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## Egypt

**Mubarak Outlines Expectations From U.S.**  
*NC282138 Cairo MENA in Arabic 2120 GMT  
28 Jan 88*

[Excerpt] Washington, 28 Jan (MENA)—Following a working lunch held in his honor by members of the U.S. Senate Foreign Relations Committee, President Husni Mubarak expressed his belief that the United States is willing to help end the Middle East problem and achieve peace in the region.

When queried on whether he had asked the U.S. Administration for more effective action in the Middle East, President Mubarak stated: I explained the true situation in the Arab Gulf and the Middle East to the U.S. Administration and our friends in the Senate. We did not ask for more intervention from the United States; what we want is to reduce tension in the region by achieving peace there.

Replying to a question about the reaction he expects from the U.S. Administration to his appeal on the [Palestinian] uprising, President Mubarak said: I believe the United States is willing to help end this problem and achieve peace in the region. There are many ways and means of doing this.

Asked how the United States can help, the president said: I believe they are full partners in the peace process and that they will activate their role to help, as the former administration did when the Camp David accords were concluded and the peace treaty between Egypt and Israel was signed. [passage omitted]

## Libya

**Al-Qadhdhafi Speaks on Unity, 'Awareness'**  
*LD290130 Tripoli Television Service in Arabic  
2030 GMT 28 Jan 88*

[Address by leader Mu'ammar al-Qadhdhafi to students of secondary education and teacher training institutions from around the country; date and place not given—videorecorded]

[Excerpts] After the revolution, it is especially important that you understand, and that you make those you teach understand: What we are saying is nothing new to culture or general knowledge; what we are saying is necessary, and without it there would be a great failing in our behavior and concepts. There then would be an imbalance in our position.

The time in which we live is a difficult one, with difficult conditions; it is a bad stage. This is not the first time that this region has gone through difficult conditions. But this time it is in this era that this stumbling occurs. In times past, Arabs had periods of weakness and division, and

even outside invasion, but they overcame these conditions. However, the seriousness of our current situation is that it comes in this era, with its swiftness and its amazing changes in all fields. This is the seriousness of the situation. The nations around us have united.

What the Arabs are now living through was experienced long ago by others. But we were delayed until now, and we did not enter the stage they entered 400 years ago. For instance, Italy, as a state opposite our shores, consisted of kingdoms, republics, provinces, and ministates belonging to a number of surrounding countries: once to Spain, then to France. Similar to our situation now. But through grand efforts and civil war in the days of Garibaldi, of whom you hear, they united their nation, and Italy is now a united state with medium status. It was like the Arab nation. Germany consisted of states, then was united until World War II, when it was divided into two parts after they defeated it.

The USSR did not exist, and now it has become this big area. China has become such a force, with one-quarter of the world's population. As for India, interactions led to the creation of Pakistan and India in 1947. What is important is all these interactions, which have led to the emergence of the nationalities and their triumph, and the unification of every nationality. We, the Arabs, are late. We still have not entered this stage today, the stage of pan-Arab unity. We should now be one state, facing problems. It could be weak, it could be poor, and it could be subjected to an invasion; it is all right. This is another stage after unity. After unity we face them.

But our problem now is that we are confronting unity; we have not achieved unity; we have not achieved Arab unity. An Israeli invasion, a U.S. invasion, etc.; we face these problems, yet we have not achieved unity. Other problems are internal reaction, kingdoms, sultanates, uncrowned kings, crowned kings, exploitation, one citizen exploiting another, employers, contractors, rich people, poor people, middlemen, usurers, all these are exhausting the effort of the Arab, and consequently weaken him. [passage omitted reiterating fact that Arabs are not united in facing all these problems]

The problem before you, which you are teaching your sons, is that we have entered the stage of social revolution. The world entered the stage of social revolution before the achievement of pan-Arab unity in relation to the Arab nation. [passage omitted on the history of liberation from colonialism]

The third stage is the stage of social revolution. After we are freed from colonialism and become united, conflict begins among us internally, between workers and employers, between exploiters and exploited, and between the people and those controlling them, until equality is achieved within the one country. The sons of the same country have the right to live equally. When we say authority, wealth, and weapons are in the hands of the people, this means that the wealth of the country is

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divided among the population of the country. This is correct. It is unreasonable to have someone who has a big share and another who has a small share. I mean, we cannot originally divide it this way, and say that you are an employer, and exploit this group in order to be rich, and this group is from the people of the same country but we do not give them the right to be employers; you are an employer, and you remain workers serving him, work 10 hours and give him 5 and take 5 for yourselves. This is exploitation. One person begins as a rich man, and another begins as a poor man. One person has 10 houses; he lives in 1 and rents 9, while someone else has no house at all. He looks for a house and rents this house from a citizen like him from the same country. Who has the right to live in a house and make you rent a house from him? You are now [words indistinct] to let a house to you. Who is he, to be more than you are? This is yours. House renting is no more. Houses are for their occupants. [passage omitted discussing that everyone should have the same access to the wealth of the nation]

When we say authority, this also means equality in authority. No citizen has the right to make a decision which concerns the rest of the citizens. How can one person be the government, and the rest governed? This should be abolished, and we all should be equal in adopting decisions. This is a people's congress, that is a people's congress, and there is a people's congress. They are all equal in discussing the agenda and issuing resolutions about it. The same applies for weapons. Who defends on our behalf? We all should defend our existence. The stage of social revolution is the stage in which citizens should be equal. [passage omitted discussing fact that the world is now in this stage of social revolution]

Unfortunately, the world entered this stage, and we Arabs entered it, but we missed the first stage, which is national revolution; that is, national unity. The Arab nation is supposed to be one state. We then enter into internal conflict among ourselves, between workers and employers, the people and the government, until we achieve internal victory and achieve equality, and the social revolution becomes victorious. But we are now facing the social revolution with differences between Arab citizens. You can see Arab citizens everywhere: One is rich and another is poor; one is a beggar and the other drives a big car and owns a palace; one has a large farm and other citizens are workers in this farm. They are from the same country. It is their land, and they should divide it inch by inch.

This social revolution, which we entered—and the whole world entered and we are with it—we entered while still not united. We entered two stages. We want to unite the Arabs in one state, and we want to achieve equality among the Arabs internally. We are facing an external aggression, a Zionist expansion supported by external imperialist powers. [passage omitted elaborating on this fight for social revolution and Arab unity and against imperialism]

Without political consciousness, as I told your brothers last time, you can learn and then go to serve the United States. You think this is not a war against your nation, while in fact you fight your nation when you learn and go to the United States, learn and go to Canada, learn and stay in Britain. It means you have joined the enemy ranks and now fight your nation. You think that you fight with a machinegun and rifle? Fighting, when you sweep streets in Britain it means you are providing a service to the enemy, and this is fighting. [passage omitted on how the enemy is served by opening a shop in another country]

Create a farm in Libya; set up a workshop in Libya; sweep the street. You said no, I am sweeping the streets in Canada; I am not against you. You are against us, because you are cleaning their streets, so they remain healthy and devote themselves to fighting us. [passage omitted on a similar example about serving tea and coffee to the enemy]

Why don't the Americans come and serve us? When Reagan asked for every American who goes to Libya to be put on trial, how many Americans are now in prison because they came to Libya and worked here? The oil companies, they said leave. Why? Because they are providing us with a service. Are they in the Libyan Army? No, they are not in the Libyan Army. But they said Libya is our enemy and you are in it, this means you are serving the Libyans, serving our enemy, and the one who serves our enemy we consider him a soldier who has deserted with his weapon and gone to the other side, and he should be put on trial. And now he is trying the Americans on this basis. Any company that comes to Libya, he tries it. Any American who comes to Libya, he tries him, because he says to him: If you go to Libya, even as a tourist, it means you are paying money to the Libyans, thus assisting them, our enemies. A tourist, imagine! An American tourist visiting Libya is considered a deserter from the U.S. Army who joined the Libyan Army. And the emergency law grants Reagan the power to try Americans, ban them, and issue orders against Libya. [passage omitted repeating this theme]

This you should understand, and I am certain that if all these people have to take an exam, they will not know this story. [chanting] [passage omitted on the need to study and keep abreast of knowledge]

The one without political consciousness is like an animal. If the money is in the United States, he goes to the United States. If the money is in Canada, he goes to Canada. Third World countries suffer a loss; they taught their sons and lost. The one who was taught was tempted by Europe, tempted by the United States, and settled there. Instead of returning to his country and making it like the United States, like Europe, he settled among the Americans, the Europeans, in the West. [passage omitted on an African doctor who settled in Europe instead of coming home]

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If all the scientists who were taught in the Arab homeland and in the Third World were now present in this homeland, it would be as advanced as Europe. Thousands of Arab, African and Asian scientists are in the West. We taught them without any political awareness. They learned science, then they were tempted by these European countries and they stayed there. But you should make your country as advanced as them. This is the battle. [passage omitted stressing idea that the people are backward because their enemies kept them backward]

They want to deceive you, tempt you, and make you remain there. You should deceive them. There are some people who did not deceive you, but you chose to stay with them. Do you think that the United States respects its agents? The United States despises him. It might laugh in his face and pretend to glorify him, like what they did with Al-Sadat, hero of peace; it gave him a Nobel prize; it deceived him like a child. He was a laughingstock. It knew he was a traitor and that he had no conscience. It deceived him by the peace process, yet it knew it was not a peace process, but a destruction process for the Arab nation, an annihilation process, slaughtering Palestinians, Syrians, Lebanese and Libyans. [passage omitted recalling how the allies in World War I deceived the Arabs and then occupied the Arab countries]

The Husayn-McMahon correspondence is known in history. An Englishman called McMahon. See how the United States exaggerated in deceiving him; it said your land is sacred, only Muslims could go in, it cannot go in. Now the United States is desecrating the Arab Peninsula and Mecca [words indistinct] and fly over it with its aircraft, walk all over it. Bars and nightclubs are in Mecca, not only in the Arab Peninsula, Mecca itself, the city of Mecca. Perhaps not inside the Grand Mosque, but once you leave the Grand Mosque, the nearby shops in Mecca and the buildings are all bars, brokers, robbers, usurers and all bad things. The foreigners are there; Americans are everywhere in that peninsula.

In the days of (McMahon) it said we cannot enter this land, it is sacred, we will negotiate with you in the sea. They came in a ship, they deceived him. Then they took it all. [passage omitted on how British deceived the Arabs in World War I]

They fight us because we are not agents. They consider us another stubborn opponent which should be destroyed. They did not say to us: Excellencies. They did not give us the Nobel prize. They gave us laser bombs. And how many tons have they dropped on us because they have no means of reaching an understanding with us? The Americans say they want to occupy this homeland, and then they say no. There is no way other than their crushing. Even when they are dropping bombs on us they consider us opponents, not agents. But they became friendly with Al-Sadat; therefore, they consider him despicable, their agent, but they consider us free

men. The free men of this country should be destroyed. And the agents of this country should be assisted. They call them agents, slaves; this country is ours. As to the free men of this country, they should be eliminated. People want to be free. This is enough for us. [passage omitted]

This is the task facing you. As you have heard me address your brothers over the radio, I told you not to rely on anyone, and this is the prevailing feeling now—reliance. We rely on others as though these serious tasks are the tasks of others. No, it is your task. Tomorrow you remain on your own, together with your children, without your kinfolk or grandfathers, and you come face to face with the United States, with the Israelis, with reactionaries. This is the task before you, a serious one, and you should prepare for it; you should study and learn for it, because without it you cannot live. You can say: I study, but what have I to do with this state? It comes to you at school, while you eat, during your sleep, in your courtyard. If there is aggression, it poses danger to your life. If there is exploitation, you will be the one exploited. [passage omitted]

Do not say I am not in the revolutionary committee; I am interested in my studies. What is the revolutionary committee? The revolutionary committee says that you should prepare the instrument for the achievement of equality, the elimination of exploitation. All Libyans should have equal homes, equal farms, equal status. The United States should not take our land, the Israelis should leave our land. What does the revolutionary committee say? It says talk like this. Then you come and say: I am not related to these issues? If so, who are you? Even if there is a tied donkey in Libya, this issue concerns him, because U.S. bombs fall on it. [passage omitted]

The revolutionary committee mobilizes all capabilities. It tells you there is an enemy, there is a battle. You should not allow one to occupy and colonize your country, humiliate you and take your home, your farm and your share of the wealth. You should be free. Libya belongs to you all, Libyans. What once existed was injustice. It is unfair for one to own apartment buildings and rent them to you. [passage omitted]

Our land is our destiny, how could we leave it with a traitor? They had given him the money for it. Where is he now, living with this money? We can see he is still alive and rich with his sons, living by the money of our land. And you now have to pay with your necks. All right, if you and your families were to be asked about the borders and what has happened to them, you would say: What about the borders? They belong to the government. It is your land, and ultimately you would have to pay for it. [passage omitted on other examples of those shying away from political involvement ultimately paying the price]

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These matters concern you, and you must understand and teach your sons when you become teachers.

I have told you that Arab nationalism is weak in this area because it did not achieve national unity, and for this reason strange things have happened. For instance, the Iranian revolution now claims that it will liberate the Arab homeland and Palestine. What does this mean? It means Arabs are weak. [chants] They claim they are liberating Palestine and the Arab homeland, which means the Arabs are weak and incapable of liberating Palestine. Religious movements appear in the Arab homeland claiming that Arab nationalism has failed and that a religious movement should replace it. This indeed indicates the weakness of Arab nationalism.

If the movements from within and from without come forward, then while this does not mean they will succeed, it does show that the basic force has weakened; Arab nationalism has weakened. There is no such thing as a nation coming to defend another nation. But we believe the Persian nation is our sister nation; they are our brothers; they are welcome. We are on their side against the United States, and they are on our side against Zionism. But it is not possible for it to liberate the Arab nation. The Arab nation will liberate itself, or it will be ransomed and become a hostage to others. When the Turks came and said the Arabs are weak and we should liberate them from Western Christian colonization, what did they become? They took the Arab homeland. We became hostages with them. They did indeed fight those like Sulayman Pasha and others you hear about. And with all the battles they fought throughout the Arab homeland from east to west against the West, the ultimate result was that the Turks took the Arab countries for as long as they were unable to defend themselves. There comes Sulayman Pasha to defend Libya, but he stays to be a wali [governor] on it. It is all very well for the Iranian revolutionaries to come to defend the Arab homeland, but they would rule it. This is what it means. If the nation was unable to defend itself, those defending it would take control of its land. Do you understand? This is what would happen.

Next we might find some of you tomorrow or the day after tomorrow duped and saying he has joined the Muslim Brotherhood or the Islamic Liberation Party. Now who works for the United States? The Muslim Brotherhood. Now when you say you are a member of the Brotherhood, it means you are a U.S. agent because the Muslim Brotherhood opposes Arab unity, Arab nationalism, socialism, liberation, and even women, whom they want to wrap up in 100 veils and keep at home like a piece of furniture for the men. [chants] They assume a few pieces of cloth will protect her. This will not protect her, but her strong will—that is what will protect her. [chants]

What protects women is their will and arms; their handguns and rifles, knowledge, and strength of personality; their morale—a piece of cloth will not protect her

honor. It can be torn to shreds. If we think like this, we are ignorant and understand nothing. Protection comes from within, not from without. Let a woman dress in sports shorts but have a strong will; can anyone have a second thought about her? And let another one with a weak will be covered with clothes; what use will this cloth have?

This is revolutionary thinking, not reactionary and superficial thoughts. Everything is just appearance. Even independence is just appearance: just to have a flag, an anthem, and a name for the kingdom or the republic. Is that all the country becomes with independence? Has it become independent when we have a flag, while inside we have foreign forces, exploitation, foreign bases, foreign exploitation, and complete foreign control without any freedom or free will? We just give appearances having a flag raised in the morning and lowered in the evening with some music. Does this mean the country is independent if it has a king or a president, Mr so-and-so? Everything, even the veil, is just an image.

The veil is not a material one, but a moral one. The strength is the veil. Does not the word veil mean protection? To veil something from another—this means protection. Therefore, strength is what protects you. Material and moral strength are the protection. This is the veil. Do you understand? You should understand these things, and not only read things like X, Y, and other theories. Materials without political awareness will lead to nothing. Also, not to learn modern science and keep chanting all the time, will not do. [passage omitted on necessity of cultivating political awareness]

If you do not understand that the Muslim Brotherhood is a donkey which America rides today in the Arab homeland, then you do not understand anything. The Muslim Brotherhood does not exist in other Islamic countries. It only exists in Arab countries. Why? To destroy pan-Arabism and the Arab nation. Go to other countries; you will not find the Muslim Brotherhood. The Muslim Brotherhood is specially planted from abroad in the Arab homeland. Members of the Muslim Brotherhood are now too inhibited to say: We are members of the Muslim Brotherhood. They lie and falsify their names, they falsify their papers. They do not say Muslim Brotherhood any more because the appellation Muslim Brotherhood means agents of America, dirt, right wing, and reaction; it means a silly beard and ignorance. That is it; they are exposed. For decades the Muslim Brothers have been exposed. They are the worst of God's enemies. They are agents, ignorant, silly, and they are the scum of the Arab society. They are the ones who harm Islam. Now they are ashamed to say Muslim Brothers. They now conceal all their papers and get new papers which do not say Muslim Brothers. They say followers of Islam, vanguard of Islam, Islamic movement, fundamentalists, but these are all coverups. The term Muslim Brothers means the worst of God's enemies.

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If tomorrow a Muslim Brother comes to you and dupes you, this would be exactly similar to when McMahon duped Sharif Husayn, and the Americans and Israelis duped Al-Sadat and the king of Morocco. They said to him: Bring Peres to visit Morocco, and we will give you aid. Prove that you are our friend; the proof is to defy all the Arabs and bring the chief of Israeli Jews to visit your country. They duped him. They have not given him anything until now. He weeps and begs them; did you not say that you would give me aid? What can we give you? We have [word indistinct]. We want you as an agent, and we want the Israelis to complete their absorption, and not to seem to be enemies of the Arabs, and to control this region and serve the interests of America. This is an advanced basis for the West and for America. We want it to spread and continue. This is similar to those who restored their relations with Egypt—the same thing: indirect recognition of the Israelis. This is American policy.

If someone comes to you and tries to dupe you in the name of Islam, and you are praying, you pray: But leave me alone. It is good to pray. If you pray, they come to you. If they see that you are a sinner, and you know your sins and feel that you are deviating, then they come to you and say: We can get you forgiveness; come with us. This is very strange—people or a party that can get forgiveness of sins. This way we do not need God, and we do not want him anymore. The leaders of the Muslim Brothers [words indistinct] America; they can forgive sins. You used to take drugs, get drunk, and not pray, and you want forgiveness for your sins. All right, come with us, come with us against revolution, against socialism, against Arab unity, and against the Soviet Union. Do these things get forgiveness for sins on doomsday? This is very good! This is a new dossier, new religion, of which we have never heard. Come against Arab unity and pan-Arabism, and we will forgive your sins. But God did not say that. The true religion did not say that. The true religion did not say go against these things, and we will forgive your sins.

This is all due to the lack of awareness. You will be lost and weep in prison when they catch you. We say awareness. We will say to you: You joined a group which serves America, and it is called Muslim Brotherhood; they are agents of America. Then you will weep in prison because you have no awareness. Theories will not help you in place of awareness. Get all the knowledge on earth and heaven, but without political awareness you will be weeping. They will tell you: You have joined a group. Then you will say: A group [words indistinct] and agents of the CIA, and I joined them because I was a fool. This is because when we tell you to read politics, join the revolutionary committee, and attend the political revolutionary lectures, you say: No, no, leave me alone to study. Leaving you alone led you to be involved in something you do not understand.

Then we see the Islamic Liberation Party. By God, this is a tempting name: a liberation party and also Islamic. Great. Who created it? It was created by the British and

Israeli intelligence services in 1948 when all the Arabs went to the Palestine war and cried: Jihad, jihad [words indistinct]. The British, specifically the British intelligence service and the Israeli intelligence service, brought someone called (?Nabahani) and said to him: Look, you are a shaykh and have a long beard. Here is money. Stay with us; leave the jihad movement which erupted in Palestine among the Arabs against the Jews. Catch them for us.

They said to him: Okay, start a party called the Liberation Party, and whoever wants to liberate Palestine can join the party. When they join the party, close the doors and lock them in. How did he lock them in? He issued a call saying that anyone who wanted to liberate Palestine and join the jihad should come here and join the Islamic Liberation Party and that any jihad outside the Islamic Liberation Party was unacceptable. The poor naive people believed him. They saw a shaykh with a long beard which he colored with henna, a shaykh with prayer beads of very large stones. They were simple people who thought he was close to God. This is because they had no political awareness. He duped them and brought them into the Liberation Party.

Those who fought and were full of enthusiasm joined the Liberation Party. After they joined, he issued another call saying the door is closed for jihad. When will it be open? It will be open when all Muslims unite and have a caliphate; only then will the door of jihad be open because the caliphate is the one which orders jihad. Do not go to Palestine. Where is the caliphate which gave you permission? Palestine is occupied by Jews. He said: No, do not go until you have the permission of the caliphate. Where is the caliphate? Not until you unite [words indistinct].

Unfortunately, until today, this thinking, this ridiculous thing, still continues in the name of the Islamic Liberation Party, and it recruits people. Its leaders are in Jordan and Kuwait. They recruit youth and dupe them with the fallacy that a caliphate regime should be established. We have just rid ourselves of the harms of a caliphate regime, its voice, prisons, and sword. Now we are expected to return again to the Dark Ages and the age of the caliphate? In the name of the caliphate the Turks occupied us for 600 years. In the name of the caliphate they slaughtered us. In the name of the caliphate we could not open our mouths.

The caliphate regime is a heresy. Who brought it? Did God say, create a caliphate? Does the Koran contain anything about the existence of a caliphate after the prophet, or about Muslims being governed by a caliphate?

The prophet himself was not a ruler. He was not interested in world issues. Have any government as long as you say there is only one God. They made the prophet a ruler. They made him into a king, a prince, prince of the faithful. This is wrong. Even Omar Ibn al-Khattab, [not

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further identified] whom they call prince of the faithful [words indistinct] because in Persian there were princes. When they came to Omar Ibn al-Khattab, they said: Peace be upon you, Prince of the faithful. He said: Where did you get this term? They said: It applies to you because the ruler should be a prince, and since you are a prince and your people are faithful, you are therefore prince of the faithful. They liked it; at that time they liked it. They said: The term prince of the faithful is good. [passage omitted on the term prince of the faithful as a heresy created by the Persians before Iran became a Muslim country]

A caliph is someone with whom you cannot argue. If a caliph does something wrong, you would not be able to tell him this is wrong because he is a caliph. This means that religion and politics are tied together. This is the most dangerous thing, if the ruler has a religious characteristic. That is it; you have to obey him. If he says that his daughter will become your queen, then you would not be able to tell him no. He is a ruler, God's messenger, and the caliph of God's messenger. He is the caliphate, and he is from God and God's shadow on earth. How can you disobey him? You cannot.

He says to you: This idiot son of mine will become your king. He drools, but he will be your king. This is my wish. I am sacred. I am the ruler. I am the caliph of God's messenger and God's shadow on earth. With a sword I will strike off the head of anyone who says no. During the days of the caliphates, people's heads were cut off. During the last of these days a Turk claimed to be a caliph. The Turkish ruler declared himself caliph. Why? To rule the Arab countries because the Arab countries cannot be ruled unless he tells them: I am the one who follows the one following the one who follows God's messenger. That is right. He duped us, and for 600 years we were ruled by Turkish regime in the name of this caliphate regime.

Now comes the Islamic Liberation Party, this rotten reactionary party, and it tries to take us back to the caliphate days. We are now in the era of the masses. We do not even accept a president. [passage omitted on concepts of the caliphate, kingdoms, or republics being outdated]

This awareness is necessary. You must write down and keep this speech in your pockets to read. It should be distributed to you in the form of a booklet, for you to sit and examine. Without political awareness, your future will be lost. This does not concern me or my grandfather; it concerns you, your sons, and their sons. You must understand it. It was good of me to take the trouble to come here to tell you this because it concerns your future. And as I told your brothers yesterday, everything now being done is for your sake. [passage omitted on significance of various industrial projects being built]

This awareness is necessary. Political parties might deceive you. A party might approach you in a certain name. Well, where were you, this party, in 1948 and in 1956 and in 1982 when the Israelis swept over Lebanon? Where were you in 1967 and during all the setbacks and defeats? Where were you? It is only that someone wants to be leader of the people, and that is all. You have seen them in the Arab countries, various parties, and yet what was the result? Only for someone to lead the people.

You have seen the Muslim Brotherhood. We caught them in Libya. From where did they come? They came from America. Who was their leader? An American intelligence officer was the leader of the Libyan Muslim Brotherhood. What was their fate? Without regrets we slaughtered them like sheep and goats. We let the elderly women and other people trample them under their feet and spit on them in the street. This was their fate. Let the American from intelligence inflate you. What bothers the American? If you succeed, you accomplish his objective or you die yourselves. You let someone laugh at you!

Listen, religion is not by beard, or clothes, or appearance, or veil, or headwear. Religion is a faith from within, and no one can teach you religion; only the Koran. There is no religion outside the Koran. Anything outside the Koran—throw it away without fear of Allah judging you on it. [passage omitted on the interpretation of the Koran]

Read the Koran and fast and pray. This is enough. You do the things mentioned in the Koran and that is all. [passage omitted on equality between men and women]

## Morocco

**Mauritanian Minister Arrives For Visit 27 Jan**  
*LD281359 Rabat MAP in English 1200 GMT*  
28 Jan 88

[Text] Casablanca, 28 January (MAP)—Mauritanian Minister of Equipment Hamoud Ould Ely arrived here Wednesday on a visit to Morocco.

The Mauritanian official is bearing a message from President Maaouya Ould Sid'Ahmed Taya to King Hassan II.

**Delivers Message to King**  
*LD282126 Rabat Domestic Service in Arabic*  
2000 GMT 28 Jan 88

[Text] The royal activities today were distinguished by an audience which His Majesty King Hassan II had with Hamoud Ould Ely, Mauritanian minister of Equipment and acting foreign minister, who made a statement to the radio.

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The Mauritanian minister expressed happiness with this meeting, which had enabled him to present the monarch with a message of friendship and fraternity from President Maaouya Ould Sid'Ahmed Taya.

### Sudan

**Al-Mahdi Comments on Ties With Egypt, Ethiopia**  
*PM291523 London AL-MAJALLAH in Arabic*  
27 Jan 88 pp 16-17

[Interview with Prime Minister al-Sadiq al-Mahdi by Talhah Jibril in Khartoum; date not given]

[Text] [Jibril] Has the investigation into the assassination of [Iraqi opposition figure] Mahdi Muhsin al-Hakim revealed anything?

[Al-Mahdi] The investigation is being conducted in complete secrecy. We will not announce anything until it is over. However, it is certain that the operation was the work of an Arab. No Sudanese were involved.

[Jibril] Don't you think the operation has had a negative impact on the security situation in Sudan? After all, it occurred in a place that was supposed to get special security attention and at the time of an Arab ministerial conference in Khartoum.

[Al-Mahdi] Assassinations can occur anywhere at any time, even in such great capitals as London and Paris. What we will do in light of the investigations is close all the gaps that made that incident possible. Sudan condemns acts of violence and terrorism from any source, and does not permit them, for they bear no relationship to our traditions.

[Jibril] If the investigations reveal that an Arab state was involved in the assassination, what would Sudan's attitude be?

[Al-Mahdi] We will cross that bridge when we come to it, but let me say that we do not make policy on the basis of assumptions. We will protect Sudan's security against acts of violence, and against anyone who tampers with rights and the law. We will do whatever we must to accomplish this, and to the fullest possible extent.

[Jibril] Have any arrests been made?

[Al-Mahdi] No, there have been no arrests thus far.

[Jibril] I see that an Egyptian delegation, including some military personnel, visited Sudan recently. Despite that, there is no mention of Egypt whenever references are made to states that have given aid to Sudan.

[Al-Mahdi] In my speech at the Constituent Assembly (parliament) I clarified and listed those states that have offered aid, and I gave the amount of such aid. I listed

these states in order of the significance of their assistance. There is no need to add anything regarding a matter which I fully explained in my Constituent Assembly speech.

[Jibril] The purpose of the question was to seek clarification and explanation.

[Al-Mahdi] Perhaps you want me to comment on the matter, but I do not want to do so. I have given the facts about the states that have given aid to Sudan in the order I mentioned them.

[Jibril] As for Egyptian-Sudanese relations, some say that Cairo is confused about Sudan's foreign policy, particularly its policy toward Egypt. Do you have any comment?

[Al-Mahdi] I see no reason for confusion. Under Numayri, Sudan followed a policy of alignment and blocs. After the uprising, Sudan's policy became one of nonalignment and no blocs. There is nothing ambiguous about that. Regarding our ties with Egypt, a basic meeting was held at the start of last year during which we concluded what we called a brotherhood agreement. That accord set forth the basis and horizons of cooperation between the two countries. It was also agreed that the prime ministers of the two countries would meet to work out the details of a brotherhood program in various fields; that will happen. I see no reason for confusion. Sudan's foreign policy regarding the entire world is very clear. What part of it is not?

[Jibril] The Egyptians may have made some observations about Sudanese-Libyan relations.

[Al-Mahdi] Sudan's relations with all states are determined in accordance with Sudan's interests. This is our declared and clear policy. If anyone has an opinion about that, they are entitled to it, but there is nothing vague about Sudan's position.

[Jibril] But do you not believe that close ties with Libya would have a negative impact on Egyptian-Sudanese relations?

[Al-Mahdi] They should not have a negative impact, as Sudan decides its own policy and expects others to respect it.

[Jibril] In the same vein, concerning Sudan's position on the Gulf war—despite your support for Security Council Resolution 598—some people feel Sudan's stand is positive [as published] and may lean more toward Iran's viewpoint. What is your answer to that?

[Al-Mahdi] Does Iran support Resolution 598?

[Jibril] I do not believe so.