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Presidential Office in Heliopolis. Dr 'Ismat 'Abd al-Majid, deputy prime minister and foreign minister, and Mutahhar Muhammad al-Mutahhar, chief of the YAR interests section in Egypt, were both present at the meeting.

Following the session, Al-Ahmar said that he had handed Mubarak a message from the YAR president in which he renewed his invitation for President Mubarak to visit and underlined the need for closer cooperation in all fields, including security in the Red Sea and the Gulf.

Al-Ahmar said that President Mubarak will decide on the exact time of the visit, expected in April or May. The YAR envoy added that Egyptian and YAR officials are engaged in continuing consultations. Egypt is our second home, and we cooperate in many areas, Al-Ahmar said.

YAR Envoy Departs 24 Jan
NC240656 Cairo MENA in Arabic 0620 GMT
 24 Jan 88

[Text] Cairo, 24 Jan (MENA)—'Abdallah al-Ahmar, special envoy of YAR President 'Ali 'Abdallah Salih, left Cairo this morning after a 3-day visit during which he handed a message to President Mubarak from the YAR president.

Mubarak Receives Message From King Fahd 24 Jan
NC241857 Cairo MENA in Arabic 1845 GMT
 24 Jan 88

[Text] Cairo, 24 Jan (MENA)—President Muhammad Husni Mubarak has received a message from King Fahd Ibn 'Abd al-'Aziz of Saudi Arabia.

As'ad Abu al-Nasr, the Saudi ambassador in Cairo, conveyed the message when President Mubarak received him at the Presidential Office in Heliopolis tonight.

Troops Reportedly Sent 'Secretly' to Gulf States
LD232337 Tehran IRNA in English 1906 GMT
 23 Jan 88

[Text] Beirut, Jan. 23, IRNA—The Egyptian regime secretly dispatched 13,000 troops to Kuwait and Hijaz (Saudi Arabia) last November in accordance with a plan designed by the U.S. War Department, said a report published by the Lebanese weekly AL-KIFAH AL-'ARABI here Saturday.

The report said the Egyptian ruler Husni Mubarak's coming visit to the U.S. following the implementation of the Pentagon plan indicates efforts to renew the role played by Anwar al-Sadat.

As per the plan 13,000 Egyptian soldiers, mainly paratroopers have arrived in Kuwait and Hijaz in November under various guises, most of whom are stationed in Kuwait while the rest are deployed in Saudi Arabia's Jubayl region on the Persian Gulf, the report said.

The weekly, referring to the crisis facing the Cairo regime, said that the measure was taken under U.S. pressure and that it was an appeasement paid by Mubarak for his upcoming visit to Washington.

AL-KIFAH AL-'ARABI also quoted high ranking American officials as saying that Mubarak had frightened Egyptian factions opposing the Camp David accord by saying that Israel would eliminate Egypt with a nuclear bomb if it abrogates the treacherous accord.

Scientific Research Minister Returns From Jordan
NC221919 Cairo MENA in Arabic 1900 GMT
 22 Jan 88

[Excerpt] Cairo, 22 Jan (MENA)—Dr 'Adil 'Izz, minister of state for scientific research, returned to Cairo from Jordan this evening. During his 5-day official visit to Jordan, he held talks with the Jordanian ministers of energy, higher education, and agriculture. [passage omitted]

OAU Secretary General Arrives for Jubilee
NC241812 Cairo MENA in Arabic 1800 GMT
 24 Jan 88

[Text] Cairo, 24 Jan (MENA)—OAU Secretary General Ide Oumarou arrived in Cairo from Addis Ababa tonight on a 4-day visit to Egypt. During his visit he will take part in the OAU jubilee festivities which will begin in Cairo tomorrow.

In an arrival statement, Oumarou expressed his pleasure at being in Egypt, a country which plays a key Arab and African role. He also praised Egypt's contribution to economic and political efforts in the continent.

Ambassador Nabil al-Silawi, head of the African Desk at the Foreign Ministry, welcomed the OAU secretary general upon his arrival.

Religious Extremists Arrested for Arson Attack
NC231335 Cairo MENA in Arabic 1255 GMT
 23 Jan 88

[Text] Cairo, 23 Jan (MENA)—The Higher State Security Prosecution today ordered 15-day detentions of three religious extremists for interrogation. The three were arrested at dawn yesterday when, bearing arms, they tried to force their way into a nightclub in Al-Jizah to burn it down.

Libya

Al-Qadhdhafi Addresses Tripoli Students
LD212336 Tripoli Television Service in Arabic
 2040 GMT 21 Jan 88

[Speech by leader Mu'ammar al-Qadhdhafi at 21 January meeting with students in Tripoli—recorded]

[Text] All those who are members of a revolutionary committee, raise your hand. [chants] The reason for this meeting is that the youths who are at your stage—

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intermediate education, secondary, or other—who are at this level, who about to enter a university or graduate and enter into employment, I have noticed that a period has passed without sufficient revolutionary mobilization, even as the challenges and battles continue around us. I do not feel that there is sufficient mobilization to confront these challenges.

Political and revolutionary awareness is needed to confront the enemies and to defeat them. It is you who will fight the coming battle. We must teach you, and you must learn to rely on yourselves in deciding your fate, exercising authority, carrying out defense, and making material progress. This is your responsibility, not that of your families or grandfathers. You are the ones who face this battle. Sometimes one is mistaken and believes that the matter does not concern him, that the battle is not his battle. One relies on his father, his grandfather, his uncle. He believes that they are responsible; but in fact, you are responsible for your fate. You are responsible for the fate of this generation.

When they say the liberation of Palestine, do you think that someone is going to liberate it on your behalf? You are the ones who will liberate it, if you want to liberate it; or you are the ones who will give it up. The confrontation with the United States as an enemy determined to destroy the Arabs, to eliminate them and occupy their land, and to back the Jews to the utmost to enable them to control the Arab homeland—you are the ones who will defeat them. If you languish and grow weak, then they will triumph over you also. We want to remove from your minds the belief that there is someone who will act on your behalf, or that if a defeat or a disaster or any stumbling should occur in your life, that this does not concern you.

As if anything bad that occurs in the future happens to other people, not you [passage indistinct] This is the spirit of indifference. It is not the truth. It is ignorance and foolishness. Therefore, you would be foolish to think that this enemy is not after us, to think that anything that might happen in the future, whether good or bad, does not concern us. To think that the people who are struggling now and who are at the forefront are the ones responsible and that the results, good or bad, will be reflected on them, is wrong. The people who are struggling now, like us, are struggling for your benefit, not for their own benefit. You are the ones who in the future are going to marry and have children, and your children will have children, and you are also going to live through the coming stage, with its good and bad points. Thanks are due the people who are now defending you in Aozou and the Gulf of Sidra and who are fighting political or revolutionary battles and battles of economic construction. In fact, even the farms that the people are planting and the agricultural projects and the factories are for you. They exist so that you can eat and drink and have tools and equipment in your hands. You must understand these things.

I do not think that this feeling exists. There is no strong feeling of this. This a danger that threatens the future. This is indifference. Indifference is fatal. Therefore, we must warn this new generation, which is the future, against this dangerous aspect, the feeling of indifference. Who are you relying on? There is nobody to rely on.

You can rely on God. That is different. However, even relying on God requires commitment: You must have will, commitment, and decisiveness; after that, you can rely on God. Then, when thou hast made a decision, put thy trust in God. [Koranic verse] This does not mean that you have no decisions to make or that you are not committed to march and struggle and work, or that you can say simply: I rely on God. Relying on God must be coupled with commitment: When thou hast made a decision; this is the condition. Therefore, the condition is to make a decision. Making a decision means commitment and resolution. Then you rely on God after that. But indifference is a dangerous thing. There is a feeling of indifference. This feeling results from the fact that there are things that become available to you without any effort, and you think that heaven rains manna and quails or gold and silver.

This is why I would like you to think seriously about your future. There is no time now for indifference. You have reached an age at which you must think about that. There is a long and difficult march ahead of us. In order to get rid of these difficulties, we must resort to revolutionary action, not just traditional action. Therefore, the overwhelming majority of you must be members of revolutionary committees. Even more, we can not do without the revolutionary committees in such circles of youths, boys and girls, at these intermediate colleges and in intermediate education. The generations in them are supposed to be revolutionary generations. We should be able to come to a class of 1,000 and ask: Who is not a member of a revolutionary committee? and see no one raise his hand. All of them should be members of the revolutionary committee. This would mean that revolutionary awareness had reached a stage at which the revolutionary committee disappeared. Similar to the basic people's congress.

If this is were a basic people's congress, we would find that 10 of its members were members of the revolutionary committee who were the instigators and movers and the ones who had awareness. They would be the ones who instigate and move this basic people's congress to exercise authority. We said that this was acceptable because the basic people's congress consists of a generation different from yours. The revolutionaries in that generation are naturally a minority. In this way we carried out the revolution. We were a group, not large, within the Army or within the Libyan people as a whole. At that time there was no readiness for the revolution. There was only the vanguard who were, according to their own nature, ready for action. Now the basic people's congress is backward to a great extent, and in it illiteracy and ignorance prevail.

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But if there is a basic people's congress made up of the students in front of me, then it will be different from the basic people's congress in the street. When I ask: Who is a member of the revolutionary committee, then everyone should raise his hand, all of you should be revolutionaries. We say: In the future the revolutionary committee will disappear within the basic people's congress. This will happen when the basic people's congress reaches the level of the revolutionary committee. This is in the future, when the people's awareness reaches the level of the revolutionary committee now. You are supposed to have reached this level. Your awareness is supposed to reach the level of any revolutionary. Why is it that one young man is a revolutionary and another is not? The one who is not a revolutionary is someone who does not understand. Does not understand means backward.

How can any of you accept to be backward, not to understand, and to be marginal and worthless? This is impossible. This is a shame, especially at your level. Any of you, boys and girls, who is not a member of a revolutionary committee admits that his or her ideas are backward, that he is a reactionary, and that he has not tried to understand revolutionary theory and does not know that revolutionary theory is his weapon and the means by which to understand his cause. We said that your cause is your freedom, your food, your drink, your happiness, your dignity. This is to live proudly on earth. When we talk about pride, land, dignity, freedom, and independence, we are talking about revolution. We are talking about the essence of revolutionary theory. This is revolutionary theory. This is the revolution. It is the same as the words we are uttering. If you do not understand their meaning, then you will not understand the things that concern you. Your freedom concerns you, your dignity concerns you; so does your food and drink and the security in your town, street, and home. When you understand this, then this is revolutionary understanding and revolutionary awareness.

How can anybody not understand these things? Anyone who does not understand them is not a revolutionary and is a reactionary. It means that he does not understand his future and does not understand his situation.

Relying on Turkey is what made us fall into the hands of the Italians. We paid the price, not Turkey. Have you seen what happens to those who rely on others, those who leave everything open? They are our ancestors, who paid the price. They relied on Turkey to defend us; they relied on the sultan and the state that rules and the governor. Then the sultan left us, the governor left us, and Turkey left us. We paid the price with our lives.

Our ancestors confronted the Italians face to face. They were not ready for the Italians, and they did not know the Italians at all. They were so ignorant and stupid that they did not know about a country called Italy across the sea which had colonial ambitions in Libya. They did not know it. Look where ignorance led the ignorant! It led

them to death. Loads of martyrs, because an enemy came to their home. The Libyans did not even know the map. They did not know from where the Italians came from. The Italians came from Italy, but where is Italy? They did not know. Why did they come? They did not know. Until when? They did not know. Who are the Italians and who are those with them? They did not know. You Libyans, who are your allies and who is with you? By God, they did not know. They did not know about the treaty between the sultan and the Italians. They did not know about the Ottoman empire at that time. They did not know the signs of World War I. They did not know the colonialist ambitions and the treaties between the big nations on dividing the world and spheres of influence, and that Libya was within Italy's share, Algeria within France's, and Egypt and Sudan within Britain's. They did not know these things. This is foolishness. They were fools. They were ignorant. What are the reasons? The reasons that made them backward and ignorant are known. The first is, naturally, Turkish colonialism. But the nature of the era also was that people were ignorant. I mean ignorance, foolishness, and unawareness, to what do they lead? You will pay the price from your inheritance. Reliance on others; look at its result.

We are now fighting this spirit, because I feel that this spirit of indifference exists. You rely on Mu'ammr, you rely on such-and-such a person, and this and that, and the Armed Forces. Why do you rely on them? You are Mu'ammr, you are the Armed Forces, you are your own future, and you are everything. Starting today [words indistinct] and leave them in this hall, and no one should rely on anyone but himself. This generation relies only on himself.

The Arabs, who number 150 million, what did they do for the Palestinians who they see everyday on television? There is nothing but video footage about the Palestinians these days. What do the Arabs do? They cross their legs, smoke, and get drunk and watch the television because there are films about persecuting the Palestinians.

All right, maybe the Palestinians have been relying upon an Arab nation and saying to themselves: Where is the Arab nation and what has it done for us? Maybe if the Palestinians were fighting with arms and were on the verge of a win, then the Arabs might take up arms and aid them. It means that everything depends on you if you are serious in your struggle and you are near enough to achieving a triumph. Then allies and friends will join you. But if you are on the way to losing, they will abandon you. If you are weak, they will abandon you too. The Israelis are strong; they have money and gold. They control the world and Zionism is in control. Everybody is afraid of them and therefore they are trying to flatter the Zionists and support them. The Palestinians are, however, wary, and therefore there is nobody who will sympathize with them, even though there is repression against them. Sympathy is always with the Jews and the Zionists. Why? Because the whole world is afraid of Zionism. It does not rely upon the world, it frightens it.

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Upon whom would you rely if you stop your studies? Upon whom would you rely if you fail in your studies? This matter, the matter of dependence upon people, should be stopped as of today. Leave such dependence to one side and rely upon yourselves. You should know that the future of the people's authority is your future; the authority will be yours. All the factories, whether planned or under construction, whether they are profitable or not, are all your factories; they are the factories of tomorrow. The lands being reclaimed, the farms being started, our directives to plant and look after olive trees, for whom are all these? They are for you. You must understand this. When someone says today let us plant some vegetables here, is he planting it for your forefathers?

No, he is planting for you. Yes, you should say this is right and these are the ideas of the future. The coastline should be planted with date palms; date palms for whom? For this generation. You should not henceforth use sun-dried bricks to build here instead of growing date palms because the sun-dried bricks are for the one who is alive today, as the house built of sun-dried bricks might not be there later. It means that the house is only for the person who exists today. But these date palms are for you, the generation of the future.

When we say: Do not build a house, plant date palms, we mean that we are thinking of your future. When we say the coastline should be cultivated and housing construction must stop there and more care should be accorded to it, we are saying: To care for it for whom? For the future. Who is the future? You. Well, this should be a matter of your concern. But if you are stupid and what I am saying disappears with the wind and you are unable to understand it, then you would become indifferent and say: What is all this about olive trees and the cultivation of the coastline [words indistinct] all this we are saying now about date palms, olive trees, the cultivation of the coastline, water for the future and oil mean that we are talking about your own future. You should be thankful to him [Al-Qadhdhafi], repeat his words, and answer his calls [words indistinct]. Whatever destroys the coastline will destroy your future, will make you hungry.

When you feel hunger, you will stretch out your hands, stretch out your hands abroad. And this foreigner to whom you stretch your hand will not give you charity. What he gives you is in return for your freedom and dignity. The United States starves people and when they stretch out their hands, the United States says: Sell me your land, your dignity, your resources, leave your political decision to me, and we will give you wheat. When the people begin to stretch out their hands to America, when they feel hunger, they will be conceding everything. The hungry say feed me and [words indistinct]. This is what happened.

I know that there is no one at present showing interest in this talk who is willing to say so. Had I known that your families tell you this and that the school tells you this in

a serious way, one would not have come and tired himself talking to you about this subject. But I know that there is a great failing in this aspect. Consequently, it is my duty to tell you this, to this generation in particular, at this stage. The challenges we are talking about are challenges to you. When they say the Libyans should not learn about the atom—America expelled the Libyan students studying the atom—what does this mean? It means they should not use the atom, which is the effective force in the coming age, and which is, in war and peace, the effective force. It is depriving this new generation of owning this effective force. The United States does not talk about one who is 70 or 80 years old to deprive him, it talks about you. When it deprives the Libyans of studying the atom, it deprives you of using it in your future, in your lives, in your days, the days of your sons and grandsons.

Thus, the United States is fighting you. Now it is possible for it to deceive and say: I am fighting Al-Qadhdhafi. In fact, the United States is fighting you. What does it mean to fight Al-Qadhdhafi? The United States fought 'Abd al-Nasir and 'Abd al-Nasir died, and they took Egypt. Why did they not say: 'Abd al-Nasir died, we used to hate 'Abd al-Nasir. He died, then farewell, between us two brothers and two grandfathers. They said: Did 'Abd al-Nasir die? The Egyptians answered yes, and the Israelis and the Americans entered Egypt. Did you not say you were looking for 'Abd al-Nasir? They said: Yes we are looking for 'Abd al-Nasir. Well, he died, then goodbye. Did they not say if 'Abd al-Nasir dies, we will leave you? They said no, the truth is 'Abd al-Nasir was preventing us from entering Egypt and now that he is dead we will enter Egypt. We want Egypt, we do not want 'Abd al-Nasir.

'Abd al-Nasir was an obstacle in our way. Here are the Jews taking the oil, taking the iron, tourism, normalization, alliance with the Americans, the maneuvers, the plundering of all Egyptian resources, and the starving of the Egyptian people. In the end, Egypt became a U.S.-Israeli base used for their imperialist policy in the world. This is an old objective. They said: We want Egypt to be a base for U.S. imperialism, a base for the West, a base for Zionism, not to threaten Zionism, not to threaten the Israelis in Palestine. This is the objective. 'Abd al-Nasir prevented us from achieving this objective. He fights the Israelis, fights the Americans, he fights the Western countries, he liberates the Arab homeland, unites the Arabs, and all this is against our interests. We want the Arab world to be disunited, torn apart, weak.

We would like to cross this Arab homeland. We want to cross it from the east to the west, from the north to the south, and from the west to the east. This is a crossing region. If someone comes to dispute over it with me, I would say no to him. We want one independent strong united Arab nation. Brother Arab, raise your head in pride. We want the Arabs to lower their brows. That is why we fought 'Abd al-Nasir. We started to fight him. Then he died. God be praised. We are fulfilling our aims.

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Let us cross this bridge, desecrate it, and desecrate Egypt, make Egypt hungry so that Egypt will become in need of American wheat. Then we will impose our will on Egypt. If we are to give you wheat, then you must give us your dignity and land, and Egypt will become a base for the U.S. Rapid Deployment Force in the Arab region and in the world. Egypt will give the Israelis breathing space in order to settle its accounts with the Palestinian, Lebanese, and Syrian peoples. When they become secure while Egypt protects them from the south as they settle the north, then they can go back to the south and take Egypt. This is our policy.

'Abd al-Nasir was against this policy. So we fought him. But it's all right, he has died. We are fulfilling our aims. It was a trick. They used to say to them: Without 'Abd al-Nasir you have no problems. They said to the Israelis: This means that without 'Abd al-Nasir, the Israelis could take Egypt without resistance. To the Americans, without 'Abd al-Nasir, the United States can come peacefully and take Egypt without resistance. Correct, no problem.

Is there a problem now between Egypt and the Americans? By God, no. They are quite harmonious. What is this harmony? The Americans entered without resistance. Egypt is open for the Americans. The fools used to say after getting rid of 'Abd al-Nasir that there would be no problems with the Americans and Israelis. This means that you go away from us and do not come near us. [Words indistinct] he died. Stay away in your countries. They said: No, we want your countries, but he was stopping us. After he died we came to take your countries. God be praised, we were welcomed as we entered because there is no one now to resist us; he used to resist us, but now no one resists us. Now American [words indistinct] and Israel now you hear them, you can hear them every day: By God, we have no problem with the Libyan people, we have a problem with Al-Qadhafi. Correct. This is right. If we get rid of Al-Qadhafi, we can take the Libyan people.

It is impossible that they are looking for one person because he is a single person whose weight is such-and-such and his height is so-and-so and is flesh and blood. They are not looking for that. Definitely he is depriving them of something, or they want something from him. That is it. He is depriving us of Libya. We want Libya. Why does he stop us? We will attack him. The attack is not against him as flesh and blood. No, the attack is against the things behind him. If we get rid of him, we can enter the Gulf of Sidra and carry out our maneuvers. [chants: All the revolutionaries are Mu'ammr, and anyone who is hostile to us will be destroyed]

The Americans want to enter here, here at this point. [video shows Al-Qadhafi pointing at positions on a map of the Arab world behind him] They want to enter this point and put their positions there. We said no to them. They said all right, we will attack Al-Qadhafi. They do not want to attack Al-Qadhafi, they want to take this position. Al-Qadhafi is a person like anyone

else. But through this point they want this Gulf and they want this region to camp in and to carry out their maneuvers in. If they enter here, this will be as though we never evicted them from Al-Mallahah, Al-Watiyah, Tajura, Sidra, and Bir al-Usta Milad, and those five bases which existed in the past. It would be exactly as if we had not evicted them if the Americans were to return here to this position. It would be exactly as if they were on the Libyan coast as before. This means that there would be no Eviction Day, and we would have to stop celebrating 11 June, the anniversary of the evacuation of the U.S. bases.

If they were to return to the Gulf of Sidra, to this place, then that would be it, they would be using Libya again. The Gulf of Sidra is inside Libya. Here. The Americans want to come here, to rid us of Al-Qadhafi. What they mean is not to rid us of Al-Qadhafi—what would they want of Al-Qadhafi? They mean they want to rid us of him so that we may reach this point. All right, let us take Aozou. They could not take the Gulf, so they came from the south to take Aozou. The important thing is to keep attacking Libya, either from the south or the north. They exert pressure on Libya either from the south or the north; that is, they exert pressure either from here or from there, or perhaps from both sides, perhaps from both sides. If Aozou is to be taken by Chad now, remember that Chad is under French, American, Israeli, and Egyptian control, because the Americans and Israelis gave their orders to the rulers of Egypt to fight against Libya from Ndjamena. [chants] If Aozou is to belong to Chad, and Chad is as it is now, then Aozou could become a U.S. base, a French base, an Israeli base, or an Egyptian base.

If we say Egyptian, we mean an American base. Egyptian only in name. The Americans want to construct a base. If someone says no to them, then they would want to get rid of him. The Americans are looking for a person called Al-Qadhafi who comes to them with a pistol or rifle and invites them for a duel anywhere in the world, then they say we want to get rid of him, this would be no problem. But after that, they would say, we do not want him personally, but we want this country and this nation in order to corrupt them. We want its fate to be similar to the fate of Egypt after 'Abd al-Nasir. This is what they think. What I say now is you should not rely on Al-Qadhafi or anyone else. This is a person and he will eventually end. The ones who should say no are you because this Gulf is your Gulf, and Aozou is yours and the future is yours.

This is one of the things I told you about, the indifference that should end. It should remain in this classroom, in this hall; you must leave without it, this indifference. You are the ones who should say no. You are the ones who should know that the Americans, if they come here, will constitute a danger to your lives. In this region they will carry out their maneuvers. Understand this, then you will spontaneously say no. It will not be Mu'ammr who says no, but it will be you who say no.

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You should say no because this concerns you too. [video shows Al-Qadhafi looking behind him to a map and pointing out Aozou] This is Aozou here with its mountains. If they are to fall under American control, this would mean that all of Libya will be under U.S. control. They might build on it military bases, satellite stations, spying centers, lasers, electronics, and any other calamity. When you understand this you yourselves would say no. Even if someone says yes you should still say no; someone like the traitor Ibn Halim [official before Al-Qadhafi's era] or Idris al-Sununi [former King] or other officials who gave in to France [referring to France-Libya treaty on Libya-Chad borders]; nobody said no to them. And we are now paying the price for it.

Hundreds of people died because they surrendered to France. Whose future had they bargained with? Our future, of course. The same generation as you now; that is, the generation that was there at the time and did not say no is the one that later had to pay the price. All those people who died or who were martyred in Aozou (?Sara), or Chad, they all died as a result of treachery and because someone said yes to colonialism, said this Aozou is not for us but for our neighbor. You can take it in exchange for money, they said, in exchange for a post, like the premiership or money. Those who did not say anything or object to the deal later paid the price with their lives. They were indifferent and they thought there used to be a government, a monarchy, ministries [words indistinct].

If you were to ask those who died: Why did you not say no? they would have said to you it was not their business; there was a government and so on. Well the government vanished, but he had to face his fate and paid for it with his life. When you do not say no now to the Gulf of Sidra, Aozou, regionalism, Zionism, imperialism, reaction, or exploitation, you will pay the price for it later.

Who says no? And how many are there? You all have to say no otherwise it will lose its importance. 'Abd al-Nasir said no, no, but he was on his own and therefore his no has no significance today. It was only said by one person and we buried it with his death. Nobody says no today! Egypt is being desecrated and nobody says no! The Nile is being hampered and nobody says no! The High Dam is being hampered and nobody says no! 'Abd al-Nasir's lake, which can be seen on the map, and nobody says no! Egypt is being transformed into a sphere of U.S. control and nobody says no! Egypt has given the Jews breathing room so that they can concentrate on the northern front and destroy it, and nobody says no! Even when Egypt has begun begging nobody says no!

The one who said no has now died and his no has been buried with him. If the Egyptian people had said no, 'Abd al-Nasir's death or thousands of other deaths like 'Abd al-Nasir's would not have mattered; no would always be there: no to colonialism, no to hegemony, no to subjugation, no to foreign invasion, no to the hampering

of the Nile, no to recognizing the enemy, and no to America. Look at the people who depend upon others. The result would be the same even if 'Abd al-Nasir were still alive.

We and others who depended upon him are paying the price. He used to say no, but when he died nobody else would say no. The enemy came and nobody would say no. When they were made hungry they began to beg. Let those who did not say no beg now and pay the price. The Egyptian begs today and looks forward to U.S. wheat because he did not say no and used to depend upon 'Abd al-Nasir.

What we want is a new generation that will start here in Libya and then spread out to the rest of the Arab homeland and say no; a whole generation to say no. Otherwise, the whole operation will fail and so will the revolution and the mobilization. We are going to lose the confrontation if you will not say no, all of you, and will object. This is the generation of anger and rejection.

This is the generation of rejection and anger at everything that exists today, like borders, reaction, exploitation, occupation, and insult. The thing is, you should get angry because your own nation is insulting you. Listen, the American nation said the Arab nation is low and therefore let us insult it; the Arab nation should be under the shoes of the American nation. This should make you angry. Otherwise, when we say the generation of anger, what does this mean? You get angry because in your era there is a nation which encroaches upon your nation and says that this is a despicable nation, and that the Arabs cannot shoulder the responsibility for the Arab world.

Imagine! The Americans who occupy a whole continent still come and say we want to take the Arab homeland. One comes and says how can they take it; leave it; they take nothing. The bases which are now being built in Morocco, and about which the king of Morocco says: If the U.S. bases leave Spain, welcome to Morocco—what does this mean? The Americans are not taking the Arab homeland? When he says—we give them facilities—what does facilities mean? They mean that my land is at your disposal. Egypt now says we do not give bases to the United States, but facilities. What does facilities mean? It means making it easy for them to stay, pass through, and hold all the military operations. That is it. This is better. When we have a base in a country, every month we pay rent and it costs a lot; and it might be exposed to any danger. But facilities are better. Facilities mean that you sign with me that your country is at my disposal. The day I bring my army to it, you do not say no. Why pay rent and pay costs?

Understand it: The most dangerous thing is what they call facilities. Egypt now boasts; they think that the Arabs are stupid; they dupe this generation; they make a fool of it and regard it as a generation of chickens and sheep that does not understand. Someone like the Egyptian president comes along and says: Egypt does not

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grant bases to the United States, it provides facilities. You stupid man, facilities are more dangerous than bases, because bases constitute clear colonization that can be resisted, and then bases earn rents, and we can besiege them. But facilities mean that Egypt is at the disposal of the United States whenever it wishes. It is open when necessary.

Nūmayri used to declare this: We provide facilities to the United States. They all boast. Therefore, when you hear the word facilities, curse the father of the one who utters it as a traitor and agent; it means that he is duping us. He thinks that we are stupid, as though we do not understand, as though we do not know that facilities are more dangerous than bases. All the Arab traitors boast: We give facilities, we do not provide bases. They believe that this generation, those Arabs, are so stupid that Al-Sadat recognized the Israelis and made them believe his explanations, and that a few families are now ruling. And few crowned presidents—or rather uncrowned kings—are going around, and this gave them the impression that the Arabs are useless, are stupid, and lack the ability to reject. But despite what they said or did not say, we must create a generation of rejection, a generation of anger. [crowd chants] [students shout slogans] All right, indifference is the thing which would put us in the same situation as in 1911. Indifference is our number one enemy—when we feel indifferent and when we rely on somebody else.

We were not sure upon whom we were relying when the Arab homeland was given to the Turks. Did such a thing take place or not? Who among the Arab citizens signed and said—I give up my country to the Turks—and put it under their control for 600 years, a matter which has made us lose out as far as progress is concerned? Who did so? There was not one. But we were relying upon other people. Who were they? You should read history to find out who brought the Turks here to us. Well, they were those who used to talk on our behalf, upon whom we used to rely and to whom we left our affairs—they are the ones who brought the Turks to us. The price was 600 years of colonialism.

After this, we relied upon Turkey, the Ottoman state, the sultan and his armies. After Turkey, Italy, France, and Britain came here to us and took us bit by bit and slaughtered us. And for dozens of years we had to pay the price of relying upon Turkey, which used to control us. Everyone was indifferent when Italian bombs fell upon people: fisherman, shepherds, farmers, craftman and the rest. Those peoples' houses fell upon them because of the bombs of an aggressive country; still those people were not aware of what was taking place, because they were stupid and were relying upon somebody else. Look at how many catastrophies stupidity can cause, as well as reliance upon others.

I am not saying all this in order to give more information or [word indistinct]. I am saying this because the matter is a fateful one; it is related to the fate of your house,

which might fall upon you head if you are stupid enough, or if you rely upon someone else [word indistinct]. Someone, maybe from the enemy's army, might enter your house and occupy it and you are not aware that there is an enemy, there are preparations and ambitions against you as well as all the enemy's threats against you.

Threats are being made against you day in and day out. Just listen to all those radios which are against us. You will hear that there is no aggression, no colonialism or rancor against you. They say: We are friendly with the Libyan people. Listen to Husni al-Barik [Mubarak] when he says there is no enmity between him and the Libyan people. The Libyan people are all right, go along with him. So who is the enmity against? It is against those who say no, and who are against treachery. Look this is obfuscation; it means that the Libyan people are stupid and therefore would accept treachery. Never: His problem is with the Libyan people. And if these Libyan people are conscious and have dignity they will refuse treachery and says to him: You are a traitor; you have nothing to do with Mu'ammār al-Qadhafi so leave him alone; we, the Libyan people, say no to you Husni al-Barik; no to treachery, no to the Israelis; and no to the Americans—so that he might know that he has a problem with the people, when the people are conscious.

I want you to understand this [words indistinct] when the United States says there is no problem between it and the Libyan people, that its problem is with Al-Qadhafi. This means that the Libyan people should accept the United States, slavery, bow their heads and bow to the United States; that they should not consider the United States as an enemy and should not resist it and thus the one who is resisting the United States is Al-Qadhafi. This means that the one who is resisting the United States is Al-Qadhafi and not the Libyans; if they want to enter Libya, they can do so just by playing music.

This is a great insult to you, when they say in the United States every day that there is no problem between them and the Libyan people; their problem is with Al-Qadhafi and the Libyan people. What does all this mean? It means that you should accept U.S. colonialism, should accept insults, subjugation, arrogance, hegemony and U.S. arrogance, should accept the cowboys who would put their (?spears) in you and would not dare to say no. It means that he who says I would not allow the cowboy to ride over me, who says no to this arrogance and haughtiness; who says I put a limit to the United States and would not allow it to enter his country: the United States will have a problem with him. He will be representing the Libyan revolution, he will be a revolution, and he is Al-Qadhafi.

Listen to it. I want you to listen to the Voice of America, the BBC, Monte Carlo, all the radio stations, the radio stations of the Israelis and the hostile radios of Egypt in order to ascertain the truthfulness of what we are saying today. Listen, let the whole Libyan people listen.

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The first thing that you will hear them say is that there is no problem between them and the Libyan people, and this is the biggest insult to the Libyan people. It means that the Libyan people accept treason. It means the Libyan people are not conscious; had they been conscious they would have rejected treason and colonialism. It means that there is only one person who is conscious, or a conscious revolutionary group in the revolution command, or there are conscious revolutionary committees, and they are the ones with whom there is a problem, whether this is with the Egyptian regime, the Israelis, or the Americans.

Even in Chad they say there is no problem between them and the Libyan people. This means that the Libyan people agree to concede their land—concede Aozou and give it as a base to the United States. It means that they are stupid—they say that the Libyan people are stupid, submissive and subdued, and consequently there is no problem with them. It is true that there is no problem with these stupid people. You can take everything from them and dupe them, make fun of them. If this is so, then who is the problem with? It is with those who are conscious; it is the conscious person who becomes your opponent—because he is conscious he knows that they are unjust, tyrants, and evil.

Their logic is very weak because they say this, and consequently subject themselves to being exposed by the truth. When we talk between us and say that these words insult the Libyan people, their logic is then unmasked, because their logic is weak, because they are traitors and aggressors, enemies of the peoples, enemies of freedom, food, the future and happiness. Thus, what is the logic that justifies depriving people of their freedom, their happiness, tranquility, land and dignity? What is this logic? There is no logic. Therefore, their logic is very weak. They have nothing with which to defend their policies. How can a kneeling Mubarak defend the recognition of Israel, what he called Israel? There is no longer a Palestine. Israel—which had occupied the West Bank and the Gaza Strip—how can he defend this treason? When I am opposed to him and he wants to reply to me what does he say? He says he is unjust, he says: My problem is not Libya, my problem is not with the Libyan people, it is with so and so. If his problem is not with the Libyan people, this means that the Libyan people are in the stable [endorsing the Camp David accords], that they accept this treason, as though the Libyan people are stupid and do not know that he is involved in treason from head to toe.

All right, he has a problem with the Egyptian people. He has a problem with his own people; everyday there are demonstrations, prisons, arrests, assassinations, shootings, rebellion and rejections; everyday. He has a problem with his people who reject it and say no, leave the Libyan people alone. At least the Libyan people support their fraternal Egyptian people. And consequently, as he has a problem with the Egyptian people, he has a problem with the Libyan people, not with Mu'amm

al-Qadhdhafi alone. But this is an attempt to dupe people and deceive them. See this logic exposed. He has a problem with his people everyday. Everyday there are demonstrations, arrests, tear gas bombs, and prisons. How is it that he has no problem with the Libyan people, who at least show their solidarity with the Egyptian people, with whom he does have a problem? He has no problem with the Palestinian people being massacred by the Israelis, whom he recognizes, and with whom he is hand in hand? All right.

Can they say we have no problem with any people? Before the whole world, they have a problem with the Palestinian people. Exactly the same as they have a problem with the Libyan people, they have a problem with the Palestinian people. They have a problem with the Libyan people, but because the Libyan people find support for themselves, they say: No, the problem is not with the people, it is with such-and-such person. But in fact, similar to their problem with the Egyptian people is their problem with the Palestinian people. Their problem with the Palestinian people is the same as their problem with the Libyan and the Egyptian people and with any other people. This is because the Libyan people's fate will be similar to the Palestinian people's if they do not say no and create problems for them and oppose them. The Egyptian people's fate will be similar to the Palestinian people's fate.

Perhaps because 'Abd al-Nasir was not a fool and was alert and understood, they were afraid of him and he constituted a danger to them. And he kept telling the Arab masses and calling on the Arab nation, and he wrote in "The Philosophy of the Revolution" and he said since 1948—when the Israelis entered Palestine and Al-Nasir found a little Palestinian girl the same age as his daughter killed, he imagined that his daughter would be killed—that if the Israelis remained in Palestine they would come to Egypt and kill an Egyptian girl the same age as this girl. And it happened. When the Israelis were established in Palestine, they began to fight Egypt and killed Egyptian girls, similar to the Palestinian girls whom 'Abd al-Nasir saw killed in 1948. Then he said: How can we escape this? He said: Defending Palestine is self-defense. Today they kill a Palestinian girl, tomorrow they will kill an Egyptian girl. Correct. When they had established themselves in Palestine, they went and killed an Egyptian girl, like they had killed a Palestinian girl.

When we reject Egypt's recognition of the enemy, we are in fact defending ourselves. Recognition means that the Israelis have reached our borders. In the days of Al-Nasir, the Israeli chief of staff could not have reached the Libyan borders. He has reached them now. He comes and visits and inspects the Libyan borders. Then he says: I have no problem with the Libyan people. This means that the Libyan people are stupid and applaud the Israeli chief of staff when he visits their borders. The Libyan people applaud the Egyptian [as heard] chief of staff, when kneeling Husni [Mubarak] brings him to the Libyan border in order to inspect them. We have no problem with him?

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You must destroy this indifference. Most of what the basic people's congresses say is for you. When they talk of the great artificial river, when they talk of the iron and steel, when they talk of petroleum, the future of petroleum, fortifying the coast, building dams and reservoirs, these will remain for tens and hundreds of years. For whom are these things? They are for you. How can you not feel that?

You must feel your future, do you understand? If anyone obstructs this course, you must remove him. Even if it is your father, mother, or brother or anyone else. All the obstacles must be removed from your path. You must decide your own destiny by yourselves. Anyone who understands this becomes a revolutionary. Then when we ask who is not a member of a revolutionary committee, and someone raises his hand, and he is not a member of a revolutionary committee; this means that he did not understand. He is stupid. Write on his desk at school: does not understand, stupid, [words indistinct]. Write all these phrases, write them on a paper and stick it on him. Pay attention, because he does not understand.

USSR's Polyakov Meets Foreign Ministry Official
LD231553 Tripoli JANA in Arabic 1515 GMT
 23 Jan 88

[Text] Tripoli, 23 Jan (JANA)—In Tripoli this morning, a member of the People's Committee of the People's Bureau for Foreign Liaison met with Vladimir Polyakov, head of the Middle East and North Africa Department at the Soviet Foreign Ministry.

During the meeting, the two sides exchanged views on several international and regional issues of common interest, foremost of which is the uprising of the Arab people in occupied Palestine.

The talks also covered various aspects of bilateral cooperation.

Delivers Gorbachev Message
LD240732 Tripoli JANA in Arabic 0710 GMT
 24 Jan 88

[Text] Tripoli, 24 Jan (JANA)—Yesterday evening, the brother leader of the revolution received Vladimir Polyakov, member of the Consultative Council of the Soviet Foreign Ministry [title as received] and envoy of Mikhail Gorbachev, general secretary of the CPSU Central Committee.

Polyakov conveyed to the brother leader of the revolution a message from Gorbachev concerning international issues, at the forefront of which are the Arab people's uprising in occupied Palestine, the Afghan issue, Gorbachev's nuclear disarmament initiatives, internal developments in the Soviet Union with regard to the reconstruction being carried out by the Soviet leadership in the republics of the Soviet Union, and bilateral relations.

Al-Qadhafi Receives Foreign Leaders' Envoys

Given King Fahd Message
LD240847 Tripoli Voice of Greater Arab Homeland
in Arabic 0015 GMT 24 Jan 88

[Text] The brother leader has received Shaykh 'Ali Musallim, who handed him a letter from King Fahd.

Receives Moroccan King's Envoy
LD231428 Tripoli JANA in Arabic 1415 GMT
 23 Jan 88

[Text] Tripoli, 23 Jan (JANA)—The brother leader of the revolution has received an envoy of the Moroccan king.

Receives Senegalese Envoy
LD231604 Tripoli JANA in Arabic 1415 GMT
 23 Jan 88

[Text] Tripoli, 23 Jan (JANA)—The brother leader of the revolution has received an envoy of Senegalese President Abdou Diouf.

JANA Rejects UK Remarks on Support for Irish
LD221137 Tripoli JANA in English 1030 GMT
 22 Jan 88

[Text] Tripoli, Ayn al-Nar [January] 22, JAMAHIRIYAH NEWS AGENCY—The British minister, responsible for the war waged by Britain against Northern Ireland, made false accusations through misleading statements against the Great Jamahiriyyah in an explicit effort to conceal the heroic Irish resistance to British occupation.

The political editor on foreign affairs in JANA commented on the statements, saying:

"We are not surprised that such accusations and efforts to mislead, come from a government which once joined America in the barbaric unsuccessful attack on the innocent sons of the Great Jamahiriyyah. Starting now on a campaign, the least that could be said of is devious and misleading, proves that British motives are colonialists targeted at progressive regimes opposed to its policy based on provocation and expansion. [sentence as receives]

The political editor referred that such a new campaign comes at a time when the acts of resistance of the Irish people are intensifying against all forms of British occupation.

The Great Jamahiriyyah, he added, which supports the just cause and the struggle of the Irish people, knows that this fundamental stance is not a support to terrorism, and so the Great Jamahiriyyah denies these accusations truly and totally, and cannot accept in anyway such accusations being attached to it.

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Britain, he said, should concede to the freedom of the Irish people and should realise that the era of occupation and colonising nations was long gone.

Egypt Employs Repression After Consulate Attack
NC230735 Tripoli Domestic Service in Arabic
0600 GMT 23 Jan 88

[Text] Press reports in Cairo revealed yesterday that thousands of leaflets have been distributed urging the overthrow of the Egyptian regime. The reports added that the leaflets were distributed among citizens all over Cairo, Alexandria, and some cities along the Suez Canal. They claimed that a certain organization that opposes the U.S.-Zionist presence is responsible for both the attack against the U.S. Consulate and a land survey office building in Alexandria and for another attack in southern Sinai.

Meanwhile, the Arabic-language, Paris-based magazine AL-MUSTAQBAL has reported that the Egyptian regime's repressive forces arrested a large number of young men and university students in Alexandria after the U.S. Consulate was attacked. The magazine also disclosed that an anonymous caller telephoned the Egyptian opposition newspaper AL-AHALI and claimed that the National Front for the Liberation of Egypt [Al-Jabhah al-Qawmiyah li Tahrir Misr] had resumed its armed struggle against the Zionist-U.S. presence on the territory of Arab Egypt.

Morocco

Foreign Minister Leaves for Tunis Meeting
LD231356 Rabat MAP in English 1204 GMT
23 Jan 88

[Text] Rabat, Jan 23 (MAP)—Moroccan Minister of Foreign Affairs and Cooperation Abdellatif Filali left here Friday for Tunis to attend the extraordinary meeting of the Arab League Ministerial Council due today here to look into the latest developments in the occupied Arab territories.

The meeting is to debate ways of consolidating the heroic upheaval of the Palestinian people in the territories and the intensification of efforts at the international level to ensure the withdrawal of Israeli forces from the occupied Arab territories as well as the securing of the legitimate rights of the Palestinians to self-rule and the creation of an independent state.

MAP Rebuts Reagan Message With Hassan Speech
LD221350 Rabat MAP in English 1210 GMT
22 Jan 88

[Text] Rabat, Jan 22 (MAP)—The Moroccan Government handed to the national and international press the message addressed by President Ronald Reagan to King Hassan II following the call made by the sovereign last

January 5 in Ifrane during the Al-Quds [Jerusalem] Committee meeting regarding the role of the United States of America in the defense of liberty and human dignity.

Following is the full text of Reagan's message:

"Your eloquent remarks to January 5 meeting of the Jerusalem Committee evoked the memory of historic U.S.-Moroccan cooperation in defense of liberty and human dignity. Those principles continue to guide our search for peace and stability.

Nowhere is the need for stability felt more acutely than in the Middle East. The tragic events we have witnessed in the West Bank and Gaza remind us all of the need for renewed urgency in the search for a solution to the Arab-Israeli dispute.

The U.S. has urged calm and restraint, calling on both sides to redouble efforts to avoid confrontation.

Realism is needed on all sides, and all sides must be willing to take practical, not just rhetorical, positions that make progress more likely.

The U.S. has made clear its belief that the legitimate rights of the Palestinian people must be addressed in any agreement on the final status of the occupied territories, and that there should be Palestinian participation at every stage in the negotiating process.

The U.S. will continue to work for a solution, urging and encouraging activities which will enable voices of reason and moderation on all sides to prevail. This is vital if the essential work of peace is to go forward."

The sovereign had in fact said in this regard, "It is not my intention to speak of my feelings of pain at the sight of those children, those women and those elderly people falling victim of violence and finding no compassion from the super-powers, particularly from one of the most powerful, who had, not long ago, fought for the liberation of the world and struggled to liberate peoples from Nazism and fascism, this power, by the side of which Morocco had fought.

This is where lies the reason for the words I address to the United States of America which is an old-time friend of ours, a close and loyal friend for sure, but we say to it: No. In the same combat, thousands and hundreds of thousands of our soldiers and yours have died to free humanity.

This is why your ally of yesterday cannot help being surprised to see you scorn the principles for which your children and ours have died, all the more so as the Moroccan soldiers, when they participated in the Second World War, did not do so as forces supplied by a colonized country nor as mercenaries. Never. Rather, they went to war in response to repeated calls of my