

DISCOURSE ON SYSTEM POLITICO-MATHEMATICS

A FEASIBILITY STUDY FOR LASTING PEACE REQUIREMENTS IN THE MIDDLE EAST



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1. Introduction

The Middle Eastern area as a whole, has been the scene of various civilizations since ancient times and remains a boiling zone on the world map.

This part of the world was being narrated by old books as the Holy Bible and Qu'uran or Through the works of historians as Josephus, Philo, Al Massoudi, Al Razi or others. In what follows, I am going to discuss about the systemic approach to politics in the Middle East.

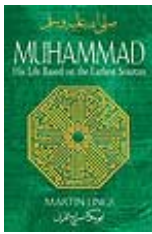
This short essay results from my personal reflections and observations of the Middle Eastern socio-political situation since the year 1967 till present.

In what follows, I am going to expose a brief review of two important doctrines that shaped the Middle Eastern scene since the end of the nineteen century and the beginning of the twentieth century which are, Arab Nationalism and Zionism.

Last, this paper is the fusion of two preceding papers; both were circulated on my close circle of friends and published on the Morepist web site of Lebanon at Becharre.

2. Arab Nationalism

The Arab Nationalism as a movement in the Middle Eastern countries and especially the



Arabic ones represents till our days the principal motor motivating the behavior of mass populations, thinkers and politicians.

It is still the main geo political issue, especially for those countries neighboring the current state of Israel which used to be known as Palestine. The Arab nationalism as an ideology was not born in the Middle East, but rather than in the western part of Europe, being a consequence of what was known as European nationalism in those countries as France and Germany

as was exposed in the book on *Arab Nationalism* by *Bassam Tibi*.

European nationalism resulted from the export from France and the propagation in Western European countries of the symbol of the French revolution of “Liberty, Equality and Fraternity” by *Napoleon Bonaparte* during his conquests to countries overlooking the Danube river such as Austria and Italy.

The Arab Nationalism appeared in the Middle East at the end of the 19th. century at a time when the Ottoman Empire was struggling for survival while the Western European countries were starting to become powerful because of the industrial revolution.

Since the Ottomans where ruling the Middle East countries with a hand of iron over four centuries since the collapse of the Arabic Caliphate (from the Arabic *khilāfah*) in Baghdad, this idea of Arabic Nationalism found it's way in those countries thanks to the efforts of Arabic elites, thinkers and because of the encouragement of some Western European countries and mainly Great Britain, Germany, Italy and France.

The reason for that is, the know how in advance about the fate of the Ottoman Empire and hence the search of the possible future successor.

At the same time, the fate of the Diaspora Jews in Europe and mainly following the Dreyfus affair enhanced the thinking of reshaping of the Middle East that had been governed by the Ottomans.

Therefore, this ideology of Arab Nationalism was profitable to all parties on the political scene at that time except of course, the Turks.

Arab Nationalism didn't have a solid school of thinking to motivate its development in the Middle Eastern countries as compared to Islam Fundamentalism whose cause strives on rigorous dogmas of ancient Theologitians as *Ibn Hanbal* and his follower *Ibn Taymennah*, and Moslem Sahih Hadiths formulated by the two theologizing writers AL Bukhari and Moslem. The four Imams as *Ibn Hanbal*, *Abou Hanifah*, *Maleki* or *Shafieeh* where the founders of Sunni Sects dogmas. The Musnad Imam Ahmad Ibn Hanbal was the most rigid and the brightest of all since this Imam was strict in his Majlis, requesting people to be serious i.e. "*Al Wekar*" in Arabic. He was imprisoned for five years by the Abbasid Caliphate Al Maamoun because of a difference in thinking between the two. The Imam Ibn Hanbal was conceiving the Holy Qu'ran as being descended on to the Prophet or revealed to him whereas the Caliphate *Al Maamoun* sought the *Qu'ran* was created. The *Imam Ibn Hanbal* was refused to teach in schools or madrassah for five years then allowed latter following the death of the Caliphate Al Maamoun. Those four Imams explained the Holy Qu'uran each on his way from the most rigid Ibn Hanbal, to the less rigorous Maleki.

Nevertheless, Arab nationalism has found its popularity among people masses because of the brilliant Arab heritage, thank's to the works of philosophers as *Ibn Khaldoun*, *Ibn Rushd* or medical doctors as *Ibn Sina*.

Another important attribute that favored the development of this political movement was a psychological emotional feeling commonly known and elucidated by the Syrian thinker *Sadek Jalal Al Azam* as "*Al Asabiah Al Arabia*" that tied the Arabic people from the extreme gulf region in the east, to the extreme Atlantic Ocean region in the west Arab world.

This common feeling arises mostly during war time and as a consequence to the attack by a major common enemy. Examples were following the declaration of the state of Israel and the subsequent expulsion of the Palestinians, the first six days Arab Israeli war of 1967, the second Arab Israeli war of 1973, the desert storm against Iraq in 1990 and now a days the Iraqi war, Palestinian up risings and at last, the Lebanese war or Israel Hezbollah conflict.

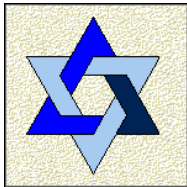
Religion however, didn't play a fundamental role as Arabism i.e. being an Arab in those Middle Eastern countries apart from minor clashes between Christianity and Islam. Both communities contributed to the development of the Arab world and both were absorbed by the main Arab nationalistic current. Even, both furnished political Arab thinkers as *Michel Aflak* and *Sati Housari*.

As to the political leaders of the Arabic countries since World War II, and following the abolishment of some Royal Monarchies particularly in Egypt, Irak and Libya or

following the independence of those countries as Syria and Algeria, then Moslem fundamentalism was not tolerated and some times oppressed using government force.

3. Zionism

Zionism as an ideology started in Switzerland as a movement created by *Theodore Herzl* at the end of the 19th century.



The first idea mentioning the need to establish an eternal state for the dispersed Jews all over the world appeared in a thin booklet entitled the Jewish State by Dr. Herzl.

This short manifesto was warmly acclaimed by all Jews in the Diaspora in 1898 in the city of Basel in Switzerland, but was not so much put in effect and, stayed as a document on the shelf.

It was not until the Jewish Holocaust during World War II, that the idea of founding a state for the Jews that became serious. Before that, and since the end of the 19th century till 1948, there have been some artisan methods to locate Jews in Palestine and in Most cases all ended with a disaster.

Zionism that started in Germany and was declared in Switzerland was founded irrespective of the possible localization of the Jewish State whether in Palestine or elsewhere.

In addition, as a theory it is not related by no means to Arab formalism or thinking and in particular to Arab Nationalism, nor was Zionism based on social contract philosophy of *Jean Jacques Rousseau* or other European philosophers.

The rise and propagation of both currents i.e. Arab Nationalism and Zionism in Europe and the Middle East during the same time happened by mere chance, with some blessings from European governments.

Zionism as a theory and thinking elucidated by Theodore Herzl in the short pamphlet *The Jewish State* proposes the founding of a Jewish state to rest on three poles which are *Jewish Religion, Jewish Culture* and *Entrepreneurship*.

Those three foundation poles enable the Jewish state to be stable and last longer than the preceding Israel state founded by *King David* based on the commandments of the *Torah* received by *Moses* more than three thousand years ago.

It is not the object of this paper to detail the Jewish history in antiquity, nor the Arabic one since the coming of the prophet Mohammad.

4. Fundamentalism



Fundamentalism appears in all three religions: *Judaism, Christianity* and *Islam*. In each one, he takes different form, from the Ultra-Orthodox and mystic Judaism to the moderate

Christianity, to end with moderate Moslem Fundamentalism to extreme Moslem integrism that finishes with either exclusion from society as the case of *Takfir Wal Hijrah* in Egypt in the late seventies, or the public appearance in the form of terror wether social, psychological or physical as is the case of, *Hamas* in Gaza

from the beginning nineties till now, *Taliban* in Afghanistan from end of the eighties till 2002, *Al Qaeda* in Iraq from 2003 till present.

The *Shi'ia* sect also went through fundamentalism culminating with the Iranian revolution in 1979 to establish of the Islamic Republic of Iran, nourishing it's partisans in Iraq as *Jaishu Al Mahdi* or in Lebanon as the *Hezbollah*.

Christian fundamentalism didn't play an extensive role in the Arab countries, aside from few clashes in Egypt and, the long and bitter civil war in Lebanon from 1975 till 1990 that ended with the *Taef agreement* in Saudi Arabia.

The Lebanese war however, doesn't represent the true clash of Moslem-Christian fundamentalism which is one of its multiple facets.

The others are being Lebanon-Palestinian war, Israeli-Palestinian war and the Syrian occupation of the whole country that ended in may 2005 following the assassination of Prime Minister *Rafiq Hariri*.

5. Quantitative Analysis and Exposition of Zionism

Since the foundation of the Jewish state is on three poles as mentioned in the book "*The Jewish State*" by *Yoram Hazony*, the area delineated by these three points in common Euclidian geometry is a triangle.

For the sake of simplicity, we shall assume it to be equilateral i.e. all sides equal with no distorted lengths.

If we rotate clockwise by 180 degrees around the centroid such a triangle and superpose the original triangle on the new one, we get the *Star of David* as a geometric figure.

I am sure that many people have seen this star on the Israeli flag or on Jewish Armories. Each apex shall bear one attribute i.e. Jewish *religion*, *Jewish culture* or *Entrepreneurship* (See Fig.1).

In consequence, the weight of the Jewish state will be equally divided to 33.33% on each apex by simple static's assuming a 100% load on the centroid of the Jewish state triangle. A scheme as such, will be in equilibrium against any event that tends to flip over the state of Israel whether from inside perturbations and to a lesser extent from the outside forces. In the same manner, such a scheme can be subjected to boundary conditions as in mathematics.

For instance, the movement of the full 100% loads from the centroid towards one apex as for example entrepreneurship, results in the weakening of the two other poles or one of them such as Jewish religion resulting in a state of Israel becoming materialistic and less spiritual or religious. This brings corruption, failure of family ties, and abandon of God and hence the Torah and the appearance of the Jewish state as a common and ordinary European or American country or even any Middle Eastern one. On the long run, this may result in the collapse of the whole Jewish State.

In the same way, if the full 100% load move from the centroid and towards the Jewish religion apex, this results in the weakening of the other two or one of them such as entrepreneurship, resulting in a situation similar to the state of Israel post King David and Solomon era, i.e. two kingdoms weakening and disappearing in time, since they rest only on religion similar to a one leg chair!

At last, if the full 100% load from the centroid move towards the Jewish culture apex and away from the other two, this will result in a Jewish state which is devoted entirely to artists, painters, thinkers, philosophers, historians, politicians...

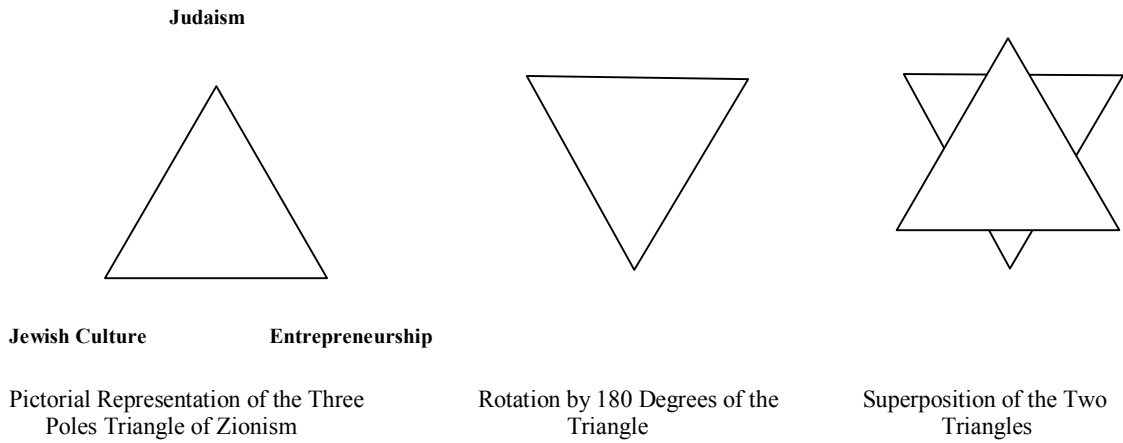


Figure1. Geometric Representation of the Secular Zionist Model

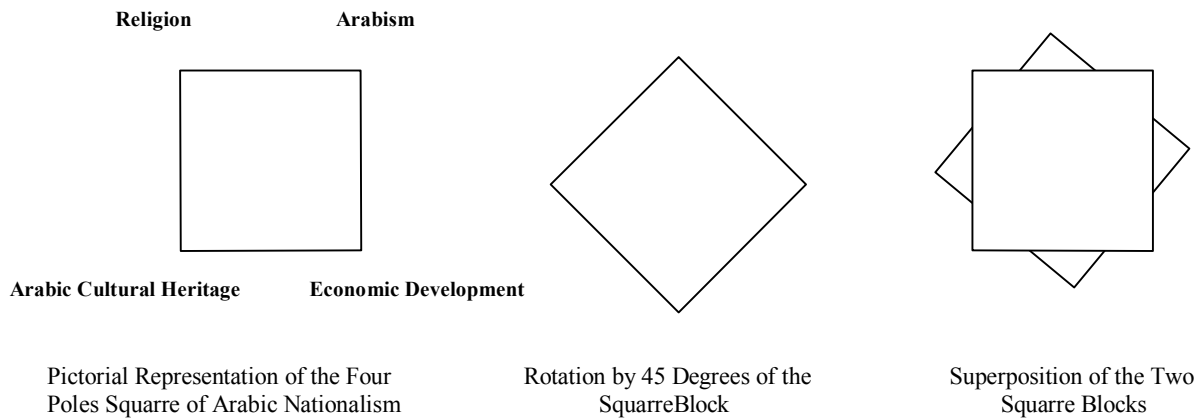


Figure2. Geometric Representation of the Secular Arabic Model

Such a state would find it self with a weak infrastructure, distorted Jewish religion at the mercy of many different currents of thoughts, vulnerable to any outside attack and unstable inside.

Consequence to this systemic analysis, Zionism as proposed by *Dr. Herzl* appears to be the best solution to the Jewish State on the short and long run, inside to the state of Israel and outside to it as will be demonstrated latter when we approach systematically the Arab Nationalism movement.

6. Quantitative Analysis and Exposition of Arab Nationalism

Since Arab Nationalism doesn't rest on solid theory but more on methods of governing and hence on operations, the quantitative analysis will be deficient in some parameters due to the lack of rigidity. Nevertheless, and in the absence of a coherent theory or manifesto, I will show what would be the best model to use to describe such a system based on common factors in these Arab countries that contributed to the evolution and development of the Arab world.

Arab nationalism rose in the Middle East to its maximum strength to confront the powerful French and British imperialism in those Arabic countries post World War II. It brought about the abolishment of some royal regiments like those in Egypt, Iraq or Libya. In other cases, it shifted the republican feudal authorities as the cases of Syria, Algeria or Yemen. However, some monarchies continued to strive in the Middle East as the case of the Kingdom of Saudi Arabia, the Arab Emirates, Kingdom of Jordan and others.

In this paper, we are going to analyze mainly the situation in those countries of the near east adjacent to the occupied Palestinian territories and Israel.

Egypt is an Arab state that saw mostly the rise in power of the Nasser's movement as an Arabic Nationalism that affected its socio economic life for many years. In addition, Fundamentalist organizations like *Jama'a Islamia* are strong and well organized in this country. Moslems brothers were being fought in a harsh manner by *Gamal Abdel Nasser* and his party. Many brothers were either jailed or eliminated. Hence, there was a type of war and antagonism between those two big currents: Arab nationalism and Moslem fundamentalism.

Arab nationalism in Egypt was able to unify the Christian Copts and Moslem Sunni majority by proper balance of power and distribution of wealth and authorities on all work class groups in Egypt.

Arab nationalism in Syria reached its maximal strength and stability when the Ba'ath party took the power in Syria under the late President *Hafez Assad*.

Again, this party encompassed most of the religious groups i.e. Sunni Moslems, Christians and the Moslem Alouite minority who were the ruling class of Syria for many years.

Although there has been a hard Ba'ath government oppression of Moslem brother's rebellion in the city of Hamah in the beginning of the eighties, the three main religions continued to live in peace and prosperity in that country under the Ba'ath dictatorship.

Hence, that country like Egypt has shown tension and consequently clashes between Arab nationalism and Moslem fundamentalism.

The case of Lebanon from its independence from France showed an exception among the others Arabian republics till the rise of the fifteen years long civil war. Before the civil war, Lebanon was considered a peaceful country and among the few democracies of the Middle East.

In this country, Arab nationalism was not a strong current. Lebanon was being governed by Moslem and Christian leaders through verbal agreements and by laws.

Among these leaders, a strong progressist movement led by the late *Kamal Jumblatt* appeared at the end of the sixties, because of anomalies in the methods of public administration, as well as intrusion of some Arab regimes and mainly Egypt of Nasser in the internal affairs of that country.

An example, the Cairo agreement in 1969 that forced the Lebanese government to authorise the Palestinian Liberation Organization or PLO to launch attacks from the South of Lebanon on the Jewish State who was in peace with Lebanon since 1948.

The expulsion of the PLO from Jordan in 1970 and the subsequent arrival of many Palestinians as refugees to that country was a main cause of friction between the PLO and the Lebanese army backed by right wing militias over the years 1974 till the expulsion of the Palestinian guerillas by Israel in 1982.

After 1982 and following the withdrawal of Israel from Lebanon, a new shia'a movement by the name of Hezbollah appeared in Lebanon and supported by Iran and latter by both Syria and Iran.

Arab nationalism through the Syrian support of the Lebanese ba'ath party and other left wing parties started to strengthen in Lebanon during the civil war and on, following the Taef agreement that ended the fifteen years war in Lebanon.

Arab nationalism in the Palestinian occupied territories as well as among Palestinian refugees in Syria, Egypt and Lebanon was mostly prevailing among the Fatah group of Yasser Arafat. Other fractions making the PLO were the democratic and popular fronts having communist tendencies.

The Hamas and Islamic Jihad fundamentalist groups appeared in the late eighties following the weakening of the Fatah group after the PLO defeat in Lebanon and the expulsion of Arafat and his guerillas to Tunisia.

As we may have seen lately in 2007 and well before that, there has been tension between the Fatah or Arab nationalists and Hamas or Moslem fundamentalists. In many cases, this resulted in clashes and blood sheds between the two.

The Kingdom of Jordan remained a stable monarchy and has lost the Palestinian West bank to Israel following the six days war of 1967. Syria lost the Golan Heights and Egypt the Sinai and Gaza.

Nevertheless, Jordan has seen some minor Arab nationalistic and Moslem fundamentalist groups ascension on power among the Jordanian population.

As was seen before, Zionism presented three foundation poles matching the apexes of an equilateral triangle.

The following question arises. Can we have a similar pattern in Arab nationalism i.e. a geometric figure with apexes as its foundations?

Well, this could be a solution, but no Arab manifesto to date has exposed that, contrary to the Zionist case.

Any attempt should be taken with precaution since as we mentioned before, the Zionist movement arose irrespective of the Arabic situation in the Middle East. Therefore, the Herzl theory cannot be applied to other than the Jewish state.

In addition, it appears non sense to apply a Jewish model or any other one to the Arabic Situation in order to come up with a model since the Arabic case is different in addition to that we can be faced with critics from the Arabs. However, it is worth to try.

Let us consider Arab nationalism to have four foundations: Arabic Economic Development, Religion, Arabic Culture and Heritage, Arabism or Arabic Assabiyah i.e. feeling to be an Arab (**See Fig.2**).

Those four attributes constitute the four apexes of a square rather than a rectangle to simplify the analysis.

If we rotate clockwise such a square by 45 degrees and superpose the original square over its rotation figure, we will get an eight apex *Arabian Star* which many of us have seen as decoration on mosques or Arabian palaces walls, on Arabian artistic commodities or in literature. What a coincidence with the six *Apex Star of Zionism*!

Another question is why we chose four attributes in the Arabic model since Arabism or Assabiyah Arabic could be deleted because it appears as a redundant.

The answer comes from the Jewish model since the third attribute of Jewish culture invented by Herzl was to him a non necessary surplus in which he selected a bad choice not quite necessary compared to Entrepreneurship and Judaism, as was exposed in the book on the *Jewish State by Yoram Hazony*.

In consequence, the omitting of Jewish Culture from the Zionist model leaves us with a figure with no geometry i.e. a line segment between Judaism and Entrepreneurship compared to the triangle of Judaism, Entrepreneurship and Jewish Culture.

Consequently, the redundant attribute of Assabiya Arabia or Arabism finds it's legitimacy in the Arab nationalism model.

The same analysis on the stability of the Arabian square can be deduced from the one formerly exposed on the stability of the Zionist triangle but with some modifications. If the 100% load is applied on the centroid of the square, then each apex receives a mass of 25%.

In the case of a distortion as for the full load moving towards the Arabic economic development and far from the others, then an Arabic country finds it's self a material like society resulting in corruption, unbalanced distribution of wealth that results in social uprising as is the case in Syria, occupied Palestinian territories, Egypt, Lebanon, etc... All of them are facing the up rising of Moslem Fundamentalism in addition to other fractions of the society.

If the centroid is shifted towards the Religion apex (Islam, Christianity) then we reach a situation whereby such a country is concentrating it's wealth on religious matters and is

expected to fall in underdevelopment as was the case of the Arabic countries before their Golden ages under the Abbasid ruling i.e. during the Umayyad Caliphate ruling or Afterward under Ottoman domination. I will leave to the reader to think and deduce the consequences of having the centroid moves towards the Arabism or Arabic culture apex. At last, those two geometric models become more realistic when we find a third case model as for instance, a pentagon or hexagon which when rotated, will generate a ten apex or twelve apexes star that characterizes some civilizations or societies in the world. A viable but incomplete model is the French hexagon that symbolizes the *Gaulien* and *Latin Kingdom* of France. Till now, I have not seen any twelve apex star to characterize French culture in historical books, sculptures or museums!

If any reader has come on such twelve apex star in the “*Armories of France*”, please be kind to contact me since this is the answer to the viability of the Zionist and Arabic Nationalism Relic.

Such a third model if it exists, will serve as a proof and blank test that the equilateral triangle and the square are true representations of Zionism and Arabic Nationalism.

In the above paragraph of this paper I asked my readers whether they encountered in France or over its Armories a Twelve sided Polygon to be the result of a rotation of the Gaulian Hexagon around its center, in order to prove the validity of the Zionist Triangle and the Arabian Nationalist Square and hence, the Zionist Star of David and the Arabian Star.

Well, I found myself the answer! If you contemplate the sanctuary where *Napoleon Bonaparte* is buried, then you will see that the *Twelve Muses* surrounding his Bordeaux Color Tomb are tied by twelve beams that support the ceiling! I should remind my readers that Napoleon was the Military General that circulated the symbol of the French Republic i.e. *Liberty, Equality, Fraternity* through out Europe and also is considered as the precursor to European Nationalism. Therefore, my mathematical and geometrical model of Arab Nationalism versus Zionism appears true since it is valid also for a third case which is, France in particular and Europe in general.

Therefore, European Nationalism can only have six foundations not less since, three are for Zionism i.e. Jewish Nationalism where as four are for Arab Nationalism. Then, what are those six poles or foundations of European Nationalism?

In what follows, is my suggestion which is optional? Since the basis of European Nationalism started with Liberty, Equality and Fraternity, then these are three of the six poles. Liberty is synonymous to Freedom hence Democracy, since it is the freedom of speech and political practices. Equality is synonymous to Socialism which is the main Economic System in both West and East Europe and last, Fraternity is synonymous to European Unity i.e. European Union having its member's brother and sister countries alike. The other three poles can be *Technology, Religion* and last, *European Cultural Heritage*.

As to the five edge polygon or Pentagon to characterize American Nationalism, then two of the poles have to be essentially one Intelligence while the other Defense since none is present in the other models. The three remaining poles of Liberty, Equality, and Fraternity will become: Capitalism for Liberty, Unity or Union for Fraternity and last Human Rights or Democracy and as a preference, Religion for Equality to insure similarity with the other models. In this case, Capitalism which is a foundation of the USA will replace Socialism in Europe. The two new geometrical models are shown on Figure 3 below.

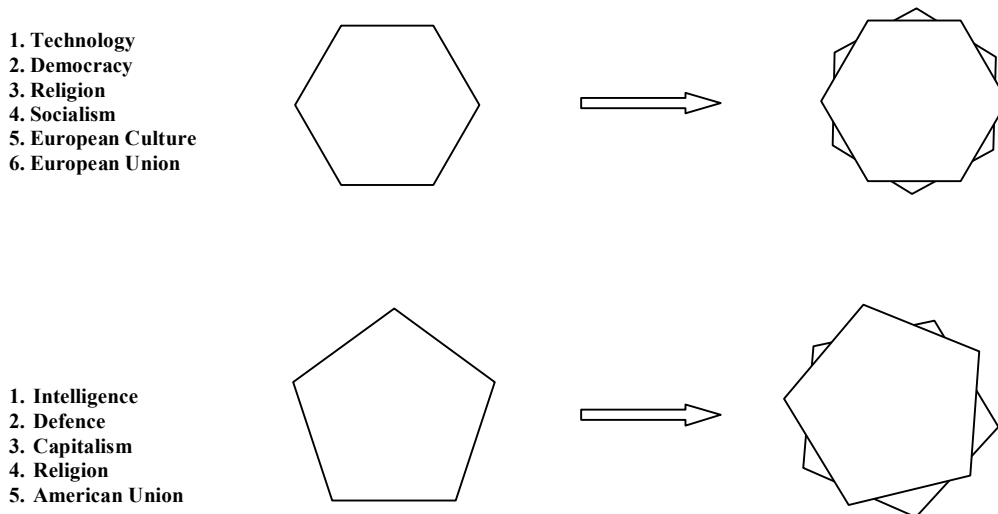


Figure 3. The Secular European Hexagon on the upper sketch with the Secular American Pentagon on the lower sketch together with their respective foundations or poles to the left.

7. Quantitative Analysis and Exposition of Moslem Fundamentalism

As we explained earlier, Arab nationalism and Moslem fundamentalism showed tension Between them that exploded into clashes and blood shed in many cases.

Those two entities follow therefore an inverse relationship of the form: $Y=1/X$ to simplify the picture.

X is considered the strength of Moslem fundamentalism, whereby Y is the strength of Arab nationalism.

Hence, if Moslem fundamentalism is weak, Arab nationalism is strong in a given country and vice versa.

An example to that is the case of Arab nationalism in Syria. Moslem fundamentalism or X is weakened by Al baath Arab nationalism or Y under *President Assad* ruling mainly during the 1982 Hamah Moslem brothers rising. Such an oppression was however brutal. Another example, is the Hamas fundamentalism rising in the Palestinian west bank against the weakened by corruption the Arab nationalistic Fatah movement of the late President Arafat.

In Egypt, at the time of *President Nasser* and till now, the Arab nationalist Nasser movement is antagonist to the Moslem fundamentalist jamaa islamia. Most of them were either jailed or eliminated.

The peak of that theory was the interference of the U.S.A with Iraq internal affairs by striking harshly the *Saddam Hussein* Ba'ath party and weakening it to explode the Moslem fundamentalist movements both Sunni and shi'aa.

The above picture becomes different when we consider the situation of Moslem fundamentalism versus Christian or Jewish fundamentalism.

All three follow a linear relation ship of the type $Y=Z=X$. If the strength of Moslem fundamentalism as Y increases, the same will be with the other two: Z for the Christian one and X for the Jewish.

Such a situation is clear in Lebanon, Iraq or in the occupied Palestinian territories and Israel.

8. Interaction of Arabic Nationalism with Zionism

In this papagraphe, I will comment on the balancing situation that must prevail between Arabic nationalism and Zionism to reach a stable Middle East.

I will resort to the two geometric models of the square and triangle that i have previously exposed.

In the case whereby some Arabic countries reached the situation of distorted Arabic nationalism square with religious fundamentalism resulting, then the equation $X=Y=Z$ would dominate on $Y=1/X$, giving rise to enhanced Moslem, Christian and Jewish fundamentalism that will shift the centroid of the Zionist triangle towards the Jewish apex, resulting in the destabilization of the Zionist state and as we exposed before, would turn it down as it happened post King David and Salomon era.

In consequence, any foreign power that unconsciously strikes the Arab nationalist system, will on the long run contribute to the disappearance of the state of Israel.

9. Messianic Approach to Zionism

Zionism is a term that came to appear for the first time in history as *Zion* in the Psalms of King David. Before that, it did not exist as a word from my research work into it's occurrence in the Tanakh or the Hebrew Bible which is identical to the Old Testament.

Where are the roots of this word Zion?

We all know that there exists a Mount Zion or Djebel Sahioun in Israel being the City of David near Jerusalem.

Was there another similarity in the Bible?

We know that Moses the ancestor to King David, spent extensive time on Mount Sinai or Djebel Moussa in receiving the Torah from God.

Hence, who is Zion?

Well, Zion could be King David himself who used to ascend Mount Zion in order to receive instructions from God in rulings over Israel or explications from God on Torah teachings.

It could be also that there was a Priest by the name of Zion whom King David used to consult on rulings with the Torah of Moses.

The Torah at that time was the only ruling teaching available to the people of Israel since only the book of Deuteronomy was discovered in the Temple sanctuary.

Hammourabi laws at the time of Abraham were just used by the pageants of Mesopotamia.



Now, is there any information about Zionism in the book of Genesis?

According to my personal researches and analysis the answer is, yes.

If we return back to the story of the Blessing of Jacob by Isaac, we know that Isaac and his wife Rebecca begot two sons, Esau the elder and Jacob the younger.

Esau was to be the blessed being the eldest however; he was immersed in material life contrary to Jacob who was more of a spiritual nature. At that time, the Torah was not delivered to the Jews who followed some Hebrew rituals inherited from their *Patriarch Abraham*.

Rebecca used to see *Esau* exiting from a bar or amusement center with two Hittite women whenever she passed by that place, while seeing Jacob exiting a prayer house when she used to pass by. The *Temple* or *Synagogue* concepts were not available at that time.

When blessing time came, Rebecca replaced Jacob with Esau who was sent hunting. Isaac who was blind blessed Jacob with his two hands on Jacob's shoulders. In addition, he blessed him with the Verb from the mouth of Isaac to the mouth of Jacob. Isaac requested Esau to serve his brother Jacob in life and support him which made Esau angry, thus causing perpetual wars and clashes between the two.

The philosophy behind the description of Esau characters that kabala in Judaism calls Chesed differs from one rabbinic source to the other from extreme Ultra-Orthodoxy to Moderate one. Sometimes I wish to call these extreme Jewish fanatics to moderate Judaism in the same way as with Islam and Christianity.

Some Jews see Esau as the Secular while Jacob the Religious and repeatedly say God Bless the secular and the religious. Hence both prophets stay inside the boundaries of Israel. Other Cabbalist Rabbis go beyond the boundaries of Israel to consider Esau as the ancestor of the Christians while Ishmael the ancestor of Moslems. To them the chesed or the Character of Ishmael is someone that wants every thing material or immaterial to him whereas the chesed or character of Esau is that who wants only material things to him. The Christians believe that Jesus comes from the house of David and hence from the tribe of Judah and has nothing to do with Esau.

From this story, I deduce the following analysis.

Religion or spirituality was generated in Jacob while materialism or the pleasures of life were generated with Esau.

Therefore, if we go back to Herzl exposure of Zionism, we conclude that Jewish religion in Herzl Zionism is identical to Jacob spirituality in the Book of Genesis while Entrepreneurship in the Herzl model of Zionism was identical with Esau materialism in the Book of Genesis.

The third argument of Jewish culture in *Herzl Zionism* was not present in the Book of Genesis. However, it is the role of Rebecca in per mutating the destiny of the two sons to enable that theory to exist. Otherwise, Esau would have been blessed by Isaac resulting in a religion of materialism disseminated by Esau resulting with twelve coming tribes to issue from materialism rather than Judaism. The spiritual religious role of Jacob would have been minor to come into extinction with time. The Hebrew religion would have seized to continue further with the twelve sons or tribes of Israel not coming to exist. Since Islam and Christianity teachings dwell from Judaism, the stopping of this latter at Esau wouldn't lead to the Exodus and Moses Teachings and hence to the absence of Islam and Christianity. Both having the same Mosaic background. This world would have continued to be pageant like, rough with no Ethics.

In Judaism these two arguments *Religion* symbolized by *Jacob* and *Materialism* symbolized by *Esau* generate a line segment.

The rotation of 180 degrees results in a half circle then, another 180 degrees completes the circle. This circle is the boundary to the Arabian Star eight apexes or to the Star of David six apexes in the codex of Leningrad picture as an example.

Actually, as we add apexes and hence more segments with diminishing lengths, we reach the limit of a circle as the extreme limit.

This circle or a sphere in three dimensional spaces is the Universe Boundary since, according to Einstein Theory of Relativity, the Four Dimensional *Minkowski Space* to whom belongs Einstein Space which is a part of the Point Carrè Group, presents a curvature at the periphery of the Euclidian Space, whom has always been known to be constituted from parallel planes!

Now since the above segment pictorial picture wouldn't have meaning without the interference of the Matriarch Rebecca, then if we include her in the above scenario, we conclude that Rebecca is equivalent to Jewish culture in the Herzl model of Zionism.

Rebecca then is the inspiring Matriarch to Jewish and Zionist philosophers, Writers, Historians, Theologists, Mathematicians, Movie makers, Etc...

This picture results in the geometric stable triangle inside the circle as a boundary. By the rotation of the triangle, we reach the Star of David figure having as extreme limit the circle or the sphere which we termed the Universe.

If we return to the object of this discussion as the Isaac Blessing of Jacob by the pronunciation of the Verb, then we remark that another similar situation existed in the Book of Genesis when the Lord created the Universe in seven days by pronunciation of the Verb "Be and it was". It was the Universe with all animals and vegetal species and the earth and the oceans and most importantly Adam, whom he created on his image. Hence Zionism and the Universe were created in the same manner and with the verb. Consequently, the Universe is identical to Zionism as the beginning and end to every thing.

Hence, Isaac appears as "Zionism" i.e. Zion or the precursor to it in the Holy Heaven. He generated Jacob latter to be called Israel by God who blessed him with twelve sons or Tribes from whom came Levy the Ancestor of Moses, Joseph the First Prince of Egypt and Judah the ancestor of David.

Another point worth to be raised at that moment is the situation of *Ishmael*, the brother of *Isaac* with respect to this Zionist scenario representation with a Delta or an equilateral triangle.

Since *Ishmael* was blessed by *God* to become the Patriarch of twelve Tribes or sons then



if I include him as a pole in my representation of Zionism as a triangle in a plane, then we reach the square picture having the following four poles: *Jacob, Esau, Rebecca, Ishmael*. In order to have an Argument representation of *Ishmael*, we have to return again to the Genesis book of the Bible in addition to other Jewish documentations such as *Midrash, History books of Josephus and Philo of Alexandria* and much other

documentation from Judaism or Christianity. We know that one of the twelve sons of *Ishmael* was called *Kedar* and latter became an ancestor to *Quoureish* the Tribe from which the *Prophet Mohammad* later originated. According to the Holy *Q'uran*, *Ishmael* is the son of *Nabit* that corresponds mostly according to pronunciation to *Nebajoth* in the Bible. According to the Bible (*Gen. 25: 13-15*) the son's of *Ishmael* were *Nebajoth, Kedar, Adbeel, Mibsam, Mishma, Dumah, and Massa, Hadar, Tema, Jetur, Naphish, and Kedemah*. Therefore, *Ishmael* appears as the father of the *Future Arab Nations* that first occupied the *Arab Peninsula* then latter expanded to the whole now a day Middle East with the coming of the *Prophet Mohammad* and his *Rachiddun* successors. However, it is principally under the *Khalif Omar Ibn Al Khattab* that the Moslem and Arab Empire expended westward towards *Syria, Iraq, Egypt, and the Maghreb Countries*.

Therefore, in order to close this paragraph, *Ishmael* becomes synonymous to *Arabism* in my pictorial representation of Arab Nationalism.

If we return back to **figure 2** of this research paper then we remark the following similarities between the two models: Judaism=Religion (Islam&Christianity);

Entrepreneurship=Arab Economic Development; Jewish culture=Arab Cultural heritage; Therefore, when Arabism is inserted on the Zionist triangle, this latter turns into a square! In addition, the square turns back to a triangle whenever Arabism quit this picture. To understand this dynamic phenomena we have to use our logic in addition to some know how of Bible commentaries or sayings by Prominent Rabbinic Figures.

Once I was watching on the Horizon Channel a Canadian TV Program broadcasted from France about a *Seminary from a Synagogue* by Joseph Sitruck, the Great Rabi of France. It was during the Palestinian uprisings in the West Bank from about the years 1999 up till 2004. The Grand Rabin, as they call him in France mentioned that: *If Ishmael obeys his father Abraham, then Ishmael shall become a Great Nation.*

The book of *Genesis of Torah* mentions just that he will be strong and shall have an upper hand on all Nations, and will give rise to twelve sons to become the twelve Tribes of a Great Nation which to become latter on the Arabic Nation of the Middle East. Who is this great Nation? Is this the actual Arab countries that came to appear with the coming of the Prophet Mohammad, or otherwise, the *Torah* believe it to be some other nation to come! The answer should be obtained from Jewish rabbis and not from me. Following what has been mentioned up, the explanation of *Rabi Sitruck* becomes *Conditional* on the statement of the *Torah*, and this illustrates the *Dynamism* of the insertion, then deletion, insertion, then etc,... of *Arabism* with respect to the *Zionist* model!

This dynamism of alternating change in geometry from triangle to square then to triangle is in harmony with decisions from the Patriarch Abraham following the attitudes of Ishmael towards him. Judaism has generally viewed Ishmael as wicked though repentant. This to mean he is born as a bad and evil person, however when correcting his attitude, he is granted forgiveness. This is exactly what Rabi Sitruck explained, in addition to having specified that the Patriarch Abraham who is the father of Ishmael is the forgiving person and not some one else. I have to remind the reader that the explanation of Rabi Sitruck is elegant in a sence that he didn't mention any thing pertaining to the character of Ismael. Hence, if Abraham is satisfied with Ishmael, then latter on, he can join Isaac circle and thus become the Arabism corner stone, and consequently transform the corners of the Zionism triangle from Judaism, Entrepreneurship, and Jewish Culture to Religion (Islam, Christianity), Arab Economic Development, Arab Cultural Heritage, and Arabism. The Triangle of Zionism remains with its three poles while generating the Arab Nationalism square. Therefore, we get two mathematical models in equilibrium with each other! Such geometry with its equations is illustrated on Figure 33, Page 29 of the book *Geometry* by Felix Klein.

As in the case of Zionism, Arab Nationalism appears as a hidden theory in the book of Genesis. While Zionism is equivalent to Isaac, Arabism appears to be equivalent to Ishmael, and both theories are generated from the common *Patriarch* to the *Monotheists* Religions i.e. *Abraham*.

What about the mathematics of that new Zionism and Arabism picture? I am very near to a geometrical representation that I found in a book on Geometry by Felix Klein. It is extracted from Grassmann Algebra & Geometry and there is an adequate space representation of a triangle inserted inside a cube that was fairly well studied by Klein and Grassmann in terms of point representation. The book provides me with some

equations in form of determinants. However, I have still to elaborate the graph theory behind assigning those arguments in form of variable functional coefficients to the various points of space. Also, the theory of invariants is fairly well studied in Klein books and all in the 19 th. century spirits.

Religious Zionism was previously invented by *Theodore Herzl* who wanted *Martin Bubber* to take the charge of this religious Zionist group in the Zionist organization. Bubber was a German Jew well educated however, didn't believe in the association of Judaism to Materialism and quit after three months to go into Mystic Hassidic Judaism.

If we go back to the picture on the front of the Masoretic Bible cover, the two median horizontal and vertical axes of symmetry having their intersection the two stars centroid become the two axis of symmetry of the whole scheme whose representation is the Holy Trinity or the Cross of the Christ. Any extreme distortion of the two stars from those axes of symmetry, leads to possible political problems on the Middle Eastern scene.

10. Cartesian Approach to Arab Nationalism

As I exposed it before in my first paper on Systemic Approach to the Peace Process in the Middle East, Arab Nationalism in the Middle East was proposed with four foundations. Such a four foundations political system was proposed before by *Michel Aflaq* one of the three founder thinkers of the Ba'athism. The other two being *Zaki Arzouzi* and *Salah Bitar* also as Aflaq from Syria. Aflaq however, was the brightest and keener theoretician having established him self latter in Iraq to become the mind of the late President Saddam Hussein.

Michel Aflaq proposed a Ba'ath system with no geometric representation to rest on *Politics, Economics, Culture, Social Problems*. It was during his studies at the Sorbonne of France. This scheme latter became *Unity, Liberty and Socialism* when he returned to Syria to practice politics. This last scheme became the symbol of Ba'athism in Syria and Iraq. None of those two schemes have geometric representations. Actually, Theodore Herzl also didn't propose a geometric representation of his Zionist Scheme, such one being proposed by myself in my paper on system approach to peace process in the middle east, and finds it's self logical through the rotation operation, to lead to geometric figures of stars having historical, cultural, religious and artistic existence and meaning each to it's people.

Such a scheme of mine appears to be transparent and rigid compared to the others whether Jewish or Arabic. However, I don't know if it can lead to problems when put in practice!

If we compare my four poles scheme to the one of Aflaq, only the arguments Economics and Culture are common, the other two of Aflaq i.e. Politics and Social Problems being alien to mine in Arabic Nationalism as well to Herzl in Zionism.

His theory neglects the role of religion in Arabic nationalism having only realized the importance of Islam at the ends of his days. Hence he could not quantify it in comparison to his other two poles common with me i.e. Culture and Economy. His inclusion of the Argument of Politics as the fourth foundation to the Baath demonstrates his short sight compared to me who included Arabism as a foundation to Arab Nationalism and hence

the Ba'ath. *This Arabism Pole makes my Geometric Model a strict representation of the Arabic Nationalism.* Latter on, the three poles foundation of the Ba'ath in Syria become obsolete in my model that preserves it to the Zionist model. In no way can it be used in the process of the three poles star rotation which is reserved to Zionism in the Peace Process. However, Aflaq four poles foundations to Arab Nationalism in France, would lead to the Arabian Star by rotation hence, his four poles model is adequate with the omission of religion which is necessary to be included to observe the hyperbolic balance of strength between the Ba'ath and Moslem Brotherhood mainly. Such an omission resulted in catastrophes in Syria and Iraq whereby Saddam Hussein lost his life. Hence, the two old models of Aflaq's Unity, Liberty, Socialism then Politics, Economics, Social problems, Culture would have seven arguments with only Economics and Culture common to mine.

In addition, Aflaq's theory rejects Zionism and even Western teachings to be imposed on Arabic one's in the development process. Any how, his Five Volumes Thinking about Arab Nationalism and Baathism are and will stay as *Eternal Springs* to the Popular Masses of the Middle East. Their main problem being stagnation in time and inelasticity to problems and challenges to the Arab World whether from its inside or outside.

Arab Nationalism started with *Sheriff Hussein* of Mecca, and *Sati Housari* as a Yemeni thinker then latter as a teacher in Syria. Its roots were from German Romanticism to be transformed into Arabic Romance or the love of the Arab countries as we see it reflected latter in Aflaq writings when he narrated a "Gazal" type of poetry to show his love to the Arabic land. In this context, he became interchangeable with Husari in term of Arabic Romanticism. Hence, German romance and then Arabic Romance are two entities invariant in time. We all remember the Music Classic "Ma Vlast" i.e. my Homeland of the composer Bedrich Smetana who is a Tchekoslovakian romantic composer having created also the "Moldaw" piece of classic music concerned with a River.

The three basic propositions to prove the validity of a political theory or of an argument are: First, the invariance in time; Second, the invariance in space and Third, its practical application on to the ground.

This huge Arabic Nationalism current started as Pan Arabism in an effort to unify the Arabs post Ottoman rulings thanks to the work of two Lebanese Arab Nationalist founders being Amin Al Rihani and Constantine Zureik.

Amine Rihani who is the author of "Qualb Loubnan" i.e. the Heart of Lebanon was a Citizen of the United States of America. He visited at the end of the twenties century many times the Arabian Peninsula and Lebanon to promote the Arab unity methods.

Such unity thinking failed many times with them and also with Jamal Abdel Nasser and many others and the latest are between Syria and Lebanon which was an occupation like unity with its power from the Syrian army inside Lebanon. Aflaq's reasoning on the failure to unify was deemed to be due to the foreign countries at that time, and mainly the West European who wanted to colonialise the Middle East in order to profit from its resources.

He saw that those Western countries are the barriers to unity and progress of the Arabs rather than the underdeveloped conditions of the Arabs themselves and their countries then.

By conditions, I mean social, economic, technological, religious etc....
His thinking was just retro facto depending on his mesquine daily observations of the political situation in the Arabic countries.
Aflaq thought was mainly founded on the philosophy of Marx, Lenin, Nietzsche and Gide. His fascist ideology stems from Hitler being rooted in Nietzsche. However, he rejected communism and materialism, the same as his two other associates Bitar and Arzouzi.

Zaqui Al Arzouzi, a Alouite Ba'athist studied also with Michel Aflaq and Salah Bitar in the Sorbonne of Paris. He was interested in Descartes, Bergson, Fitch, Kant and Nietzsche as European philosophers and Ibn Al Arabi as an Arabic theologian and Ibn Khaldoun as an Arabic philosopher. His mind looks to me clearer and more adapted to Arabic evolution having Descartes, Ibn Al Arabi and Ibn Khaldoun as the main inspirers. However, being of literal orientation he didn't leave considerable Cartesian approach to Arab Nationalism and mainly to the Ba'athism.

Last, Salah Bitar didn't leave any remarkable writings on the Ba'athism although he was a physics and mathematics teacher in Syria following his return from France. He was of superficial thinking and just a critic of the late Hafez Assad (God Bless his Soul).
In consequences, Michel Aflaq was only the most brilliant writer on Arab Nationalism having his philosophical inspirers best fitted to his time and more or less obsolete now a days. Actually, it is not to me to judge such people this being the task of history, myself not being a philosopher.

Zaqui Arzouzi with his philosophical inspirers was fifty years ahead of his time however, better fitted now a day. Arzouzi is more polyvalent as a thinker than Aflaq because of the presence of the Arabic Ibn Al Arabi and Ibn Khaldoun.

In consequence, my rational Cartesian Descartes like approach to Arab Nationalism is nearer to Zaki Arzouzi having in addition to him, Spinoza like type of philosophical and theological approach to Arab Nationalism and Zionism.

Michel Aflaq with his voluminous writings could have been enhanced by some Presidents of Arabic Republics at that time.

It could be that other paid political thinkers and writers contributed to this huge paper works! Aflaq, however was the mind behind such a thought.

The reason behind, being to cluster popular masses around an Arabic leader, may be!

My philosophical approach to Arabic Unity stems from Physics and mainly Thermodynamics and Ecology.

According to thermodynamics laws all systems of the universe evolve from a high energy state to a lower one in order to reach stability and hence equilibrium.

In this process, the System Entropy increases with a release of Energy to the Universe. In addition, the Shannon Index of the System which measures its diversity increases also the same as Ecological Systems. The Shannon Index was developed at the Battel Institute of the United States of America to measure Ecological Diversity as a sign of System Stability. In Politics, I will propose it also to measure Political Diversity of Systems in addition to Entropy of Thermodynamics as a measure of Political System Stability.

All Thermodynamic Systems evolve from high energy level to a lower one primarily through system disintegration producing more stable sub systems in number with increased entropy and diversity.

Such a natural evolutionary system is supposed to be closed from the outside environment with no outside energy fed to it.

Arab Nationalism as Pan Arabism having a high Inertia because of it's huge initial size in the Arabic countries from the Eastern Arabic continent near the Arabian Gulf, to the Western Arabian continent near the Atlantic Ocean at the time of Sati Housari and Sheriff Hussein, evolved by Transformal Mutual Integration and Disintegration. The result was Arab Socialist Movement of Akram Hourani who latter went into fusion with the Baath Socialist Party of Aflaq, Bitar and Arzouzi.

Latter on, the Nasserites movement of Jamal Abdel Nasser who is an Arabic Nationalist went into fusion to the Syrian Socialist Baath Party which was for a short duration before a fission that split the Syrian Baath from the Nasserites Party of Egypt.

In consequence, Arabic unity could not be realized at that time because of the huge inertia of the National Arab Movement in addition to, the political situation in the Middle East and the minimal interferences of European Politics, versus maximal interference of the late Soviet Union one in the destiny of the Arab politics who was young and fragile. In that respect, I rejoin Aflaq a bit.

Hence, the whole Arabic Nationalist movement disintegrated into the Syrian Baath, the Iraqi Baath, and Nasserites movement in Egypt, Fatah movement among the Palestinians refugees and the various other movements in Lebanon, Libya and Algeria.

Other countries went into Monarchies as the Arabian Peninsula and Jordan whose leaders had also parental affiliations to the initial Arabic Nationalist Movement.

In consequence, the disintegration of the main Arab Nationalist Movement was more of a final result than the temporary and short life Arab Unity.

The Gross net result was diversity in the Arabic Political Movements and Parties in the Middle East with consequently an increase in the Diversity Index of Politics as in Ecology.

The Process of Unifications of Nations occurred in those few years between the late Eastern Europe and Western one.

According to my thermodynamics theory of entropy increase leading to stability, nations tend to split apart rather than cluster together.

The main reason behind such a feasible European Unity is the Huge Energy Mass provided to Western Europe from the break up of the Soviet Union and it's satellites in Eastern Europe. The result was Europe Unity which otherwise was impossible from thermodynamics philosophy.

Such a situation is absent in the case of the Arabic countries to unify only in remote time, when another nearby unified community of countries would disintegrate for certain reasons providing the energy to unify the Arabs into one cause in a remote time. Hence, such an idea should be clearly abandoned since unfeasible for many years to come.

In Thermo-economics and particularly desalination, the word Energy is replaced by Exergy which is the energy of a system in term of economics. Such a mentioning appeared in the book of the *Principles of Desalination by Spiegler and Laird*.

Since “Exergy” is the energy of Thermo-economical Systems, then I will call “Epergy” the energy of political systems.

The Strength of Arabic Nationalism was estimated to be in hyperbolic relation to Fundamentalism. This was exposed in my previous paper on that subject. The Strength of Moslem Fundamentalism was in linear relation to Christian or Jewish Fundamentalism. This was also exposed previously.

Since Strength of Arab Nationalism=1/ Strength of Moslem Fundamentalism,

Then a common mean to increase the strength of Arab Nationalism was to decrease the one of Moslem Fundamentalism and most often was carried by brutal oppression of the Moslem Fundamentalist masses. At that time, as in Syria and Iraq, such an equation was not in the mind of the authorities of these two countries.

A solution to that should have been as follows:

We keep the Strength of Moslem Fundamentalism constant without a brutal oppression, then we increase the Strength of the Arab Nationalist Square from 100% to say 400% by

External strengthening to that square being provided by other Brother Arabic countries whether adjacent or not.

Such an exterior help when necessary can be materialistic or non materialistic one. When such is accomplished, the Strength of Arabic Nationalism increases over Moslem Fundamentalism resulting in the Strengthening of the Arab Nationalism, example the Baath, in power and number so that, currents of mass of populations from Moslem

Fundamentalist, example the Moslem brothers, quit that to join the Baath increasing it in number and strength. In Arabic countries, all Moslem Fundamentalists with no terrorist backgrounds have unlimited love to the Arabism so that they are ready to scarify a certain cause in favor of the “Al Ouroubah” i.e. the “Arabism” more or less equivalent to the “Al-Assabiah Al Arabia” of the Syrian Al Azam .

The main reason is that the Prophet Mohammad is the “*Arabic Prophet*” i.e “*Al Nabi Al Arabi*” having passed to his followers the Q’uran Teachings as a mean essentially to combat Pageantry in Arabia in addition to ameliorating the Arabic social life.

Therefore with my approach, Arabic Nationalism as the Ba’ath for instance increases in Strength more and more above the Strength of Moslem Fundamentalism without any brutal oppression to Moslem Brothers or others. I am not sure if the the Salafists such as Al Qaeda belong to those Nationalists.

The previously existing Ba’athists masses in Iraq were tremendously reduced by the brutal action of the army of the United States of America on the Ba’ath headquarter in 2003 resulting in a sudden increase in Moslem Fundamentalism according to my theory. I will stick to that theory irrespective who was the brutal striker of the Ba’ath whether the U.S.A or others. I am presenting my Cartesian theory that latter I will have to prove it’s invariance in Space and Time.

This is my personal theoretical approach and I am not implementing it on any Arabic regime in any manner.

The main benefits of having the Iraq Baath for a long period of time of about 35 years is that, this Baath Party left Political media channels inside the Iraq population masses that could be used latter on, in order to rebuild the Iraq Ba'ath whose seeds should come mainly from the existing Syrian Ba'ath.

The Canvas tissues or packages as used to be called at the time of Aflaq, Arzouzi and Bitar should be produced and woven in the U.S.A, Great Britain, France and Syria. Egypt and Jordan and even Israel can play a role in that respect.

This Resurrection of this Iraqi Ba'ath will in few years attenuate the Moslem Fundamentalism in Iraq. The Iraq Sunni or Shiaa being firstly Arabs.

11. Further Research and Development in System Politico-Mathematics and Expected Future Horizons.

The above feasibility study of possible long lasting peace between the ideologies of *Zionism* and *Arab Nationalism* was presented as a rough sketch that needs future research work in different disciplines of *Mathematics*, *Physics* and *Political Sciences*.

In my analysis, a number of assumptions have been made with no scientific proof or rigid grounds which are:

11.1. The rotation of the Zionist triangle and of the Arab Nationalism square



The assertion that the rotations of geometric figures to produce the geometry of specific stars that each characterizes a certain civilization needs to be enhanced by the elaboration of mathematical models thriving from affine geometry, representation theory and graph theory in mathematics. Nevertheless, this theory is still hazy since the Zionist star or the Arabian one are mere decorating symbols such as calligraphy or painting with no scientific background. An example to that is The Leningrad Codex or *Codex Leningradensis* is one of the oldest manuscripts of the complete Hebrew Bible produced according to the Tiberian mesorah; it is dated 1008 according to its colophon. This picture is reprinted in the upper left corner and on this paper cover.

11.2. Topological Three Dimensional Space Representation of the Two Models.

The previously mentioned value of the strength of religion fundamentalist i.e. X can be scaled on an axis pointing downward and passing through the religion pole of the square of the Arab Nationalism geometry on **Figure 2** of this essay. The value of X increases as we slide downward on this axis. The value of the strength of Arab Nationalism depicted as Y and measured by the area of that square is shown to decrease in value or shrink whenever X increases as depicted by the rule **$Y=1/X$** .

The hyperbolic relation results in a dynamic picture of Arab Nationalism versus Religion Fundamentalism which can be elaborated accurately through the theory of topology in mathematics. The three dimensional Arab Nationalism appears initially to be a cube (suppose it a cube like plastic vessel containing a gel like fluid) with the same height at

each of the four poles of the model. Now, when there is a distortion in the situation i.e. a perturbation that results in the topological space deformation of that cube, the geometry of the cube shifts to a pyramid whose height is the value of the strength of Moslem Fundamentalism scaled by the axis through the Religion pole pointing in the downward direction designed as the positive (+) direction.

This deformation will shrink the square from its original state and stretch it downward to transform the cube into a pyramid. The more that religion fundamentalism increases, the more is the downward stretching in the pyramid with the constant maintaining of the original cubic volume together with a decrease in the base area of the pyramid that originally was a cube. Such a dynamic image clearly describes the topological space deformation of the Arab Nationalism model. I have to add that the cube and sphere are topological similar subspaces with one deforming into the other. The same with the square and triangle that are topologically equivalent since the squeezing of the square on to opposite sides will result in two equilateral triangles that we can fold and superpose on each other without cutting or gluing the original square or cube space geometry. The squeezing of the cube on three opposite sides result in two identical pyramids that can be folded on each other to have just one at the end . Therefore, the square and triangle are similar in two dimensions space as well as the cube and pyramid in three dimensions one.

I have to add that much of topology theory was elaborated by the great German Mathematician *Bernhard Riemann* that us as engineers and scientists, have a lot of time encountered his name in many theorems, axioms and fundamental equations in mathematics and physics.

Another prominent mathematician that first studied such a topologic theory is the Swiss mathematician *Leonard Euler* who studied the seven bridge paradox in a village of Germany or Switzerland many years ago.

The above analysis can be extended to the Zionist triangle model on **Figure 1** that can be studied using the rules of topology to relate Judaism and Secularism represented by Entrepreneurship in the Herzl model. The relation that I expect is also of a hyperbolic nature resulting in a tetrahedron upon passing an axis through the pole of Judaism and perpendicular to the equilateral base triangle.

11.3. The Mapping of Abstract Terms as Religion, Entrepreneurship or Economic Development onto the Three Dimensional Euclidian Space.

The assertion that the associations of abstract entities like Religion i.e. Christianity, Islam or Judaism, Entrepreneurship or Economic Development, Arabic Cultural Heritage or Jewish Culture to each pole of the triangle or square figure in the Euclidian vector space needs the formulation of a special case of *Graph Theory* applicable to this study. In most mathematics and physics theories the space points represent objects with a measurable value like weight, volume, pressure, force, velocity or acceleration and trajectory. In this present study, it is Religion, Culture, and Arabism that has no material value to be affected each through a linear mapping to a specific point in Cartesian space. The only

exception to this is Economic Development or Entrepreneurship that presents some material Dollar value that can be mapped easily by tradition onto a graph or map. The mapping of the four poles of Arab Nationalism onto a three dimensional Euclidian space is equivalent to the mapping from the language set of nouns or verbs onto the set of Euclidian vector space.

It can be represented by the relation $f: \mathbf{A} \text{ (Language)} \rightarrow \mathbf{B} \text{ (Euclidian Space } R^3)$

The four poles in space constitute a set of 4 vectors arising from a common origin \mathbf{O} which is the intersection of the three reference axis perpendicular to each other.

These four vectors $\rightarrow\mathbf{OA}$, $\rightarrow\mathbf{OB}$, $\rightarrow\mathbf{OC}$, $\rightarrow\mathbf{OD}$ determine the location of the four poles of Arab Nationalism in space.

The four foundations that I have selected are independent of each other with only the Economic Development pole having a material dollar value, hence enabling Arabism to bear only Arabic characteristics like Arab Sociology, Psychology, Anthropology and especially Arab language. Religion and Culture Heritage are also independent of the rest.

Then we ask the question: what mathematical formalism enables us to assign abstract i.e. non material entities as Religion, Arabism, Cultural Heritage, and Economic Development onto a real vector space?

In addition, are we allowed to proceed as we did or otherwise try and find the adequate theory that permits us to evolve further?

At last, we need to develop a certain mathematical formalism and axioms in order to proof the validity of our theory otherwise it will be questionable by other theoreticians. Information Theory and Communication Sciences and Engineering may carry part of the answer; however, the main science behind this Mapping assumption probably lies in Graph Theory and the Deformation Theory of Topological Spaces.

Another possibility is to inspect the domain of atomic and elementary particle physics and its quantum mechanics apparatus that carry a complicated formalism of operators such as creation and annihilation operators that if applied to the vacuum space create elementary matter!

The assignments of the four pole arguments of Arab Nationalism onto four positions in space cannot find it's logic place in mathematics unless coupled with a rigorous mathematics apparatus like that of Euclidian or Affine geometry as proposed by the 19th century mathematician *Felix Klein* in addition to that of non Euclidian geometry mainly of *Bernhard Riemann*.

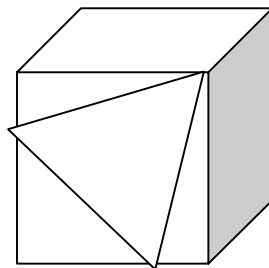


Figure 4: Schematic representation of the triangle of Zionism and square of Arab Nationalism (Ref. Geometry by Felix Klein Figure 33, Page 29)

Figure 4 above is an average representation of the true illustration which occurs as Figure 33 in Klein's book. In his Section III: The Grassmann Principle for Space on pages 29-38, Klein derives the basic equations of the line segment, plane then space in determinant forms. In the previous Section I, it was about the concepts of Line Segment, Area and Volume then in Section II: The Grassmann Determinant Principle for the Plane. Further on, the same Author discusses the theories of Affine and Projective transformations then some concepts of Manifolds, and ends with the theory of Invariants whose equations converge well with those of Sections II & III for Grassmann Plane and Space. For the time being, I am not going to expose these equations but wishes to emphasize that these equations are only viable in their Geometric coordinates of positions of points in space, and still I have to evaluate these variable functions termed Arguments as coefficients affected to the above locations in the form of the Grassmann or Leibniz Linear Forms.

The elastic theory of the expansion of the universe using the mathematics of *Minkowski* and the physics of *Lorentz* and *Einstein* may be applied to a certain spaces to find additional explanations.

The statement that let us assign four nouns as Religion, Cultural Heritage, Arabism, Economic Development to four distinct points in space can be used by any association, agency or company in the following manner when stating the main principles of it's corporation. As an example is someone planning to establish a social club in America with these four principles:

- Freedom of it's members
- Equality among it's members
- Loyalty of it's members to the club
- Charity works of it's members

Then these four points result in a square that after a rotation of 45 degrees yield an eight apex star that previously we said it symbolizes an Arabic style of art. Does this mean that this club is of Moslem or Arabic nature? Not at all!

The same with a social club with three principles: Freedom, Equality, Loyalty which by rotation results in a six apex star. Is that to mean that this club is of Jewish or Zionist nature? I don't think so!

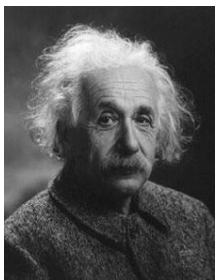
Hence, my statement about representing Arab Nationalism by four poles geometry of square and that of Zionism by three poles geometry is fragile and not unique unless supported with a valid theory that should thrive from humanities and social sciences, mathematics and physics. Such a specific theory will result in the *Uniqueness* of that geometric and algebraic model.

The Uniqueness relative to humanities and social sciences was described previously on *Paragraph 9* when discussing the Bible origins of Zionism, where as the scientific illustration of uniqueness was described previously on page 21 concerning it's relevance with *Felix Klein* works in addition to those of *Bernhard Riemann* and *Albert Einstein*.

The whole Material process of creation of the Universe in a Big Bang method is unique in itself, where as the non material or Spiritual creation of the Universe through the generation of the Great Patriarchs of the Bible i.e. Abraham, Sarah, Isaac, Ishmael, Jacob,. Esau is also unique in term of being spiritual in nature although I considered Esau to be the material aspect of the equation.

The whole reasoning should be remolded to become as follows.

Let us assume that the space of concern is a Topological Riemann space obeying *Albert Einstein* general relativity theory. A sub space of the universe is selected. This subspace of spherical or ellipsoid form is being acted upon by four deformation forces to result in four local elastic depressions termed the four poles of Arab Nationalism that we know. These four poles determine a square that transforms to a cube which is demonstrated to be topologically equivalent to a sphere.



Then by continuing my previous logical reasoning, my theory or geometrical similarity of representation becomes adequate. In this way, we can start formulating a set of mathematical axioms and theorems to develop the scientific model of Arab Nationalism that results in Mathematical Equations and Graphs.

This same logic can also be applied to another spherical or ellipsoid subspace of the same universe which is being acted upon by three elastic depressions termed the three poles of Zionism that we have studied before. By following the deformations shown on **Figure 5**, we reach the square of Arab Nationalism. The axis of Religion which is Judaism in this case results in a Tetrahedron that can transform easily into a cube in three dimensional spaces. In consequence, the square versus triangle and cube versus pyramid or tetrahedron are all equivalent and mutually resulting from each other.

The least action principle in variational calculus based on *LaGrange* mathematics can be used with the assumption that the provocative momentum to this chain reaction originates from **"GOD"** who starts to vibrate the universe and hence deform it through the verb: *Be and it was* as mentioned in the first book of Torah: **"Genesis"**.

As an example, the Noble Laureate of Physics in 1962 *Lev, D. Landau* (1908-1968) of the *Ex-Soviet Union*, had elaborated an outstanding rigid and transparent physics and Mathematics formalism using *LaGrange* mathematics and mechanics to arrive at the *Einstein* famous equation of equivalence of mass and energy in special relativity which is: $E = (MC)^2$.

In this respect, he starts with the classical mechanics of a point particle which thrive on *LaGrange, Hamilton and Newton* theories and then transit to high speed *relativistic mechanics*. Afterwards, he starts with the least action principle of the calculus of variation that I extract a part of it with the permission of the online encyclopedia *Wikipedia*.

The action in physics was defined by Hamilton to be the time integral of the Lagrangian **L**, which is defined as a difference of energies $L = T - U$ where **"T"** is the kinetic energy of a mechanical system and **"U"** is the potential energy. Hamilton's

principle i.e. *least action principle* states that the motion of a mechanical system is such that the action $L[C]$ given by:

$$L[C] = \int_{t=t_0}^{t=t_1} L(X, dX/dt)dt$$

Is stationary with respect to variations in the path “ $X(t)$ ”.

This beginning equation with the difference energy quantity L under the integral as the starting energy, is behind the target result of $E=MC^2$ as the equivalence of mass and energy. Of course, there is a sequence of logical equations based on the theories of proper velocity and time appearing in the *Lorentz transformations* of space and time and observed in the *Michelson–Morley* experiments. The end to this sequence of equations applied to a point particle in space is a formula for the variation of mass and momentum of a point particle with time and finally to $E=MC^2$.

The only way to approve and agree with this rigid formalism is by accepting the quantity $L[C]$ whose source is unknown and mentioned to be a definition in a mathematical sense! The most logical one is that the *Action* $L[C]$ is a predetermined and existing entity emanating from the creator of the Universe: **GOD**.



Such an accepted quantity i.e. Action $L[C]$ becomes the origin of matter in our Universe and subsequently the source of *Uniqueness* in this mathematical model of *Zionism*.

I have to remind my readers that the *Albert Einstein* methods of derivation of this law of special and general relativity which is the original and initial one is different from that of *Lev Landau* in his book on theoretical physics. I have found the approach of Einstein less transparent and much less rigorous and interesting!

This same author *Lev Davidovich Landau* has written about ten books on theoretical physics translated from Russian and all published by the *Pergamon Press*. They treat the subject of Physics from classical mechanics to quantum mechanics, elasticity, thermodynamics, fluid mechanics then electricity and electrodynamics to end with relativistic quantum mechanics and quantum field theory which is the ultimate of sciences in terms of difficulties in its mathematical apparatus.

To return to my previous analysis on the origin of the material universe as depicted in the book of genesis, the verb whispered by God is materialized to an accomplished work. Consequently, my assignment of a verb or argument as I called it to a point of the concrete space is only possible through a huge momentum (the Energy $L[C]$) emanating from **God** as the starting entity in the whole mechanism of creation.

However, given that the action verb “*be and it was*” originated in the Jewish “Torah”, the Zionist triangle model becomes the origin in my systemic politico-mathematical modeling of Zionism and Arab Nationalism.

In addition, the schematic of **Figure 5** shows just the generation of one model geometry from another equivalent one with no place for any thing else. This is termed *Political Hygiene*. In this respect, any foreign body comprised for instance of one just pole will

disturb the whole scheme through geometric entrapment. Iran for example, a theocracy founded only on religion is represented by the pole Religion (Islam) which in Grassmann geometry is the intersection of an array of rays or lines. This array has a conical appearance emerging from the pole with the base frontier as an open boundary to all invaders. This geometry may harm my model of sphere, cube, pyramid in space and circle, square and triangle in plane geometry. All those ensembles are bounded, confined and connected.

Therefore, when we are establishing a geometrical theory in mathematics to model *Secular Political System*, we should ensure the absence of any figure with no geometry at all such as a point or a line, since this will cause a disorder in the closed cycle of birth and regeneration of both models. Till now, the Iranian situation was considered only from the military angle, and socially only from the fanatic fundamentalist perspective, which was exhibited in the promise to anneal the *State of Israel* by the *Iranian President Ahmade Nejad*.

Aside from that, I deem dangerous any military adventure on Iran, since it will affect the whole Middle Eastern area in terms of security and menace the existence of old Arab and Persian civilizations. This was exposed in my Paper on Arabism versus Islamism published on my personal web site www.freewebs.com/hassangreen.

Hence, my model interpretation of Arab nationalism as four poles square must descend from the Zionist one as a three poles triangle. This is synonymous to saying that the Zionist model must be the precursor to the Arab Nationalist one.

This finding is logical because Israel is more developed than the rest of the Arab countries in the Middle East, in addition to enjoying a more democratic system compared to them, although Israel is still harsh towards the Palestinians and continues to ignore their civil and human rights and some times doesn't respect the decisions of the International community.

The German Mathematician *Bernhard Riemann* (1826-1866) whose father was a poor Lutheran pastor was interested in Bible studies during his youth. In high school, Riemann studied the Bible intensively, but his mind often drifted back to mathematics. He even tried to prove mathematically the correctness of the Book of Genesis!



To continue with my analysis concerning the transcendence of a triangle in space to a square figure without cutting or gluing, I am attaching a draft picture of this on **Figure 5**.

11.4. The Invariance of Space and Time in both Models.

The assertion concerning the invariance of space and time applied to the Arab Nationalism and Zionism becomes more applicable to both of them when we study the topological space connection between those two topological subspaces which are the triangle and the square. Is the connection through Entrepreneurship and Economic Development poles more feasible than through Religion and Judaism poles of both geometry?

Entrepreneurship versus Economic Development is more likely a better connection link between the two models than Religion versus Judaism. The reason is that Moslem, Christian or Jewish Fundamentalism in this paper follows a proportional linear relationship of the form $X=Y=Z$ as exposed before, the strength of each increasing linearly with the strength of the other. This linear relationship will cause a kind of repulsion between the Religions pole i.e. (Islam, Christianity) in the Arab Nationalism

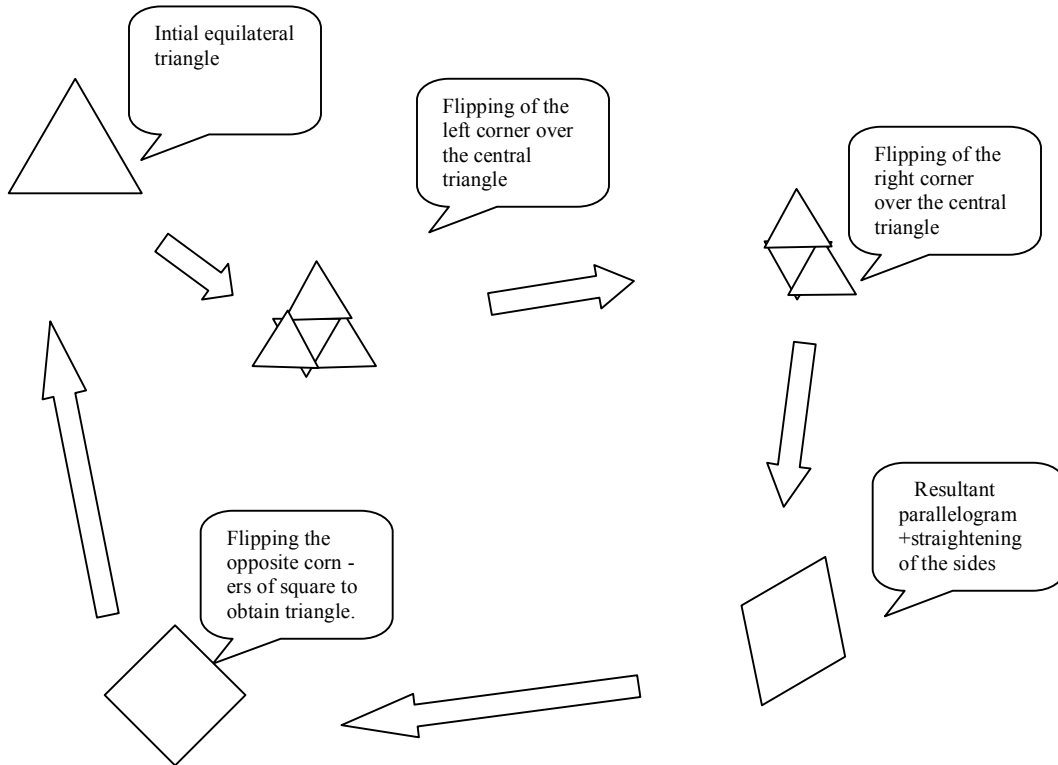


Figure 5. The cycle of topological in plane deformations and transitions from an equilateral triangle into a right angle square i.e. from the Zionism triangle to the Arab nationalism square and then to the initial Zionism triangle of departure.

model versus Judaism in the Zionist one and therefore, a difficulty in connection since in topological thinking, we can neither cut nor glue a topological sub space but just wrap it on itself. Therefore, the two poles Entrepreneurship versus Economic Development are more likely to connect with each other naturally as a result of space agitation or folding. It is unlikely that Jewish culture in the Zionist model is capable of connecting with the Arabic cultural heritage of the Arab Nationalism model, since each culture is different from the other although they have in common some bright Philosophers as *Moses Maimonides* and *Ibn Rushed* i.e. in European literature "*Averroes*".

Averroes who is the most important Arab Philosopher, lived in *Andalusia* which is now a days Spain, where as *Moses Maimonides* i.e. *Abu Imran Mussa bin Maimun* who latter was inspired by him, existed at the time of *Sultan Saladin* in Egypt and was his adviser and Medical Doctor. It was mentioned in history that during the Crusades, Saladin once had sent Maimonides to *King Richard Lion's Heart* when the latter felt ill. King Richard then proposed to Moses Maimonides to leave Saladin and come to his service as his private Medical Doctor. Moses Maimonides refused this proposal and preferred to stay in the service of *Sultan Saladin*!



Then we ask the question: What are the benefits of Space and Time Invariance in our two models theory?

The answer is that when the two geometric models become connected, then the strong space invariance of Arab Nationalism will strengthen the deficient one of Zionism whereas the strong time invariance of Zionism will in its turn strengthen the deficient one in Arab Nationalism.

To comment on Space Invariance, we know that Arab Nationalism appeared in many countries of the Middle East as Egypt, Libya, Algeria, Syria, Iraq, Jordan, Saudi Arabia and Yemen.

In addition, those countries except the Arabic Monarchies are still following its main path with some variations because of the evolution of Middle Eastern politics as a response to changes in world politics. Therefore, the theory of Arab Nationalism is true and Space Invariant because of its application in different geographies of the Arab world.

If we arrive to an algebraic relation between the four poles of the Arab Nationalism square, then we can prove further the invariance properties by modifying the Cartesians coordinates in the model then verifying if the equation still holds. The starting equation dwells from affine geometry, and I have in mind the *linear form of Grassmann* that others call the *Leibniz function* concerning the determination of the coordinates of the center of gravity of a certain geometric figure. Once we derive the linear form with weight coefficients affected to each pole, then equating this point function to zero has to yield the coordinates of the center of gravity. The difficulty is to accept the assignment of quantified constant values (although in this model I suspect them to be constant but rather multivariable functions) to abstract volatile nouns as Religion, Culture, Arabism, Economic Development, Entrepreneurship, Etc...

Since these variable coefficients i.e. functions will sum a product of functions multiplied by coordinates, then the best theory is in stochastic processes whereby they become the moments of some variables or functions.

Another possibility is to consider Arab Nationalism or Zionism as an exact differential which is the sum of different products of partial derivatives times their differential increments over four functions (4 poles) to be functions of many variables!

This will be studied in the future and tried since it is a complicated matter.

The Zionist model is weaker in space invariance since it is applicable only to the State of Israel in the Middle East although in ancient Jewish history, Israel frontiers reached their maximum during the David and Solomon Kingdoms covering the land of Canaan that extends from the *Red sea* south to the northern frontiers with the land of the *Hittites* (now a days Turkey) and westward from the *Mediterranean sea* till the *Euphrates* river eastward. However, such a Kingdom then splitted into two Monarchies, that of the North with ten tribes and that of the south with two tribes having their capital Jerusalem. The Kingdom of the North latter disappeared under the Assyrians where as that of the south disappeared under the Babylonians with the ending of the ruling of the Judean kingship on the hands of *Nabuccodinosaur*.

Any how, the resurrection of the Jewish State in 1948 thanks to Zionism, confined Israel to only one country in the Middle East which is restricted in geography although, it was able to settle two peace agreements one with Egypt and another one with Jordan with plans to establish peace mainly with the Palestinians and thereafter with the Syrians. It is the establishment of a Palestinian State that is the key issue to the whole Middle East conflict together with favorable arrangements for the Palestinian refugees of 1948 and those of 1967.

As to Time Invariance, it is prominent in case of the Zionism model and much weaker in the case of Arab Nationalism. The reason is that Zionism and Judaism are almost the same entity compared to Arab Nationalism and Islam that are much too different.

Since Israel and the Jewish people are the oldest in time dating more than 5000 years ago, then Zionism appears strongly Time Invariant compared to Arab Nationalism that just appeared at the beginning of the last century although Islam exists since about 1500 years compared to Christianity that is older by 500 years.

Another influence of time on the Zionist and Arab Nationalist model comes from the fact that the lapse of time of nearly 500 years between Islam and Christianity results in a divergence of thinking and misunderstanding between Christians and Moslems especially among the least tolerant people in the Middle East and world wide who find it difficult to accept each other on this planet with respect to religious matters. The presence of Israel and mainly the Zionist current alleviates a lot this situation by removing the time barriers between the two models of Zionism and Arab Nationalism. In this context, Israel being the most ancient in time among religions, will act to bridge the time gap of 500 years between Christians and Moslems in order to bring them toward the same time datum level, in order to be able to converse and negotiate, especially at this time period whereby the relations between Christianity and Islam were at their lowest levels and perturbed as a consequence to the terrorist attack of *Al Qaeda* on the United States of America on September 11 of 2001. Hence, the linking bridge between Arab Nationalism and Zionism together with the presence of Israel in this context will enable the Moslem and Arab countries to travel backward in time towards Christianity in order to settle their differences. Such a situation would have been impossible without the presence of Israel and Zionism on this planet. Few days ago, I was consulting the online *Al Riyadh* Newspaper of *Saudi Arabia* concerning a project that his *Majesty King Abdullah* will set to initiate discussions with Christians concerning religion differences. The publisher asked for readers comments and has set a winning price for the the luckiest responder.

Among the answers, some people praised the King for this initiative while others pretended that there is nothing to discuss since *Islam* is the latest religion and the most correct one and consequently, both *Christianity and Judaism* are superseded by it. The answers were nearly 50% to 50% in favor and not in favor of the King's project. Consequently, it is the presence of Zionism that will narrow the gap between Islam and Christianity since the traditional and conservative Moslems live at the year 1429 Hijra, while the conservative Christians live at the year 2008 Ad, which is when Jesus Christ came to the world and therefore the birth of Christianity.

11.5. Topological three Dimensional Space Representation of the Two Models.

The above value of the strength of religion fundamentalist i.e. X can be scaled on an axis pointing downward and passing through the religion pole of the square of the Arab Nationalism geometry on **Figure 2** of this essay. The value of X increases as we slide downward on this axis. The value of the strength of Arab Nationalism depicted as Y And measured by the area of that square is shown to decrease in value or shrink whenever X increases as depicted by the rule $Y=1/X$.

The hyperbolic relation results in a dynamic picture of Arab Nationalism versus Religion Fundamentalism which can be elaborated accurately through the theory of topology in mathematics. The 3 dimensional Arab Nationalism appears as initially to be a cube with the same height at each of the four poles of the model. Now, when there is a distortion in the situation i.e. a perturbation that results in the topological space deformation of that cube, the geometry of the cube shifts to a pyramid whose height is the value of the strength of Moslem Fundamentalism scaled by the axis through the Religion pole pointing in the downward direction designed as the positive (+) direction.

This deformation will shrink the square from its original state and stretch it downward to transform the cube into a pyramid. The more that religion fundamentalism increases, the more is the downward stretching in the pyramid with the constant maintaining of the original cubic volume together with a decrease in the base area of the pyramid that originally was a cube. Such a dynamic image clearly describes the topological space deformation of the Arab Nationalism model. I have to add that the cube and sphere are topological similar subspaces with one deforming into the other. The same with the square and triangle that are topologically equivalent since the squeezing of the square on to opposite sides will result in two equilateral triangles that we can fold and superpose on each other without cutting or gluing the original square or cube space geometry.

The squeezing of the cube on three opposite sides result in two identical pyramids that can be folded on each other to have just one at the end . Therefore, the square and triangle are similar in two dimensions space as well as the cube and pyramid are in three dimensions one.

I have to add that much of differential geometry a precursor to topology was elaborated by the great German Mathematician *Bernhard Riemann* whose photograph appears on paragraph 11.3. We as engineers and scientists have a lot of time encountered this name in many theorems, axioms and fundamental equations of mathematics.

Another prominent mathematician that first studied such a topologic theory is the *Swiss* mathematician *Leonhard Paul Euler* (1707-1783). The branch of mathematics now called topology began with the investigation of certain questions in geometry.

Leonard Euler's 1736 paper on *Seven Bridges of Koningsberg* is regarded as one of the first topological results.

The above analysis can be extended to the Zionist triangle model on figure 1 that can be studied using the rules of topology to relate Judaism and Secularism represented by Entrepreneurship in the Herzl model. The relation that I expect is also of a hyperbolic nature resulting in a tetrahedron upon passing an axis through the pole of Judaism and perpendicular to the equilateral base triangle.

In a previous research paper on the "Quantification of the Arab Philosophic Mind" published on the "Morepist Press" at the website <http://announcepress.com/mp/>, I have discussed the results of my study and came to the following important results concerning the stability of the Middle East and its adjacent region which is the European continent. I have raised the hypothesis that the Arab countries by being the doors to Europe, must act as a filtration barrier to extremist currents originating from Asia and Africa if they want to be of some use on this planet.

Since the Arab countries are much different from the Islamic countries in their history, Arabic language and culture although part of the Congress of Islamic countries, they have the task of alleviating the strength of Fundamentalist currents originating from parts of Asia and Africa as well as from some of them if they want to be of some use on this planet especially in the combat of terrorism post *11 September 2001*.

In order to alleviate the strength of fundamentalist streams originating from Asia and Africa, the Arab countries should provide an adequate information and intellectual capacity of population reservoir receiving these streams. Therefore, the determination of the population reservoir capacity can be calculated from an Eulerian style continuity equation applied to information theory variables involving inflow, outflow and accumulation similar to those of transport phenomena around momentum, heat and mass transfer in continuous media.

The key data to support such model comes from area and population density of the Arab and Moslem countries. Another important parameter is the strength of adherence to religion in those countries from low to medium to high. In this context, I have to return to tensor like algebra to develop such mathematic model, the same as with the equations revolving around affine and differential geometry concerning Zionism and Arab Nationalism models stated before.

Last, it has been observed that the intellectual capacity of population reservoirs decreases with the religion strength of its population in other words, the more fundamentalist and the less intellect is its population.

No wonder why the Western countries by adopting secular regimes evolved faster than at middle ages as was mentioned in the book on History of Western Philosophy by *Bertrand Russell*.

11.6. Distortion in the actual Arab Nationalism and Zionism models.

At last, perturbation theory and variation calculus in mathematics permit us to study the impacts of small distortions on both geometries to determine the maximum permissible upper level and lower level of distortion. This is better achieved once we have elaborated certain mathematical equations to describe the performance of both models. As I explained in the preceding paragraph on Time and Space Invariance, this will be done further in another study.

11.7. Available Data Extracted from Middle Eastern Political Case Theories.

To end this essay, I must mention that the above proposed research studies should be made realistic from case studies in Middle Eastern Politics and History as well as from completed projects on the analysis of the situation of the Middle Eastern scene by various professional and authorities in these fields. The respect of political theory and philosophy is key to the success of these research projects. An example to that is the comment by the publisher of the book on *Arab Nationalism by Professor Bassam Tibi*, that there has been always tension between Arab Nationalism and Moslem Fundamentalism in many Arab countries of the Middle East. This information presents enough data to curve fit such a statement into the hyperbolic relation of $Y=1/X$ between the strength of Arab Nationalism and Moslem Fundamentalism.

11.8. Conclusion

From the above analysis, we deduce that to maintain a stable Middle East, we should strengthen the Arab Nationalist regimes and at the same time prevent their destabilization by maintaining a state of equilibrium among their four poles of power.

The same is true with Zionism that should be enhanced by maintaining equilibrium among its three poles of power.

This task should be carried by the political regimes of those countries and controlled also by wise foreign powerful countries and the United Nations.

All the Israeli political attitudes to that date have permitted us to deduce that the Jewish State is more prone to survive with adjacent Arab Nationalistic countries rather than Moslem fundamentalist ones.

Israel concluded a successful peace process with Egypt which is an Arabic nationalist country, with Jordan a Monarchy, and is capable to deal better with the Fatah rather than Hamas.

In addition, the Syrian-Israeli front is quite since 1973 and, some form of peace discussions that may lead to an agreement are on the horizon.

Following what is occurring in this multi-ethnic Iraq country with diversity in religion fractions and sects, we can interpret this geometric model of Zionist triangle versus the Arab nationalist square as the secret of the Iraq Pandora!

I am afraid of the repetition of this sad Iraqi experience onto the Lebanese and Syrian scenes, and more and more onto the Israeli-Palestinian one.

My mathematical modeling approach to political science and mainly to that of the Middle East appears as a pioneering project.

I invite the readers of this article to go to a nearby bookstore to check books about the Middle East on the shelves or to open some books from their home library and to glance on their content and methods of analysis and approach then on the content and method of analysis of mine. I am sure that you will conclude that the Middle Eastern deserts whether that of Negev in Israel or the other deserts in the eastern or western parts of the Arabic continent is flourishing in my paper.

In addition, I invite all scientific professionals from areas as mathematics, statistics, physics or engineering to follow my way in putting all their technical and scientific skills in the analysis of social or political problems. In this manner, we can quantify the political situation with numbers and weight values and judge better our solution to problems present on the political scene. We can then say we are sure by such and such percentage that our political decision to invade a country, or promote its development, or amend its regime will bring us to such and such percentage of success or failure.

The above geometric representation of Zionism and Arab Nationalism presumes that we effect a rotation of the Delta symbol i.e. triangle of Zionism. If we chose to flip the Delta on it self it will still generate the Star of David. However, the flipping of the square will result just with a square and so the square of Arab Nationalism loses much of its representation meaning.

Consequently, it is the rotation operation which is beneficial to both models. If we exclude it from our mathematics group theory, then the whole theory will fail partially and this whole paper will become obsolete. This means to discard it in case it annoys some people or authorities.

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