

**Mahmoud Muhammad Taha**

# **The Challenge Facing the Arabs**



**Second Edition - 1982**

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Facing the Arabs**

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## **Dedication**

To the Arabs

*(So flee to Allah; indeed, I am a clear warner to you from Him) (51:50).*

In the Name of Allah, the Most Gracious, the Most Merciful

*(And if you turn away, He will replace you with other people, and they will not be like you) (47:38).*

Truthful is Allah, the Almighty.

## **Introduction to the Second Edition**

This is the second edition of the book *The Challenge Facing the Arabs*, whose first edition was published on September 5, 1967. The book was released to confront the climate of the communist propaganda that prevailed among Sudanese and Arab peoples following the June 1967 war and the Fourth Arab Summit held in Khartoum between August 29 and September 1 of that same year. The summit promoted slogans of hostility toward the West, friendship with international communism, military confrontation with Israel, and the rejection of reconciliation, peace, and negotiation - known as the famous Three No's of Khartoum.

After fifteen years, we are now reissuing this book in its second edition, following a period during which the Middle East conflict went through several turning points. The parties involved in the conflict fought two more wars, and Egypt - the leading Arab confrontation state - signed a peace treaty with Israel.

However, despite all of these developments, the core topics and conclusions presented in the political analysis of this book remain valid and retain their scientific and objective value. This is why the book is still relevant today, and for this reason, we have decided to republish it.

Our primary focus in this introduction to the second edition will be to highlight the book's scholarly value and connect its themes to the latest

developments in the Middle East conflict. This introduction serves as an invitation to re-read this book in light of the latest realities brought about by the Middle East conflict, particularly during the fifth war in Lebanon.

## **The Challenge and the Arab Confusion**

This book adopts a fundamental approach in analyzing and diagnosing the devastating military defeat and setback that the Arabs experienced in June 1967. From the outset, it asserts: “The problem facing the Arabs today is not, as they think, the issue of Palestine. The problem is far greater and more dangerous. The serious problem is that the current stage of human community development on this planet has presented the Arabs with a challenge they have never faced before in such a decisive manner. Palestine is merely the place where the gauntlet of this challenge has been thrown.”

The book then proceeds, with remarkable clarity of vision and courage, to explain the dimensions of this challenge: “It is as if the logic of contemporary human life on this planet is telling the Arabs: You must now enter history in the twentieth century as your predecessors entered it in the seventh century, bringing with them the dawn of a new civilization that illuminated the world of their time. Otherwise, you will be cast out of history for the rest of time.”

“This is the challenge facing the Arabs today, just as it faced their predecessors in the past: Either you enter the history of your era by turning toward Allah, or you will be cast out of history forever.”

The Arabs were confounded by this challenge and sought to confront it with inappropriate tools, believing it to be the State of Israel and Western nations. They interpreted their defeats against Israel as the result of the corruption of Arab rulers and Western collusion against Arab peoples.

What they failed to realize is that the ailment is not limited to the corruption of institutions or individuals; it is deeply rooted in the very structure of contemporary Arab life, which rests on superficial layers of Western civilization and superficial layers of Islam.

By presenting the challenge at this civilizational level, the book aims to establish a radical break with all approaches that merely pander emotions or flatter the false sense of Arab pride, focusing on the symptoms instead of addressing the underlying disease.

### **The Challenge and Soviet Deception**

The course of events throughout the wars fought by the Arabs against Israel has proven that the Soviet Union's positions in the region were dictated by the requirements of the global strategic conflict between itself and the United States over the division and re-division of spheres of influence around the world. Behind these actions lay the Russians' attempt to disrupt the balance of power as a step toward expanding their influence globally.

According to the analysis presented in this book regarding the dimensions of Soviet strategy in the region, the Soviet Union "encouraged the Arabs, both implicitly and explicitly, to rely on its intervention whenever the West intervened. This was precisely what it aimed for by involving the Arabs through military armament - to make them endure hostility from the West beyond what they could bear. It knew with certainty that the more we escalated our enmity toward the West, the stronger our sense of dependence on the Soviets would become. And when we suffered a military defeat, the Soviet Union did not intervene to assist us."

“In its stance toward the Arabs,” the book states, “the Soviet Union was setting a trap for the Arabs, ensuring their defeat in every domain so that their losses would drive them to rely on and become subordinate to it.”

This is exactly what the Soviet Union did during the June 1967 war when it pushed Nasser into war by providing him with false information claiming that Israel was amassing troops to invade Syria. However, at the last moment, the Soviets instructed Nasser not to launch the first strike. As a result, Nasser received the first blow from Israel and was abandoned by the Soviets, leading to his defeat. For further details, refer to our book *Sadat*.

Similarly, during the fifth war in Lebanon, the Soviet Union employed the same tactics. According to issue 126 of *Al-Majalla* magazine, dated July 10, 1982, the Soviets had: “pledged to support Syria during the weeks leading up to the anticipated Israeli invasion of Lebanon, including sending Soviet military personnel to operate Soviet-made SAM missile batteries within Syria itself.”

“These Soviet promises boosted the confidence of the Syrians, who declared that they would join the fight alongside the Palestinians if Israel invaded southern Lebanon.”

Thus, the Soviet Union prepared the Syrians and Palestinians to believe it would back them. However, when the war actually broke out, *Al-Majalla* reports that the Soviets “threw their diplomatic weight behind efforts to prevent a full-scale confrontation between Israel, Syria, and Lebanon, fearing that such a war would escalate into a comprehensive conflict that they believed the Syrians would lose. The Soviets concentrated their efforts on brokering a ceasefire to avoid being drawn into fulfilling their commitments to Syria under the Treaty of Friendship and Cooperation.”

The Soviet betrayal of the Arabs during the recent war in Lebanon became so evident that even their own allies were compelled to criticize them. As reported by *Al-Hawadith* magazine on July 30, 1982: "Arafat went several times to the Soviet embassy in West Beirut, where he met with Ambassador Alexander Soldatov, but then he stopped visiting the embassy. Eventually, Soldatov came to him offering him the option to leave Beirut aboard a Soviet warship. This prompted Arafat to warn the Soviet ambassador that he might be forced to sever the organization's ties with the Soviet government if he received a similar offer from Moscow." (End of quote).

Furthermore, the Palestinian leader Nayef Hawatmeh, head of the *Democratic Front for the Liberation of Palestine* - which the Soviets regarded as the equivalent of the communist party within the resistance movement - was also critical of the Soviet Union. In the same issue of *Al-Hawadith*, it was reported: "Questions continue to be raised about Nayef Hawatmeh's criticism of both the Steadfastness and Confrontation Front and the Soviet Union regarding the situation in Lebanon. These questions arise because Hawatmeh had previously been one of the strongest supporters of those he now criticizes."

*Al-Hawadith* added: "It is also reported that Yasser Arafat is mediating between Saudi Arabia and the Democratic Front, following Hawatmeh's declaration that he is no longer a Marxist but a socialist." (End of quote).

Thus, Moscow's allies found themselves compelled to criticize it, reaching its peak as reported by *Al-Hawadith* on July 9, 1982, detailing the actions of Libya's leader, Muammar Gaddafi (Moscow's man in the region): "Colonel Muammar Gaddafi was extremely angry with the Soviet Union over its indifferent stance on the Israeli invasion of Lebanon. He

summoned the ambassadors of most Eastern Bloc countries to convey his views on the Soviet position.”

The magazine continued: “Libya’s president told them: ‘The friendship between progressive Arab forces and the socialist bloc is in as much danger as the Palestinian resistance itself, and it is on the verge of igniting just as Beirut is about to go up in flames.’ Diplomatic sources reported that the meeting lasted only five minutes, after which the colonel asked the ambassadors to leave immediately!” (End of quote).

The Soviet indifference to the events in Lebanon stood in stark contrast to the active and effective role played by the United States throughout the Lebanese war. When reports emerged that America had resolved to send some of its forces as part of an international contingent to help in the “separation of forces” in Lebanon, Soviet leader Brezhnev reacted furiously, stating: “We object unconditionally to the presence of American forces on Lebanese soil, and we have previously issued a warning in this regard.” Refer to *Al-Hawadith*, July 30, 1982.

This confirms that the Soviets viewed regional events solely through the lens of their strategic rivalry with the United States. Moreover, their interest in the Lebanese conflict was primarily driven by concerns over the demonstrated ineffectiveness of Soviet weaponry compared to the more advanced American arms, particularly in the field of electronics.

News reports indicated that after their missiles were struck in the Bekaa Valley, the Soviets “shipped several of these damaged units back to their country for intensive examination. They also sent a destroyed T-72 tank from Lebanon to determine why the Israelis had been able to destroy a significant number of these highly advanced tanks.” Refer to *Al-Majalla*, July 10, 1982.

It seems as though the Soviets were disturbed by the failure of their weapons, which threatened their reputation among their allies. They wanted the Arabs to be defeated, but they did not want the cause of defeat to be the ineffectiveness of their weapons, as this would jeopardize their influence in the region.

What this book asserts - that the Soviet Union was "setting a trap for the Arabs to ensure their defeat in every field, thereby driving them to rely on and become subordinate to it" - has been consistently validated by events in every war fought by the Arabs.

### **The Challenge and the Immediate and Long-Term Solutions**

The Republicans were the first to call on Arabs to reconcile with Israel, based on a civilizational perspective of the Middle East problem. While the Arabs were focused solely on the military defeat of June 1967, the Republicans were looking deeper - at the intellectual defeat and the scientific decline that had afflicted the *people of the Quran* and the *people of knowledge*. The Arabs live off superficial aspects of both Western civilization and Islam, without possessing the tools for confrontation. They neither produce weapons nor know how to use them effectively, which has, from the outset, directed them toward introspection - to restore their relationship with their Lord and to build their lives according to the guidance of a new civilization founded on the principles of Islam. This civilization would address what Western civilization has failed to achieve: reconciling the need for comprehensive social justice with the need for absolute individual freedom - thereby realizing peace on earth.

This requires an immediate solution to the Middle East problem, one that allows the Arabs to disengage from military conflict, which has tied them to international power blocs and distanced them from their religion. As the book states: "The immediate phase aims to create a breathing space - or,

let's say, a truce - during which the Arabs can begin addressing the long-term phase.”

The Republicans' proposal for a peaceful solution to the Middle East issue, which was initially met with rejection, is now becoming increasingly recognized as a practical suggestion. The fifth war in Lebanon has demonstrated that the Arabs are, in practical terms, incapable of engaging in war. Even Syria, which considered itself the first frontline state, abandoned the Palestinians to face Israel's advanced military machine alone, establishing (silent) peace agreement with the Israelis.

In addition to the emergence of new factors that render war impossible, one of which is the unprecedented clarity of the Soviet deception toward the Arabs. This makes any call to rely on Soviet military support a naive and ignorant proposition. Additionally, the Palestinians have lost their military bases in Lebanon and have been scattered across Arab countries, depriving them of the strategic advantage they once had in Lebanon - where they had direct access to Israel's borders and could target Israeli colonies with their artillery.

This situation has ultimately tied the Palestinian resistance movement to the political agenda of Arab states, which have proven both unwilling and unable to engage in war.

The challenge facing the Arabs - which we emphasized after the June 1967 war - returns today, following the June 1982 war, with even greater urgency and a higher level of warning: either the Arabs achieve victory through the civilization of Islam, or they will be cast out of history. As the book asserts: “The Israelis live off the core of Western mechanized civilization and excel in modern warfare, while the Arabs live off its superficial aspects. They neither design nor manufacture machinery, nor

do they maintain or use it properly. Therefore, they lack insight into modern scientific warfare.”

This was proven during the June 1967 war, when Egypt lost its air force in a swift Israeli airstrike, and again in the June 1982 war, when Syria lost its SAM missile bases in Lebanon’s Bekaa Valley following an astonishing electronic warfare campaign by the Israelis, who had harnessed the latest technological advancements in electronics to enhance their offensive and defensive capabilities.

It has thus been practically demonstrated that the Arabs, at their current level of civilizational and technological backwardness, are incapable of defeating Western civilization militarily - of which Israel represents geographical, political, and military embodiment.

From a principled standpoint, humanity no longer seeks those who teach it the art of war. It has spent its long history in blood, tears, and toil, scorched in modern times by the inferno of two world wars, while teetering on the brink of a third. Contemporary humanity has failed to achieve peace on earth, and its need for peace has become a matter of life or death.

What the Arabs must do is rise to the level of the challenge before them by reviving the civilization of Islam - a civilization of peace - within themselves. Through this revival, they could offer humanity, lost in a labyrinth of confusion, a renewed lifeblood to revitalize the essence of existence with love and peace, thereby reclaiming their place in history, as their predecessors once did.

We aim to emphasize that the Arabs' lag in both military and civil technology reflects their detachment from their era and from the essence of Islam. In reality, they are battling the modern Western mind - the very mind that created the material civilization on whose superficial aspects the

Arabs subsist. Today, that Western mind stands at the pinnacle of its material achievements, scientific accomplishments, and technological revolutions.

The Arabs are confronting this mind with a clan mindset, driven by Arab tribal spirit, religious and nationalistic fanaticism! As the book aptly puts it: "They combat Zionist Israeli racism with Arab racism" Jews fighting Jews.

The book continues to explain that: "The Arabs do not engage in thinking (or critical thinking); they navigate the path of contemporary life driven by emotions and wishful thinking, - a perilous course in itself. Despite the material wealth brought to them by oil and their attempts to purchase and implant material civilization in the heart of the desert, the intellectual bareness of Arab thought has left them incapable of embracing the spirit of the age, which yearns for (knowledge). This includes both the technological material knowledge, which currently dominates, and the material-spiritual knowledge enshrined within the folds of the Quran, which is destined to prevail in the future. It is this knowledge that the Arabs are supposed to rediscover and revive, for in it lies their true honor, dignity, and victory over Western civilization.

We find no words more eloquent and vivid in describing the Arabs' current state of confusion and alienation than the following passages from the book: "Today, the Arabs are lost in the wilderness. They are in the wilderness with no Moses, no Aaron, no Joshua - indeed, with no leader at all. They have forgotten Allah, and so Allah has forgotten them: *(So it will be: Our signs came to you, but you forgot them, and likewise, you will be forgotten today)* (20:126)."

Allah is protective of the Arabs because He made them the inheritors of the Arabic Quran and the descendants of the Arab Prophet, and because

He made them the custodians of the religion of monotheism. The afflictions and setbacks they endure in their modern history are nothing but the fire of trial, which, if they benefit from, will prepare them to fulfill their mission - a mission of civilization, ethics, and peace that will fertilize the present mechanized Western civilization.

Islam, in its fundamental principles as presented by the Republican thought, is the Arabs' Joshua who will lead them out of the desert of confusion and into the promised land. Their future will be something that no eye has seen, no ear has heard, and no heart has ever imagined.

In the Name of Allah, the Most Gracious, the Most Merciful

*(And whoever seeks a religion other than Islam, it will never be accepted from him, and in the Hereafter, he will be among the losers) (3:85).*

Truthful is Allah, the Almighty.

## **Introduction**

This book is a stark and urgent warning that we present to our people at one of the darkest stages of their history, when paths have become unclear and guides have lost their way.

In our hands is currently a book being prepared on *The Middle East Problem*, expanding on its historical, political, and scientific study. During the course of this preparation, the Republican Party organized a *Festival of Political Thought* to address the Middle East crisis. The festival aimed to enlighten Sudanese public opinion on an issue that has persisted for twenty years without a bold intellectual confrontation - neither from responsible politicians nor from thinkers in the Arab world. Instead, officials have always spoken to Arab peoples in a manner that soothes their emotions and flatters their sentiments.

The festival began with its first night at the Republican Party headquarters in Al-Mawrada, Omdurman, and then continued with lectures across various parts of the capital, delivering over eight lectures that engaged both students and the general public.

What we observed from these encounters is that the inclination toward communist deception among different segments of the population is growing alarmingly. This spread has been aided by the statements of officials, newspaper articles, and the broadcasts of Omdurman Radio.

For this reason, we decided to publish this book before completing our more comprehensive work on *The Middle East Problem*, hoping to draw attention to a grave danger that the Arab world faces - a danger that can no longer be ignored.

The responsibility now lies with those in power to fully recognize that international communism is exploiting the Arabs in the most appalling manner, extending its guardianship over them, and granting itself the right to speak on their behalf in a way that shows no respect for their intellectual autonomy - And has communism ever been accustomed to respecting the thoughts of others?

The Arabs have followed a misguided policy for a long time, and now they are tragically stumbling down the same wrong path. It is high time for them to turn back from this path before it is too late, regardless of the cost.

This book does not go into detailed discussions; such details will be addressed in our forthcoming book on *The Middle East Problem*, which will be published soon, God willing.

## **The shift toward communism**

The image of the nationalization of the Suez Canal on July 26, 1956, and the subsequent Tripartite Aggression against Egypt on October 29 of the same year, mark a fundamental turning point in the contemporary history of Arab states. This shift involved taking the Palestine issue out of its original context and bringing it - and all Arab countries - into the arena of the Cold War between the Eastern Bloc, led by the Soviet Union, and the Western Bloc, led by the United States.

More significantly, that image of nationalization exposed Arab states to an enmity from the Western Bloc that they could not withstand without

relying on the Eastern Bloc. Thus, from that point onward, Arab states began gravitating toward the Soviet Union.

This inclination provided communist parties within various Arab countries a rare opportunity to promote communist ideas among Arab populations. They exploited the position that the Tripartite Aggression allowed the Soviet Union to assume - as a defender of the Arab states and a reliable ally in facing their enemies.

After the aggression, the Arab countries were not without those who recognized the danger of communism to their nations, and opposed it through spoken and written words. However, the newfound friendship between Arab peoples and international communism made it easier for local communist advocates to gain sympathy for their cause, in ways they had not been able to achieve before.

### **The Military Defeat**

Then came the second Tripartite Aggression, whose causes were more closely tied to the manner in which the Suez Canal was nationalized than to the Palestine issue. Nevertheless, its motives and objectives were no different from those of the first Tripartite Aggression, despite differences in the sophistication of its execution and the meticulousness of its orchestration.

This latest aggression inflicted upon the Arabs - *all* Arabs - a military defeat and a diplomatic defeat of such magnitude that it amounted to humiliation and disgrace. It reaffirmed to the Arabs their profound need for friendship with international communism, prompting them to cling to it in a way that nearly reached the point of no return.

This was precisely the Soviet Union's goal: to encourage the Arabs - through both implicit and explicit signals - to rely on its intervention whenever the West intervened. It was also the Soviet strategy to entangle the Arabs in military armament so that they would bear hostility from the West far beyond what they could handle. The Soviets knew with certainty that the more the Arabs antagonized the West, the stronger their feeling of needing Soviet friendship would become.

When we were militarily defeated, the Soviet Union did not intervene to assist us, as the West did to support its ally, Israel. Very well! Their supporters explained that it could not intervene in a regional conflict where it lacked military bases, as the West had. The only option left to the Soviet Union was direct confrontation, which could lead to a global war involving nuclear weapons - a prospect it feared for its own sake and for the sake of humanity.

But why, then, did it not disclose this to the Arabs beforehand, before they became entangled in a conflict and burdened themselves with enmity they could not handle without its support? And why did it, in response to the movement of the Sixth Fleet, mobilize ten of its warships from the Black Sea through the straits toward the Arab regional waters? Did this not, in itself, suggest to the Arabs that it intended to intervene on their behalf if the West intervened on Israel's behalf?

### **The Diplomatic Defeat**

If only it had stopped at this betrayal and allowed the Arabs to rely on sound reasoning to secure a diplomatic victory after losing the military battle. For those who cannot depend on the power of arms may still find salvation through cunning and be guided by intellect. However, the Soviet Union, as if seeking to compensate the Arabs for its failure to support them

militarily, rushed their cause to the United Nations and arrogated to itself the right to speak on their behalf. When the matter became deadlocked in the Security Council, the Soviets demanded, again on behalf of the Arabs, that an extraordinary session of the General Assembly be convened. Once more, they assumed the right to speak for the Arabs and present their cause and demands in a manner so excessive that it portrayed the Arabs as immature adolescents - incapable of action and wishing for the impossible.

It seemed as though the Soviet Union wanted to suggest to the Arabs - and indeed, it succeeded - that they could achieve in diplomacy what they had failed to achieve on the battlefield. The Arabs swayed by this suggestion, which led them into a diplomatic defeat that was, in truth, far more devastating than the military defeat.

The Soviet Union, in its stance toward the Arabs, revealed one of two tendencies - or perhaps both simultaneously: Either it was deliberately setting a trap for the Arabs, ensuring their defeat in every arena to drive them into dependence upon and subservience to it, or it was acting with good intentions, but with unparalleled degree of naivety and foolishness that knew no bounds. In either case, there is nothing in such behavior that should encourage the Arabs to befriend the Soviet Union.

### **Communists Exploit the Defeat**

No matter how things stand, singing the praises of the Soviet Union's friendship with the Arabs has become a widespread practice today. It is echoed by every Arab - from the highest levels of political, media, and journalistic responsibility, to anyone holding a pen and finding a platform to express themselves.

In fact, those writers who do *not* praise the Soviet-Arab friendship find no platform to publish their views. This is because, in the minds of responsible Arabs, criticizing this friendship is perceived as serving the interests of the Western Bloc. Therefore, they believe that such a friendship must be protected from any criticism.

Thus, the opportunity came for the communist parties across the Arab world. They have become active, exploiting the ignorance, confusion, and uncertainty that enveloped both officials and non-officials in its dark wing. They exploit in them the natural tendency to flee from the place of disgrace that defeat has encircled them with, and they exploit the herd instinct, that arises in a herd when it senses danger, as well as the instinct for revenge. They exploit people's sympathy for Palestine - its usurped land and displaced people - as well as their deep-rooted hatred of Jews.

They exploit all of these sentiments - and much more - to lead the Arab peoples, blindfolded, into the fold of international communism.

It is no wonder, then, that we hardly hear any voice or read any words today except those glorifying the friendship with the Russians and condemning our American enemies.

But the matter goes even further than that. The *Al-Gomhouria* newspaper in Cairo writes: "There is no doubt that one of the most crucial steps to achieve victory is the elimination of colonial culture on Arab soil - from schools, universities, and higher institutes to the press, theater, radio, publishing houses, and cinema."

The danger in such statements is that, at first glance, they appear to be patriotic and pure. However, when you consider that the Arabs today are not culturally original and that this newspaper does not call on them - nor has it ever called on them - to embrace their authentic cultural roots, the

*Islamic culture*, it becomes evident that this newspaper - knowingly or unknowingly - is advocating for the replacement of Western capitalist culture with communist culture.

An example of this is the measure taken by the Syrian government, as reported in *Al-Talia* magazine in Damascus under a bold headline: "It has been decided to close the American Cultural Center and the Goethe Institute and revoke their licenses, and the closure was implemented immediately."

Upon reading this news, you might feel pleased. Your communist friends will tell you that this decision is a revolutionary and progressive step, and they will glorify the government that made it. They will even invite you to join them in this praise.

But can people live in a cultural vacuum? Or are you, in our present situation, when you boycott Western culture, leaving room for communist culture, pushing people towards it, and even depriving them of the opportunity to explore other cultures?"

### **The Confusion of Sudanese Officials**

The confusion, anxiety, and despair that followed in the wake of defeat, casting a shadow of gloom over the actions of politicians, officials, media figures, and writers throughout the Arab world, left an even worse impact in Sudan.

In Sudan, we had political parties and politicians who once claimed that their zeal for protecting the morals of the people and their concern for safeguarding the people's faith from the atheism promoted by communism - a belief system upon which communism builds its ideology - had driven them to violate the sanctity of democracy. They went so far as to amend

the interim constitution to enact laws that banned the activities of the Sudanese Communist Party and expelled its eight representatives from the Constituent Assembly.

Beyond that, these same politicians still insist on drafting the permanent constitution in a way that unjustly infringes on the basic rights of communist citizens.

Yet today, these very same politicians are calling on all Arabs to align their economies, dealings, and struggles with their Russian friends. They blatantly contradict themselves by saying that our friendship with the Soviet Union does not mean we will become communists.

This claim is clearly flawed. What, then, would prevent the general public from embracing communism when their officials, media figures, and writers are constantly praising the loyalty, greatness, and strength of our communist friends?

### **Exploiting the Confusion of the Press**

Our newspapers - even the conservative ones - are now overflowing with communist articles and styles, under headings such as "Peaceful Coexistence," "The Socialist Interpretation of the Arab-Zionist Conflict," or "The Chinese Military Analysis of the Setback." Communist-style writing in Arabic is filled with unfamiliar terms that are used as substitutes for depth of thought, such as "Dialectical Class Analysis," "American Imperialism," "Defeatist Theory," "Right-Wing Bureaucratic Tone," "Defense of the Doctrines of Liberation," "Opportunistic Currents," "Peaceful Coexistence and Automatic Development," and "Replacing the Mechanical Deterministic Framework with the Probabilistic Framework."

Or take this example: "It is what enables revolutionary nationalist movements to confront the reactionary colonialist attack and equips them with a comprehensive understanding to formulate a revolutionary and realistic strategy that monitors the probabilities and possibilities of armed colonial intervention while taking into account the repercussions of the policy of peaceful coexistence."

These are just a few examples of what fills our newspapers today. Such language only increases the current confusion, spreads intellectual anxiety, and leads half-educated individuals to believe that by repeating these phrases in their writings, they appear as knowledgeable intellectuals.

This misconception has ensnared people who are not communists - individuals who, in fact, fiercely oppose communism. Yet, when you read their writings, you might mistake them for communists.

And now, the Sudanese Communist Party has found, amidst the darkness of this confusion, opportunities it has never encountered - or barely encountered - throughout its long history. It has not wasted this chance; under the banner of "erasing the effects of aggression" and combating "Zionism and Anglo-American imperialism" (as it puts it), it has been relentlessly driving the people toward the fold of Marxist-Leninist communism.

### **Marxism: A Religion and a State - But...**

Although Karl Marx was not the first socialist, and he will certainly not be the last to philosophize socialism, he represents a school of thought within socialism that has its merits and flaws, where more can be placed on the side of its flaws than on its merits. Yet, due to the prevailing intellectual confusion, Marxist communists have managed to convince people that

scientific socialism begins and ends with Marxism-Leninism. They claim that if one wants to be a scientific socialist, there is no path except to become a Marxist.

The truth is that socialism will not triumph on earth - though it inevitably will - unless it overcomes the Marxist-Leninist materialist thought. Or rather, unless it corrects the major, current errors that are responsible for socialism's setbacks in both Russia and China alike.

Marxism is a religion that fights other religions with the same ferocity that one co-wife fights another, seeking to dominate the household. It is a religion that has cloaked its scholars with infallibility, raising them to the status of prophets. Indeed, following the inherently materialist, idolatrous nature, it has elevated Marx and Lenin to the rank of worshipped deities. One can even see its followers making pilgrimages to Lenin's tomb, circumambulating it just as Muslim pilgrims circumambulate the Kaaba in the sacred mosque.

Thus, Marxism is a religion without a God - or rather, it is a religion whose gods are its prophets. The deification of Marx and Lenin is sufficiently clear, but it is even more apparent in the case of Mao Zedong. In China today, Mao's sayings are printed, bound, and revered in a manner akin to the Christian reverence for the Bible or the Muslim reverence for the Quran. Mao is, the god of China today.

Marxist religion denies the existence of God for a simple reason: Marx, unable to comprehend God, turned his inability into a virtue by denying God's existence altogether. Marxism, therefore, unwittingly calls humanity to return to the paganism it abandoned thousands of years ago. In doing so, it is an intensely regressive religion - far more deserving of the label of "regressive" than those it habitually accuses - its enemies.

To speak of Marxism as a religion may seem strange at first, but this perception arises because people have become accustomed to viewing Marxism solely as a socialist ideology. This is because Marx gave primary focus to economics in his philosophy, which overshadowed the philosophical roots of Marxism, except for those who delve deeper. To these, Marxism reveals itself as a philosophy of humanity and the universe.

Here is where the fallacy and inadequacy of Marxism become apparent. Its foundational philosophy, “dialectical materialism,” posits that “the movement of thought is a reflection of real-world movement, transmitted to the human brain and settled within it.” For Marxists, “real-world movement” refers to the movement of elements, including class struggle - a movement they consider mechanically deterministic and automatic.

Marxists do not acknowledge that this determinism emanates from a comprehensive will housed in an all-encompassing intellect (*'aql kulli*) that creates both class structures and history. This is where the chain breaks and the cycle is disrupted.

The idea of spontaneous transformation has been suggested before - not by philosophers, but by ignorant people. The Quran recounts their story: *(And they say, “There is nothing but our worldly life; we die and we live, and nothing destroys us except time.” And they have no knowledge of that; they are merely assuming. When Our verses are recited to them as clear proofs, their argument is only that they say, “Bring back our forefathers, if you are truthful.” Say, “Allah gives you life, then causes you to die; then He will gather you to the Day of Resurrection, about which there is no doubt, but most people do not know”)* (45:24–26).

The phrase *“nothing destroys us except time”* represents the core misguidance in all atheistic thought. And *“but most people do not know”* identifies the root cause of defect in every atheist.

Because Marxist religion is complex and difficult to grasp, it does not require its followers to understand it. Instead, it asked them to believe in it - asking them to believe in disbelief. This is the reason for the fanatical zeal of most Marxists.

### **The Arabs in the Wilderness**

Nevertheless, this great ignorance, this philosophized heedlessness, and this disastrous intellectual setback call themselves, in our present time, *“revolutionary and progressive.”* They knock on the doors of Muslim Arabs and, to our astonishment, find among the Arab Muslim leaders those who open these doors wide - heedlessly and foolishly.

Today, the Arabs are lost in the wilderness. They are in the wilderness, with no Moses, no Aaron, and no Joshua - indeed, with no guide at all. They have forgotten Allah, and so Allah has forgotten them: *“Thus Our signs came to you, but you forgot them; and likewise, today you will be forgotten”* (20:126).

This situation cannot be met with silence; swift action is necessary. The first thing that must be pointed out is that the problem facing the Arabs today is not, as they think, the issue of Palestine - a land taken by the Jews with the help of Britain and America, with the consent of the Soviet Union and other countries, who displaced its people and established the state of Israel. The problem is far greater and more dangerous than that.

This significant, perilous problem lies in the fact that the current stage of human societal development on this planet has confronted the Arabs with

a challenge they have never faced before in such a decisive manner. Palestine is merely the spot where the gauntlet of this challenge has been thrown.

The Arabs confronted this challenge with the wrong tools, mistaking it for the state of Israel. They went to war with it on May 15, 1948, and were defeated. They then began searching for the causes of their defeat, yet they did not reach the root of the problem. Their thinking led them to conclude that the cause of the defeat was the corruption of Arab rulers and their collusion with Western colonial powers that created and supported Israel in its war against the Arabs.

In response, they revolted against some of their rulers, removed them from positions of leadership, and brought in new leaders. They believed they had thus found the root of the problem. These new leaders also assumed that the problem lay with the state of Israel and the Western countries behind it - or, rather, they chose to believe that their real problem was with the Western powers that, after planting Israel in Arab lands, were using it as a military base against them.

Consequently, they confronted the West with hostility, as manifested in the nationalization of the Suez Canal. However, by doing so, they created a new problem without identifying the original one, which led to the October 29, 1956, aggression. In truth, they were defeated in this aggression, but they deluded themselves into thinking they had emerged victorious for one obvious reason: the conflict between the two global blocs halted the aggression before it achieved its objectives.

They mistook this halt for a defeat of the aggressors and a victory for themselves. Thus, they drifted even further from identifying the root of the problem and fell deeper into misguidance.

Then came the June 5, 1967, aggression, which inflicted upon them a humiliating defeat. We had hoped that these repeated, disgraceful defeats would lead the Arabs to the root of their problem.

However, the evidence suggests that Arab leadership is drifting further away each day from understanding the root of this problem. The decisions recently made at the summit held in Khartoum from August 29 to September 1 of this year are nothing but the latest proof of how misguided Arab leadership remains regarding the true nature of the issue.

### **The Challenge Facing Humanity**

The challenge that Arabs face today is, in reality, their share of the challenge confronting all of contemporary humanity. The challenge humanity faces is that the world we live in - this planet we inhabit - has shrunk and become smaller, thanks to God and the rapid advancements in transportation. People, all people, have become neighbors to one another, and it has become necessary for them to coexist with good manners, kindness, and in peace. Otherwise, there can be no peaceful life for neighbors who bicker every new morning.

In brief, the challenge facing humanity today is that the planet we live on has achieved spatial unity, and it now requires humanity to achieve intellectual unity among its members so that they can coexist peacefully - if not live in peace - despite their differences in color, language, customs, and beliefs. If they fail to do so, they will meet the same fate as all living beings that failed to adapt to their environment - as has been the way of those who came before.

Unifying humanity through thought - there is no other path - requires a civilization that grants preeminence to thought. However, this is not the case with contemporary Western civilization, neither in its capitalist

Western branch nor its communist Eastern branch. In fact, modern Western civilization is fundamentally built on the denial of thought. It is a materialistic civilization in both its communist and capitalist forms. The difference between communism and capitalism is merely one of degree. It is particularly evident in communism's disdain for thought and its suppression of intellectual freedom.

Western civilization has declared its bankruptcy and reached the limits of its evolutionary capacity. Western civilization has declared its bankruptcy and reached the limits of its evolutionary capacity. It has failed to accommodate the energy of contemporary humanity and its aspiration to unite socialism and democracy within a single governmental system. This is because modern individuals desire freedom and view socialism as their natural right and an essential means to achieve that freedom.

It is a grave misjudgment to ask individuals to relinquish their freedom in exchange for the rights guaranteed by socialism, as Marxist communism now demands. Similarly, it is unreasonable to expect them to achieve democratic freedom under a capitalist economic system that barely meets the needs of the body and sustenance, as Western capitalism proposes.

The challenge humanity faces today, posed by its new environment, calls for the dawn of a new civilization - a civilization that fertilizes the present mechanized Western civilization and breathes into it a new spirit, granting it the ability to reconcile the individual's need for absolute personal freedom with the community's need for comprehensive social justice.

A civilization that places the individual's needs at the center of its organization, then branches out its legislation into socialism, democracy, and social justice on the basis that the human society is the legitimate

parent of the fully realized human individual - an individual who has achieved the perfection of intellectual life and emotional life.

We do not wish to elaborate further here on the failure of Western civilization, as we have detailed this topic extensively in our book *The Second Message of Islam*.

## **The Challenge Facing the Arabs**

The challenge facing the Arabs today is their share of the broader challenge confronting humanity, but it is more urgent and more pressing for several reasons, the most significant of which are two:

First, the Arabs inhabit a region that is the navel of the world, where the three continents - Europe, Asia, and Africa - meet. It is a region where history has been made since the dawn of time and continues to be made. All civilizations have arisen in, or have been connected to, this region, particularly those that seek to balance material and spiritual needs. These civilizations have sought to provide bread for human survival while simultaneously striving for human freedom, recognizing that life cannot be sustained by bread alone. As Christ said: *“Man shall not live by bread alone, but by every word of God”* (Luke 4:4), or as Muhammad stated: *“This worldly life is a means to the Hereafter.”*

Second, the Arabs - unlike other peoples - are *the people of the Book*, the people of the Quran. The Quran is the Spirit of God, and when this spirit is breathed into the massive mechanized civilization of the present-day West, it will bring it back to life, restore its balance, and enable it to lead humanity toward peace. A material Western civilization infused with the Islamic spirit is the new civilization that can enable humanity to achieve the intellectual unity required by its newly unified environment. The convergence of these two unities will create organizational harmony, upon

which balanced justice will be established, and through balanced justice, peace will prevail on earth.

However, the Arabs today live on the margins of life. They live off the superficial layers of Western civilization - *“and if its core is corrupt, how can its superficial layer be any better?”* - and off superficial layers of Islam. The wheel of time has turned, and the Arab region has become the stage for a new civilizational struggle, evident in the heartbreaking events unfolding between the Arabs and the Jews.

These painful events are, in reality, the labor pains accompanying the birth of a new civilization in the cradle of civilizations. The Arabs are the midwives through whom this new civilization will be delivered, yet they remain oblivious to their role. They believe that Israel is the cause of their problem, not realizing that Israel is a result, not a cause. The true cause is that the Arabs are not occupying their rightful place in contemporary history, even though they are living through a period marking a fundamental transformation in human life on this planet - a transformation unprecedented in human history.

This transformation marks the end of one era and the beginning of another. It marks the end of humanity's childhood and the beginning of its maturity. This is what we referred to when discussing the challenge posed by the contemporary environment to humanity today.

It is as if the logic of contemporary human life on this planet is telling the Arabs: *You must now enter history in the twentieth century, just as your ancestors entered it in the seventh century, illuminating the world of their time with the dawn of a new civilization. Otherwise, you will be cast out of history for the remainder of time.*

This is the challenge facing the Arabs today, and Israel is merely the gauntlet of that challenge, thrown down in Palestine. It was not thrown by Western colonialism, but by a force for which Western colonialism is merely a tool. This same force challenged the Arabs in the seventh century before they entered history, saying: (*“So do not weaken and call for peace while you are superior; and Allah is with you, and He will never deprive you of the reward of your deeds. This worldly life is but amusement and diversion. And if you believe and fear Allah, He will give you your rewards and not ask you for your wealth. If He should ask you for it and press you, you would withhold, and He would expose your unwillingness. Here you are - those invited to spend in the cause of Allah - but among you are those who withhold. And whoever withholds only withholds from himself. And Allah is the Free of need, while you are the needy. And if you turn away, He will replace you with another people; then they will not be like you”*) (47:35–38).

This is the same challenge facing the Arabs today as it did their ancestors in the past. Either they enter the history of their time by turning toward Allah, or they will be cast out of history forever: *“And if you turn away, He will replace you with another people; then they will not be like you”* (47:38).

## **The Arabs: Between Yesterday and Today**

How similar today is to yesterday! Is it not true that history repeats itself, albeit never in the exact same form? Were the Arabs not living on the margins of history in the seventh century CE? Was their small world not divided between an Eastern Bloc - the Persian Empire - and a Western Bloc - the Roman Empire? Was the civilization that connected the two blocs not one in essence, differing only in appearance, just as the current civilization connects the communist bloc and the capitalist bloc? Was the rivalry and hostility between the Eastern and Western blocs not as intense then as it is today? Were the Arabs not caught in the middle of the struggle between the two blocs back then, just as they are today?

Indeed, all of that was true.

However, back then, the Arabs did not align themselves with either of the two warring blocs. Instead, Allah safeguarded them through Islam. They adhered to it and, through it, recognized the shortcomings of both blocs. They established a third bloc - a middle way - that understood God's words: *"O you who have believed, if you support Allah, He will support you and plant firmly your feet"* (47:7).

They turned toward their Lord, supporting Him within themselves by committing to truthfulness in both speech and action. Allah supported them, and through their middle bloc, they overcame both the Eastern and Western blocs. On their ruins, they established a new world and a new civilization.

Some might say that the Arabs' entry into history in the seventh century required Allah to send Muhammad. The answer is simple: Allah still exists, and Muhammad is present today. It is the Arabs who are absent, having forgotten Allah and so He caused them to forget themselves.

The Arabs of today have claimed that Islam divides them, while Arabism unites them. Islam - the religion of unity - divides them? Could there be a greater delusion?

Modern Arabs have clung to the call of Arab nationalism, a racial ideology at a time when the global conflict is based on ideological foundations. They deny that Arab nationalism is racist, and in their denial, they have fallen into an intellectual betrayal by usurping the legacy of Islam and attributing it to Arab nationalism. They say that nationalism is the unity of language, culture, and history.

Even those with the most basic knowledge know that the Arabs had no unified culture, no shared history, and not even a common language before Allah blessed them and made them Muslims.

### **Arab Nationalism is a Deception**

Contemporary Arabs did not stop at the falsehood of Arab nationalism. Their fanaticism led them into an ignorance that caused them to distort the words of the Quran, proclaiming slogans such as *“God is Great, and honor is for the Arabs”* - a phrase that could be seen on numerous banners throughout the streets of Khartoum during the Arab Summit Conference.

What Allah has said is more deserving to be said, and it is obligatory for every believer and every Muslim to say nothing but what Allah has decreed. Allah Almighty said regarding the believing Arabs, whose faith was incomplete, and the disbelievers: *“Those who take disbelievers as allies instead of the believers - do they seek honor through them? But indeed, all honor belongs to Allah”* (4:139).

And He said about the hypocritical Arabs: *“They say, ‘If we return to Medina, the more honorable will surely expel therefrom the more humble.’*

*But honor belongs to Allah, and to His Messenger, and to the believers, but the hypocrites do not know” (63:8).*

Never did Allah say that honor belongs to the Arabs. On the contrary, He said what utterly refutes the claims of racial superiority: *“O mankind, indeed We have created you from male and female and made you peoples and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted” (49:13).*

And on the tongue of His Prophet, He said: *“All people are from Adam, and Adam is from dust. The most honorable among you in the sight of Allah is the most righteous of you.”* He also said: *“There is no superiority of an Arab over a non-Arab except through piety.”*

The Prophet included Salman Al-Farsi - a Persian non-Arab - among his household, saying: *“Salman is one of us, the people of the household.”* This was because of Salman’s strong faith, which made him a spiritual member of the Prophet’s family. And about Bilal, a black Abyssinian slave who used to call to prayer before the Prophet and had difficulty pronouncing the letter “sh” in the *shahada*, it was said: *“Bilal’s ‘seen’ (S) is, to Allah, a ‘sheen’ (Sh).”*

So where do all those teachings stand in relation to the claims of Arab nationalism?

Do you want the truth? Then listen! The Arabs have never suffered a greater loss - neither in their religion nor in their worldly affairs - than the one they have endured due to the deception of the claim of Arab nationalism.

Regarding the history of this falsehood, Dr. Philip Hitti, in his book *History of Syria, Lebanon, and Palestine*, Volume 2, page 352, says under the title “*Nationalism and the Struggle for Independence*”:

*“This Arab nationalist awakening began as a purely intellectual movement focused on studying the Arabic language, history, and literature. Its pioneers were mostly Syrian intellectuals, particularly Lebanese Christians who had been educated at the American University in Beirut. They were the ones who began to modernize Classical Arabic to make it a suitable medium for expressing modern thought. However, the nationalist idea, and its emphasis on civil affairs and material values, veered in the opposite direction of the highest ideals and most cherished traditions of Islam, which, in principle, recognizes no bond other than that of religion. The adoption of this new form of nationalism by Arabic-speaking peoples, along with the 1916 revolt of Hussein, the Sharif of Mecca, against the Ottoman Turks, shattered what remained of the hope for a comprehensive Islamic unity, replacing it with a pan-Arab unity based on language and secular culture, rather than pure religious belief.”*

This is what Dr. Philip Hitti said about Arab nationalism, and it was in the early twentieth century.

Today, with the rise of materialist and atheistic ideologies, Arab nationalism has become worse than a mere racial ideology. It now views Islam as a dangerous competitor and has begun to wage war against it, as is the case in Syria under the rule of the Ba'ath Party. In Egypt, they claimed to have developed an economic philosophy, which they called *Arab Socialism*. However, upon closer analysis, it proves to be nothing more than Marxist communism. It is as though Arab nationalism, under the leadership of Gamal Abdel Nasser, sought to sell communism to the Arabs

under an alias - one that would not arouse their suspicions or awaken their sense of the danger threatening them.

For this reason, the Communist Party in Egypt dissolved itself. And for this reason, Gamal Abdel Nasser became esteemed by the Soviet Union, China, Yugoslavia, and the communist parties throughout the Arab world, especially the Sudanese Communist Party. This “honor” had a clear purpose behind it. However, no matter how widespread the current fraud may be, it cannot obscure the established scientific truth: the Arabs did not enter history in the seventh century CE as *Arabs*. They entered it after they became *Muslims*.

And they will not enter history in the twentieth century as Arabs. They will only enter it if they return to their Lord and their religion - and become *Muslims* once again.

### **Jews Fighting Jews**

Allah has guaranteed the triumph of Islam unconditionally: *“It is He who sent His Messenger with guidance and the religion of truth to make it prevail over all religion. And sufficient is Allah as Witness”* (48:28).

However, He did not guarantee victory to the Arabs unless they fulfilled two conditions: that they believe in Him and that they support Him within themselves: *“O you who have believed, if you support Allah, He will support you and plant firmly your feet”* (47:7).

Islam is not in need of the Arabs, but the Arabs are certainly in need of Islam. There is a warning from Allah directed specifically at the Arabs that should break hearts: *“And if you turn away, He will replace you with another people; then they will not be like you”* (47:38).

Who knows? These “other people” might be the Children of Israel.

We must be clear: The Arabs today have been led astray in their religion and have distanced themselves from it. They are fighting Zionist Israeli racism with Arab racism. *Jews fighting Jews!*

Did the Prophet not say: *“The nations will soon invite one another against you just as diners invite each other to a dish.”* His companions asked: *“Will it be because we are few in number that day, O Messenger of Allah?”* He replied: *“No, you will be many in number that day, but you will be like scum on the surface of a flood. Allah will have no regard for you.”*

More striking than that, did he not also say: *“You will follow the ways of those before you, inch by inch, and step by step. Even if they entered a lizard’s hole, you would enter it as well.”* They asked: *“Do you mean the Jews and Christians?”* He replied: *“Who else?”*

When the Arabs confronted the Israelis on their battlefield, they were defeated by them three times. This was due to many reasons, the most important of which are two:

First, Israeli racism - unlike Arab racism - is deeply tied to Jewish religious beliefs. Therefore, the Israelis fight with the zeal of religious fanatics, whereas the Arabs fight with hollow hearts and empty minds.

Second, the Israelis live off the core of Western mechanized civilization and excel in modern warfare. The Arabs, by contrast, live off the superficial aspects of this civilization. They neither design nor manufacture machinery, nor do they maintain or use it effectively.

Thus, they lack the insight necessary for modern scientific warfare.

## **Israel: The Whip**

The Children of Israel have returned to the land of Palestine to stay. Their danger does not lie in the land they have seized now, but in their future expansion if the Arabs are unable to compete with them. However, the Arabs will not be able to compete with Israel through racist ideologies or by adopting the methods of the present Western mechanized civilization.

The state of Israel is *“the whip”* that drives the Arabs toward Allah. Ibn Ata’illah Al-Sakandari once said: *“Whoever does not walk toward Allah through the gentle blessings of grace will be dragged toward Him by the chains of trials.”* Oh, how I wish the Arabs would understand!

If the Arabs come to this realization, they must resolve the Palestine issue outside the framework of the conflict between the two global blocs. We know that the Arabs have traveled far down the path of communism, almost to the point of no return, as we previously mentioned.

This was the result of a ruinous ignorance regarding the true nature of global conflict and the realities of the current phase of social evolution on this planet.

For the Arabs to return to a balanced position between the two blocs and establish themselves as a *third bloc* may require them to pay the price for their past mistakes. This price may involve some temporary sacrifices of dignity and interests. However, these sacrifices will be necessary until the Arabs can regain their true dignity and their true interests.

## **The Solution to the Palestine Issue in Two Phases**

The solution proposed by the Republicans is a political one - one that requires, and can secure, the support of both the Eastern and Western

blocs for its adoption and implementation. In fact, it necessitates and rallies global public opinion to support and implement it.

In our view, this political solution is a temporary resolution for the Palestine issue, as we believe that its resolution must take place in two phases: an *immediate phase* and a *long-term phase*.

The purpose of the immediate phase is to create a breathing space - or, let's call it a truce - during which the Arabs can begin working toward the long-term solution, which is the true and final resolution.

The Arabs must pay the price for their past mistakes in order to achieve this immediate phase. They must *buy* a truce.

Fortunately, time is still on their side, and the price of securing such a truce remains relatively low.

Time should not be wasted on the kind of immature and futile thinking that emerged from the resolutions of the Fourth Arab Summit Conference, held in Khartoum last month.

### **The Proposed Solution for the Immediate Phase**

1. The Arabs must refrain from resorting to armed conflict. This is because they are not fighting the state of Israel alone but are, in fact, confronting powerful countries behind Israel - namely the United States, Britain, France, and West Germany. These countries are committed to preserving Israel's borders as defined by the partition plan approved by the UN General Assembly on November 29, 1947. Since 1950, the United States, Britain, and France have pledged to uphold these borders.

2. Any reliance on arms to resolve the Palestinian issue, at the scale envisioned by Arab leaders today and the promises they make to their people, is of little effectiveness. Moreover, such an approach compels the Arabs to follow in the footsteps of the Soviet Union, opening their countries wide to communism and distancing them from their religion, if not severing their connection to it altogether. This, in itself, poses a far greater threat to the Arabs than the danger posed by the state of Israel. This point has already been mentioned.
3. To achieve a solution for the immediate phase, negotiations with Israel must take place, with the following objectives:
  - (a) The withdrawal of Israeli forces from the Arab territories occupied during the wars of May 15, 1948, October 29, 1956, and June 5, 1967.
  - (b) The return of Arab refugees displaced from their homes in 1948 and 1967, along with compensation for all their lost properties. These refugees must be resettled in the lands designated for them under the 1947 partition plan - thus implementing the principle of partition.
  - (c) Securing a guarantee from the major powers, including the Soviet Union - meaning a guarantee from both the UN Security Council and the General Assembly - for the borders of the new Arab states. To reinforce this guarantee, Jewish immigration to Israel must cease immediately.
  - (d) The United Nations must secure a commitment from Israel not to pursue any territorial expansion into the lands of neighboring Arab states. If any expansion attempt is made by Israel, the responsibility to halt it will fall upon the United Nations.

(e) The termination of the state of war that has existed between the Arabs and Israel.

(f) Granting Israel the right to innocent passage through international waterways, including the Gulf of Aqaba and the Suez Canal.

## **The Long-Term Solution**

Once the immediate phase has been achieved, the Arabs must begin working on the long-term solution by returning to Islam.

Let us be clear - we do not mean Islamic unity, or an Islamic alliance, or even Islamic solidarity. The reason for this is simple: there are no true Muslims today. What we mean is that people must return to the essence of *La ilaha illa Allah* (There is no god but Allah) and revive it in a way that is fresh, creative, and powerful - just as it was when it first emerged in the seventh century and worked like magic in the hearts of men and women.

We have previously said that the challenge facing the Arabs today is their share of the challenge posed by the current environment to humanity on this planet. This challenge requires an intellectual unity that allows humanity to harmonize its life with its environment, which has become a fully integrated spatial unit - thanks to God, and thanks to the rapid means of transportation brought about by advancements in modern experimental science.

We also said that intellectual unity can only be achieved through a system that grants a place of honor to the freedom of thought. And it should suffice for you to know that the essence of duty in Islam is thinking - thinking is an Islamic obligation at which all other obligations converge. Listen to the words of Allah Almighty: *“And We sent down to you the reminder so that*

*you may explain to the people what has been revealed to them, and so that they may reflect” (16:44).*

This is the Islam that the Arabs must rekindle within their hearts, after it has died there, so that they may secure their survival and, through it, offer humanity a civilization that filters out the flaws of both the Eastern and Western blocs, thereby establishing peace on earth.

For more details on this new civilization and how to revive it, we refer you to the Republican Party’s three books: *The Second Message of Islam*, *The Path of Muhammad*, and *The Message of Prayer*.

## **Conclusion**

This book is intended to offer a brief presentation of the core issue facing the Arabs. In our view, the issue is not Israel; it is something far greater and far more dangerous than Israel. Israel is merely a result of a deeper cause. This very cause is the core problem that Arabs must recognize and dedicate themselves to resolving.

The Arabs as it stands, do not engage in thoughtful reflection, but they navigate the course of modern life with emotions and wishful thinking, and this, in itself, is a grave misfortune.

The Palestinian issue, today, requires from the Arabs the courage of thought and the courage of character. Any procrastination in confronting it with this courage provides an opportunity for the true enemies of Islam and the true enemies of the people to cloak themselves in the guise of friendship and deception and to spread corruption in the lands of the Arabs - a corruption from which deliverance will not be easy.

The command of the present time calls for *unity*. And there is no foundation for unity other than the *religion of monotheism (Islam)*. The entire world is now preparing to receive the religion of monotheism.

God has made the Arabs the custodians of the religion of monotheism, thereby granting them an honor above all honors. Yet, the Arabs fail to recognize the true blessing that Allah has bestowed upon them. Their actions make this clear, for they are selling themselves and their peoples to international communism - a sale akin to the trade of livestock, and a sale of humiliation.

The verse with which we opened this book - *“And whoever seeks a religion other than Islam, it will never be accepted from him, and in the Hereafter, he will be among the losers”* (3:85) - is a verse that demands its manifestation in these days, starting first on Arab soil before it extends its shadow over the entire earth. This is inevitable.

Its manifestation on Arab soil will be brought about by the Arabs themselves. If the Arabs, however, turn away from this responsibility and seek solutions to their problems outside of Islam, they will face nothing but failure.

God is protective of the Arabs because He has made them the inheritors of the Arabic Quran and the lineage of the Arabic Prophet. If others achieve victory in these times by means other than Islam, the Arabs will never achieve victory in these times except through Islam.

The Arabs must realize that: *“Whoever does not walk toward Allah through the gentle gifts of grace will be dragged toward Him by the chains of trials.”*

There is no escape from Allah.

May Allah guide the Arabs to what is most upright and guide others through them. He is the All-Hearing, the Responsive.

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