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LIBYA

Al-Qadhdhafi Addresses Information Committee
LD290148 Tripoli Television Service in Arabic
1949 GMT 28 Apr 87

[Address by Colonel Mu'ammad al-Qadhdhafi to the General People's Committee for Information and Culture on 27 April; place not given — recorded]

[Text] On the occasion of the month of Ramadan we stop, and it would be better if we stop answering the obscene attacks launched by the Arab media against the Jamahiriya, especially the Egyptian media, which have lost their senses and become silly to an extent that harms Egypt and Egyptian civilization, history, and cultural glory. Imagine an official radio belonging to the Egyptian Government broadcasting a secret message addressed to the Libyan people similar to gang radios. As if it were a gang in the mountains or a jungle. A radio of thieves addressing code words to each other: We steal the bad chicken, and we steal the so-and-so-chicken and we steal the sheep and slaughter the cow. They give signs to each other about stealing these trivial things. Exactly. Official radios and Egyptian Government stations are now broadcasting secret messages of gangs and thieves.

If these things continue, we will not answer them with a silly media campaign at their level. No. It is sufficient to record them and convey them to the international organizations of which Egypt is a member. This will expose it completely, and the floor will be swept with Egypt. This will lower its status before the world, and Egypt will become a laughingstock. Its media and cultural credibility will sink to the bottom. It would be sufficient to record Al-Sharq al-Awsat Radio [Middle East Program — an Egyptian radio station] or Voice of America, the so-called Voice of the Arabs radio, which now is the Voice of America. It is sufficient to record them and give them to the political, cultural, and media organizations and the political institutions, such as the ICO, OAU, Nonaligned Movement, and the United Nations. Egypt is a member of these political institutions. However, there are other international and regional cultural organizations to which Egypt belongs. It is sufficient for you to record them [Egyptian broadcasts] and give them to these organizations and expose them. Is this an official radio that belongs to a government and for which a state assumes responsibility? Grave things will result from these matters. Anything could happen. Number one, a car accident on the road: You can accuse this radio, this government and this state of giving the secret message to kill this person on the street. Therefore, the killing — the accident that occurred in the street — is an intentional action whose secret message is what was broadcast by the radio on such-and-such a night. You can put all these things on its shoulders.

I am surprised. I did not think that the Egyptian Government — in spite of being a defeated government that does not control itself and is under the full control of the Zionists and Americans, and it is unable to solve the problems of Egypt, and the Egyptian regime will definitely end. [sentence as heard] However, I wonder if the Egyptian Government knows what silly things its radios broadcast. These things harm it politically and damage it. These things will lead to future consequences, because things could

happen which Egypt will be officially and internationally held responsible for as a result of the trivia broadcast by its radios.

I think that because of the month of Ramadan, as far as they are concerned, it is a suggestion and a revolutionary [word indistinct], but the meeting is being held according to the Arab and Islamic traditions, we should not reply to these silly things during this month, and we should give all the silly persons around us. [sentence as heard]

We will see if they are going to review their calculations. In any case, we have not lost anything. On the occasion of this month, we will not indulge in the use of insults. That is one thing. Moreover, insults in themselves are in fact not part of our morals and they should not be present in the revolutionary media, because those who insult are the ones who haven't any evidence which they could use to reply or to convince the others. When it comes to the same insult, [as heard] the situation reminds us of what is broadcast by America's radio stations and those of the agents who can only resort to insults. Those who draw a drisive cartoon or use insults have no facts or any evidence to put forward, therefore their only weapon is insults. Those who have no weapons use insults, but those who have weapons use them to fight. If you hear someone using insults, it means he has no other weapon. Therefore, he resorts to insults, which also means he has failed. We have the evidence, or we have a revolutionary program for a radical change; if we broadcast it through our radio stations and our publications and if we present it to the world, it will have a serious impact. [sentence as heard] The people's theory which is against the governmental theory, is extremely dangerous and it carries no insults. It carries historical words which are convincing, and it sums up the peoples' experiences for their liberation, to solve the economic problem, the political problem, the social interpretation as mentioned in the third part of the *Green Book*. These words are sufficient.

As for the puppet regimes, their puppetry does not deserve any attention; we should only mention it. It is enough just to mention it. Maybe it is enough to quote these regimes themselves. If you say an Arab leader has decorated the commander of the U.S. 6th Fleet after he killed the children of the Libyan brothers, this is enough. There is no need for insults, because they themselves are broadcasting the news. All you have to do is to repeat it and it will be enough. Maybe a citizen from this state has not heard it, or a citizen from that state has not heard it. Whether from Libya or from another state, let them hear it. *Al-Ahali* newspaper in Egypt, belonging to the Unionist Rally, might be issued in the Egyptian capital and some other areas, but it might not reach the rest of the country. When you broadcast its news, it has nothing to do with insults, and it is enough to broadcast this news so that it can be heard by Egyptians who have not heard it yet. Thus, the newspaper becomes heard [as heard] because it is saying things and writing about facts which are not insults, and it wants the Egyptian citizen to hear them. The Egyptian citizen might not be able to afford this newspaper, or it might not reach him, so if you broadcast it through the Voice of the Arab Homeland, yes, he might not even be able to read it if he is illiterate. Let him hear it — that will be enough without any insults. The Voice of the Arabs insulted some Arab regimes that still exist, although Libya was the only state that was not insulted by the Voice of the Arabs and was not attacked by 'Abd al-Nasir. And yet, it was the only

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state where a Nasirite revolution took place in support of 'Abd al-Nasir, whereas, the states and the leaders who were insulted and attacked by 'Abd al-Nasir, the Voice of the Arabs and the Egyptian radio stations and national newspapers still exist. He [Al-Nasir] often insulted Arab regimes that still exist, like the Jordanian, the Moroccan, the Saudi regimes, he insulted all of them. These regimes still exist, which proves that insults do not (?alter things). We responded to 'Abd al-Nasir even if he did not insult Libya or the monarchy. In any case, he was silent about it, but we were not silent.

It is possible to influence events in a country without being abusive toward it, like 'Abd al-Nasir, who influenced events in Libya without being abusive toward it. On the other hand, these religious, cultural, medical, agricultural, and educational programs — we must view them with a revolutionary eye. Primarily, nobody can be allowed to sit down and begin teaching us our religion. Anyone who talks about religion on the radio is only talking about one book which he read, talking about his own readings, about a specific school, or his own interpretations and his own 'Ijtihad [interpretation of Islamic laws]. These, however, cannot apply to all Muslims. If we were to discuss the polygamy topic, every shaykh might come up with an interpretation, and thus, if this shaykh spoke on the radio he would indeed be talking only about his own interpretation.

However, the absence of religious programs from the media is unacceptable. Furthermore, it is also unacceptable for such a program to be the monopoly of one person or one group. This is not the right way. It is necessary to somehow find a way for a religious program, but we cannot accept that someone would allow himself to teach us — someone who would think of himself as the religion's inheritor. Who can claim to be the religion's inheritor and who can claim the right to teach us? Any matter can be decided, whether by the *Koran* or by Muhammad's acts and tradition, which nobody can argue with. They can also be decided by some religious events, clear events which nobody can dispute. When we try to interpret the *Koran*, each of us might have his own Koranic exegesis: One might give his own political interpretation, his own personal interpretation, propaganda interpretation, and racist interpretation. The *Koran* has now more than one interpretation; interpretations according to time and race, meaning everyone has interpreted the *Koran* as he wants. The Arabic version, for the *Koran* exegesis is different from non-Arabic one: that is, a non-Arab Muslim would interpret the *Koran* differently. The reasons for all seditions and rifts lie in the different ways the *Koran* has been interpreted, everybody interprets as he wants. So if we want to find an interpretation for the *Koran* we might as well bring all previous ones and assert: Well, this verse was interpreted like this, they interpreted it like this. Well, it was interpreted differently at different epochs and by different scholars, and thus only God knows the truth and we can leave it as it is. Religion is the *Koran* and nothing else. Anything other than the *Koran* is heresy — any novelty is heresy and any heresy is a deviation from the righteous path, and anyone who strays from the righteous path will go to hell — this is the theory of anything new in the religion — anything new is heresy, yes, heresy is a deviation from the righteous path, and whoever strays will go to hell, and there is no doubt about that. [passage as heard]

Yes, religious practices are well defined. Nobody can dispute the Hajj or its principles. The latter are well-defined, and no one can dispute them. However, these calls by the atonement, ecstasy and Al-Tabligh groups [fundamentalist group formed with the aim of spreading the true words of Islam] are heresy because you are advocating new things — you are trying to make the month of Ramadan 45 days. You know, the group of Al-Tabligh can be called the Group of 45 days — how this cannot be heresy? Well, there are 30 days in the month of Ramadan, or shall we try to perfidiously change it, although we have never, however, fasted for the full 30 days. [Al-Qadhdhafi laughs] Well, they want to make it 45 days. This is a serious issue, and the one who advocates it should be stoned or executed because he has strayed from Islam. What are these 45 days all about? Maybe he wants to make it 45 days in order to make people renounce Islam, cause Muslims to stay away from religion and decrease the number of those who observe Ramadan. It may well be that some anti-Islamic elements, like Israelis and crusaders, are also part of these movements in order to harm Islam and sabotage it by asking a new convert to fast for 45 days every year. What are these 45 days all about? Suppose that these Al-Tabligh elements were the ones who (?were ruling) the Islamic world and Ramadan became 45 days. We, though we are Muslims, would not observe it [words indistinct] They are also adding to and taking away from the way Al-Salat [prayers] should be performed. This is heresy. We should add nothing to the *Koran* [words indistinct], so we must adhere to [words indistinct] any religion must be within the *Koran* since outside the latter there is no religion. There is no doubt about that; we do not recognize anything outside of the *Koran*. Heresy is when you bring on something else after the *Koran*!! Something which was not asked for by the Prophet himself, nor by God. Neither asked for anything else.

Is there an annex to the *Koran* or to the second chapter of the *Koran*, or the second copy? There is not. The *Koran* is one book. That is the end of it. In particular, the issue of Islam after the *Koran* and after the death of Muhammad does not bear any argument. All the parties, the so-called Muslim brothers — they are actually Muslim traitors because they destroy Islam and they are under the wing of Zionism, and the Islamic Liberation Party. These calls which you hear about are manufactured by the American, Zionist, and British intelligence agencies. The first to manufacture them was the British intelligence when the British were in the Arab homeland during World War I. Then Zionism began, and the Israelis entered. Now there is the American intelligence agency. It adopts the Muslim brothers. It adopts the ulema, the so-called Muslim ulema. It builds mosques. The American intelligence agency is now building mosques in America and brings Muslims, so-called Muslims, and telling them to pray, manage, do such and such a thing, attack this regime, attack socialism, attack relations with the Soviet Union, say that such-and-such a person should be killed: kill 'Abd al-Nasir, kill Al-Qadhdhafi, and [words indistinct].

Therefore America [word indistinct]. It is not fighting us, it has penetrated us. A religious program is not the work of any silly person, anyone who read a yellowed book; anyone who makes an effort in something ridiculous, such as whether death is an animal bigger than a donkey and smaller than a horse. What is all this? (?What does it matter?) When death comes [word indistinct] a mule, donkey, horse, little donkey, or anything, then that is it.

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Death is death. What does it matter whether we know what death looks like? If our knowledge of its shape means that we can avoid it or treat it, then perhaps medicine could deal with this matter, prolong human life, build spare parts for his heart and bring a pump for it. What is this nonsense? For a medical program there should [word indistinct] and to educate the people. We are building. The people want to be more civilized. We are civilizing ourselves. We are very backward and want to be civilized. I say learn prevention before the cure. We should learn the correct and right habits. The same thing applies to agriculture. We were planting haphazardly, but now we want to learn how to plant in a modern way and how not to harm the soil, water, and plantation. We want to have agricultural culture, and agricultural understanding. Nobody will come to us at our house to teach us except the radio. The blackboard is the screen in the middle of the house. Every peasant family has a blackboard before it and this is the screen through which it learns. [as heard]

I mean that the education and cultural program [word indistinct] programs. The Jamahiri radio gathers what the masses produce and transforms it into a useful format. We do not do a program [word indistinct] the masses on it. [words indistinct] a method in religion. For instance, suppose that we are propagating one of these corrupt calls which we have been talking about. Can we force the people and teach them corrupt religion? Can we teach them the philosophy of the Muslim brothers? Suppose one is a member of the Muslim brothers. He will teach them Muslim brothers teachings. Suppose one is an atheist. He will teach us atheism. All this is [word indistinct]. People's affairs are reflected in media and culture. You do not manufacture culture. You gather culture and present it in a media framework. Even art and these things which are produced by the people — you adopt them. You do not tell the people to produce such and such art, stop the drums, and stop what is called in the mountains [words indistinct]

The educational programs: The most important thing is to learn from the radio station. The radio station is a general teacher and a blackboard put in front of all of us. This is its basis: the radio station should be beneficial to us in teaching, we must learn from it. You should also devote special programs to adults and to children, on Fridays, on anniversaries, the National Day, etc. Everything according to the occasion. How can you show an American film on Friday night? On the contrary, on Friday night we should listen to the *Koran* and religious matters.

What about the stations themselves and their electric supply? It has nothing to do with this committee. Electricity is linked to the Electricity Committee. Even the station could be linked to the Electricity Committee. You do not deal with engines and buildings, or with transformers or fuel. It is none of your business. You deal with an intellectual matter, a media matter. You came and found a station operating and you deposited in it the material in your possession. If you find the station out of order, it is not your business; it is for the Electricity, Industry or the Communications Committees to look into the matter. The antennas, the electricity, the stations, the generators and the buildings have nothing to do with you. You are the material to be put in the apparatus. You found something that broadcasts and you put your material into it. If it does not broadcast, it is not your responsibility. It is a mechanical issue, so you have nothing to do with it. How can a doctor specialised in interpretation talk about

a station and the electricity feeding it? It has nothing to do with him. He knows nothing about it. He should not waste even a minute discussing a matter that does not concern him. It is none of my business to know whether you have a station, electricity, a machine which operates or not. This is a mechanical matter and it has nothing to do with us. Your duty is to bring your material and use it. It is best to separate the two things. Then you will have one public body responsible for these matters to the people. Nobody will say to you that your station is heard. If you ask anybody, they will say the station is not heard by one-fifth, or that it is faint. The fact that it is not heard has nothing to do with you, it is technical issue. You have material: prepare it whether it is a powerful or weak station.

In any case, the task of this People's Committee for Information is, on the whole, to utilize, guide, and highlight what the masses produce. You should not impose what you produce on them. Moreover, the personal songs that go on about Mu'ammar [al-Qadhafi] are absurd and never benefit us. This is the second time I speak about it officially. It is not beneficial to us. Otherwise the songs about 'Abd al-Nasir would have been of some benefit in Egypt. What good did they have? They are now burnt and no longer exist. You cannot find one song about 'Abd al-Nasir's revolution. What use can we make of these songs? I tell you, you can put these types of songs on videocassettes or just tapes, and you can sell them. If someone plays them in his own car or his home, they are free to do so, but you should not impose them upon the public. We the people, the common people, we have nothing to do with a song about Mu'ammar. What use can we make of it? If we like him and would like to hear a song about him, we should play it at home in our tape-recorder. But to make everyone hear it, what is the use? If anyone thinks it is going to tickle my emotions, it is not true. On the contrary, I hate a song which mentions my name and I switch off the radio when it happens, because I do not like it at all. On the contrary, we want to give benefits and guidance to the masses. This is our message. If you want to glorify this stand, then put it in something special and give it to the people and let them buy it. You can even write songs, songs about Al-Qadhafi, and people can buy them and listen to them on their own. But they should not be heard over the radio.

In the field of information, we would like you to stop the counterattack. In the research study which (?Ali) sent me [words indistinct] he draws a conclusion on a so-called anti- [word unfinished]; he says before there was the hostility toward Islam, rancor against Islam and an historical enmity resulting from the Crusades, the Arab-Muslim conquest of Europe which extended to Spain and the Mediterranean Sea.

There is an animosity towards Arabism and the Arabs because they are the ones who carried Islam across the sea. In their minds, the minds of the Europeans, Islam is a destructive idea which destroyed the churches, the crosses, and the statues. The Muslims considered them to be against God and a symbol of atheism and destroyed them. In the mind of the West, Islam is a destructive idea which is full of hatred toward Christianity which existed before Islam and full of hatred toward Judaism.

This is the origin of the exploitation of Christianity and Judaism by the crusaders and Zionists. They used them against Islam in

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an unholy alliance. This picture is in their minds, and it led to hatred of Islam. This extended to the Prophet himself. For instance, this is exactly similar to what happens when a bomb explodes anywhere: a statement is issued accusing Libya of being responsible, or any Arab. They say Al-Qadhdhafi, in spite of the fact that I do not know about it or have any knowledge of it. After the death of the Prophet, whenever there are invasions or a cross is broken in a specific place, they say Muhammad ordered it. Therefore this Muhammad is a malicious person who hates us and he is not a prophet. Also, he married a number of women. Therefore, when the Arabs invade and women prisoners are taken, it is because their Prophet wants them to bring him women slaves. He is dead. But they still think that the invasions, tens and hundreds of years after his death, are ordered by the Prophet to take the women of Europe prisoners. He says there is a hatred of Islam, hatred of the Arabs who protected Islam, and hatred of the honour which was embraced by the Arabs and Islam. That is it, a hatred complex which is there. He says that now this is reflected on anti-Qadhdhafism [words indistinct]. He calls it anti-Qadhdhafism, like anti-Semitism. He says the hatred of Al-Qadhdhafi in the West [word indistinct] makes it embody in him the Arabs, Islam and the East. Therefore the Palestinian is hated and Al-Qadhdhafi is hated, because the Palestinian looks as though he is fighting Judaism, and Al-Qadhdhafi supports those who fight Judaism.

Al-Qadhdhafi fights America and fights the West. What does this mean? It means that al-Qadhdhafi fights the West, fights Christianity. It means that he is following the path of the Prophet Muhammad and the Muslims [word indistinct] confronting the West, invading the West, destroying the West, and reaching Spain. All these — and of course, this man is a Westerner and he makes these explanations. This is odd. I mean, perhaps you are hiding them. These things, which we are talking about now, we should have talked about them without hesitation. They should be made clear to the Arabs and the Libyans here. An innocent, good Libyan might come and say [words indistinct] This is not true. He does not know the unjust rabid campaign against us. This man is a Westerner. Look, he is a Westerner. He wrote saying that Al-Qadhdhafi aims at establishing an Arab state that would be the third international power. He wrote it in *France Soir* on 24 March 1973. He began considering it the beginning of an attack. He said since he intends to create a third international power, they are against him. All right, perhaps our citizens do not know that. [passage indistinct] I brought all the dates. Then, on the international level, they say: Al-Qadhdhafi and his revolution are a disaster on the international level. They present us to the world and to the West as a disaster. He wrote it in 1981 in [word indistinct] magazine 27 August 1981. Then they describe Al-Qadhdhafi as constituting a universal danger. Then Al-Qadhdhafi threatens nuclear doomsday.

Naturally this is a terrifying thing in the West when you say that someone is calling for World War III, a nuclear war. Then they start to say that he should be destroyed. I think that we should publish these things so that our families will hear about the fierce, hostile campaign against us. Then we must follow it up by talking about it and replying to it, because all these things are not true, since we are not a disaster and we are not calling for a nuclear war. These were written by [word indistinct] and *Liberation* on 3 July 1981. The Terrifying One in Italy; this is another headline

written by *Le Matin* on 19 July 1981. The one who terrifies Italy, the one who organizes disturbances in Gafsa — *Le Matin* on 30 November 1980. The one who declared war on France; this is [words indistinct] on 7 February 1981.

The one who threatens Africa: They want to make the Africans hate us by claiming that we — Al-Qadhdhafi — threaten Africa. *Le Matin* [words indistinct] the one who arms the Palestinian Fedayeen. These are matters that should be discussed. Arms them. People whose land has been occupied — how can we not arm them? They consider it a crime. Look, Al-Qadhdhafi arms the Palestinian Fedayeen who are doing such-and-such things — *Journal* [words indistinct] in 1974. The one who destroys the American interests — *Le Monde* 1981. The one who threatens the life of President Reagan — this came in the news bulletin [words indistinct] 1981. The one who launched an endless religious war — *Le Point* 1981. All these are issues for discussion. What is it like to launch an endless religious war? Look, these are all lies and deceptive propaganda. We neither said: Here, look what they say about us; nor did we confront them and argue with them. All these are matters for discussion. The desert debate. — *Le Quotidien de Paris* 1976. Organizer of international theft — *Le Figaro* 1984. [words indistinct] Then at the end he writes: The phenomenon of anti-Al-Qadhdhafism, and he explains it by saying that this did not stem from a vacuum, but from anti-Islamicism and anti-Arabism and anti-honor embraced by Islam and Arabs; as if Al-Qadhdhafi is the embodiment of all these things and a new resurrection of them. He says that this is similar to what happened when the Russian revolution began. They called it the Red Danger, and they imposed the Iron Curtain. When the Maoist revolution began, they called it the Yellow Danger, and they refused to recognize it even at the United Nations. Now they call it the Green Danger, and so on. It is an explanation of the great historic changes and the attempts to destroy them from the beginning. Misunderstanding them also leads to this. Therefore this needs a strong media and culture struggle from us in order to confront this war and to convince the people — but the Jews and Christians will not be satisfied with you until you follow their religion.

MAURITANIA

Minister Denies Tension With Morocco Over Sahara LD291506 Rabat MAP in English 1229 GMT 29 Apr 87

[Text] Nouakchott, Apr 29 (MAP) — “What Morocco is doing (in the Sahara) falls within its sovereignty. Morocco has the right to do whatever it pleases at home and [I] do not believe that Moroccan-Mauritanian relations are tarnished by whatever tension. This is untrue”, said Mauritanian Minister of the Interior Lieut-Col. Djibril Ould Abdellahi.

In an interview with journalists in Nouakchott reported by the special envoy of the Moroccan daily *Le Matin du Sahara*, the Mauritanian official said that if Mauritania had rung the alarm-bell following the construction of the last defense wall in the Sahara, it has never been a question for the Mauritians to allow anybody to resort to manoeuvres aimed at making use of this “alarm-bell.”