

Statement to the Knesset by President Sadat

20 November 1977

In the name of God, the Gracious and Merciful.

Mr. Speaker, Ladies and Gentlemen:

Peace and the mercy of God Almighty be upon you and may peace be for us all, God willing. Peace for us all on the Arab land, and in Israel as well, as in every part of this big world, which is so complexed by its sanguinary conflicts, disturbed by its sharp contradictions, menaced now and then by destructive wars launched by man to annihilate his fellow man. Finally, amidst the ruins of what man has built and the remains of the victims of Mankind, there emerges neither victor nor vanquished. The only vanquished remains man, God's most sublime creation, man whom God has created - as Ghandi the apostle of peace puts it: to forge ahead to mould the way of life and worship God Almighty.

I come to you today on solid ground, to shape a new life, to establish peace. We all, on this land, the land of God; we all, Muslims, Christians and Jews, worship God and no one but God. God's teachings and commandments are love, sincerity, purity and peace.

I do not blame all those who received my decision - when I announced it to the entire world before the Egyptian People's Assembly - with surprise and amazement. Some, gripped by the violent surprise, believed that my decision was no more than verbal juggling to cater for world public opinion. Others, still, interpreted it as political tactics to camouflage my intention of launching a new war. I would go as far as to tell you that one of my aides at the Presidential Office contacted me at a late hour following my return home from the People's Assembly and sounded worried as he asked me: "Mr. President, what would be our reaction if Israel should actually extend an invitation to you?" I replied calmly, I will accept it immediately. I have declared that I will go to the end of the world; I will go to Israel, for I want to put before the People of Israel all the facts.

I can see the point of all those who were astounded by my decision or those who had any doubts as to the sincerity of the intentions behind the declaration of my decision. No one would have ever conceived that the President of the biggest Arab State, which bears the heaviest burden and the top responsibility pertaining to the cause of war and peace in the Middle East, could declare his readiness to go to the land of the adversary while we were still in a state of war. Rather, we all are still bearing the consequences of four fierce wars waged within thirty years. The families of the 1973 October War are still moaning under the cruel pains of widowhood and bereavement of sons, fathers and brothers.

As I have already declared, I have not consulted, as far as this decision is concerned, with any of my colleagues and brothers, the Arab Heads of State or the confrontation States. Those of them who contacted me, following the declaration of this decision, expressed their objection, because the feeling of utter suspicion and absolute lack of confidence between the Arab States and the Palestinian People on the one hand, and Israel on the other, still surges in us all. It is sufficient to say that many months in which peace could have been brought about had been wasted over differences and fruitless discussions on the procedure for the convocation of the Geneva

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Conference, all showing utter suspicion and absolute lack of confidence.

But, to be absolutely frank with you, I took this decision after long thinking, knowing that it constitutes a grave risk for, if God Almighty has made it my fate to assume the responsibility on behalf of the Egyptian People and to share in the fate-determining responsibility of the Arab Nation and the Palestinian People, the main duty dictated by this responsibility is to exhaust all and every means in a bid to save my Egyptian Arab People and the entire Arab Nation the horrors of new, shocking and destructive wars, the dimensions of which are foreseen by no other than God himself.

After long thinking, I was convinced that the obligation of responsibility before God, and before the people, make it incumbent on me that I should go to the farthest corner of the world, even to Jerusalem, to address Members of the Knesset, the representatives of the People of Israel, and acquaint them with all the facts surging in me. Then, I would leave you to decide for yourselves. Following this, may God Almighty determine our fate.

Ladies and Gentlemen, there are moments in the life of nations and peoples when it is incumbent on those known for their wisdom and clarity of vision to overlook the past, with all its complexities and weighing memories, in a bold drive towards new horizons. Those who, like us, are shouldering the same responsibility entrusted to us, are the first who should have the courage to take fate-determining decisions which are in consonance with the circumstances. We must all rise above all forms of fanaticism, self-deception and obsolete theories of superiority. The most important thing is never to forget that infallibility is the prerogative of God alone.

If I said that I wanted to save all the Arab People the horrors of shocking and destructive wars, I most sincerely declare before you that I have the same feelings and bear the same responsibility towards all and every man on earth, and certainly towards the Israeli People.

Any life lost in war is a human life, irrespective of its being that of an Israeli or an Arab. A wife who becomes a widow is a human being entitled to a happy family life, whether she be an Arab or an Israeli. Innocent children who are deprived of the care and compassion of their parents are ours, be they living on Arab or Israeli land. They command our top responsibility to afford them a comfortable life today and tomorrow.

For the sake of them all, for the safeguard of the lives of all our sons and brothers, for affording our communities the opportunity to work for the progress and happiness of man and his right to a dignified life, for our responsibilities before the generations to come, for a smile on the face of every child born on our land - for all that, I have taken my decision to come to you, despite all hazards, to deliver my address.

I have shouldered the prerequisites of the historical responsibility and, therefore, I declared - on 4 February 1971, to be precise - that I was willing to sign a peace agreement with Israel. This was the first declaration made by a responsible Arab official since, the outbreak of the Arab-Israeli conflict.

Motivated by all these factors dictated by the responsibilities of leadership, I called, on 16 October 1973, before the Egyptian People's Assembly, for an international conference to establish permanent peace based on justice. I was not in the position of he who was pleading for peace or asking for a ceasefire.

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Motivated by all these factors dictated by duties of history and leadership, we signed the first disengagement agreement, followed by the second disengagement agreement in Sinai. Then we proceeded trying both open and closed doors in a bid to find a certain path leading to a durable and just peace. We opened our hearts to the peoples of the entire world to make them understand our motivations and objectives, and to leave them actually convinced of the fact that we are advocates of justice and peace-makers.

Motivated by all these factors, I decided to come to you with an open mind and an open heart, and with a conscious determination, so that we might establish permanent peace based on justice.

It is so fated that my trip to you, the trip of peace, should coincide with the Islamic feast, the holy Feast of Courban Bairam, the Feast of Sacrifice when Abraham - peace be upon him - great-grandfather of the Arabs and Jews, submitted to God; I say when God Almighty ordered him, and to Him Abraham went, with dedicated sentiments, not out of weakness, but through a giant spiritual force and by a free will, to sacrifice his very own son, prompted by a firm and unshakable belief in ideals that lend life a profound significance.

This coincidence may carry a new meaning to us all, which may become a genuine aspiration heralding security and peace.

Ladies and Gentlemen, let us be frank with each other, using straight-forward words and a clear conception, with no ambiguity. Let us be frank with each other today while the entire world, both East and West, follows these unparalleled moments which could prove to be a radical turning point in the history of this part of the world, if not in the history of the world as a whole. Let us be frank with each other as we answer this important question: how can we achieve permanent peace based on justice?

I have come to you carrying my clear and frank answer to this big question, so that the people in Israel as well as the whole world might hear it, and so that all those whose devoted prayers ring in my ears, pleading to God Almighty that this historic meeting may eventually lead to the results aspired to by millions, might also hear it.

Before I proclaim my answer, I wish to assure you that, in my clear and frank answer, I am basing myself on a number of facts which no one can deny.

The first fact: no one can build his happiness at the expense of the misery of others.

The second fact: never have I spoken or will ever speak in two languages. Never have I adopted or will adopt two policies. I never deal with anyone except in one language, one policy, and with one face.

The third fact: direct confrontation and a straight line are the nearest and most successful methods to reach a clear objective.

The fourth fact: the call for permanent and just peace, based on respect for the United Nations resolutions, has now become the call of the whole world. It has become a clear expression of the will of the international community, whether in official capitals, where policies are made and decisions taken, or at the level of world public opinion which influences policy-making and decision-taking.

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The fifth fact: and this is probably the clearest and most prominent, is that the Arab Nation, in its drive for permanent peace based on justice, does not proceed from a position of weakness or hesitation, but it has the potential of power and stability which tells of a sincere will for peace. The Arab-declared intention stems from an awareness prompted by a heritage of civilization that, to avoid an inevitable disaster that will befall us, you and the entire world, there is no alternative to the establishment of permanent peace based on justice - peace that is not shaken by storms, swayed by suspicion, or jeopardized by ill intentions.

In the light of these facts which I meant to place before you the way I see them, I would also wish to warn you in all sincerity; I warn you against some thoughts that could cross your minds; frankness makes it incumbent upon me to tell you the following:

First: I have not come here for a separate agreement between Egypt and Israel. This is not part of the policy of Egypt. The problem is not that of Egypt and Israel. Any separate peace between Egypt and Israel, or between any Arab confrontation State and Israel, will not bring permanent peace based on justice in the entire region. Rather, even if peace between all the confrontation States and Israel were achieved, in the absence of a just solution to the Palestinian problem, never will there be that durable and just peace upon which the entire world insists today.

Second: I have not come to you to seek a partial peace, namely to terminate the state of belligerency at this stage, and put off the entire problem to a subsequent stage. This is not the radical solution that would steer us to permanent peace.

Equally, I have not come to you for a third disengagement agreement in Sinai, or in the Golan and the West Bank. For this would mean that we are merely delaying the ignition of the fuse; it would mean that we are lacking the courage to confront peace, that we are too weak to shoulder the burdens and responsibilities of a durable peace based on justice.

I have come to you so that together we might build a durable peace based on justice, to avoid the shedding of one single drop of blood from an Arab or an Israeli. It is for this reason that I have proclaimed my readiness to go to the farthest corner of the world.

Here, I would go back to the answer to the big question: how can we achieve a durable peace based on justice?

In my opinion, and I declare it to the whole world from this forum, the answer is neither difficult nor impossible, despite long years of feud, blood vengeance, spite and hatred, and breeding generations on concepts of total rift and deep-rooted animosity. The answer is not difficult, nor is it impossible, if we sincerely and faithfully follow a straight line.

You want to live with us in this part of the world. In all sincerity, I tell you, we welcome you among us, with full security and safety. This, in itself, is a tremendous turning point; one of the landmarks of a decisive historical change.

We used to reject you. We had our reasons and our claims, yes. We used to brand you as "so-called" Israel, yes. We were together in international conferences and organizations and our representatives did not, and still do not, exchange greetings, yes. This has happened and is still happening.

It is also true that we used to set, as a precondition for any negotiations with you, a mediator who

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would meet separately with each party. Through this procedure, the talks of the first and second disengagement agreements took place.

Our delegates met in the first Geneva Conference without exchanging a direct word. Yes, this has happened.

Yet, today I tell you, and declare it to the whole world, that we accept to live with you in permanent peace based on justice. We do not want to encircle you or be encircled ourselves by destructive missiles ready for launching, nor by the shells of grudges and hatred. I have announced on more than one occasion that Israel has become a fait accompli, recognized by the world, and that the two super powers have undertaken the responsibility of its security and the defence of its existence.

As we really and truly seek peace, we really and truly welcome you to live among us in peace and security.

There was a huge wall between us which you tried to build up over a quarter of a century, but it was destroyed in 1973. It was a wall of a continuously inflammable and escalating psychological warfare. It was a wall of fear of the force that could sweep the entire Arab Nation. It was a wall of propaganda, that we were a Nation reduced to a motionless corpse. Rather, some of you had gone as far as to say that, even after 50 years, the Arabs would not regain any strength. It was a wall that threatened always with the long arm that could reach and strike anywhere. It was a wall that warned us against extermination and annihilation if we tried to use our legitimate right to liberate the occupied territories. Together we have to admit that that wall fell and collapsed in 1973.

Yet, there remained another wall. This wall constitutes a psychological barrier between us. A barrier of suspicion. A barrier of rejection. A barrier of fear of deception. A barrier of hallucinations around any action, deed or decision. A barrier of cautious and erroneous interpretations of all and every event or statement. It is this psychological barrier which I described in official statements as representing 70 percent of the whole problem.

Today, through my visit to you, I ask you: why don't we stretch our hands with faith and sincerity so that, together, we might destroy this barrier? Why shouldn't ours and your will meet with faith and sincerity, so that together we might remove all suspicion of fear, betrayal and ill intentions? Why don't we stand together with the bravery of men and the boldness of heroes who dedicate themselves to a sublime objective? Why don't we stand together with the same courage and boldness to erect a huge edifice of peace that builds and does not destroy? An edifice that is a beacon for generations to come - the human message for construction, development and the dignity of man? Why should we bequeath to the coming generations the plight of bloodshed, death, orphans, widowhood, family disintegration, and the wailing of victims?

Why don't we believe in the wisdom of God conveyed to us by the Proverbs of Solomon:

"Deceit is in the heart of them that imagine evil; but to the counsellors of peace is joy. Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife."

Why don't we repeat together from the Psalms of David:

"Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle. Draw me not away with the wicked, and with the workers of iniquity, which speak

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peace to their neighbours, but mischief is in their hearts. Give them according to their deeds, and according to the wickedness of their endeavours."

To tell you the truth, peace cannot be worth its name unless it is based on justice, and not on the occupation of the land of others. It would not be appropriate for you to demand for yourselves what you deny others. With all frankness, and with the spirit that has prompted me to come to you today, I tell you: you have to give up, once and for all, the dreams of conquest, and give up the belief that force is the best method for dealing with the Arabs. You should clearly understand and assimilate the lesson of confrontation between you and us.

Expansion does not pay. To speak frankly, our land does not yield itself to bargaining. It is not even open to argument. To us, the national soil is equal to the holy valley where God Almighty spoke to Moses - peace be upon him. None of us can, or accept to, cede one inch of it, or accept the principle of debating or bargaining over it.

I sincerely tell you that before us today lies the appropriate chance for peace, if we are really serious in our endeavours for peace. It is a chance that time cannot afford once again. It is a chance that, if lost or wasted, the plotter against it will bear the curse of humanity and the curse of history.

What is peace for Israel? It means that Israel lives in the region with her Arab neighbours, in security and safety. To such logic, I say yes. It means that Israel lives within her borders, secure against any aggression. To such logic, I say yes. It means that Israel obtains all kinds of guarantees that ensure those two factors. To this demand, I say yes. More than that: we declare that we accept all the international guarantees you envisage and accept. We declare that we accept all the guarantees you want from the two super powers or from either of them, or from the Big Five, or some of them.

Once again, I declare clearly and unequivocally that we agree to any guarantees you accept because, in return, we shall obtain the same guarantees.

In short, then, when we ask: what is peace for Israel, the answer would be: it is that Israel live within her borders with her Arab neighbours, in safety and security within the framework of all the guarantees she accepts and which are offered to the other party. But how can this be achieved? How can we reach this conclusion which would lead us to permanent peace based on justice?

There are facts that should be faced with all courage and clarity. There are Arab territories which Israel has occupied by armed force. We insist on complete withdrawal from these territories, including Arab Jerusalem.

I have come to Jerusalem, as the City of Peace, which will always remain as a living embodiment of coexistence among believers of the three religions. It is inadmissible that anyone should conceive the special status of the City of Jerusalem within the framework of annexation or expansionism, but it should be a free and open city for all believers.

Above all, the city should not be severed from those who have made it their abode for centuries. Instead of awakening the prejudices of the Crusaders, we should revive the spirit of Ornar ibn el-Khattab and Saladdin, namely the spirit of tolerance and respect for rights. The holy shrines of Islam and Christianity are not only places of worship, but a living testimony of our uninterrupted presence here politically, spiritually and intellectually. Let us make no mistake about the

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importance and reverence we Christians and Muslims attach to Jerusalem.

Let me tell you, without the slightest hesitation, that I did not come to you under this dome to make a request that your troops evacuate the occupied territories. Complete withdrawal from the Arab territories occupied in 1967 is a logical and undisputed fact. Nobody should plead for that. Any talk about permanent peace based on justice, and any move to ensure our coexistence in peace and security in this part of the world, would become meaningless, while you occupy Arab territories by force of arms. For there is no peace that could be in consonance with, or be built on, the occupation of the land of others. Otherwise, it would not be a serious peace.

Yes, this is a foregone conclusion which is not open to discussion or debate - if intentions are sincere and if endeavours to establish a just and durable peace for ours and the generations to come are genuine.

As for the Palestinians cause, nobody could deny that it is the crux of the entire problem. Nobody in the world could accept, today, slogans propagated here in Israel, ignoring the existence of the Palestinian People, and questioning their whereabouts. The cause of the Palestinian People and their legitimate rights are no longer ignored or denied today by anybody. Rather, nobody who has the ability of judgement can deny or ignore it.

It is an acknowledged fact received by the world community, both in the East and in the West, with support and recognition in international documents and official statements. It is of no use to anybody to turn deaf ears to its resounding voice which is being heard day and night, or to overlook its historical reality. Even the United States, your first ally which is absolutely committed to safeguard Israel's security and existence, and which offered and still offers Israel every moral, material and military support - I say - even the United States has opted to face up to reality and facts, and admit that the Palestinian People are entitled to legitimate rights and that the Palestinian problem is the core and essence of the conflict and that, so long as it continues to be unresolved, the conflict will continue to aggravate, reaching new dimensions. In all sincerity, I tell you that there can be no peace without the Palestinians. It is a grave error of unpredictable consequences to overlook or brush aside this cause.

I shall not indulge in past events since the Balfour Declaration sixty years ago. You are well acquainted with the relevant facts. If you have found the legal and moral justification to set up a national home on a land that did not all belong to you, it is incumbent upon you to show understanding of the insistence of the People of Palestine on establishing, once again (sic) a state on their land. When some extremists ask the Palestinians to give up this sublime objective, this, in fact, means asking them to renounce their identity and every hope for the future.

I hail the Israeli voices that called for the recognition of the Palestinian People's rights to achieve and safeguard peace. Here I tell you, ladies and gentlemen, that it is no use to refrain from recognizing the Palestinian People and their rights to statehood and rights of return.

We, the Arabs, have faced this experience before, with you and with the reality of Israeli existence. The struggle took us from war to war, from victims to more victims, until you and we have today reached the edge of a horrifying abyss and a terrifying disaster, unless, together, we seize the opportunity, today, of a durable peace based on justice.

You have to face reality bravely as I have done. There can never be any solution to a problem by evading it or turning a deaf ear to it. Peace cannot last if attempts are made to impose fantasy

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concepts on which the world has turned its back and announced its unanimous call for the respect of rights and facts. There is no need to enter a vicious circle as to Palestinian rights. It is useless to create obstacles. Otherwise the march of peace will be impeded or peace will be blown up.

As I have told you, there is no happiness to the detriment of others. Direct confrontation and straight-forwardness are the short-cut and the most successful way to reach a clear objective. Direct confrontation concerning the Palestinian problem, and tackling it in one single language with a view to achieving a durable and just peace, lie in the establishment of their state. With all the guarantees you demand, there should be no fear of a newly-born state that needs the assistance of all countries of the world. When the bells of peace ring, there will be no hands to beat the drums of war. Even if they existed, they would be soundless.

Conceive with me a peace agreement in Geneva that we would herald to a world thirsty for peace, a peace agreement based on the following points:

First: ending the Israeli occupation of the Arab territories occupied in 1967.

Second: achievement of the fundamental rights of the Palestinian People and their right to self-determination, including their right to establish their own state.

Third: the right of all states in the area to live in peace within their boundaries, which will be secure and guaranteed through procedures to be agreed upon, which provide appropriate security to international boundaries, in addition to appropriate international guarantees.

Fourth: commitment of all states in the region to administer the relations among them in accordance with the objectives and principles of the United Nations Charter, particularly the principles concerning the non-resort to force and the solution of differences among them by peaceful means.

Fifth: ending the state of belligerency in the region.

Ladies and Gentlemen, peace is not the mere endorsement of written lines; rather, it is a rewriting of history. Peace is not a game of calling for peace to defend certain whims or hide certain ambitions. Peace is a giant struggle against all and every ambition and whim. Perhaps the examples taken from ancient and modern history teach us all that missiles, warships and nuclear weapons cannot establish security. Rather, they destroy what peace and security build. For the sake of our peoples, and for the sake of the civilizations made by man, we have to defend man everywhere against the rule of the force of arms, so that we may endow the rule of humanity with all the power of the values and principles that promote the sublime position of Mankind.

Allow me to address my call from this rostrum to the People of Israel. I address myself with true and sincere words to every man, woman and child in Israel.

From the Egyptian People who bless this sacred mission of peace, I convey to you the message of peace, the message of the Egyptian People who do not know fanaticism, and whose sons, Muslims, Christians, and Jews, live together in a spirit of cordiality, love and tolerance. This is Egypt whose people have entrusted me with that sacred message, the message of security, safety and peace. To every man, woman and child in Israel, I say: encourage your leadership to struggle for peace. Let all endeavours be channelled towards building a huge edifice for peace, instead of strongholds and hideouts defended by destructive rockets. Introduce to the entire world the image

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of the new man in this area, so that he might set an example to the man of our age, the man of peace everywhere.

Be the heralds to your sons. Tell them that past wars were the last of wars and the end of sorrows. Tell them that we are in for a new beginning to a new life - the life of love, prosperity, freedom and peace.

You, bewailing mother; you, widowed wife; you, the son who lost a brother or a father; you, all victims of wars - fill the earth and space with recitals of peace. Fill bosoms and hearts with the aspirations of peace. Turn the song into a reality that blossoms and lives. Make hope a code of conduct and endeavour. The will of peoples is part of the will of God.

Ladies and Gentlemen, before I came to this place, with every beat of my heart and with every sentiment, I prayed to God Almighty, while performing the Curban Bairam prayers, and while visiting the Holy Sepulchre, to give me strength and to confirm my belief that this visit may achieve the objectives I look forward to, for a happy present and a happier future.

I have chosen to set aside all precedents and traditions known by warring countries, in spite of the fact that occupation of the Arab territories is still there. Rather, the declaration of my readiness to proceed to Israel came as a great surprise that stirred many feelings and astounded many minds. Some opinions even doubted its intent. Despite that, the decision was inspired by all the clarity and purity of belief, and with all the true expression of my People's will and intentions.

And I have chosen this difficult road which is considered, in the opinion of many, the most difficult road. I have chosen to come to you with an open heart and an open mind. I have chosen to give this great impetus to all international efforts exerted for peace. I have chosen to present to you, and in your own home, the realities devoid of any schemes or whims, not to manoeuvre or to win a round, but for us to win together, the most dangerous of rounds and battles in modern history - the battle of permanent peace based on justice.

It is not my battle alone, nor is it the battle of the leadership in Israel alone. It is the battle of all and every citizen in all our territories whose right it is to live in peace. It is the commitment of conscience and responsibility in the hearts of millions.

When I put forward this initiative, many asked what is it that I conceived as possible to achieve during this visit, and what my expectations were. And, as I answered the questioners, I announce before you that I have not thought of carrying out this initiative from the concept of what could be achieved during this visit, but I have come here to deliver a message. I have delivered the message, and may God be my witness.

I repeat with Zechariah, "Love right and justice."

I quote the following verses from the holy Koran:

"We believe in God and in what has been revealed to us and what was revealed to Abraham, Ismail, Isaac, Jacob, and the tribes and in the books given to Moses, Jesus, and the prophets from their lord. We make no distinction between one and another among them and to God we submit."

Hebrew Translation

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