY Defense Minister
LD281436 Tripoli JANA in Arabic 1815 GMT 27 Mar 85

[Text] Tripoli 27 Mar (JANA) — A meeting took place today between Brigadier Abu Bakr Yunis Jabir, commander in chief of the Libyan Arab Armed Forces, and Brigadier Salih Muslih Qasim, member of the Political Bureau of the Socialist Party and minister of defense in the Democratic Republic of Yemen.

The meeting was attended by a number of technicians from both sides.

Somali Rebel Leader Arrives in Tripoli 27 March
LD282236 Tripoli JANA in Arabic 1915 GMT 27 Mar 85

[Excerpt] Tripoli, 27 Mar (JANA) — Colonel 'Abdallah Yusuf, leader of the Democratic Front for Salvation in Somalia, arrived in Tripoli this afternoon at the head of a front delegation to attend the meeting of the Pan-Arab Command of the Revolutionary Forces in the Arab Homeland.

MOROCCO

Further Reportage on Visit of Polish Official

Received by Prime Minister
LD281351 Rabat MAP in Arabic 1000 GMT 28 Mar 85

[Text] Rabat 28 Mar (MAP) — The Moroccan Prime Minister Mohamed Lamrani last night received in Rabat Mr Roman Malinowski, chairman of the Polish United Peasant Party and deputy chairman of the Council of Ministers of the Polish Republic, who was accompanied by the Polish ambassador to Morocco, Josef Klasa.

During this meeting the prime minister and the Polish guest discussed the friendly relations between the two countries and ways of developing and widening the bilateral cooperation. The Moroccan prime minister praised Moroccan-Polish relations in all fields and expressed his satisfaction with the level of cooperation between the two countries.

The two sides also reviewed issues of mutual interest and issues of the hour at the [words indistinct]

Saudi Foreign Minister Departs 28 March
LD281558 Rabat Domestic Service in Arabic 1500 GMT 28 Mar 85

[Text] His Royal Highness Sa'ud al-Faysal, foreign minister of Saudi Arabia, left Marrakech Manarah Airport today. He was received last night by His Majesty King Hassan II and gave him a personal message from his brother His Majesty King Fahd ibn 'Abd al-'Aziz, king of Saudi Arabia.

The Saudi foreign minister was seen off by Abdellatif Filali, minister of foreign affairs and information; 'Ali al-Qabbani, Saudi ambassador in Rabat; and Mustafa Tariq, his majesty's governor of Marrakech Province.

SUDAN

Further Reportage on Khartoum Demonstrations

Arrest Warrants Issued
LD291042 Khartoum SUNA in French 0900 GMT 29 Mar 85

[Spellings of names as received]

[Text] Khartoum, 29 Mar (SUNA) — State security has issued an arrest warrant for 17 members of the Muslim Brotherhoods who have fled:

1. 'Ali Osman Mohd Taha
2. Mahdi Ibrahim Mohd
3. Ibrahim al-Sanosi
4. Dr al-Taj Fadelalla
5. Dr 'Ali al-Haj
6. Fadelalla al-Tom
7. Muhammad Taha Mohd Ahmad
8. Amin Benani Neo
9. Bashir Adam Rahmah
10. Amin Hassan Omar
11. Al-Tigani 'Abd al-Ghadir
12. Khalid Hassan Ibrahim
13. Omar al-Amin Husayn
14. Muhammad Ahmad Tajir
15. Muhammed 'Abdallah Jarel Nabi
16. Motasim 'Abdallah
17. Muhammad Awad al-Baroud.

Security Communique Issued
JN281620 Khartoum SUNA in Arabic 1448 GMT 28 Mar 85

[Text] Khartoum, 28 Mar (SUNA) — We have received the following communique from the national capital's public security department: Needless to say, the national capital has recently been teeming with loafers, beggars, vagabonds, and persons of unknown identities. This has prompted the National Security Council to set up a higher committee to clear the national capital of such people. The committee has seriously begun to tackle its task. However, the humanitarian circumstances resulting from the drought that has hit several parts of the country caused it to temporarily suspend this task.

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NORTH AFRICA

On Tuesday morning, 26 March 1985, following the president's decision against Muslim Brotherhood leaders who broke the pledge they made before God, a group of students from the Omdurman Islamic University staged a demonstration on Al-Arba'in Street in Omdurman. Later, the demonstration proceed to Al-Mawridah, where it was soon infiltrated by Muslim Brotherhood elements. The public security forces immediately dispersed the demonstration. However, vagabonds exploited the situation and roamed the Omdurman bazaar and industrial zone in small groups, carrying out several acts of arson and sabotage for the purpose of looting. However, the security forces confronted these vagabonds, arrested several of them, and took control of the situation.

On Wednesday morning, 27 March 1985, some 150 students from the Institute of Technology staged a demonstration through 'Abd al-Latif Street, University Street, and Al-Qasr Street. Later, they gathered at Abu Janzir Square and (Al-'Aqrabi) Market in Khartoum. The security forces dispersed the demonstrators and detained a large number of them. Again vagabonds exploited the situation and began hurling stones passersby and carrying out acts of sabotage. They destroyed a large number of private cars and smashed the windows of banks and stores. They caused the death of a 1-year-old child, assaulted innocent citizens, and set several gas stations on fire. The saboteurs operated in scattered groups that immediately vanished upon the arrival of the security forces. However, the security forces arrested several of these vagabonds, who were caught redhanded while looting stores. Summary courts were immediately set up and began their work. The courts tried 300 vagabonds and issued various sentences against them.

While reassuring the citizens that they are in full control of the situation, the security forces announce that they will not hesitate to deal firmly with anyone who tampers with the citizens' lives and properties.

The security forces will soon resume their campaigns to clear the national capital of all suspect elements that engage in sabotage in order to protect the people and their resources. God grants success.

Security Statement on Arrests

EA281651 Khartoum SUNA in English 1626 GMT 28 Mar 85

[Text] Khartoum, Rajab 6, 28 Mar — Various jail terms have been meted out to some 300 saboteurs who have caused untold destruction to public and private properties Tuesday and Wednesday in the national capital towns of Khartoum and Omdurman, a security statement said today.

In the wake of President Numayri's decision to curb the Moslem Brotherhood organization activities, a group of sympathetic students from the Islamic university in Omdurman took into [as received] one of the main streets to demonstrate. They were joined by vagrants and vagabonds who, after marching in the streets, went to the popular market shopping center and the industrial area causing fires in some places and attempts to loot. But the security forces dispersed them and brought the situation under control, the national capital security statement announced.

On Tuesday in Khartoum, meanwhile, students in the Khartoum polytechnic colleges also came out into the streets with the anti-social elements in their midst and went about stoning passersby, breaking car shields and attacking some banks fronts and the commercial center injuring many citizens and causing the death of a year-old baby. An attempt they made to set fire to a petrol station failed, the statement said.

The saboteurs were conducting their destructive work in the form of pockets grouped here and there dispersing at the appearance of security forces, the statement added. They were eventually overcome by the security forces and a great number was arrested and tried yesterday, it went on.

However, the statement assured the citizens and affirmed that the situation is now firmly under control and said a measure to empty the national capital from vagrants will soon be lunched.

University Examinations Suspended

EA281653 Khartoum SUNA in English 1630 GMT 28 Mar 85

[Text] Khartoum, 28 Mar (SUNA) — The administration of Cairo University in Khartoum today decided to suspend all examinations of Cairo University in Khartoum indefinitely.

Embassy in Kuwait on Riots

LD281505 Kuwait KUNA in English 1430 GMT 28 Mar 85

[Text] Kuwait, March 28 (KUNA) — The Sudan Embassy here Thursday confirmed reports of riots in Khartoum and its twin-city Omdurman and the destruction of public and private properties but described the popular uprising as "riots and sabotage." The statement said the police brought the situation under control and that life returned to normal since last night in the two cities which together group close to two million inhabitants.

The embassy statement telephoned to KUNA by Ambassador Muhammad 'Abd al-Fatah Babtout [spelling of name as received] in the early afternoon conflicts with reports carried Thursday by the international wire that violence erupted anew in the two cities for the third day running today and that the Army was called in to quell the uprising.

Babtout said that Secretariat of [words indistinct] party, the Sudanese Socialist Union, whose offices were burnt down yesterday by the demonstrators, has appealed to the citizens to "be vigilant and protect public properties and foil the chance for the peoples' enemies".

The statement said the demonstrations were started Tuesday by some political elements led by the Muslim brothers, whom Numayri kicked out of office three weeks ago, and were joined by sympathizers but the situation was brought under control Wednesday evening and the international airport was operating normally Thursday.