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ACHIEVEMENTS OF
THE ISLAMIC REVOLUTION
OF IRAN



MINISTRY OF ISLAMIC GUIDANCE
THE ISLAMIC REPUBLIC OF IRAN

On the Occasion of April the 1st. (Farvardin 12th)
The Establishment of Islamic Republic
of Iran

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In the Name of God the Compassionate, the Merciful

*God exalts those who arise and struggle (for His path) with great
rewards, rather than those who choose silence*

The Holy Quran:4/95

In the Name of God, the Merciful, the Compassionate

We are living in an age when the entire world is being destroyed under the oppression of the disciples of Cain. Any expression condemning tyranny and proclaiming justice is nipped in the bud.

In Iraq, Arabia, Egypt, Eritria, Lebanon, in occupied Palestine, America, Russia, in the East, in the West, in the North, in the South and in most parts of the world, deceit, usurpation, oppression, injustice, dishonor and inhumanity are dominating. Humanity, justice, purity and other values are being trampled upon. The path towards God is blocked. Corruption has reached its peak; the human throat is cut. The meek human beings are damned and the gates of hell are opened. Usury, prostitution and corruption are worshipped.

It is in such a conjuncture that a delivered and revolutionary nation, guided by the light of divine preceptions and inspired by Islam has arisen. Islam, which is the source of this inspiration, has negated all kinds of discriminations and inhumanity and has proposed, in their place, an ideal society composed of and belonging to the populacé.

The Iranians in fact, a long time ago, learned how to rebel against tyrants and satanic forces. Throughout history, they have given birth to great revolutions. They learned about the necessity of confronting the exploiters 12 centuries before the great French Revolution and 1,400 years

preceding the October Revolution of the Soviet Union. But it seems that they endured the profoundest human afflictions and miseries for 15 centuries so that, armed with experience and practice, they may introduce the most perfected and the purest example of a revolution to the contemporary world.

Without a detailed study of the historical facts, we shall proceed however, to examine some cases which support our affirmation.

During these years many anti-tyrannical movements were founded but since they only focused the material aspects of life they could not satisfy the Iranians' spiritual desires.

Thus the Iranian people were in search of an ideology which would embrace both the material and the spiritual aspects of life.

They embraced various beliefs and innovations but those could not satisfy them.

Despite the progressive character of this invitation, the Iranians who yearned for the truth, continued to seek a more fertile ideology to satisfy their spiritual demands in addition their material needs.

Some centuries after the Iranians had experienced this philosophy, Islam found its way to Iran and was warmly welcomed by the truth-seeking and truth-loving people of this country.

Muhammad (peace be upon him and his descendents), the Messenger of God, was ordained to establish and implement God's Will on the earth. It was in the Arabian peninsula that he finalized the previous series of invitations which had been addressed to the people by the great Prophets preceding him. In fact, all these invitations pursued a unique aim which consisted of making the people become aware of the One God, worshiping Him alone and opposing all false-gods, idols, oppressors, atheists and hypocrites. Once they perceived the essence of this worship, they were liberated from the yoke of oppression in all its dimensions. They were to renounce the slavery of human beings. They

were to firmly believe that the earth shall be inherited by the deprived.

The Messenger of God, enlightened by the divine revelation which appeared in an atheistic society, became the flag bearer of monotheism in opposition to the multitude of gods. He said, "Trinity and duality are the cause of deviation and perversion and the worship of idols is the source of disgrace. You have to do away with deviation and dishonour and instead worship the One God who is Living, Eternal and Awake. Whatever exists in the heavens and the earth belongs to Him."

Twenty-five years after the initial invitation of Muhammad (peace be upon him and his descendents), to Islam, groups of Muslim Arab militants, who had united under the banner of monotheism, armed with faith, attacked the realms of Iran and Rome. Their aim was to free the people from the slavery of monarchs. The Iranians, due to their justice-seeking nature, immediately recognized that through Islam all their hopes and desires would be fulfilled. Thus they warmly welcomed this new ideology which enjoined the elimination of oppression and the establishment of divine values on earth. The Iranians, who had been seekers of justice, decided to devote their lives together with the rest of their brothers in faith to safe-guarding the outcomes and achievements of Islam which had been introduced to them. The principal Islamic criteria which had appealed to the Iranians are as follows: The belief in the One God; the establishment of a direct relationship between God and mankind; the general principle of Islamic equality which has philosophical, scientific and moral foundations; the function of councils in the Islamic government; the importance of the intellect and science; the lack of contradiction between religion and civilization; the recognition of other nations' rights, religions and liberties.

Thus the Iranian pledged their blood to God. Over many centuries of Islamic history, the self-sacrifices of Iranians for the establishment of an Islamic system has proved their

loyalty to this covenant. Hundreds of militants, scholars, authors, poets and have rebelled and offered their lives for Islam. They have sacrificed themselves and their martyrdom has saved this religion.

In the course of Islamic history, the oppressed people have regularly rebelled and cried for justice and Islam and the echo of their proclamation has reached all the people of the world.

Such arisings of the people continued until the constitutional movment when they became more generalized and embraced wider sections of the Muslim clergy, farmers and intellectuals who deeply felt the necessity to establish a comprehensive system for governing the country. The constitutional movement, however, deviated because it was not based on a firm and well-defined ideology and the Iranians had not yet gathered sufficient experience. Consequently, the imperialists succeeded in gaining predominance over this country. Russia and England, to being with, and later the criminal American regime, dominated the destiny of Iran.

It followed that during the fifty years of decadance, the so-called ideal society imposed upon the Iranian nation was one where their own deep cultural roots were exchanged for trusts, cartels, canned food-stuff, jazz, the Mafia, chewing gum, chocolates, fake flowers, LSD, sex and

The 'Great Civilization' of the epoch was rapidly deluding the peoples understanding of the profound concepts of their Islamic culture where the attempt was to turn those concepts into lifeless and blurred expressions. This deadly situation for the Iranians was overwhelming as industrial assembling factories developed.

The regime's propaganda machine was commissioned to inject the idea that the final aim in life was to lie under the apathetic sun of the tropical coasts and to chat about the latest fluctuations of the ocean of international exchange....

The truth is that the Muslim nation of Iran, after fifty tumultuous years began to realize that it had been living in an absolute vacuum for at least a half a century. It had perceived that in order to free itself from the disgrace of this decadence and deathly silence, it had no choice but to renounce its deviating form and to reconcile itself with God's revelation of Islam and the Quran.

Naturally such a migration from the depth of apathy to the summits of virtue had to be based on the ideology which would crystallize the subjective and moral characteristics of Iranians. New waves of getting back to Islam gained momentum. It was because they had become aware of this necessity that those who were devoted to Islam endeavoured to familiarize the people with the real and genuine precepts of this religion during that critical period.

Through their efforts, the young generation perceived that no other religion had thus sacrificed the lives of its dearest ones for the cause of justice and liberty. The young people learned that Islam was the only religion to have offered such followers as Hazrat Ali, the first Imam and Hazrat Fatima, the beloved daughter of the Prophet of Islam, wife of Hazrat Ali and mother of Imam Hasan, Imam Husein and Hazrat Zainab.

This awareness was gradually transformed into the ardent proclamation of 'independence, liberty and Islamic Republic' which echoed all over Iran and provided the basis for the development of a perfect Revolution. It was at the same time, the best response to international rulers who had always tried to make Islam appear marginal. They had constantly endeavoured to imprison Islam in mosques and to isolate Christianity in the church.

It is thus not surprising that the Iranian movement astonished the politicians as well as the western public for whom the Bible had become an epigraphy. Religion, instead of being 'the opium of the masses' had become the 'inspiration of the masses'.

For the Iranian Revolution, the limited or dependent

political and economic boundaries made no sense. The Iranians proved to the world that the temporal false-gods had stolen the sacred principles of justice and freedom for the sake of their own economic interests. In such a situation, those who had been repressed by the monarchy attached the greatest importance to the question of human elevation. It was for this reason that they had to make themselves heard by those who had been metamorphosed by the fever of 'modern' life according to the Iranian poet Hafiz, 'A new man has to be built and thus a new world.'

Meanwhile, in the middle of this revolutionary uproar, international imperialism preferred to ignore the most amazing characteristic of this courageous movement, islam, and tried instead to distract itself by recalling its own great 'human epics'. It is in the same manner that the story of a child putting his finger in the opening of a dam to save his townsmen from the water's invasion is eagerly reproduced in the school text books of many countries; But the story of hundreds of Iranian children who, in order to liberate their people from the depths of enslavement, faced the shower of bullets of the Shah's agents with their clenched fists and thus sacrificed their lives, has no place in western morals and human epics.

Who can we compare the thousands of committed Iranians who were armed merely with the motto of *al-laho akbar* (God is Greater) to? People who rushed to confront the gigantic tanks of the oppressors? The films taken by the western journalists provide the most vivid proof of this reality.

The West, despite its silence, for whatever reason it may be, regarding the heroic characteristic of the Islamic Revolution, cannot hide this reality. In other revolutions, the so-called revolutionaries did not even renounce their food and comfort in order to join the oppressed. The Muslim Iranians, in addition to the political and economic misfortunes that they had to suffer, were also faced with the problem of anti-culture westoxication. They felt that

they were losing their personality and identity through democratic tricks...

Thus, with an undeterred effort, the arising of the Iranian Muslims surpassed the former ones. They cried more eloquently than in the past and created a greater Revolution than the preceeding ones.

During the periods of black oppressive rule, the world-devouring America had succeeded in dominating Iran through the establishment of slavery, torture, imprisonment, suffocation, repression and censorship of the press. She had imposed a regime whose greatest characteristic was to ignore public opinion, insult and humiliate the people and their cultural beliefs and ensure that the authorities in charge of the country were all devoted to America. Thus with the toppling of the regime, the pillar of America's power in Iran collapsed. The rupture of the political relationship between America and the Islamic Republic is a great step towards the complete elimination of the rotten roots of this imperialist from this country.

The logic of our Revolution is based upon certain principles as is the logic of mathematics. It is the question of a genuine Revolution which is meant to continue eternally. Our Revolution is like a bicycle which falls if it stops or, according to a beautiful Persian poem, it resembles a wave which disappears if it becomes calm.

Naturally, the occupation of our enemies beyond the geographical boundaries shall give our revolutionaries the opportunity to equip themselves for further resistance. One of the main principles followed by our governing officials regarding our foreign policy is to constantly keep an eye on the superpowers.

The geo-political situation of the Islamic Republic has transformed our country into a center of gravity with an extraordinary power of attraction. It has become like a laboratory for researching the needs of the millions of deprived people all over the world.

There is not an instant when fusions are not spread all

around our revolution's volcanic crater which sows the seeds of hope with its light in the hearts of those who are anxious about Islam. Its burning heat injures the satanic bodies of the world-devourers, power-wielders and the tyrants.

The waves of this Islamic Revolution, composed of flames of wrath and strips of hope which were chained in blood-stained prisons from the June 5, 1963 arising of the people to the February 11, 1979 victory of the Revolution are now illuminating our revolutionary country and those who are devoted to Islam all over the world.

Such a glorious Revolution with such strength has stolen the sleep from the unbelieving eyes of the imperialists and has made the corpulent bodies of those who are fattened by plundering the deprived, tremble.

The mission of the Islamic Revolution is not limited to the provision of food and housing or the satisfaction of animal desires. Its principal mission consists of re-introducing the Muslims to the world and reviving the forgotten human values. The Muslims, who due to centuries of ignorance and being held back, had been humiliated and ignored, are now reappearing on the scene of the world as the result of the Islamic Revolution.

The other revolutions of our time may have simply vexed the colonizers and the exploiters by endangering the source of their material interests but the Islamic Revolution of Iran has radically destroyed all the void powers.

Today the sound of *allaho akbar*, coming from the self-sacrifices of the Islamic Republic, is heard by the world of Islam. This Islamic outcry resounds in the elevated mountains inhabited by millions of firmly dedicated Muslims and its echo is thus multiplied a million times over and makes international oppressors tremble.

Today the black skinned inhabitants of poverty-stricken areas of New York call their children Ruhollah after the name of Imam Khomeini. The Muslims of south-east Asia have found the courage to frequent mosques. It is due to the prosperous effect of the Islamic Revolution of Iran that

the Muslims from China to Nigeria and from the Philippines to Russia have found the force to proudly cry *allaho akbar*. The Islamic Revolution taught them that they must be human and live like human beings. 'Living like a human being' is the philosophy of the Islamic Revolution of Iran. The philosophy of the Islamic Revolution corresponds to the profound and activating world view that the genuine Islam has in respect to mankind; the blood of our Revolution has boiled from this world view in the same manner that the evolution of the Revolution has deepened it.

In fact, it is the question of something more than just a world view. It is, in reality, the question of experience, an experience which people have sensed with their blood, skin and flesh and have tasted and felt with all their being. Undoubtedly the extent of this experience depends on the various social, economic and political conditions of our history which is rooted in our lives.

This experience originates from ancient traditions dating back to one thousand and some years ago. The experience and understanding of mankind, nature and history depends on the ancient traditions of a nation. Each generation inherits these traditions from its ancestors in a different manner. These traditions resemble a river which flows in the cultural valleys of every nation and each generation throughout history, tastes it and becomes saturated by it.

We have also had such a river which began to flow after Islam was accepted in Iran. Today, in this extremely delicate and glorious stage of our social Revolution, we are being saturated by the same river and nourished by the depths of the same philosophy.

We define 'liberty' and 'justice' on the basis of our particular outlook and experience. It is thus precisely for this fundamental reason that our understanding of these expressions are completely distinguished from western meanings.

Undoubtedly this philosophy and experience has to become more fruitful with the passage of time and we shall not fail to do our best to safeguard the achievements of

our Revolution.

It has to be underlined that our philosophy and experience regarding mankind is 'Islamic'; its essence is people-oriented, anti-tyrannical and anti-exploitive in all their aspects. Thus, conforming to this philosophy, the human being is a divine essence who has to achieve perfection during his social life. Therefore, no system under any pretext should be allowed to place an obstacle upon his way. Any political, economic and social system which prevents the flourishing of talents and in other words, stops 'the return of mankind to his divine essence' enjoys no legitimacy. This is an interpretation of Imam Ali about Islam which has firmly clarified the individuals' responsibility which consists of rebellion and rejection when one finds oneself in a 'polytheistic system'. To say no, to resist and to construct a monotheist society, liberated from any kind of domination and to achieve this goal, martyrdom is the most beautiful status that can be obtained by mankind. During the black period of suffocation, our peoples' feelings were hurt mostly because their human honour had been injured. For our people, human life did not consist of simply remaining alive at any cost and tolerating any type of oppression and domination. They cared and still care about living like human beings.

We rely on a spiritual world where everything is inter-related, all sincerities, self-sacrifices and fraternities. We believe in achieving the noble human feeling of being liberated from oppression and uniting with God, *la ilaha illa lah* (there is no god but God).

Before the Revolution, it was in reality our human essence which was threatened to be destroyed by the regime's treacherously imposed social life. The aim was in fact to make our entire being dependent on the West, particularly during the later years. The imposed foreign economics, political and administrative systems and culture had parted us from our genuine style of life. It was the pain and the affliction of this separation which tormented us

so much. Each individual was dissatisfied in a different manner, he found that he was not what he should be. The reason for all these anxieties was 'self-alienation'.

This self-alienation finally led to an overall rebellion which had the characteristics of being spiritual. The reason was that even those who had become wealthy in this country and had acquired material riches still did not succeed to regain their humanity. The Islamic Revolution caused an extensive transformation in the nation and established the preliminaries for the development and the progress of the humanity of human beings. Our people's greatest achievement in this Revolution is to understand what 'living a human life' really means. Thus the essence of our Revolution makes it more elevated and more profound than the materialistic Revolutions of eastern socialism.

The peoples' thirst and passion for living a genuine human life comes from their own substance and depends on their experience of existence and life. It is not a mechanical classic transformation, but rather a rapid movement for finding the 'divine self', which also includes the negation of all signs of oppression, exploitation and domination. It is thus that we believe 'liberty and social justice' are means and not goals.

The democratic and socialist systems based on separating human beings from spirituality, consider 'freedom and social justice' as goals and this outlook has given them a particular meaning and form. For our Revolution which is inspired by the Islamic culture, 'living as human beings' is the goal whereas social liberty and justice in their legal, political and economic terms are pure means for achieving the goal.

This particularity of our Revolution can be noticed in the mechanism of the movement. There is no reason for us to be obliged to import models from abroad and judge our Revolution accordingly. There is no reason for us to permit others to qualify us and tell us who we are and what we need. We are perfectly capable of qualifying ourselves.

We have decided to base our future system of life on Islamic values. Our Islamic Revolution is the continuation of the initial movements of Karbala, of Goharshad, the June 5th arising of the people in 1963 (the 15th of Khordad) and finally the bloody movement of February 11, 1979 (the 22nd of Bahman). Consequently it bears the weight of an enormous responsibility. The great number of martyrs that it has offered all along the movement attests to its stability and truthfulness.

It was Imam Husein and seventy-two of his sincere and awake companions who by offering their red blood in confronting oppression, tyranny and injustice began this continuous movement which shall undoubtedly endure until the Revolution of the Mahdi (may God speed his appearance). This is due to the fact that the truth and falsehood shall lead an eternal confrontation for driving each other out of the scene of history.

Our Islamic Revolution is independent of the East, the West or the Third World countries which consciously or unconsciously depend on either of these powers. Our destiny shall follow another path, the path in which the deprived become the inheritors of the earth.

The Iranian Muslims today have understood very well that it is the recognition of themselves that they have achieved from this Revolution. They have discovered the meaning of their lives and the meaning of reaching elevated human values. They have realized that they must endeavour to achieve human perfection.

The blood-stained message of the Islamic Revolution is presently being exported. The red and boiling blood of the self-sacrificing Muslims, shed in confronting international atheism, is now boiling. It is making the blood of all of the Muslims and the deprived boil. It stands before the imperialist oppressors.

Presently the seeds of blood which have been sown in the hearts of the worlds' deprived are producing their effect. Their hands have become one strong fist which shall soon be

united and transformed into an iron hammer smashing the weary features of the oppressors.

The Imam of the ummah (community), Khomeini, the destroyer of idols, this beating heart of the worlds' deprived so beautifully says, "This century, God Willing, is the century of the victory of the deprived over the oppressors and truth over falsehood."

Truly, this boiling blood has finally become triumphant over the sword of atheism, polytheism, and oppression. It has prepared the preliminaries for the world-wide Islamic Revolution under the leadership of Imam Mahdi (may God speed his appearance).

A Review of the Achievements of the Islamic Revolution

The development of the cultural and spiritual dimensions of the Iranian society are two of the most significant achievements of the Revolution which will assure its survival and continuation. It is these values and criteria which were created after the Revolution and which transformed the society. The social metamorphosis does not result from the change of government or other superficial alterations.

The aim of the Islamic Revolution of Iran was to firstly destroy the imposed oppressive culture and its system of values and to secondly establish a system based on divine principles. It is for this reason that the Iranian Revolution is called Islamic. The number of votes put in ballot-boxes by Iranian people on April 1, 1979, in support of an Islamic Republic, manifests their will to establish a regime observing the Islamic values.

Despite the former regime's efforts to destroy faith and belief in Islamic principles, they have continuously existed and activated the society.

After the victory of the Islamic Revolution, new social relationships were created due to spiritual and cultural metamorphosis. New values and standards replaced the old ones and thus the society has become totally different.

In fact the Islamic Revolution resurrected the stagnant and lifeless society and enriched it with considerable vitality which was not limited to a superficial movement or action for settling the economic problems. In fact, it basically affected the foundations of the society and transformed them.

The various aspects of this adaptation are perfectly visible in our people's everyday life. The warfronts, the people's attitude towards terrorism and insufficiencies are the manifestations of the spiritual revolution. Our people no longer remain indifferent to problems, they have learned to examine them more profoundly. The international political events have now a different significance for them. The Iranians are now aware and carefully examine, compare and analyze the incidents which occur in their country. They are now able to develop their intellectual capacity and study the international problems. More important, they are free to judge and express their opinion's.

In reality, it is this metamorphosis which is the secret of our Revolution's survival. Unless a revolution succeeds to awaken the minds and hearts or to cause radical transformations, one cannot expect it to achieve final victory.

The Islamic Revolution of Iran, inspired by such a rich and strong ideology as Islam, managed to alter the society spiritually and to reverse the system of values and criteria.

Islam is a revolutionary religion which does not tolerate any ethnic or geographical limits. Thus it is not surprising that the Islamic Revolution taught the world to reconsider the system of principles which were ruling them. Consequently, many oppressed nations became influenced by the Islamic Revolution and learned a new method for confronting colonialism and exploitation.

The Islamic Revolution of Iran introduced a new system of rebellion against colonialism and a new method for materializing revolutions. It proved to the world's deprived peoples that it is possible to succeed by relying on their own spiritual and material powers without depen-

ding on any external force.

The achievements of the Islamic Revolution of Iran merit a profound consideration. Despite the fact that the internal and external anti-revolutionaries have not given the opportunity to the Iranians to materialize their goals, yet, it has succeeded in accomplishing the essential changes in various domains. In a short review, we shall try to examine the affects of the Islamic Revolution in the various political, social, economic and cultural fields.

The Influence of the Islamic Revolution on Iran's Foreign Policy

One of the consequences and the achievements of the Islamic Revolution of Iran is that it permitted the people to become aware and to understand various international problems.

During the repressive and suffocating monarchical regime, the Iranians lacked free access to information and were thus unable to adopt a distinguished position vis-a-vis the international incidents. Following the Islamic Revolution, the Iranian nation succeeded in becoming aware of international events and proceeded to freely express its opinions about them.

The intellectual suffocation was radically eliminated from society which gained free access to information. For many years, the Iranian nation had longed to publicly express its support of the liberation movements and was not given the opportunity to do so until after the Revolution.

The Islamic Revolution enabled the Iranians to offer their public and material support to the Palestinians. After numerous years, the Iranians succeeded in openly protecting this movement in the region and thus the support of the Palestine Liberation Movement became one of the principles of the Islamic Revolution's foreign policy. The Iranians have always considered Israel and zionism as extensions of imperialism in the region and have thus not only

criticized them but detests them as well. Naturally, the Iranians have suffered from the protection offered by the regime of the treacherous Shah to this illegitimate parasite of imperialism. In all the political demonstrations preceeding the victory of the Revolution, the Iranians did not forget the Palestinians and declared their support for them. This was due to the fact that the Islamic teachings are in conflict with all kinds of oppression or injustice.

After the triumph of the Revolution, the Iranians have continuously declared their support for the rights of the oppressed Palestinians. The Iranian youth expresses great enthusiasm for confronting zionism and imperialism. Israel is undoubtedly a danger which threatens the unity of Muslims in the region but it is only if the Muslims of the region are united that they will be able to confront this product of imperialism. The protection of other liberation movements has similarly been included in the projects of the Islamic Revolution. As Muslims, the Iranians are obliged to participate in liberating confrontations. The Muslims, in fact, support any confrontation accomplished against oppression. As Muslim individuals, we consider ourselves responsible and shall not fail to struggle until all the oppressed nations are liberated in South-East Asia, Latin America, Europe, in the Middle East and in Africa. Wherever in the world an outcry of the deprived arises, the Muslims shall respond to it.

The Islamic Revolution has granted the opportunity to the Iranians to listen to the outcries of liberty coming from all over the world and to respond to them. According to the Islamic Revolution's foreign policy, the Iranians have to support justified struggles of deprived nations and to prepare themselves for liberating them from the heavy chains of international oppression. We shall join and strengthen the party of the deprived in all conferences and gatherings. The Iranians' confrontation against the great satan, the American regime, provides an appropriate example for the rest of the nations which are under the pressure of

colonial powers. American imperialism has made use of every possible trick to destroy the Islamic Revolution and it has not failed to create internal conflicts and to initiate the imposed war with Iraq. Nevertheless, the truth is everlasting and the void must finally disappear.

The occupation of the American den of spies in Iran which is regarded as the Second Revolution, was a political confrontation against a government which, through its connections with governments ruling the deprived nations, has constantly practiced exploitation. The American relationship with the governments of the Third World countries is based on exploitation and assures the interests of the American government.

The Muslim Iranian students by occupying the den of spies, politically rejected this colonizing superpower. They proved to the world that an embassy which should have been destined for diplomatic activities, had been transformed into a den of spies. The majority of those who were employed by this embassy were American spies. The documents which have been found prove how American imperialism intervened in the internal affairs of Iran.

The Iranians shall no longer be dependant on colonizers or accept the protection of any superpower. They are guided by the motto of 'neither East nor West' which is their principal foreign policy.

As formerly mentioned, the Iraqi imposed war on Iran provides an example of American imperialism's conspiracies to force the Iranians to once again go under its yoke. The Iraqi regime which feared the exportation of the Islamic Revolution of Iran was incited to attack this country.

But since there is no doubt about the victory of truth over falsehood, the war from the spiritual point of view provided an advantage for the Iranians. Thus the Muslim Iranians, by participating in the war and becoming martyrs for the cause of Islam, proved to the world that it is possible to defeat the colonizers and the satanic powers. They demonstrated that it is possible to achieve victory by sim-

ply relying on Islamic orders and being completely armed by divine principles without counting on any other power.

The Islamic Revolution created new criteria regarding international relationships. The role played by Iran at international conferences is a novelty which can serve as an example for the other Third World countries. Moreover, Iran's independence from other powers is clearly demonstrated by her foreign policy. We hope that the world's deprived nations by taking advantage of the consequences of the Islamic Revolution, may create a new policy in international relations. This policy should be solely in the interest of the deprived peoples and should refuse to blindly offer support or protection to other powers.

The Effects of the Islamic Revolution of Iran from the Economic Point of View

The corrupted Pahlavi monarchy had established an unhealthy economic system in Iran. The economy of this country had been based on a single product which was oil.

Oil, which is a resource belonging to numerous generations and constitutes a precious inheritance, was cheaply left at the disposal of foreigners, in return for purely consumer goods which were imported to the country. This policy was followed in Iran at a time when poverty in Iranian rural areas was reaching the limits of starvation and the rural population lacked the most basic essentials for living.

In the cities, everything including food, clothes and luxuriose goods were imported from abroad for a particular layer of the society. The national resources were used for the extravagancies of a special class of the society and in fact, the majority, or even approximately the totality of the Iranian nation, did not gain any benefit from its oil resource. Factories for assembling goods which were consumed only by the wealthy families were imported to Iran. Agriculture, which in any country should provide the basis of the economy was destroyed and the industrial infra-

structure was limited to factories which assembled these luxurious goods and lacked the capacity to produce any goods independently.

When poverty and starvation in the rural areas and the various parts of Iran had become unbearable millions of dollars were being spent on the importation of clothes only for the wealthy people.

The oil revenue was being spent on the purchase of military equipment and the Iranian society on the whole had no share of the oil income. The oil pipes were open to the utmost degree for exportation and this precious inheritance was exchanged for arms. The Iranian army was devouring the oil revenues and equipping itself with the most modern weapons at a time when Iran was not threatened by attack by any country. Thus colonization was truly felt in Iran.

The invasion and the combination of foreign capital and corporations plundered the Iranian resources. Iran was one of the countries which offered the greatest profit to the capitalists thus the foreign capitalists and investors who ignored everything except their interest, turned Iran into the center of their economic and commercial activities.

The colonizing governments, which are, in reality, the guardians of the capitalists, bring the puppet governments into power in those countries who have raw materials in order to assure the capitalists' interests. The treacherous Shah's regime was similarly one of those dependent governments which protected foreign capitalists. The Islamic Revolution of Iran put an end to this dependency.

The Islamic ideology rejects economic, political or any other relationships based on exploitation. In all relationships, the interests of both sides should be taken into consideration. Islam refuses any relationship in which one side imposes something on the other.

The Iranians arose in order to reject the colonizers and

to abolish unfair economic relationships. Inspired by the Islamic ideology which is enriched with the notions of liberty and equality, the Iranians succeeded in materializing their Revolution.

They intended to re-create and restore everything which had been destroyed by the western imposed economy. this included the traditional Iranian economy which had disappeared and was replaced by an economic policy based on the importation of oil. The Islamic Revolution of Iran was not only concerned about the national economics, in fact it abandoned Iran's former external economic policy which was closely connected with the international economic network based on the criteria of neo-colonization.

One of the most important steps taken after the Revolution in respect to economy was to annul the contracts which had been concluded to exploit the Iranians. The rupture of economic relationships with American imperialism is one of the cases which demonstrates the force of the Islamic Revolution of Iran. At the time of the Pahlavi regime, Iran would have collapsed if her economic relationship with the rest of the world had been cut. Nevertheless when American imperialism imposed economic sanctions upon Iran, she succeeded in resisting. It was only because she was protected by the Islamic Revolution that she was thus successful. The Muslim and militant Iranian people, whose minds and hearts are armed with the liberating ideology of Islam, managed to confront the world's greatest economic power and to save the country from an economic downfall. Faith in the Islamic Revolution was the only factor which made the Iranian people resist.

The government of the Islamic Republic is endeavouring to establish an economic system based on free and equal international relationships. At the same time, it intends to eliminate all exploiting relationships inside the country. Armaments shall no longer be our only belongings like at the time of the treacherous Shah. The greatest attention

shall be paid to the Iranian provinces and their inhabitants. The majority of Iranians have endured the most painful form of exploitation and have now achieved the opportunity to lift-up their heads and find themselves liberated. The government of the Islamic Republic of Iran is seeking to establish an economic system which would be in favour of the deprived people of this country.

In the past, imperial palaces were built with imported materials while earthquakes killed thousands of innocent people living in houses made of mud and dried bricks. This was the consequence of the monarchial regime and the ruined economy that we have inherited from it.

The Islamic Republic of Iran was faced with such an economy and such a situation in the country. The exchange was transferred abroad by the wealthy people and the oil income served to erect palaces which were of no use for the millions of people who lived in mud houses.

When the colonizers invade a country, they exploit the national wealth and when they leave, the country is in an economic ruin. Iran was invaded by multi-national companies and in such a situation it is only a nation with faith in its Revolution and determination to protect it that can liberate itself from the pressure of economic dependency.

Following the Islamic Revolution of Iran, economic pressure and sanctions were imposed on the militant Muslim Iranians. Nevertheless they managed to confront economic dependency through their faith and power of struggle.

The triumph of any revolution is closely connected with its success in confronting economic dependency. The country which overcomes economic dependency shall also witness the victory of its revolution.

Agriculture in the Islamic Republic

Agriculture is one of the main problems of Third World countries. When the colonizers arrive in a country, their

first accomplishment is to destroy agriculture. Before the colonizers came to Iran, she possessed a self-sufficient agriculture and even exported her agricultural products.

Agriculture plays an important role in the economics of the Third World countries as the principal means of production. Economic independence in fact includes agricultural development. The agricultural activity and the development of the agricultural economy can be considered as a step towards safeguarding economic independence. The countries which succeed in activating this section of production, according to correct projects, approach self-sufficiency and economic independence. The usage of agriculture as a genuine section of production shall prevent the wastage of resources, capital and machinery.

The agricultural demands may in turn activate the industrial section. This section could begin by a simple technology which would gradually be developed and become more advanced and complicated.

The activity of the agricultural section is considered as an important factor for causing the operation of the industrial section which produces agricultural machinery, tools and instruments.

In the Third World countries, the colonizers endeavour to destroy this productive section; their aim is to make the country dependent and to transform the farmers into consumers of imported goods.

This policy is emphasized in oil producing countries. Its practice was easily perceived in Iran before the Revolution. According to statistics, the agricultural situation of this country was better in the period preceding the Pahlavi regime. It was particularly following the treacherous Shah's so-called land reforms and the creation of dependent industrial assemblage factories that the stagnancy and the retardement of this productive section was increased. Before the treacherous Shah's land reforms, the Iranian agriculture was self-sufficient to a certain extent, although the agricultural income was not fairly distributed and the

great landowners and feudals imposed many inflictions on the rural population and farmers. It must be mentioned however, that self-sufficiency was limited to a particular section of agricultural products. At that time, Iran was dependent on other countries for importing toxins for eliminating pests, veterinerian medicine, tractors and other similar necessities.

In 1970, the quantity of wheat produced in this country not only sufficed the national needs but a part of it was also exported. Nevertheless, as the result of the land reforms and the establishment of false employment in cities, the farmers who lacked facilities for production migrated to cities. This migration disturbed the agricultural section and the farmers who were no longer producers became consumers. During the Pahlavi regime, the Iranian agriculture was destroyed. This was due to the negligence of the authorities in charge and the lack of organization and programming. The farmers were thus put under pressure and were forced to migrate to the cities and be employed in industrial units. Consequently, the agricultural power dissolved in dependent industries which did not even produce goods for exportation.

The agricultural stagnancy and the lack of food-stuff was of great harm to our country from the economic and political point of view. This situation was of course of great value to the world powers as it permitted them to materialize their colonizing projects.

As it is customary in the Third World countries, the increase of oil income led to the growth of the capitalists. In other words, the capital was absorbed by a layer of the society which made the greatest profit with the most insignificant investment.

It followed that a tendency was developed to concentrate the economic activity on the production and the importation of consumer goods. In fact, this manner of using the oil income can be adopted only when the first condition of liberty from the international colonization and

exploitation is neglected. This condition consists of limiting the consumption of unmanufactured goods.

When the economy of a country is left to itself, the dependent economic mechanisms gain domination over the totality of the productive, financial and commercial facilities and services. The aim pursued by the project of land reforms during the treacherous Shah's monarchy was to make the national capital serve the untraditional and dependent industries. In fact, this project succeeded in destroying the traditional section of production, mainly agriculture. The destruction of agricultural production was one of the greatest damages inflicted on the Iranian economy during the disgraceful Pahlavi regime. At that time, agriculture had become a commercial affair. The great landowners gained enormous profits by investing in imported machinery, cheap labour and huge expansions of fertile agricultural land. The type of agriculture practiced by these land owners differed from the habitual Iranian agriculture. The system adopted by the great land proprietors in fact caused further dependancy on other countries. This was because they had to rely on other countries for the importation of agricultural machinery, fertilizers and toxins for eliminating pests.

It can thus be noticed that in agriculture as well as in industry, assemblage played the main role. The goods produced through assemblage were usually used as raw materials for foreign manufacturies. One of the aims pursued by the Islamic Revolution of Iran was to destroy all kinds of dependancies on others. In order to materialize this goal, the agricultural section inevitably had to be transformed. For instance, the system of land distribution basically changed. Subsequently, the agricultural methods were altered and the agricultural products were more destined for meeting the people's primary and principal demands. It can thus be said that a relative self-sufficiency in the agricultural domain was achieved.

Undoubtedly the problem of re-distribution of land

shall cause much difficulty. Ever since the beginning of the Revolution, the feudal elements have created many obstacles for the Islamic Revolution of Iran. The problems created in Gonabad or in Kurdistan were not disconnected with the question of land. The great landowners have taken advantage of every opportunity to confront the Islamic Revolution of Iran.

Following the traitorous Shah's land reforms, the feudal elements and the capitalists acquired great expansions of land and exploited the small farmers. It is now the same feudal elements and capitalists who are opposing the projects of the Islamic Republic of Iran's government.

After the victory of the Islamic Revolution, the capitalists fearing the danger which threatened their interests, became the Revolution's great opponents.

While analyzing the Islamic Revolution of Iran, it is of importance to consider the following fact.

The project of resurrecting the agricultural production and transferring the lands to the farmers was met with great opposition by certain groups. These oppositions were even turned into regional crises, as those who served the feudal elements did not fail to create conflicts in the various areas of the country. Thus they confronted the Islamic Revolution and the justified interests of the farmers and other fractions of the society.

The devolution and the animation of land can be considered to be one of the most important measures taken by the government of the Islamic Republic of Iran regarding agricultural development. The just distribution of land is considered as the most effective procedure for resurrecting Iranian agriculture. As a government organ of the Islamic Republic of Iran, the Ministry of Agriculture has taken some positive steps regarding the agricultural developments.

After the Revolution, this Ministry adopted a completely different procedure. It intends to improve the situation of the farmers and to eliminate the existing differences in the standards of living between the urban and the rural

populations. In this connection, the Ministry of Agriculture and the provincial development organization have undertaken certain measures in view of confronting poverty and general indigence. They have also taken some steps for insuring the farmers against old age, sickness, invalidity and material damages resulting from pests and dry seasons. It is in this connection that they have created deposits composed of religious taxes and obligations paid by the village authorities and the direct governmental aids destined for the development of the province. This deposit shall serve to eliminate poverty and to insure the village inhabitants against all kinds of accidents.

Following the victory of the Islamic Revolution of Iran, the main aim was to serve the deprived people and to achieve economic independence. This project included the agricultural domain as well as the other sections of production. In fact, a just distribution of land facilitates the continuation of the struggle against colonization. But it has to be accomplished in such a manner that the agricultural production does not sustain damage. Further it has to be assured that the land is by no means transformed into a commercial good serving the capitalists. Subsequently the distribution of land to farmers is necessarily included in the movement which liberates from colonization.

During the puppet Pahlavi regime, the colonialists had transformed Iran into a country with a single product which was oil. In fact, they make the majority of the Third World countries dependent on a unique produce. For instance, they assure that a certain country's production is limited to sugar. Subsequently this particular country's economy becomes entirely dependent on the variations of the sugar market. The value of sugar being determined by the colonizer who thus gains complete economic domination of the colonized country.

After the victory of the Islamic Revolution of Iran, the agricultural aspects of the country were transformed. Agriculture could no longer be dominated by a certain number

of capitalists.

The agricultural section in fact has to guarantee the economic and social welfare of all the farmers. It has to advance towards the acquisition of an economic independence.

Cultural Independence in the Islamic Revolution

Without the acquisition of a revolutionary culture, independence cannot be achieved. For many years the Iranian culture had been aggressed and transformed into a culture of imitation and consumption. It was through the cultural penetration that the governors and the dominators facilitated the colonization and the exploitation of the country. As it is only once a nation's culture is metamorphised that it can be dominated. During the time that the governing regime in Iran depended on American imperialism, the western cultural models invaded the country. These models were in disharmony with the Iranian society and culture. The penetration of the western culture, especially its negative aspects, created great conflicts in the Iranian society.

The wealthy people, especially those who depended on the imperial family, had adopted their own particular culture which was different from the rest of the society. Nevertheless, the populace tried to resist against the penetration of western or other foreign cultures.

Iranian society was influenced and inspired by Islam and this religion had penetrated into all aspects of people's lives. The Iranian culture originated from Islam which made the Iranians rebel against oppression, tyranny and everything which was satanic and lacked divinity. The Iranian people had accepted Islam with their minds and their hearts, subsequently they were firmly determined to safeguard it from the influence of an extraneous culture. It was under the influence of the divine Islamic teachings that the Iranian society rebelled against the culture of colonization and consumption. The Islamic Revolution of Iran was in fact

a Revolution against the penetration of western culture, a culture which was limited to models of consumption, a culture which was so far away from any revolutionary enthusiasm or eagerness to struggle. Inspired by Islam, Iran possessed such a culture which enabled her to rebel against the world's greatest power and to overthrow the Shah's dependent regime which defended the interests of imperialism.

Cultural independence is important for Iran because it will permit her to destroy the roots of the colonizers' penetration. Iran has to stand on her own feet and be independent. How can Islam tolerate a culture which discriminates between people? How can one be influenced by a culture which considers human beings as being whites, blacks, savage and civilized? The Islamic Revolution of Iran negated all these conceptions.

The Iranians are inspired by a religion which is the image of liberty, equality, and deliverance. Islam is the religion which confronts oppression and tyranny and insists on intellectual and cultural independence.

This divine ideology grants a particular value to human beings. Merit belongs to those who are capable of pondering and meditating. According to this divine ideology, human beings are not divided into two groups, one being civilized and the other, savage. The disciples of this sacred ideology are delivered Muslims for whom individual liberty is related to the liberty of mankind in general. Consequently, their struggle shall continue until all mankind is liberated from the chains of oppression. If the Third World countries begin to consider themselves and to regain their identity, they will find that their own culture offers them values which are by far superior to the extraneous values and criteria. Each society possesses a particular culture which has had priority and has developed in the course of society's history. This culture, in fact, presents a summary of the society's history. The experiences gathered by the people are reflected in their culture and becomes a part

of it.

A nation's identity depends on her culture. When a nation is deprived of its identity, it is deprived of everything. This includes many years of confrontations and efforts for building a better society. The colonizers plan to make the Third World countries lose their identity. Thus they can inject the ideas which safeguard their interests into the society.

During the treacherous Shah's puppet regime, the colonizers endeavoured to deprive Iran of her identity and to separate her from her rich culture. The Islamic Revolution of Iran was in fact an action against this project. The Iranians have turned to an ideology which has the power to create revolutions and to defeat the oppressors. They have initiated their struggle in the refuge of a religion which for many years has been giving birth to revolutions in their minds and has been guiding them to the right path. The Islamic Revolution of Iran rejected the colonizers and their cultural influence.

Iran is satisfied with her own belongings. It was by relying on her past history and Islamic principles that she succeeded in producing a Revolution which was new to the world. Thus she overthrew the government which had the protection of the great international power of American imperialism. This Revolution was born under the influence of the divine and sacred Islamic ideology. The combatant and Muslim Iranian nation, by depending on its culture and being inspired by Islam, created such a Revolution which confronted international oppression and tyranny and the colonizing culture. A Revolution which encountered American imperialism and other international oppressors.

The Revolutionary Institutions: An Acquisition of the Islamic Revolution of Iran

Another achievement of the Islamic Revolution was the establishment of revolutionary institutions which met the

problems in a new manner and filled the existing lacunas. The special method of procedure adopted by these institutions results from the effect of the revolutionary culture. One of the novelties of this Revolution is the assembly and the collaboration of the people for safeguarding the Islamic Revolution without expecting any material reward. The special post revolutionary atmosphere permitted the various factions of the society to express their opinions and to participate in the current national affairs.

The Islamic Revolution of Iran, being inspired by such an extensive ideology as Islam, established its own principles and destroyed the former administrative system.

The revolutionary institutions such as the Revolutionary Committees, the Islamic Revolution Guards Corps, the Re-construction Crusade, the Literacy Movement and so on, possessed a new structure and permitted everyone to participate in them.

The most important accomplishment of the revolutionary institutions was to assemble the people in societies which took care of the country's daily affairs. The local councils established in mosques responded to the people's demands in each area. The inhabitants of different areas gathered in their local mosques and together solved the existing problems. The corrupted administrative organizations inherited from the Pahlavi regime had to be replaced by a system which suited the Islamic Revolution. The revolutionary institutions provides the opportunity for those who have faith in the Islamic Revolution and who can offer their abilities to play an active role in them. Thus after their establishment, the Muslim and combatant people of Iran, keenly joined them. Subsequently, these revolutionary institutions which were in harmony with the characteristics of the Revolution assembled and correlated the people. The activities of these organizations had a revolutionary effect on the national level. The citizens participating in the revolutionary organizations went to the rural provinces and accomplished positive actions.

The effects of the revolutionary organizations may be studied from two points of view. The first aspect of the revolutionary institutions which merits consideration is the participation of people from all walks of life in national affairs. In this connection, the activities accomplished by the citizens in the rural areas is of major importance and a great consequence.

The second aspect is the method adopted by the revolutionary institutions for procedure. They do not proceed according to extraneous models; on the contrary, they act in conformity with the popular culture. Even in the villages, they do not disturb the existing social structure by the introduction of the urban or possibly foreign culture. The revolutionary institutions try to improve the standard of living in rural areas while safeguarding the traditions. Their job is facilitated by the Islamic ideology, being shared by the rural and urban population, provides a factor of unity among them. Thus the unity exists on the axis of the divine Islamic ideology. During the dependent Pahlavi regime, the bureaucratic and administrative machinery was at the disposal of a government which served the foreigners.

The ministries such as agriculture, economy and education were transformed into a bureaucratic apparatus which did not act in the national interest. In fact they were only buildings filled with employees, national and foreign experts and imported installations which were of no consequence. The imperial Ministry of Education never accomplished the activity which is being presently performed by the Literacy Movement.

Following the efforts of the Re-construction Crusade, the rural areas have a different appearance now. At the time of the dependent Pahlavi regime, the Iranian rural regions had been transformed into ruins.

The Islamic Revolution Guards Corps, due to its great faith in the Islamic Revolution, has achieved the power to confront the armies equipped with modern arsenals.

The revolutionary institutions in Iran have succeeded in

safeguarding the people. The substance of the revolutionary institutions has conformed to the spirit of the Islamic Revolution and the national culture. They act in favour of the people who have been oppressed and exploited for many long years and who find themselves liberated under the shelter of the Islamic Revolution.

Inspired by a fertile and extensive ideology, the Islamic Revolution of Iran destroyed the corrupted and dependent administrative machinery. It replaced it with the Revolutionary institutions which were close to the people and did not have any conflict with their culture. The establishment of organizations which meet the social demands prove a revolution's power of construction. This follows that the Islamic Revolution of Iran enjoys such a constructive power.

The Quest for Martyrdom: A Sign of the Inward Metamorphosis of the Muslim Iranians

Perhaps those who are not Muslims find it difficult to understand the meaning of martyrdom, which is to be killed for the cause of faith and belief.

The honor of martyrdom is granted to those who have distinguished the truth and advance on the path of God. Those who sacrifice their lives for the cause of God and people will be able to achieve martyrdom.

The Islamic Revolution of Iran displayed new aspects of the people's temperament. A temperament of resistance which succeeded in destroying the great powers. It was the love of martyrdom which made the self-sacrificing people rush to face the tanks and canons sent by the treacherous Shah. The epics created by the Muslim combatant Iranians at the end of the traitorous Shah's regime are unprecedented in history. They went to confront the puppet Pahlavi regime's tanks, without any equipment. It was faith in their cause which gave them such a will-power. They entered the battlefield armed uniquely with the outcries of 'Liberty, Independence and Islamic Republic'.

The outcries which had been suffocated in their throats for many long years and now they had the opportunity to address them to the traitorous Pahlavi regime. Under the shelter of the Islamic ideology and the leadership of the Muslim clergy, the combatant Iranian nation succeeded in saving itself from the corrupted monarchial regime. Each time the leader of the Islamic Revolution of Iran, Imam Khomeini issued a declaration, the Iranian people registered each word in their minds and hearts and obeyed. Each time that the leader of the Revolution called upon the people in a declaration to rush to the streets and to demonstrate against the corrupted regime of the Shah, the nation eagerly and with the love of martyrdom responded positively to their leader's call. Thus with empty hands but with minds and hearts armed with the divine ideology of Islam they confronted the canons and tanks.

The outcries of the deprived nations have for many years been repressed and suffocated by the colonizers. In Africa, Asia, Latin America and wherever the colonisers are present, there is a nation which, under the pressure of tyranny and oppression, is even incapable of such a manifestation. Wherever a nation proclaiming liberty arises, it is repressed by the oppressors. Faith in the abiding path and armed with an ideology which guides and assures the continuation of the combat can make the people victorious in their struggle against the colonizers. Wherever a nation has become triumphant and driven the colonizers out of its country, a path has been cleared for the rest of the deprived nations. Wherever a link of the colonizations chain is cracked, a further step is taken towards its total destruction. The Muslim Iraiians did not proclaim liberty only for themselves. They were also concerned about all the other Muslims and deprived nations who were sustaining tyranny, oppression and colonization. The Muslims responsibility is not limited to their own freedom from the pressure of oppression. As long as tyrants and tyranny exist, Muslims have to struggle. It is martyrdom which incites the Muslims to passionately continue the combat.

Martyrdom is to join the path of God and the prophets, it is to prolong the path of those who have sacrificed themselves and have sacrificed everything for the cause of God.

It was the youth filled with faith in God and the divine ideology who were the actors of the scenes of combat against the Shah's regime and the American imperialism.

The out-cries of *allaho akbar* (God is Greater) and the clenched fists of the Iranian Muslims defeated the treacherous Shah and his up-to-date facilities. Similarly, in the Iraqi war imposed upon Iran, despite Iraq's modern armaments, Iran has gained remarkable achievements.

Those who are responsible for these acquisitions are the youth who fight for the love of martyrdom and whose existence is filled with faith in God and compassion.

The ideology which reveals the truth is triumphant and those who are killed for its cause are martyrs. The Islamic ideology liberates human beings and inspires everyone to follow the cause of the deprived nations.

The philosophy of martyrdom is understood by the people who have suffered under the yoke of colonization and exploitation for years. It is understood by those who, deprived of everything now have the force to confront the oppression and the tyranny endured for so many years.

It is the same force which makes them resist and enables them to enter the battlefield with perseverance and courage and to be martyred.

All the material forces are defeated by the force of a human being who has lost everything but his total faith in God.

Those who confront oppression and tyranny shall finally witness victory. God Almighty has given the good tidings in the Quran that in the end, the deprived shall govern the world and the truth shall be triumphant over falsehood.

The Material Achievements of the Revolution

From the economic point of view, Iran depended on western capitalism in the former regime. Due to the adoption of erroneous economic policies, she was a uni-product country. Thus she depended completely on her oil income and constantly increased the volume of her importations in order to satisfy her needs.

The former regime endeavoured to decrease the agricultural production and to make the farmers migrate to towns. It transformed the producers of agricultural and fundamental products into assemblers of goods. By selling six million barrels of oil per day, it was disastrously trying to accomplish the destructive programs of colonization and exploitation. The patience and the resistance of this nation and the great leadership of Imam Khomeini united the cries of *allaho akbar* which had been expressed over and over throughout the years by the members of this oppressed society. Their unity formed such a power that the regime could not resist. All the palaces of oppression and tyranny were destroyed and the ancient monarchical regime crumbled. The Islamic foundation of our Revolution reveals that the blood-stained revolutionary movement of the Islamic Republic of Iran is an action towards the victory of the deprived over the oppressors.

The 20th article of our constitution provides an appropriate illustration of this fact, "Each member of the society, male or female, is equally protected by the law and is granted all human, economic, social and cultural rights with due observance of Islamic precepts.

The government of the Islamic Republic of Iran does its utmost to eliminate discrimination. It endeavours to offer the services of the ministries of health, P.T.T., energy, housing, construction of towns, transport and others in an equitable manner. The rural population which had been severely oppressed by the monarchical regime shall receive particular attention. The Islamic government has been

formed independently of class distinction and personal or group sovereignty. In fact, it is the crystallization of the ideal of a nation: A nation intending to clear the path which leads to the final goal - progressing towards God - while experiencing an intellectual and ideological metamorphosis. Thus the Islamic government has established its projects on the following basis.

CULTURE

During the course of revolutionary evolution, our nation purged itself from the rust of the oppressive regime. It wiped out the extraneous projects which were made for the future. Presently it is on the verge of building its ideal society on the basis of Islamic principles. The Islamic Republic of Iran's government submitted to its mission of materializing the ideological goals of the Revolution. Thus it endeavoured to bestow the opportunity of being educated to human beings according to the elevated Islamic values. The main measures taken by the government regarding education are as follows:

The employment of new teachers on the basis of Islamic teachings.

Teachers play an important part in education and many students consider them as a model. A teacher should in fact be a guide and a partner for discussions. By taking these factors into consideration, the Islamic government employed more than a hundred thousand teachers only in 1979. Both commitment and specialization were taken into consideration for the recruitment.

The purification of the educational milieu.

The Islamic Republic attaches a particular importance to education. Thus the Ministry of Education proposed a project according to which any members of the staff who were incapable of serving the interests of the Islamic Republics' youth had to retire. The employees' age and

duration of service had no effect. In this connection, approximately 14,000 teachers retired in 1979. In addition, the deviated and anti-revolutionary teachers were purged according to the relevant legislation.

The reformation of the educational system.

Ever since the first days after the victory of the Revolution there has been much discussion regarding the system and the content of education.

The principle measures taken by the government regarding the educational system are as follows:

- Education was made a part of every day life in order to satisfy the social demands.
- The educational system was reformed.
- Unnecessary strictness in examinations were eliminated.
- The educational textbooks were improved and the educational resources enriched.
- Importance was attached to the native language.
- Special attention was paid to the nursery and the primary schools.
- The pious and committed individuals were employed as educational teachers who are supposed to establish affectionate and intellectual relationships with the students.
- The nationalization of schools.

This is one of the most important measures taken by the government in respect to education. Nationalization of schools permits the establishment of harmony between them and negates any existing discriminations. Thus education has the same level in the totality of schools all over the country.

- Educational facilities in outlying districts of towns and provinces were created.
- Libraries were founded and millions of books, in addition to the educational textbooks, were published.
- Particular importance was attached to the question of

rural areas and their particular culture was taken into consideration.

—The education of teachers.

Teaching is a quality which is acquired by effort. Therefore, the whole program of books and lectures alone does not suffice to create teachers. Educating teachers has to be completely reviewed. The teachers have to be educators and not specialists who simply narrate the lessons, which have been previously fixed. It was for this reason that the government founded new centers for educating teachers. With relative attention, it chose one thousand persons amongst the candidates. The persons who were thus chosen lived in the teachers' educational centers.

—Expedition of experienced teachers to the poor areas. During the past regime, the private schools and those which were situated in the wealthy areas, were favoured. These schools enjoyed the best teachers whereas the most inefficient staff were given to the schools in the deprived areas. The Islamic Republic tried to eliminate this discrimination and to distribute experienced teachers on the national level in a harmonious manner.

ECONOMY

The peoples economic demands have to be satisfied in the course of their evolution. This is the main factor which has to be taken into consideration regarding the consolidation of the economic foundations.

According to this out-look, the principal economic goal of the Islamic government is to provide the opportunity for the revolutionary Iranian nation to demonstrate its creative power. In this manner, the Iranian nation would approach the total elimination of dependency.

Before the 1953 coup d'état, the Iranian economics depended on agriculture and enjoyed a relative self-sufficiency. From this time onwards, the colonizers decided to plunder our natural resources. But our country was not yet used as an important market for foreign products.

Following the coup d'état of the 28th of Mordad (August 19, 1953), it was endeavoured to transform our country into a market for foreign products. This project was accomplished through the establishment of foreign banks and insurance companies, the weakening of agriculture and its replacement by assemblage industries.

From 1963 onwards, the program of the so-called White Revolution was carried out. The population of cities increased and it was tried to destroy agriculture. In 1975 the price of oil was increased and its production augmented beyond limit. The country imported as many foreign products as possible. Luxury was encouraged, and extravagance, inspite of the decrease of national production, increased dependancy. Concessions in view of the establishment of dependent assemblage industries were multiplied and played a considerable role in developing economic dependancy. In 1979, the augmentation of salaries and banknotes without note issue cover increased inflation as well as economic disaster.

Following the Revolution, the Islamic government adopted the policy of 'neither East nor West'. It prevented the importation of imposed products and refused to protect the assemblage industries. These measures caused the flourishing of talents. A positive use was made of human capacities and national natural resources. Our hope is to finally achieve complete self-sufficiency.

The Islamic government means to follow the policy of 'neither East nor West' and to materialize the ideals of 'independence and liberty'. In this connection, it has taken the following steps in the various economic sections.

AGRICULTURE AND DEVELOPMENT

The basis of the country's economy consists of agriculture and live-stock breeding which can be a solid support for our country. Thus it is natural that great attention has to be paid to this section. The manner of exploiting the resources and possibilities necessarily has to be changed.

A new system has to be adopted for offering services and assistance to farmers and live-stock breeders. The measures taken by the government concerning agriculture, live-stock breeding and fishing are as follows:

- Regional cultivation in view of better and further exploitation of the countries various climatic conditions. This step has been taken in order to approach self-sufficiency. Thus in 1980 alone the following measures were taken.
- Wheat was cultivated on a surface of ten thousand hectares of land in Zabol.
- Subterranean canals were constructed and renovated, various types of dams were built, wells with various depths were excavated. The drainage system was repaired. Irrigative systems for the water supply of uncultivated lands and for economizing water, regarding its deficit were established. In this connection, the following measures were taken with the collaboration of the the Reconstruction Crusade.
- 6795 subterranean canals were cleaned and repaired.
- 214 subterranean canals were excavated.
- 3188 normal and profound wells were excavated.
- 2258 anti-flood earthen barriers were constructed.
- 1114 agricultural pools were constructed.
- 3904 kilometers of canal were constructed.
- streams were constructed and 26518 kilometers of drainage system were repaired.
- co-operatives for agricultural production, live-stock breeding and fishing were established, consolidated and expanded.

In this connection, the following measures were taken:

- The number of rural co-operatives were increased, their total number reached 2944 in 1979.
- The capital of the co-operatives was augmented to the sum of 708706992. The total capital of the co-operatives amounted to the sum of 10238206742 rials.
- From September 1979, rural co-operatives were es-

established in 409 additional villages. The total number of villages having rural co-operatives corresponded to 49,970.

—127 additional co-operative shops were established, thus corresponding to the total of 6954 in 1359.

—The criteria and the methods for allocating loans to farmers and live-stock breeders were changed. The interests of the deprived and the degree of need were taken into consideration.

In this connection, the following measures were taken:

—In the second half of 1979, loans amounting to 27611868681 rials were allocated to 838430 members of the rural co-operatives.

—In 1980, 73583 people utilized the loans allocated by the co-operatives.

—In 1979, the Central Bank of Iran granted a special allowance corresponding to five billion rials to the rural co-operatives organization. This sum was destined for the supply of food-stuff and necessary equipment for the rural population.

—In 1980, the total amount of 478561 loans and credits corresponding to the sum of 78668 million rials was granted to rural co-operatives and farmers whether members of the co-operatives or not.

These loans were destined for the following usages:

—Short-term expenses for current production and other important expenses regarding agriculture and live-stock breeding as well as the construction of wells, the expansion of irrigative networks, the construction of new fields, the purchase of tractors and other agricultural instruments, the purchase of loans and the establishment of installations for live-stock, the development of poultry, the provision of forage and food-stuff for animals, the construction of houses and rural installations and other fundamental activities.

—1785 loans and credit amounting to 2626 million

rials was granted to:

–Farmers who had sustained important financial damages resulting from the Revolution or the natural circumstances.

–Small farmers who needed small loans in order to be able to continue their activities.

–Loan amounting to 15,000,000,000 rials was granted to small farmers by the Reconstruction Crusade.

The necessary preliminaries were provided for producing fertilizers, filtered seeds, toxins and machinery in view of achieving self-sufficiency.

–2060058 tons of different types of chemical fertilizers were produced on the national level. The previous years this production corresponded to less than 700,000 tons. The comparison of the two figures illustrates the effort accomplished for increasing the agricultural products.

–The Reconstruction Crusade distributed 256632 tons of fertilizers to the farmers.

–410 tons of insecticides, 100 tons of pesticides, 873 tons of fungicide, 165 tons of anti-mice toxin, 738 anti-weed toxin, 872 tons of technical toxins for producing toxins, 8230 tons of vita oil granules, 6 million sheildaluminium tablets were purchased and distributed.

–Conforming to a national regulation, the total amount of imported toxin was declared publicly. The aim was to prevent the unhealthy activity of importers and the malfeasance of international and zionist companies. A project permitting the production of the principal quantity of toxins inside the country was established.

–In 1980-81, 52300 liters of insecticide, 500,000 liters of pesticides and 110,000 liters of summer oil were produced in the country.

–3000 confiscated tractors were transported to the country.

–The Reconstruction Crusade distributed 989183 kilos of agricultural toxins to the farmers.

- The Reconstruction Crusade in addition to other activities assisted to cultivate 1163278 and to harvest 144944 hectares of land.
- The Reconstruction Crusade repaired 4057 tractors and other agricultural devices.
- 55954 tons of seed were distributed.
- 1491 tractors and 5091 units of various agricultural machinery were distributed.
- In view of achieving self-sufficiency and consolidating the traditional live-stock breeding, the injection of vaccinations, recognition of disease, hygiene and simple cures were taught to the young rural population.
- 13226951 live-stock have been vaccinated and 4622127 cured by the Reconstruction Crusade.
- In order to restore the traditional live-stock breeding as the main factor for supplying the national protein, the following steps were taken. The race of the regional live-stock was developed, multiplied and distributed amongst the rural population.
- The farmers were encouraged to provide forage.
- Medical, financial and technical assistance was offered to live-stock breeders.
- 27605 live-stock was donated to farmers.
- 129676 tons of forage were distributed for feeding the live-stock.
- 424 centers for breeding live-stock and developing poultry were founded in order to absorb the unemployed man-power, traditional fishing methods were appropriately utilized. Financial and technical assistance was granted to the fishermen.
- In order to exploit better and further the resources of protein, in the coastal waters, the Oman See and the Persian Gulf, particular attention was paid to industrial and advanced fishery.
- The necessary facilities and installations such as nets, centers for repairing boats, jetties, factories for producing fish powder, freezers, congealment tunnels, etc.

were provided for the fishermen. Fishermen were trained.

–Woods and fields were animated, expanded and appropriately utilized.

–Facilities for protecting the resources of wood and producing forage on a national level were developed.

–In order to achieve self-sufficiency, sleepers and wooden beams were produced.

–In order to confront the deficit of fuel resulting from the war, measures were taken for providing and distributing coal on a national level. A particular attention was paid to supplying the warfronts.

–Limits regarding the ownership of land were established conforming to the Islamic law.

INDUSTRY

Considering the country's geographical and climatic situation, the agricultural development is not sufficient for saving the country from depending on a single product, creating sufficient employment and exploiting the national mines. Thus the government has to confer particular attention to the industrial section. Moreover, in order to satisfy the national demands, to export, to achieve self-sufficiency and in short to materialize the Revolution's goal, the industrial section has to be developed. The following measures have been taken in this connection:

–In 1979, 1977 industrial factories were authorized to be established. 1561 permits were delivered for establishing workshops and factories.

–The manufacturing units were operated.

–The Tehran chemical factory which had been paralyzed by the departure of the foreign technicians was operated and produced sulphate sedim. The Iranian technicians are endeavouring to increase the output from 35 tons to 100 tons per day.

–The technical shortcomings of the sponge Shirvan factory were surmounted. This is the largest factory

in the region which produces sponge and by-products.

—The national food-stuff production was increased despite obstacles and shortcomings. This achievement was procured through operating the paralyzed factories and designing new projects.

—The production of sugar was increased by 8% compared to the quantity produced in 1979.

—The production of pastery and biscuits was increased by 17% compared to the quantity produced in 1979.

—The production of eggs was increased by 23% in comparison with 1979.

—In order to achieve relative self-sufficiency, for the national military industry, it was reorganized in such a manner that in addition to satisfying the military demands, it would assist to supply the social demands during peace time.

—The handicraft industry was encouraged in order to increase production and decrease dependancy.

—22 new handicraft shops were created.

—Various courses for teaching handicrafts were established. Home made handicraft products corresponding to the sum of 8174280 rials were exported.

—Handicraft products, corresponding to the sum of 124606097 rials were purchased from the handicraft co-operatives and other producers.

—The handicraft organizations' sale units sold hand-made products corresponding to the sum of 135,708 895 rials on the national level.

—The production of luxurious and unnecessary industrial products was replaced by the production of vital goods demanded by the society.

—The variety of similar products was decreased and their production was standardized as much as possible.

—The mines were nationalized and appropriately utilized.

—Assistance of the eager and specialized scientists, researchers and operators was used for designing and

performing the national industrial projects.

–The foreign technicians left the country and in their place the Iranians operated the factories. For example, the poly-acril factory and recently the Chouka factory

–Protection was granted to internal production.

–The regulations concerning the export and import of goods was profoundly transformed. For example, the importation of many goods such as cars, fruit and tissue was banned. This is an important measure for the safeguarding of national productions.

–Goods were no longer imported from the same country as in the past. Ever since the Revolution, it has tried to change the countries of importation. Before the Revolution, approximately 90% of the imports came from America, Japan and the western countries.

–During the post revolutionary period, endeavours have been made to import as much as possible from Islamic, neutral and amiable countries.

–Endeavours have been made to gain control of the market, to establish a balance between the demand and the supply, to eliminate exclusiveness and to make the urban population economize and thus decrease wastage.

–The excessive intermediaries were eliminated. The price variation was decreased by 25 to 50 rials.

–All the contracts concluded with other countries were examined.

–despite the capability of the Iranian technicians to construct silos and various relevant machines, colonizing contracts were concluded with Germany, Italy, Russia and England for producing 27 silos. Even the former monarchical inspectors had protested against these contracts. As a result of these contracts, exchange for billions of rials was transferred abroad.

–The contract concluded with the English Red Green Silos Ltd. for constructing five silos with the capacity of 32.500 tons and one flour mill for the sum of

6817656000 was invalidated.

—The government has provided the preliminaries for continuing the unfinished construction of Qum and Arak silos with the capacity of 50000 tons. Hoping that due to the assistance of the committed Iranian technicians, these silos shall be of great use for the country.

—The contract concluded with the German company (IBN) for the construction of 11 silos with the capacity of 625000 tons amounting to 180284842000 rials and four flour mills with the capacity of 600 tons in 24 hours was invalidated due to the lack of mechanical and financial facilities.

—A serious protection was granted to national production. Facilities and opportunities for developing the national production were created.

The following are examples of measures taken in this connection:

—The government with the collaboration of the Reconstruction Crusade created employment for the carpet weavers and granted loans to them.

—Training courses for carpet weaving were established in towns in the town and province shopts.

—Measures were taken for establishing workshops and installing 100 units of carpet weaving looms.

—Approximately 100 male and female prisoners followed training in respect to carpet weaving.

—A project was designed for the public participation in the current credit of the carpet company as follows:

—The profit gained by the individual carpet weavers was increased as the capital for continuing the trade was allocated and the carpet weavers participated in the profit but not in the loss.

—A project was designed for allocating the sum of 12000 billion rials as loans to carpet weavers.

—This project includes 300,000 to 350,000 individual carpet weavers corresponding to 25% of the total

number. It will eliminate the profit-seekers who operate under the name of employers.

—A project for a temporary market with an estimated credit of 1,500 million rials is designed, the aim is to protect the indigent carpet weavers.

—Carpet weaving workshops have been established in the majority of towns where the incomes are very low.

—Effective measures have been taken in the oil industry in view of achieving self-sufficiency. The most important steps taken are as follows:

—After the Revolution the contract according to which oil was sold to the consortium was invalidated. Thus oil was exploited and sold directly. The law passed in March, 1953, regarding the nationalization of oil was in practice negated after the 1953 coup d'état. But following the victory of Iran's Islamic Revolution, it was put into practice again. Consequently the Iranians became in charge of discovering, producing, refining and selling the oil.

—The Islamic Republic's revolutionary council invalidated the contracts permitting the exploitation of oil on the continental shelf. According to this contract, foreign companies were allowed to exploit oil as the associates of the Iranians in the Iranian waters of the Persian Gulf. This procedure was contradictory to the law concerning the nationalization of oil.

—During the years preceeding the Revolution, 6 million barrels of oil were produced per day. It was even planned to increase the production. Thus the Iranian oil reserve would have finished in approximately 25 years. Following the victory of the Revolution, the quantity of oil production and exportation was decreased.

—In 1979, the average production corresponded to less than three and a half million barrels per day. In 1980, the production was even less than that.

—No more oil was exported to Israel, South Africa, the Philippines and America.

- Due to the USSR's refusal to accept a reasonable price for gas, measures were taken for halting the exportation of gas to this country.
- An emergency project was made for reducing the consumption of gas.
- Various types of oil and grease for numerous purposes including the railways were produced.
- Dissolvants needed by the Air Force for various purposes such as cleaning the aircrafts were produced. These productions replaced the importations of the similar products.
- The national oil company's formula for producing insecticides was reformed and improved. This company was assisted in order to be able to produce insecticides in industrial quantity in the Kermanshah refinery. This measure was taken in view of reducing the exportation of similar products.
- Material for covering the oil, gas and water pipes were produced.

After the Islamic Revolution of Iran, the government has not failed to do its utmost for materializing the goals and the ideology of the Revolution. Its principal project consists of accelerating the victory of the deprived over the oppressors. Subsequently it has always and shall continue to negate all kinds of intellectual and social oppression and economic exclusiveness. In this manner, the Islamic government shall endeavour to materialize the justified and unaccomplished desires of the world's deprived people.

FOREIGN POLICY

The foreign policy of the Islamic Republic of Iran is based on the principle of 'neither East nor West'. This policy negates compromise with either the East or the West. This does not mean that it forbids the Islamic government to establish relationships with other countries with-

in the framework of Islamic values.

The principal measures taken in respect to foreign policy are as follows:

- Relationship with the racial South African government were ruptured, oil exportation to this country was halted.
- Relationships with the usurper regime of Israel was ruptured. The Israelis working in Iran were expelled.
- The Islamic Republic formally repudiated the impact of CENTO which led to the dissolution of this organization.
- It offered its unlimited support to the justified rights of the Palestinians.
- It declared that it supported the Arab brothers who were tormented in Zionist prisons.
- It investigated and examined the crimes committed in the Palestinian lands occupied by the usurper Israeli government.
- It struggled for liberating 'Quds' and confronting the racial and Zionist occupier.

The above mentioned measures taken by the Islamic Republic, form integral parts of its foreign policy.

- It condemned the peace treaty concluded by Israel and Egypt.
- It ruptured her relationship with the dependent Egyptian regime.
- It repudiated the disgraceful capitulation pact and all the immunities and exemptions which were conferred by it. This pact had been concluded by the deposed Shah in 1963.
- The Muslim Students following the Line of the Imam occupied the American 'Den of Spies'
- The Islamic Republic ruptured her relations with Morocco.
- It broke off relations with the government of Chile.
- It protected the liberating fronts and movements all over the world.

The Islamic Republic's representatives participated in commissions of good will which were expedited abroad.

—The Islamic government has granted priority to its relationship with the Asian, African and Latin American countries. It has concentrated its external activities on these countries.

—The Islamic Republic has basically reformed her representations and embassies abroad.

—It has been assisted by the collaboration of the pious and committed members of the Islamic Students Associations in various countries.

—It has condemned the disgraceful and captivating Fahd project which was in fact the continuation of the camp David conference.

SERVICES

The Islamic Republic of Iran has constantly tried to eliminate all discrimination and to establish equitable facilities for everyone, particularly for the deprived. In this connection, in addition to the various Ministries, the following revolutionary institutions have also assisted the government of the Islamic Republic:

—The Committees of the Islamic Revolution, the Foundation of the Deprived, the Martyr Foundation, the Marriage Foundation, the Islamic Revolution Guards Corps, the Mobilization of the Deprived and the Reconstruction Crusade.

The Committees of the Islamic Revolution

This revolutionary institution was established after the Revolution when the people were anxious to participate. Thus each person assisted in a different manner. The Committees were not created according to a previously designed project or mode. They resulted from the initiative of a nation having a belief in an ideology and endeavouring to

progress towards a distinguished goals. When the disciplinary forces were destroyed, the Committees were the only revolutionary and popular organizations which existed. They ensured the security and confronted the seditious and anti-revolutionary persons on various fronts. The responsibilities of the Committees are in fact divided into two branches. One is disciplinary and the other consists of offering services. The past and present activities accomplished by the Committees are as follows:

- Collecting arms and distributing them to the guards.
- Arresting the anti-revolutionaries and delivering them to the Prosecutor of the Revolution.
- Establishing special Committees for Assistance.
- Attracting voluntary man power for helping the deprived.
- Ensuring the security during the various stages of the general elections.
- Confronting extensively the traffic of arms and drugs.
- Confronting overcharging, extortion and hoarding.
- Collaborating with the municipality for controlling the traffic.
- Establishing Islamic co-operatives for the rapid distribution of goods demanded by society.

The Foundation for the Deprived

This organization is a creation of the Revolution. It is responsible for recovering the plundered property of the revolutionary and deprived Iranian people. The property which has been pillaged over the years by plunderers and capitalists. This institution exploits the regained properties and capital according to a calculated program and in favour of the deprived.

The Martyr Foundation

The Islamic Revolution of Iran materialized at the price of the blood of many pious and committed youth. Many families were left without guardians thus a revolutionary institution was formed. This foundation is supposed to look

after these families and to provide the necessary facilities for them.

The Marriage Foundation

Islam attaches much importance to family life. In order to develop this social necessity, the Marriage Foundation was established. The duties of this foundation include:

- Educating the youth
- Supplying the facilities for marriage.
- Allocating loans for marriage.
- Encouraging marriage.

The Islamic Revolution Guard's Corps

The Islamic Revolution Guards Corps was founded in 1979. The aim for the establishment of this organization was to safeguard the Islamic Revolution in Iran and to ensure its expansion in the world according to Islamic principles. Islamic and popular are the two most significant characteristics of this organization. Inspired by the just ideology of Islam, the Revolution Guards Corps follows the ideal of having the deprived rule over the world. One of the foreign policies adopted by this institution is to support the liberating movements. After the Revolution, when the Army crumbled, the weight of its responsibility fell upon the Revolution Guards Corps. At the outbreak of the Iraqi-Iranian war, the Revolution Guards Corps fought on the fronts beside their military brothers for the sake of defending Islam and Iran.

The Mobilization of the Deprived

It is the responsibility of each committed and revolutionary Muslim to struggle for the truth. Thus, following Imam Khomeini's order, the Iranian youth mobilized themselves for the safeguarding of the achievements of the Revolution and for defending the truth. Almost three years ago, an institution called the Mobilization of the Deprived was formed. This institution is usually referred to as the 20,000 000 army. It has constantly struggled against atheism and

international oppression. On the national level, it has confronted blasphemy and hypocrisy.

The Re-construction Crusade

The Re-construction Crusade was established in 1979 following Imam Khomeini's order. The aim for the establishment of this organization was to form a popular mobilization for the reconstruction of Iran. The Re-construction Crusade has constantly assisted the government in the domain of services and welfare. Following the Imam's order, thousands of eager and committed Iranians, old, young, specialists, simple labourers, men and women went to the different parts of the country. Their hands interwoven, their backs supporting each other, they formed a strong fortress, their arms intertwined, they gained strength and resisted. Their minds and hearts became devoted to the cause of the deprived. Thus the people decided to eliminate the rust of dissatisfactions. The deep wound of pain and suffering was healed and construction and hope gave color to their life. Now that we are celebrating the third anniversary of the Revolution, there is no village in the country which has not been visited by the Re-construction Crusade for development and construction.

The brothers and sisters in the Re-construction Crusade began their activities in the rural areas. In order to achieve independence and self-sufficiency, it was necessary to start with the rural regions. Thus by reconstructing the villages, and augmenting the agricultural production, the Re-construction Crusade began an enormous effort to achieve self-sufficiency.

The agricultural section of the Re-construction Crusade has accomplished the following:

- It has cultivated thousands of hectares of land.
- It has allocated thousands of agricultural machinery and tools.
- It has harvested thousands of hectares of land.
- It has allocated loans corresponding to millions of rials to farmers.

—It has distributed thousands of animals to live-stock breeders.

—It has constructed centers for breeding live-stock and poultry.

Due to the considerable importance of agriculture, 45% of this institution's budget is devoted to this area. The development section of the Re-construction Crusade has accomplished the following activities:

—It has constructed numerous kilometers of roads.

—It has repaired roads and bridges.

—It has constructed railways in demanded regions. It has especially tried to communicate the populated, industrial, mining and agricultural areas.

—It has excavated thousands of wells.

—It has built subterranean and ordinary canals, streams and anti-flood dams.

—It has supplied thousands of villages with electricity.

—It has to be pointed out at this point that the Islamic government has similarly taken measures in respect of the supply of electricity as follows:

—It has provided cheap electricity for agricultural usage in the rural areas.

—It has researched and studied the possibilities for producing wooden beams inside the country for the supply of electricity.

—It has developed the centers of electricity power and net-works for transmitting electricity all over the country.

—It has constructed important centers of electricity power in the rural and urban areas. Thus these areas are enabled to satisfy the demands of their own district under normal conditions and to supply electricity to other regions in emergency situations.

We have already pointed to the fact that the spontaneously created Revolutionary institutions assisted the government in materializing its goals. Thus it would not be out of place to enumerate at this stage some of the govern-

ment's accomplishments. We shall firstly mention some of the measures taken by the Re-construction Crusade regarding hygiene and then add the steps taken by the government in this domain:

- The expedition of medical groups to the rural areas.
- The distribution of medicine.
- Free training and treatment.
- The construction of sanitary centers.
- The healing of the sick.

In addition to the above mentioned measures, the Islamic government has taken the following steps:

- It has given priority to the question of hygiene.
- It has endeavoured to confront disease.
- It has granted priority to the most deprived areas and has ensured the regional hygiene.
- It has taken extensive and considerable measures for eliminating the sewage.
- It has confronted the outbreak of contagious diseases.
- It has uprooted malaria on a national level.
- It has sprayed poison in necessary regions.
- It has seriously confronted drug addiction.

It has designed the generic projects which consist of:

- Eliminating the commercial pharmaceutical products.
- Augmenting the national production of medicine.
- Using the pharmaceutical products in a practical and appropriate manner.
- Eliminating those who trade with medicine.

Presently out of the 900 types of medicine which are covered in this project, 400 are made in Iran. 60 types of raw materials are produced in this country.

The measures taken by the government in respect to housing are as follows:

The most significant responsibility of the Islamic government is to provide the material and spiritual basis for the evolution of human beings in society. The supply of an appropriate dwelling place is thus a step towards

the materialization of this aim. The Islamic government considers itself responsible to provide the preliminaries for responding to this social demand. In this connection, priority is granted to the rural population in the first place and then to the labourers. Preceding the Revolutionary councils adoption of the law which nullifies the ownership of unclutivated land in towns, the question of land provided an obstacle for the construction of buildigns , particularly in the towns. The price of land before the adoption of this law reached 60% of the final cost of a residential unity. Following this legislation, the cost of land in the towns was greatly decreased. Thus many facilities were offered to the deprived people who did not own land. The revolutionary organizations such as the Housing Foundation, succeeded in putting these facilities at the disposal of the people. For example, this institution distributed more than 12,500 pieces of land to the deprived in Tehran.

Other steps taken by the government include:

- The cession of land and the allocation of loans for housing up to 90% of the cost to the factories and the labourers co-operatives for the construction of residential centers in factories.
- The cession of 3 million sq. meters of land to the Housing Foundation.
- The allocation of more than 6 billion rials loan to this revolutionary organization. Priority is given to the deprived people having received land from the foundation for the construction of houses.
- The construction of residential centers for the families of the martyrs of the national armed forces.

The cession of land in the various areas of the country for the construction of buildings which are used for general social services such as education with due observance of social demands.

- The establishment of law and regulations regarding housing operations in view of controlling the prices and the rents of residential units.

- The prevention of unlimited increase of rents.
- The creation of possibilities by allocating loans and other facilities for housing approximately one hundred thousand families.
- The reduction of rents by 20% in the interest of tenants.
- Projects in view of an equitable distribution of essential building materials all over the country
- 2311 housing units were built by the Re-construction Crusade for the deprived.
- The organization for the development of urban lands distributed 31239415 sq. meters of land to the deprived all over the country.
- In 1979, 113738 residential units were built and measures were taken for the construction of 35000 other residential units.

Thus regarding the three year report of the Islamic Revolution of Iran, we can say, in short, that despite all the insufficiencies and weaknesses , the government, following the Imam's line, does its best to materialize the aims of the Revolution. The government thus proceeds according to its spiritual and practical faith in the principle of the Islamic Government through the Leadership of the Religious Jurisprudents.

The main revolutionary goals pursued by the Islamic government consist of the propagation and the expansion of Islamic culture, the struggle against poverty and deprivation, the achievement of independence and self-sufficiency, religious and spiritual struggle in the way of God against the oppressors and finally the satisfaction of the deprived .
