

# **The Imposed War**

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***In the Name of God, the Crusher of the unjust; and Whose  
Support we seek.***

*And fight in the way of God with those who fight with you, but  
aggress not: God loves not the aggressors. And slay them wherever  
you come upon them, and expel them from where they expelled  
you; persecution is more grievous than slaying. (2:190-191)*

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## **An Analysis of the Course of the Development of the War**

### **Introduction**

Unexpectedly at 2 o'clock on the afternoon of September 22, 1980 (corresponding with the 12th of Dhiqadeh of the lunar year 1400, a month in which waging war is forbidden to Muslims), Iran's vital ports and cities were simultaneously bombarded by Iraqi war planes. The surprise blitz involved major airports of the country: namely, Tehran's Mehrabad Airport as well as several others in the cities of Tabriz, Kermanshah, and Ahvaz and the Nujeh Air Base in Hamadan. At the same time, the cities of Tehran, Tabriz, Abadan, Ahvaz, Hamadan, Sanandaj and Shahr-e-Kurd as well as the Abadan Refinery, the commercial port of Khorramshahr, and the oil terminals of Kharg Island in southern Iran were bombarded by Iraqi jet fighters. This ruthless attack left scores of civilians dead or wounded, as well as millions of dollars of material damage.

**On the same day, 12 well armed Iraqi divisions' advanced into Iranian territory through the 700 kilometer common border. In the meantime several Iraqi diplomatic delegations went abroad to justify this aggression and to ask for arms and other types of assistance.**

Some days prior to this assault, the Iraqi regime had invited a number of foreign journalists and reporters to Baghdad to show them what they undoubtedly thought would be the total collapse and defeat of the Islamic Republic of Iran. Through these wide-scale political, military and propaganda efforts, the Iraqi government intended to topple both Iran and the Islamic Revolution within three days, or a week at the most. Iraq's aim was to become the unrivalled superpower of the region and the leader of the Arabs.

Thus began the tragedy of a brutal and savage invasion: a war imposed on Iran by Saddam Husain with support extended by the imperialists.

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and meet the challenge had begun. The story of young teenage boys attaching explosives to their bodies and throwing themselves under Iraqi tanks became yet another legend. Husain Fahmideh became the symbol of this popular method of resistance. Fahmideh and others like him were immediately described by Imam Khomeini as 'heroes' of Iran's Islamic Revolution. These in themselves were words which could only be understood by people with pure hearts; how well did the Iranian forces, ready to meet martyrdom, perceive and make these words blossom. For the Muslims, Khuzestan had become Imam Husain's Karbala (the place where Imam Husain, peace be upon him, met martyrdom on the 10th of Muharram, 680 A.D.). Comparisons began to be made with the civilian resistance in Leningrad during World War II and the courage of the people of Vietnam in the face of world tyrannical powers.

While Abadan continued resistance for a few more months under heavy artillery fire, rocket attacks and complete enemy siege, Khorramshahr, the city of resistance, having suffered the martyrdom of scores of innocent civilians and brothers of Sepah and having shown a legendary street-by-street and inch-by-inch resistance, finally became known as Khuninshahr (City of Blood) at the hands of Saddam Husain's Mongol-like army.

At this stage of the war, fundamental conflicts between socio-revolutionary forces and the deprived masses on the one hand, and comfort-seeking and concessionist political parties on the other, became sharper and more obvious. As Basiege and Sepah, equipped with only elementary light arms and without sufficient training or ammunition, put up their resistance on the roads and streets of towns, thousands of self-reliant Hizbullah (Party of God) supporters **were set in motion by the Muslim clergy, coming from all over the country, poured into the battle fronts in order to shed their blood for Islam.**

The opportunists and concessionist groups, on the other

hand, thought of nothing but strengthening their own political positions and climbing up the ladder to power. They made every effort to exploit any favorable opportunity to promote their concessionist ideas in order to blunt the revolutionary trend. Despite the opportunists, however, forces supporting the Revolution and bound to Islamic doctrines, from thirteen-year-olds to old men of sixty (mostly from the poorest classes), gathered in the mosques, and in the true Hizbullah tradition, empty-handed but with hearts full of enthusiasm, a desire for martyrdom and the countenance of God, they marched onto the battlefields. Revolutionary leaders such as Martyr Dr. Mustafa Chamran, members of the Islamic Consultative Assembly, and active Muslim clergy also risked their lives on the battle fronts. With this great danger threatening Islam, these brave political figures and clerical leaders, despite the fact that most of them had not had even the slightest bit of military training **or experience themselves, took part in the war effort in order to compensate for certain shortages.** Around each of these political figures and religious leaders formed groups of civilian resistance and combat units. Examples of several men from one family, or groups of a father, son and grandson, who had rushed to the battle scenes were frequent. B-siege swiftly became established in towns and cities.

Thus during this stage of the war, the forces of the challenged defenders and revolutionary followers triumphed in all branches of the armed forces and in parts of the government over the conspiring and concessionist forces. The second stage of the battle had begun.

### **Stage Two: Halting of the Iraqi Advance**

At this stage, popular and Hizbullahi methods of meeting the enemy's challenge with persistence gradually became established as the task of resistance became organized under the enemy's rain of fire, rocket-attacks and air-raids. By

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restraining the enemy from further advance, the Iranian forces gradually transformed their position into an offensive one. In this stage, the mobilization of forces was accelerated and Iraqi forces began to be turned back from Iranian territory.

The Sepah (the Islamic Revolutionary Guards Corps) and Basiege (Mobilization) were gradually organized during this phase of the war. The Hizbullahi reinforcements which had entered the battle arena at the start of the war in an automatic and self-supporting manner and lacking any established organization or any particular structural command link with the rest of the battle fronts, were now organized within Basiege, Sepah and the guerrilla forces. Hence the beginning of structural communications between field operations and command was established.

The necessary co-ordination between the Army and Sepah had not yet come into being, however, at this phase of the war. Basiege and Sepah were suffering heavy personnel losses. These and other casualties were due on the one hand to the problems between Sepah and the Army, the disunity of the Army from within, and its inability to plan and maintain necessary supplies and equipment; and on the other, to the difficulties presented by the transitional circumstances. Nevertheless, despite the disorder and having to deal with the past actions of the ex-heads of the armed forces and all the drawbacks facing the newly-formed Sepah, the advance of the Ba'thist forces was miraculously brought to a complete standstill; the principle and essence of every victory in the cause of justice being God. With the start of offensive operations, Iranian forces were moving toward ultimate victory. Though it is true that God's signs are manifest all the time and in every particle of existence, once again, from a historical point of view, God's promise was fulfilled at a great and decisive event, for, *"O believers, if you help God, He will help you and confirm your feet."* (47:7)



This stage coincides as well with the dismissal of Bani Sadr<sup>1</sup> as Commander-in-Chief of the Armed Forces, then from the office of Presidency of the Islamic Republic of Iran through a unanimous majority vote of the Islamic Consultative Assembly. Bani Sadr's dismissal brought about a number of important developments and changes at the state level, and especially in the armed forces. The event freed the regular forces to move toward co-ordination and consolidation with Sepah and Basiege. These changes transformed the armed forces into units capable of remedying their deficiencies and problems, and led to brilliant victories on the battlefields.

Consequently, a deep qualitative change came about on the battlefields at this phase. This consisted of the transformation of all Iranian Forces from a defensive to an offensive position. This transition can best be seen in the Iranian forces' attacks on enemy strategic positions. On the battle fronts, where Islamic revolutionary forces took measures to make such all-out attacks, the following two situations arose:

1. Although initially repulsed, the attacks gradually became successful and resulted in the retreat of the enemy.

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**1. Bani Sadr (the former deposed President and Commander-in-Chief of the Armed Forces) used to privately suggest the evacuation of the cities of Abadan and Khorramshahr, while making rhetorical statements of people's heart-rending resistance in public. Following his dismissal as President, Bani Sadr decided to go on the run. He, along with a group of other treacherous 'hypocrites', escaped in an airplane flown by no other than the ex-Shah's special pilot himself. The group, later arriving at a Paris military airbase, were given an official welcome. Following popular insurrections in Iran in 1953, when the ex-Shah was on the verge of defeat, it had been this very same pilot who had flown him to safety in Europe that year.**

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The enemy, however, immediately reacted by recapturing its lost positions through reinforcements of infantry, weapons, and heavy artillery, including numerous columns of tanks. The enemy's inexhaustible supplies of arms and ammunition were so great, that they could even afford to aim rockets at individual Iranian personnel. The unsparing support the superpowers have been providing Iraq, such support being led, of course, by no other than the notorious superpower, the United States, is one of the issues Iran feels most strongly about. A flood of financial support, along with Saudi petro-dollars, has come pouring into the Iraqi war fronts; it is obvious that Iraq's economic and industrial capacity could never have provided such military equipment and supplies.

2. Iranian forces once again prevailed. In these attacks Iranian forces were successful in defending their newly-captured positions and despite the enemy's heavy counter-attacks and artillery shock-fire, the Iranians were able to establish themselves permanently, by the Will of God.

Thus on the whole, one can regard this stage as being on the verge of success and victory and a preliminary step to the third stage of decisive victories.

### **Stage Three: Beginning of Iran's Offensive**

The increasing victories, which had begun in step with the previous stage of developments, experienced new prominence at this stage. The general characteristics of this stage can be expressed in terms of massive attacks against enemy strategic positions and blocking of enemy attacks against the larger towns and military positions. This third stage, while a continuation or evolution of the second, was somewhat different and more advantageous to the Iranian position. These differences included a larger expanse of offensive operations, including attacks against vital and

strategic enemy positions, the breaking of the Abadan siege and the enemy's communication lines between Ahwaz and Khorramshahr, re-entry into Hoveizeh and Hamidiyeh garrisons and the recapture of many sites and strategic positions. There was total victory in all operations, and the backbone of Saddam Husain's invading army was broken. The Iraqi army suffered a loss of morale and large numbers of prisoners of war were taken in groups of hundreds and even thousands.

The heroic and triumphant operations which led to the breaking of the Abadan siege can be regarded as the first signs of the beginning of this stage. After these first successful offensive operations, there were no engagements in which the Iranian forces were not victorious. Furthermore, every successive operation was even more expansive and quick than the one before. During this stage, which was highlighted by the clean-up operations of Khuninshahr, Iraq suffered tens of thousands of casualties and an equal number of prisoners of war and lost scores of tanks, personnel carriers, aircraft and other weapons. Khuninshahr once again became known as Khorramshahr.

In order to prevent its destruction and disintegration, the Iraqi army immediately staged a massive retreat from the southern front, its aim being to reorganize its forces and install them in other strategic positions throughout the southern region (Khuzistan). This time Iraq's aim was merely to maintain its own territories in the province from which it had staged its wild blitzkrieg only a few months earlier. Iraq had thus been forced into a defensive position and the initiative had fallen into Iranian hands on all fronts.

In this state of defeat, weakness and wretchedness, Saddam Husain, the criminal maniac, had fallen into the same state all criminals do when their very existence is in danger. The mad and savage deportment of the Iraqi army had levelled to the ground towns such as Hoveizeh, Hamidiyeh

and Khorramshahr. Indeed flattening them to the ground was precisely what they did. They heavily bombarded residential areas of the western border towns in a systematic way and attacked other towns and residential areas out of the reach of their artillery fire with air-raids. Nevertheless, despite continuous territorial aggression and inhuman crimes by the Iraqi Ba'thists, the re-entry into Khorramshahr by Iranian forces and the flight of the rapacious forces of Saddam Husain's army from the fertile province of Khuzistan, can, in effect, be considered the most decisive military defeat of Iraq in its massive aggressive attacks inside Iranian territory; attacks which, had they been completely successful, would have meant the destruction of the Islamic Revolution, and had they been only relatively successful, would have meant at least the occupation of fertile parts of the Islamic Republic, eventually leading to a weakening of Iran.

This disgraceful defeat must be shared by all of the imperialist governments, superpowers and regional reactionaries: those who support Saddam Husain. The defeat belongs, at the same time, to all forces and governments which have sided with injustice; those who say they have 'minded their own business' by declaring neutrality. Iran has stood alone and won against a world ridden with injustice.

#### **Stage Four: The Israeli Invasion of Lebanon**

Iran's victory, which had shaken the whole region, doubled the fears of the region's reactionary and hypocritical heads of state, as well as the imperialist governments and the superpowers. Thus they all joined forces in order to prevent this great victory from ever being recorded in the pages of history and to save Saddam Husain from the imminent danger of extinction. Hence all the forces of injustice, evil and aggression became unified. Each one of them had, in one way or another, its own interest in

choosing this moment for an Israeli invasion of Lebanon. The plan to crush the Palestinians and establish a right-wing government in Lebanon had been prepared beforehand by the Israelis, with the aid of the Americans, as a result of the Camp David-style 'peace'. Israel has had rapacious plans up its sleeve right from the very beginning, for territorial aggression and expansion are an inseparable part of its nature.

With Saddam on the verge of downfall, all the forces and conditions necessary for an attack on Lebanon were organized. Each one of the reactionary forces and superpowers had invested their interests in this in some way, as they all had either implicitly or explicitly agreed with it. Each one, according to its status, played a role in this bloody 'pantomime': Israel, as usual, in the role of a military power; Saudi Arabia, Iraq and Egypt along with the rest of the regional reactionaries, as always, in the role of creators of political turmoil in efforts to trick and deceive Arab and Muslim public opinion by passing the time with empty slogans; Western Europe and America in the role of the material and political supporters of Israel, with America as the scene director and field commander; and Russia playing the treacherous role of adopting a position of silence and leaving the Palestinians, at such a sensitive stage, on their own, in order to continue its intrigues in Afghanistan and the rest of the world. The Russian theoretical weapon of co-operation and compromise was just like its past ideas about 'detente', 'world peace' and its theory of 'peaceful co-existence'.

The Israeli invasion of Lebanon, in addition to being a racist plan for territorial expansion and destruction of the Muslim peoples, pursued two general aims from the point of view of saving Saddam Husain and dealing a blow to Iran.

First, it was designed to rescue Saddam Husain from the political dead end which confronted him following the

military defeat of Iraq on Iranian soil. This was to be achieved by bringing Iran to give up its just conditions for peace. The aim was, through massive publicity on a worldwide scale and in the Islamic countries, to make it appear that the war in Iran was preventing Iraq from entering into war with Israel, thus putting Iran into a political deadlock and pressuring it to make peace. In the meantime, not only would Saddam Husain, the aggressor in the Iran-Iraq war, go unreprimanded, but he would, as usual, deliver a few rhetorical speeches to the Arab masses, relying on some anti-Zionist solidarity slogans and once again regain his lost position.

Second, considering the anti-Zionist character of the revolutionary people and government of Iran, imperialists had pinned their hopes on Iran abandoning the war fronts and sending an expeditionary force to Lebanon. In that case, first, due to strategic reasons (lack of space to land sufficient troops by air, that is presuming that the governments of the area would permit Iranian troops to enter their airspace in the first place) and second, due to the instability and unsupportiveness of the region's reactionary governments, Iranian forces would have lost in Lebanon. Not only this, but the Islamic Republic would have been stabbed in the back; as the reactionaries had, without question, a programme of appeasement prepared.

Imam Khomeini revealed this multilateral conspiracy in time and prevented the Iranian forces from falling into the trap. The people and government of Iran were not deceived by this conspiracy. The fact is that both the Iranian people and their government give their unsparing material and spiritual support to the oppressed people and revolutionary ideals of Palestine and they are prepared to meet martyrdom on the holy fronts of Lebanon and Palestine. Iranian forces, seeing no difference between fighting on the fronts in Lebanon or Khuzistan, recognized both wars as a **challenge of wrong against right and they were immediately**

departing for Syria and Lebanon, full of determination. However, Iran was neither about to forget its legitimate duty to defend itself against Iraqi aggression, nor its insistence upon its rightful position and just conditions for ceasefire and peace.

Iran's leadership and government demanded the crossing of Iraqi territory for the purpose of defending Lebanon. If Saddam Husain's anti-Zionist slogans were indeed truthful and if the Iraqi Ba'athists had sincere intentions, they would have accepted Iran's suggestion without hesitation and discontinued their aggression.

#### **Stage Five: Defensive Entry of Iranian Forces Inside Iraqi Territory**

Both the people and the government of Iran tried their hardest to prevent the war from expanding. However, desiring to 'prevent a war from expanding' certainly does not mean the acceptance of being invaded and forced to surrender in the face of aggression. Yielding to aggression itself encourages the fire of war. Hence Iranian leaders have always tried to make Iraq recognize without delay, just conditions for peace, so as to prevent the war from continuing.

Due to Iran's strong opposition to continuing the war, after their victory at Khorramshahr, Iranian forces only chased the fleeing and panic-stricken forces of Iraq to the other side of their borders. Iranian forces could have easily finished off the Iraqi army, but to do this they would have had to enter Iraqi territory. The leader of the Islamic Revolution could not let this happen unless Iraq was given a last opportunity to accept a just peace.

Due to Iraq's non-stop bombardment of Iranian towns and cities, a logical desire for retaliation rose in the hearts of nearly everyone; from the Army and Revolutionary

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Guards to the Muslim clergy, such as Ayatullah Mishkini\*, who all urged Imam Khomeini for permission to allow Iranian troops to enter Iraqi territory. However, Imam Khomeini was patient and waited, even though pursuit of a defeated, disintegrating and fleeing enemy is one of the first principles of warfare and a formula which only a few conquering armies would ever deprive themselves of.

After the clean-up operations of Khorramshahr, Iranian forces halted for more than one month behind Iraqi borders waiting for permission to enter onto Iraqi soil. There were military exigencies and needs of the combatants at the fronts as well as the persistent demands of civilians living in the war zones (who had suffered casualties and material loss as a result of the non-stop barrage of the enemy's fire); however, Imam Khomeini remained patient so that before the final stage the necessary ultimatum could be given to the enemy and so that the forces of aggression could be given one last chance to come to their senses, stop their attacks and surrender to the just conditions of peace. But no such opportunity was utilized.

On the whole, the achievement of this great military victory over the Iraqi regime for the Islamic Republic of Iran did not in any way mean the end of the imposed war, for several reasons:

1. Towns which the Iraqi troops were deserting, were being demolished and levelled to the ground by dynamite.

2. The enemy still occupied strategic regions in the west, despite its retreat from the southern fronts.

3. The enemy continued its aggression on land and by air and bombardments of residential areas of towns in Iran left scores of civilian casualties and massive material damage.

4. The non-fulfillment of Iran's just conditions for peace, which were the following:

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\*Interim leader of the Friday Congregational Prayers in Qum.



a.the unconditional retreat of all enemy forces from Iranian territory

b.war reparations for Iran

c.investigations and punishment of the aggressor

The Iranian government was reluctant to allow Iranian forces to enter Iraqi territory in order to make a legitimate defense of the vulnerable border towns of Iran, even for the purpose of putting out the enemy's fire; but to show the world that Iran was not about to give into a band of international tyrants and Zionists, as the last resort of defense it was forced to. The Quran has declared, "*Fight them, till there is no persecution and the religion is God's.*" (2:193)

With the passage of Iranian forces through Iraqi frontiers in the south, a bloody stage of the war began. The event in itself was enough for all the plans of the Great Satan, America, and its regional partners in crime to be blown away in the wind. The military importance of the victory which followed was highlighted by unique circumstances. During the period following the recapture of Khorramshahr by the combatants of Islam, who then waited patiently behind Iraqi borders, the Iraqis constructed numerous fortifications and took up strategic positions all along the frontiers, thinking they had constructed an impregnable Maginot line with mine fields and traps and numerous varieties of obstacles such as channels of barbed wire ditches, artificial lakes and so on; all in an attempt to defend their positions. But when operations began, Iranian volunteers, in their great tradition, passed through the mine fields with courage and self-sacrifice, making a mockery of the world of materialism. The intrepid operations of the Iranian troops smashed the entire Iraqi defense lines in the space of twenty-four hours. Tens of thousands of mines were deactivated and hundreds of tanks were taken. In less than one day, Zaid Garrison, near Basra, fell into the hands

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of Iranian forces. Ba'thist dreams about the power of Saudi petro-dollars, Egyptian, Jordanian and Moroccan reinforcements, a NATO air bridge, French Mirage fighter planes and super-modern T-72 Russian tanks, had all given way to a nightmare: none of them were useful to Saddam Husain's army.

Seeing that he was no longer capable of fighting on the battlefields, **Saddam** Husain began committing even more atrocious crimes when his army was forced to retreat from towns and other strategic locations, such as Hoveizeh. Journalists and photographers from news agencies throughout the world came and witnessed Saddam's atrocities at Hoveizeh and other towns. At this time Saddam Husain's hands were curtailed from directly reaching and demolishing the towns with dynamite: in revenge for his disgraceful defeat, in order to display his power, cover up the military weakness of his army and boost morale, he resorted to bombs, shells, and guided missiles. He bombarded large inhabited areas in the western and southern cities of Iran, such as Ilam, Hamadan, Bakhtaran, Khorramabad and Ahvaz. During these devastating bombardments, hundreds of houses were flattened to the ground as thousands of people were either martyred or wounded. In addition to this, towns which were still within the range of his artillery fire, such as Abadan and Khorramshahr in the south, along with Mehran and Dehloran in the west, were subjected to continuous shell-fire.

A fact worth mentioning is that during the 24 months which have passed since Iraq imposed this war on Iran, the military forces of Iran have never yet aimed a single shell into the enemy's civilian residential areas. Of course, Iranian forces have had to pay dearly for this Islamic and humane policy with many lives of their own: however, they have never agreed to attack towns, put them under siege, or create an atmosphere of anxiety and horror for civilians simply to speed up their victories. The aims of the Islamic

forces in this war, as expressed by Imam Khomeini and similar authorities, and which stand without compromise, are as follows:

1. Putting out the enemy's artillery fire.
2. Putting an end to enemy aggressions.
3. Putting an end to the enemy's rapacious occupation of certain parts of Iran.

4. Gaining justice for Iran because of two years of Iraqi encroachment, killings and crimes inside Iranian territory. These rights, as determined from the very start of the imposed war by the Iranian authorities, have not changed, even with recent Iranian victories. In addition to Iraq's **unconditional** withdrawal from Iranian territory, which is **implied in the** following conditions, these rights are: reparations for all damages to Iran and penalization of those responsible for the countless violations and crimes committed inside Iran by the aggressor enemy.

5. Opening a transit road from Iraq for the Iranian troops to fight alongside their Palestinian and Lebanese brothers, for as Imam Khomeini has said, "As much as we would like to free Jerusalem, we cannot without saving Iraq first." This time, as others, the stratagem and slyness of tyrannical criminals backfired... "***And they devised, and God devised and God is the best of devisers.***" (3:54)

With Israel's invasion of Lebanon, the slogan, 'to free Jerusalem through Karbala (in Iraq)' was realized. Iraq, along with the rest of the regional reactionaries such as Jordan, Egypt and Saudi Arabia, had decided to go along with the American-Zionist plans for Lebanon. The ideal of this slogan formed in step with the rest of the developments of the imposed war. Gradually its message became known to all. The aim of the slogan seemed to be long-term at first and a little complex and obscure but today, due to crusading in the Way of God and martyrdom, thousands of Muslim soldiers are beginning to realize its feasibility. What more could anyone hope for than the freedom,

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prosperity and security of the region after all this bloodshed.

Iran has no intention of territorial expansion nor desire for the wealth of other countries. This is a fact which has been stated most explicitly by the leader of the Islamic Revolution, Imam Khomeini, and many other Iranian authorities. Some of the Imam's statements read as follows:

"Our entry into Iraq was not for the purpose of taking that country or Basra. Our dwelling is neither in Basra nor in Damascus. Our shelter is in Islam. We are bound to the precepts of Islam and Islam does not allow us to place a Muslim country under our domination and we shall never find any excuse for doing so....

"...What motivates you (regional countries) to say, 'Iran is a danger to us'? Iran is no danger to you. Iran is a threat to the American regime; Iran is a threat to Russia. Iran is (God's) mercy for you. You should extend a brotherly hand to her so that you may enjoy the feelings of brotherhood; so that you may realize that compared to all those things which you buy off foreigners, there is nothing like living in independence...

"...Why do you oppose Iran? Thank God, some of the countries in the region have come to their senses and turned over a new leaf. My **hope** is that all the regional countries and governments will come to themselves, God willing, and realize that a strong and Islamic Iran is better for them than America or Russia...

"...The two superpowers have only got their own interests in mind; whereas Islam not only has what is good for the Islamic countries and Muslims in mind, but also what is good for the whole of humanity...

"...Our eyes are not set on any country; and at the same time, we have no right to any country. God, the Most Exalted, the Most High, has not permitted us to intervene in any country, unless for defensive reasons, which explains our unrelenting position towards this cor-

rupt government of Iraq..."

...“Of course our people must know that the war is not over yet. They should know that the plot to drag us into a war in Lebanon, in order to inflict their blows on us in this way, was disclosed, by the Will of God, the Most Exalted, the Most High. Our suggestion is that Iraq be ridden of these corrupters and imposters first, God willing, and then Jerusalem...”

...“All the Islamic countries should know that Iran has absolutely no designs on them. Iran is itself sufficient for its people. Iran is not the sort of country which is vicious and desires to place everything under its domination. Iran was resurrected on the principles set down by God and that is how it intends to continue: and other than for defensive reasons, it will never enter into war with anyone.” (Excerpts from Imam Khomeini’s address on July 25, 1982).

...“What we mean by exporting the (Islamic) Revolution is that we neither have the desire to acquire the rights of ownership of other countries, nor take even an inch of someone else’s territory, nor determine the destiny of others...”

(From an interview with Ayatullah Seyyid Jalal al-din Taheri, Imam Khomeini’s representative and leader of Friday Congregational Prayer of Isfahan on July 26, 1982.)

## **Part II**

### **The Outcome of the Imposed War and Iran’s Victory**

#### **Introduction**

The war Iraq imposed on Iran has had some extraordinarily positive effects on Iran. The war was termed as a ‘blessing’ right from the start by Imam Khomeini, leader of every justice-seeking Muslim. The direct effects of the imposed war included the growth and formation of Mobili-

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zation for the Deprived (Basiege); the purging of the armed forces: the consolidation of the military forces and the Revolutionary Guards Corps (Sepah) and the isolation of the liberal and concessionist groups and in general, the pro-dependence parties, which were dealt with in the previous section. All this occurred as a result of the developmental process of the imposed war. They were achievements which came about during the development and evolution of armed **struggle and persistence. Iran's victories have left, and will continue to leave, other effects on Iran itself, as well as Iraq, the region and the world, the significance of which shall be recognized with later victories.**

Islamic Iran has gained and continues to gain great victories, even though the war has not yet come to an end. The final victory for Iran in this war shall have political consequences for the region and the world. Such a victory can only come about with the fall of Saddam Husain and the liberation of the people of Iraq. Up until now, the major military victories have had, in themselves, some important outcomes. These victories have put an end to the 22-month old Iraqi occupation of large regions of the Islamic Republic of Iran, although some regions are still occupied.

Positive effects of these victories include creation of a spirit of hope and confidence in all government organs, of perseverance among the young, of endurance and self-sacrifice among the people and of Islamic and national solidarity generally. There was also a reform of a deteriorating social climate which had come about as a result of the Pahlavi consumer-oriented society and a rise in innovation in military and industrial areas which helped to bring about an actual increase in economic stability. One of the greatest positive effects of the war was military-political: there was great growth and even stronger support for the Basiege and Sepah militia, now a million strong, and a strengthening and stabilizing of the Hizbullah. This resulted in the isolation of opportunists, the frustrating of conspiracies by leftist

groups and the ending of leftist influence.

### **The Development of the Hizbullah (Party of God)**

Hizbullah is a spontaneous movement which has taken root in the Islamic Revolution and the Islamic culture of common man, which has itself always been in the process of development and flourishing. Islamic culture forms the backbone of social culture in Islamic countries. This culture has survived from early times when Islam was first introduced. Its survival has not depended on any educational institution such as we have today. It has survived due to reliance upon God, the Quran and the Prophet's family. Its outstanding characteristics are that it is completely free from pure intellectualism or having a particular structural form. Not having a classical form of organization, or rather, a structure associated more with European cultures, is due to these particular characteristics. This also explains why Hizbullah is without speakers, formal representatives, membership cards, a chain-of-command, party line education, formal party positions, party staff, multilateral staff and a man at the top. However in actuality, Hizbullah does have leaders who have no formal chain-of-command and can be found everywhere. Hizbullah is made up of ordinary people on the roads and streets, in the schools and universities, in the offices and markets, in the Army, Sepah, Basij, the Reconstruction Crusade, the University Crusade, and more than anywhere else, in the front lines of this imposed war. During this current situation in Iran, Hizbullah is active everywhere. Hizbullah fights and is fought but with its blood it keeps the holy torch of the Islamic Revolution ablaze to show the way. Hizbullah is an outstanding feature of the Islamic Revolution of Iran and a new phenomenon in the history of revolution.

Some of the poorest people make up the balance of

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Hizbullah. They are the very people who have voluntarily offered their lives in the service of their Revolution. About them Imam Khomeini has said, "One hair of these deprived is worth more than all the palace dwellers put together", and, "Iran's victory over the Saddamic unbelievers was won with the blessing of the pure hearts and strong arms of these very people". Indeed the fight against counter-revolutionaries was energized by the creative spark and dynamism of their Islamic sense of revolution. Pro-American, counter-revolutionary organizations were broken up or made ineffective at the hands of these people. Hizbullah has, in practice, produced its own style of action and innovations.

Hizbullah's principles can be described as follows:

A. Religious passion and faith in place of sophisticated intellectual theories: with slogans such as 'God, the Quran, and Khomeini' being its symbol and guideline.

B. Action instead of words, which is reflected in the slogan: 'Hizbullah is ready to die before Ruhullah (Imam Khomeini's first name).

C. Self-sacrifice and devotion instead of self-interest.

D. Performing duties according to Islamic precepts instead of merely considering whether certain actions will bring victory or defeat.

This last principle is particularly evident in the Hizbullah slogan: 'Hizbullah is prepared to die rather than compromise.' Also in this, the meanings of victory and defeat are basically different from the usual, if not out-of-date, meaning of the two words. In this movement, some defeats are actually overwhelming victories: because as we have seen in history, Imam Husain's apparent defeat and martyrdom at the hands of Mu'awiyah's troops at Karbala was in fact a victory and a spiritual and fundamental one at that.

in this way, to succeed in acting according to Islamic precepts is in itself a triumph. It does not make any dif-



ference whether it be individual or social precepts; to stand up against these precepts is regarded as defeat. This is the ultimate and God-created criterion for victory and defeat in the Hizbullah policy. Thus Islamic education and teachings completely change man-made social criteria and regulations.

Iranian Muslims who support the Hizbullah feel and reason in a different manner today. They have their own particular philosophy of life, doctrines, political philosophy, training, logic, understanding, feelings and reasoning, which neither lean towards the pseudo-modernization of the West nor Eastern Communism. With this in mind, it would not be too surprising if an ordinary Hizbullah supporter neither understood the West or Western ideals nor the East or Eastern Communism, and of course, vice versa, with each to their own world; the people of the West living in the material world of man-made realities and pragmatism, so to speak, and the Hizbullah in the divine world of firm, God-created meaning.

### **The Effects of the Imposed War and Iran's Victory in Iraq**

The first effect on Iraq of Iran's victory was the aggravation of internal antagonism, with the position of the Ba'thists and Saddam Husain becoming less firm. There was a disclosure of Saddam Husain's crimes through 50,000 prisoners of war who came to understand the realities of the Islamic Revolution. By showing kindness, hospitality and devotion towards them, the people and the government of Iran have turned these POW's into supporters of the Islamic Revolution, and a potential revolutionary force against Saddam Husain. As well, the entry of more than 100,000 Iraqi Muslim refugees into Iran, their acquaintance with the views of the Islamic Revolution, and their return to Iraq as revolutionary, armed resistance groups contributed further to the destabilization of the Ba'thist regime

and increased the spirit of solidarity and hope among Iraqi Muslim revolutionaries. Finally, the instability of political, economic and security conditions in Iraq eventually led to the postponement of the meeting of the Non-Aligned Movement in Baghdad. Changing the venue of this conference was a hard blow to the image of Saddam Husain's regime.

### **The Achievements of Iran's Victory at the Regional Level**

At the regional level, Iran's victory had the following results:

A. The arousal of internal antagonism in countries with reactionary and anti-Islamic governments who were supporting the Iraq regime through military and financial assistance in the imposed war.

B. The disintegration of the plan to present the war as between Iranians and Arabs.

C. The stabilization of Iran as a strong and potent Islamic, anti-despotic and independent power.

D. The strengthening and activation of Islamic revolutionary movements throughout the region.

E. The strengthening of progressive and independent states, and an increase in their relations with the Islamic Republic of Iran.

F. The creation of a spirit of confidence and hope in the region's deprived and oppressed Muslim populations, along with the arousal of revolutionary enthusiasm and spirit.

G. The determination and stabilization of independence movements in the world of Islam and the region.

H. The apprehension of certain regional states to participate in imperialist plots against Iran.

I. The explicit hostile stand of Israel against the Islamic Revolution of Iran and the neutralization of its previous efforts to defame the Islamic Revolution by trying to claim,

through distorted propaganda, that Iran does not really have any basic differences with the Zionist regime. Iran's victory and Israel's fear of the imminent fall of Saddam Husain created this hostile stand of the occupier regime of Quds against Islamic Iran and completely neutralized its previous propaganda attempts.

In one of his speeches the Zionist Prime Minister Menachim Begin threatened: "If the Iranian forces decide to come and fight Israel through Iraq, we shall destroy them in such a way that only a few of them will survive to be able to take the news of their destruction back to Khomeini."

J.The creation of interest and curiosity about the theories of the Islamic Revolution of Iran in the peoples of the region.

### **The Achievements of Iran's Victory on an International Scale**

Several important international developments came about as a result of this victory. These included:

A.Disclosures by international news agencies and mass media, especially in Europe and America, that they had, up to this point of the war, kept the truth from the public, and that now they had to admit to Iran's victory on the battle fronts.

B.The arousal and provocation of European industrialists to lift their economic sanctions against Iran. Before this, the Europeans demanded very stiff conditions on deals with Iran as they followed a hard-line policy because of their differences with the Islamic Republic. However, now the industrialists and businessmen were ready to meet Iran's conditions.

C.Modern classical warfare which was highly questioned by the superpowers, broke away the enigma surrounding complicated modern weapons.

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D. World consideration of the idea of the victory of blood over sword.

E. The creation of interest and curiosity for the dynamic and constructive school of Islam in world public opinion.

F. The questioning of the Western materialistic, machine society.

G. Respect for Iran's supremacy and territorial integrity; once again American imperialism is taught a lesson after Vietnam that nations will withstand aggression.

### **Part III**

#### **Internal and External Grounds for Iraq's Invasion of Iran**

##### **Introduction**

The people of Iraq have had a long history of struggle against British colonialism. After World War II, they brought down a puppet dictatorial monarchy in 1958. For the next ten years Iraq witnessed one coup d'état after another, as struggles for power continued. In the end, power fell into the hands of Saddam Husain's Ba'thist Party and political suppression and police brutality increased once more. It was natural that the people of Iraq, with their 200-year history of struggle against foreign domination and corrupt monarchies, could not continue to remain silent in the face of new forms of dictatorship, deception and dependence.

The martyrdom of Ayatullah Seyyid Muhammad Baqir al-Sadr, the great Islamic thinker, and his scholarly sister under the tortures of Saddam's executioners, increased discontent among the Muslim people of Iraq and signs of an explosive situation gradually appeared. The degree of political suppression and police brutality had reached such a level that, by 1970, civilians had to acquire prior permission for even a simple photocopy of their

identification cards.

Individual freedom remained nothing more than a myth in Iraq. Saddam's regime only used the words 'Republic' and 'Democracy' as a ruse. This was due to the regime's need to maintain itself in power, for it had neither come to power through struggle by the people nor did it have their support; rather, it had gained control through a series of police conspiracies and eventually through a coup d'etat. In the end, therefore, the regime had to use a policy of crushing political suppression with dependence on the superpowers in order to maintain itself.

The regime's policy of long-term economic and military contracts with Russia was due to its non-reliance on the people and its compulsion to ally with a foreign power. This alliance with a foreign power later took on a different form and eventually brought Saddam Husain face to face with the Islamic Revolution of Iran, with the covert support of NATO (concerning which relationship documents have now been published). This is the ultimate destiny of all corrupt governments, which neither follow divine laws set to govern societies and individuals, nor the desires and issues of their peoples.

The roots of the Iraqi regime's reliance on foreign ties and the superpowers as well as its policy of political games and opportunism, may easily be recognized in the pragmatic aspects of Iraq's Ba'thist Party ideology. Furthermore, aspects of extreme nationalism in its ideology, which reach the point of racism, are used to justify this party's policies of expansionism and aggression.

### **The Ba'thist Party**

For the purpose of clarifying aspects of the Ba'thist Party's fascist policies, we shall review a few lines from the writings of Michel 'Aflaq, the founder of Ba'thism. Ahmad Abu al-Majid, writes, in the "Contents of the Constitution",

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in the Egyptian magazine, *Usul al-siyasah* (the Principles of Politics), Vol. 12, March 1962, page 90: "In order to respond to the present situation, Arab socialism must follow a policy of pragmatism." Michel 'Aflaq writes in *Fi-sabil al-Ba'th* (In the Way of Ba'thism): "Islam was an Arabic movement which meant the restoration and gradual development of Arabism. The language in which Islam was revealed was Arabic; its view about things were in line with the Arab spirit; the excellence, whether internal or external, which it raised among people was particularly Arabic; those who fought it had many shortcomings but they were particularly decadent Arabs." This was the founder of Ba'th's description of Islam.

The Ba'thist Party of Iraq had turned to fueling differences between Arabs and Iranians due to its desperate need to transfer internal strife, discontentment and discord outside its borders. It was based on those Ba'thist views of Islam, that the government of Iraq structured and refined its fascist and racist views and created vast propaganda in practically all levels of society. The publication of a booklet by the Ba'thist Party, in which a plan for a 'great Iraq' was drawn and marked by a green line, included large sections of Iran, which was in itself strong evidence of the expansionist and fascist views of this party. This map, which has been included here, is just one of the many documents which divulge the racist and aggressive nature of Iraq's Ba'thist Party.

### **The Danger for Iraq of the Spread of the Islamic Revolution**

In addition to the internal strife in Iraq and the expansionist ideals of the Ba'thists, the Iraqi regime felt itself in great danger from the penetration of the message of the Islamic Revolution into that country. Iraq's feeling of insecurity was due, on the one hand, to the dynamism of the Islamic Revolution and, on the other, to the explosive

state existing inside Iraq.

The Islamic Revolution of Iran manifested an ability to spread with remarkable speed amongst the millions of Muslim people of Iran. The devotion, self-sacrifice and amazing courage of the deprived masses of the Pahlavi era showed that not only had Islam remained alive and well and not lost touch with dynamism and the modern world, but it could still be considered the most outstanding socio-individual movement, the reason for revolutionary enthusiasm, and the motivation for the desire for change and freedom from domination in the Islamic states; contrary to the centuries of criminal colonial policy aimed at destroying the Muslim culture of Islamic countries under western domination. The spontaneous movement of the Muslim people of Iran once again revived the fear in the eyes of the world powers of an insurrection and revolt of the people against the plundering, dictatorial, reactionary leaders of the region. The positive support, interest and curiosity of Muslim peoples for the Islamic Revolution of Iran and its devoted Muslim leader, Imam Khomeini, throughout the Islamic countries from Morocco in the East Atlantic to Indonesia, Malaysia and the Pacific Islands, greatly frightened these treacherous leaders and puppet governments.

Considering the situation and because of their inhuman political actions, they were bound to meet up against the spreading waves of the Islamic Revolution, and they did. At this stage it was natural that each would find its own role to play in this great tyranny according to its geo-political position and internal state situation as well as its relation with the arrogant superpowers, to counter the dangers of the Islamic Revolution from spreading. The different ways of dealing with the danger of this explosion in each of these countries formed a broad spectrum; at one end lay the deadly silence of withholding all information about the Islamic Revolution of Iran, and at the other lay the kindling of the



This is a map showing the two countries of Iran and Iraq which has been distorted by the present Iraqi regime. In this map, Khuzistan has been re-named 'Arabistan' and annexed to Iraqi territory.



fire of war with Iran.

The usurping government of Iraq was at the war end of this spectrum, considering its characteristics and situation dealt with previously. Iraq embarked on its wide military aggression against Iran, in cooperation with its other regional reactionary and puppet government allies and at the command of world-devouring America with the support of NATO military provisions and armaments.

Saddam Husain's aim in embarking upon aggressions against Iran, in addition to attempting to stifle Iraq's internal problems, was to use the opportunity to try to establish his authority over the region; to turn Iraq into the region's 'police' and number one power, and to expand his own personal power and command even further.

Saddam Husain and the Iraqi fascist Ba'th Party leadership had based their power-hungry expansionist intentions as was stated previously, on fanatical and racist nationalism in Arab countries and in Iraq. The Ba'th Party had tried hard to gather together both the legal and popular support for its racist expansionism long before, by claiming Khuzistan was Arabic, or 'Arabistan' as they called it, merely because Arab-speaking Iranians live there, who are not only living in Khuzistan, but are scattered all over Iran! They spared no efforts in their attempts to deceive, such as renaming the towns of Khuzistan with Arabic names; for instance al-Muhammarah in place of Khorramshahr. Thus the specific aim followed by Iraq was the occupation of the fertile lands of Khuzistan (along with its oil and gas fields) and its subsequent annexation to Iraq.\*

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\*Iraq's dream of political and economic domination over other not only included Iran, but also other neighbouring Arab countries, such as Kuwait and the Sheikdoms of the Persian Gulf: something which has repeatedly been the source of conflict between these countries and Iraq.

The Iraqi regime's squabble with the ex-Shah of Iran was precisely due to this regional rivalry, and that is why they managed to come to an agreement on common interests. It was this very policy of Iraq, to turn itself into the 'police' of the region, which led to border clashes with Kuwait.

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Since all the appropriate requirements necessary for countering the Islamic Revolution of Iran were apparently seen in the Iraqi Ba'athists, Iraq was nominated as the candidate for imperialism's plan to attack and crush the Islamic Republic of Iran. Meanwhile Ba'th's idealistic goals, pumped into the minds of the Iraqi people through vast propaganda, soon burst like bubbles as the imposed war went on a little longer than the Ba'athists expected and people became a little more acquainted with the facts of the Islamic Revolution. *"As for the scum, it vanishes as jetsam and what profits men abides in the earth."* (13:17)

Thousands of Iraqi refugees, POW's and injured soldiers in Iran have turned into messengers of Truth and Light by discovering the truth of the Islamic Revolution and the falsehood of Saddam-inspired Ba'athist views. Their hatred and contempt for the injustice and tyranny of the Iraqi regime has multiplied a hundred-fold as the result of their new acquaintance with knowledge and understanding of the world of Islam. It is hoped that these people will continue to strengthen and support the Islamic Freedom Army of Iran. As the Quran says, *"...desiring to extinguish with their mouths God's light; and God refuses but to perfect His light, though the unbelievers be averse."* (9:32)

#### **The Aims followed by America and World Oppressors in the Invasion of the Iraqi Regime**

After the revolutionary occupation of the U.S. Embassy in Tehran by the students following the line of Imam Khomeini, the United States systematically attempted all types of political, military and psychological conspiracies along with harsh economic measures to test Iran. The occupation of the 'Den of Espionage' had, however, put an end to America's Middle East clandestine headquar-

ters for espionage and, in effect, impeded her from meddling in Iran's internal affairs. All these plots, which ranged from landing troops at Tabas to world-wide economic and political measures in order to secure the release of some 52 American spies disguised as diplomats at the U.S. Embassy, had failed to achieve the required results even though America had the support of all its allies. Despite American efforts, the Islamic Republic never agreed to come to an unjust compromise, designed really to cripple it more than anything else. On the contrary, Iran actually overcame the problems created for her and became even stronger and more consolidated than ever before. The period during which martyr Muhammad Ali Raja'i was Prime Minister, with his long and persistent background of resistance and with the full support of the Islamic Consultative Assembly behind him, darkened and blurred the outlook for American plans directed at maintaining Iran as a dependant. Martyr Raja'i stood against Bani Sadr (then President) who was to implement America's plans in Iran.\*

It is not surprising then, that just ten days after the Islamic Consultative Assembly's vote of confidence for Muhammad Ali Raja'i, the man who faithfully followed the line of Imam Khomeini being bound to Islamic precepts, Iraq's blitzkrieg on Iran began with the unhindered passage of its troops through Iranian frontiers and the bombardment of Tehran's Mehrabad Airport.

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\*The Bani Sadr policies were a compromising 'westoxicated', misguided collection of eclectic ideas which were supposed to keep the way open for Iran's cooperation and business with Europe and Japan and ultimately with America, on the grounds of economic necessity. The policies were no different in nature from those of Bazargan (the former Prime Minister of the provisional government), other than being a lot more dangerous. Bani Sadr suffered from some personal weaknesses such as ambitiousness, charlatanism and self-centeredness; not to mention the wide range of friends and supporters he had surrounding him — those from the extreme left to the extreme right.

Meanwhile Bani Sadr's support for every treacherous, undermining and fugitive agent, only served to divulge his real nature even more.

Hence, considering the defeat and ineffectiveness of their previous program, world tyrannical powers led by America saw this aggression through the Iraq regime as the best weapon against the Islamic Republic. Some of the American plans were the following:

1. Cleaning out of the liberal bourgeoisie, led by an anti-religious and corrupt individual named Shapour Bakhtiar.

2. Defeat of the Muslim technocrat programme which was the other side of Bakhtiar's liberal bourgeoisie: this time led by Mr. Bazargan.

3. Defeat of direct American intervention which involved landing troops at Tabas. Several American aircraft used in this operation mysteriously exploded and burned in the area. Reports of the event were given world-wide publicity, including evidence of the burnt remains of one aircraft and its passengers. This publicity placed a huge dent in American world prestige.

4. Defeat of the plans for conspiracy and armed rebellion among the national minorities.

5. Complete defeat of economic sanctions against Iran by Europe and America.

6. Defeat for the dark plans of a clandestine coup d'etat, which also meant defeat for attempts to try to deviate the Islamic Revolution through counter-revolutionary and compromising agents.

7. The growth of Islamic-disciplined movements supported wholeheartedly by Imam Khomeini.

8. Defeat of the plans for an armed struggle by American-backed leftist groups which resulted in the creation of discord and breaks among them.

Following the victory of the Islamic Revolution in Iran under the leadership of Imam Khomeini, the world arrogant

powers led by America put two plans into action against Iran.

A.Vance's plan for political conflict and gradual deviation of the path being taken by the Islamic Revolution.

B.Brzezinski's plan of military conflict and the collapse of the Islamic Revolution and the Islamic Republic of Iran.

According to Vance's plan, a pro-American movement had to come into power which benefitted at the same time from Imam Khomeini's support so that it could take over the reins of power. In the course of the developmental process of the Islamic Revolution against the corrupt Pahlavi regime in Iran, America realized that an effective movement could not be a non-religious one, like the National Front or Bakhtiar's, for the latter orientations had been denounced by the decisive and vigilant attitude of the leader of the Revolution. Every one of their conciliatory plans involved creating a relatively comfortable, dependant society with only a few surface reforms or some form of European democracy; but regardless of its political form, from the formation of a monarchical council to a National Democratic Republic, they were all defeated. For this reason, compromising movements with a religious form were chosen as the basis for implementing Vance's plan.

This plan had to have certain suitable characteristics in order to be executed according to American experts.

These characteristics were:

A.Religious and Islamic form.

B.The confidence and support of Imam Khomeini.

C.Deep liberal sentiments completely in favour of the capitalist order of the West.

D.In support of supplying oil to America and its western allies.

E.A large number of pro-American agents at the heart of the movement.

With the defeat of this plan like the previous ones and with the coming to power of the revolutionary and Islamic

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government of Martyr Raja'i, Vance's plan was on its way to its last chance and grounds for implementation so long as Bani Sadr (President at the time) was not lost. America could not afford to lose the opportunity.

Therefore a mid-course was adopted which was capable of helping, strengthening, extending and supporting the Vance Plan according to imaginative American experts; and in case of its defeat, the plan was capable of being continued through the Brzezinski plan of subversion by putting into operation the Iraqi attack on Iran.

Had the programme to strengthen the liberal movement progressed in other areas and had it not been faced with defeat, the social consequences of Iraq's attack, according to what American experts were expecting, would help the conciliatory groups come to power and stabilize their positions. Those expectations, which never manifested, were the following:

A. Creating weakness and hopelessness in people to bring about their compliance and submission to liberal, compromising movements.

B. The psychological and political strengthening of the liberal, technocratic movements over the ideological and Islamic one.

C. Aggravation of political, economic and social crises, and creation of discord among market-traders and owners of capital.

D. Ultimately, putting Bani Sadr into power as the man who can solve all those problems.\*

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\*The solution to Iran's problems through creating economic relations with Europe and then America; the solution to military problems as the Commander-in-Chief of the Armed Forces; the solution to war problems through the gradual and conditional withdrawal of the Iraqi army from Iranian territory. It was obvious that with the preliminary success of this plan, revolving around the absolute political power of Bani Sadr and the weakening of the ideological and Islamic movement in all its political, military and social dimensions, the Americans would have persuaded the Iraqis to withdraw from Iranian territory in order to ensure the complete success of their plan.

Thus it depended on the political consequences of Iraq's attack for Vance's plan to succeed. Put another way, the military aspects of the plan would have been put to serve its political end which would then go towards easing the implementation of yet further political goals.

As was mentioned before, it was arranged so that in case Vance's plan was unsuccessful in ridding the Islamic Revolution of its ideological essence, the military victories that would have been achieved (through Iraq) could be used in the following way:

1. Creation of a seemingly autonomous but, in reality, another oil-rich American dependency and a counter-revolutionary government in Khuzistan Province.

2. Cutting off the vital oil and gas pipelines in the south from the rest of Iran.

3. Continuation of political and military sabotage and intrigue against Iran through such a government for the purpose of bringing the Islamic Revolution down to its knees and ultimately over-throwing it on the basis of the fighting against what they call 'Iranian fire-worshippers'.

Both plans broke apart simultaneously and were repulsed with God's help for the sake of the righteousness of the Islamic Revolution. However America never gave up its evil designs and undoubtedly will continue them in the future.

The West European countries, particularly France, Germany and Britain have each had a part to play, in a NATO framework, in all the programmes mentioned so far. They were not only pursuing Iran's defeat in the imposed war but also their own particular interests in supplying weapons to the very lucrative arms market. Documents supporting NATO's intervention and support for Iraq's attack on Iran have been published in Europe and need no further mention here.

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## The Soviet Position Regarding Iraq's Invasion of Iran

The Soviet Union started playing the game with a double role, even though it welcomed an anti-American government in the Middle East, and especially in a country with such strategic importance as Iran. Without much concern for the fact that the Iranian government had once been a pro-American one while at present it is anti-American, the Soviet Union was not prepared to see Iran as a truly independent country and one which had not fallen into the Soviet camp due to its anti-American sentiments; much less for it to become a basic nuisance due to its Islamic and ideological nature and anti-Western and –Eastern stand against Russia's own imperialist ventures, i.e. Afghanistan and other places in the world. Furthermore the Soviet Union regards the Islamic Republic of Iran as a potential threat and a base for Islamic movements in other Muslims states.

Given the nature of the Islamic revolution and the Islamic Republic, in addition to the thousands of kilometers of common frontiers between the two countries of Iran and the Soviet Union and the fact that by the year 2000, four out of every ten Soviet soldiers will be Muslim (considering the present rate of population growth among Muslims); Islam is not a simple danger which can be overlooked. Before the 'anti-American' position of any country, what bears importance for the Soviet Union is a country's degree of dependence, which then determines the Soviet's own position towards that country. To break away from the West or America and maintain an independent economic and political policy is not meritable in itself according to the Soviets. It only welcomes the establishment of those anti-American governments which eventually turn into one of its own 'customers'. It would even prefer to see them a part of one of the blocs through deals in other parts of the world, rather than having to deal with a country like



Iran, which in addition to its continuing policy of non-alignment with the Eastern and Western blocs, does not give up its divine and just position throughout the region or the world and considers it a duty to rush to the aid of every oppressed cry raised in any part of the world. Soviet leaders are well aware of the present Islamic dynamism in their own Muslim populations and the popular need for Islamic solidarity and formation of a single Islamic nation; for they know that sooner or later the cry of the oppressed will rise from among them. Although Iran is not physically at war with the Soviet Union, internally it poses great danger to Soviet imperialism of which its leaders are well aware.

This country is not in any way interested in the propagation of the Islamic Revolution but will be forced to confront it in the future because of its policy of peaceful co-existence (with America). Hence, this is precisely why the Soviet Union did not publicize Detente, nor worked towards solving the crisis brought about by Iraq's invasion and occupation of parts of Iran.

#### **Part IV**

#### **Iran's Justified position of Defense in the Imposed War**

#### **Introduction**

"...We are not looking for aggression nor seeking to extend. What we want is that the world live in peace and tranquility. "...We have not yet made a single step forward for the purpose of aggression. "...the purpose of our entry into Iraqi territory is purely defensive." (Imam Khomeini, August 8, 1982)

"...It was with the bis of you Sepah 'Pasdaran' (Islamic Revolutionary Guards Corps), that the Revolution took hold in this country and will continue to spread in all Islamic countries and every place in the world where there

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are deprived. But this does not mean that we are about to or must try to conquer other lands. Rather, it means we must try to introduce our Revolution everywhere; therefore, be very careful to act in an Islamic way." (Ayatullah al-Uzma Montazeri, May 27, 1982)

### **Iran's Just Stand**

The mere fact that the Iraqi regime has violated the sovereignty of Iranian territory and Iran is on the defense is enough to clarify the rightfulness of the position of the Islamic Republic from the start of the imposed war up till now. This fact goes further to explain Iran's stand than any ideological, political or economic claims. It should be used as the basis of judgement; the basis of the position adopted by the nations and governments of the world towards the imposed war. Otherwise every person and every government would blindly side with either Iraq or Iran according to its own nature, beliefs or interests.

The legal grounds for judgement and actions by any international organization should not be based on anything except the above fact. Otherwise, these organizations will cast doubt upon their very existence and be condemned to extinction. Likewise, the Islamic Republic of Iran has not established a verdict on the war on the basis of its beliefs or ideological and political authenticity. The authenticity and rightfulness of the Islamic Revolution is firm proof that the Ba'athist government of Iraq is corrupt, malicious and heretical; it is an inhuman and fascist government dependant on the superpowers, particularly America. Iraq belongs to the reactionary and Zionist camp in the region, and its government has been extremely unjust towards the Muslim revolutionaries of Iraq. These and many other facts exist, none of which have been established as the basis of Iran's claims in the world or aired through international organizations.

They comprise the most important problems and act as the dividing line between right and wrong; they are the ultimate criteria which separate just from unjust. It is the very criminal nature of the Iraqi government which authorized so much injustice towards the people of Iraq and consequently placed it face to face with the Islamic Republic of Iran.

The world position of forces in favour of one side are determined on the basis of their nature. However it should be added that even though fighting in the Way of God, according to the phrase: "Life is no more than faith and effort", is one of the most important bases of thought and belief of the Islamic Revolution of Iran, faith in the universality and endless struggle between right and wrong and awaiting the manifestation and appearance of Imam Mahdi (may our salvation be speeded by his appearance) obliges Iran not to remain indifferent towards any of the world's problems and to actively struggle against tyranny and injustice.

Nevertheless, all these duties, crusades and struggles against unbelief and wrong are subject to Islamic criteria, conditions, regulations, principles and precepts; of which the leader and the authorities of the present government of Iran are most aware; hence their acquaintance and respect for Islam. Likewise their attitudes in relation to the governments and peoples of the world, from the beginning of the Revolution up till now, have never transgressed Islamic precepts and regulations. One of these very precepts is never to infringe upon the rights of other peoples or governments, yet to defend against aggression. The persistence and efforts of the people and government of Iran, in continuing relentlessly to defend until the aggressor has been brought to justice, comes from their respect for these very principles and precepts. When Islamic regulations and precepts determine clearly and precisely what the individual, society and the government must do, then the power

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of the Islamic Revolution can in no way allow them to think of such precepts in terms of whether they will bring victory or defeat. Hence, the position of defense taken in the face of the aggressive warfare of the Iraqi regime has meant that Iran has faced the enemy courageously and fought it off without looking for 'victory', but knowing that it was, in either way, victorious.

Several excerpts from Imam Khomeini's address, made on Saturday, August 7, 1982, will help to clarify this principle. "We must try to work for the cause of God. Someone who endeavors for the sake of God will never be defeated. Suppose, for instance, one of the big powers decides to crush us by taking over the country. This still would never mean defeat for us. The nation's devoted effort (to defend against such aggression) would go down in history and not a single person could ever change that, for history would have recorded it."

"...We have no choice: at the moment we are defending. We have not taken a single step towards war with anyone so far and what you see is purely defensive. Our presence inside Iraq right now is also for defensive purposes; not for anything else. Let them come and give their just recompense, then we shall immediately retreat. What would we want Basra for? The people of Basra are our brothers. We have always avoided dropping bombs on Basra or other Iraqi cities."

Considering these words, the Islamic Republic of Iran does not set its political and ideological beliefs as the basis of world judgement. Although Muslims are firm believers in the Quranic verse:

***There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore whoever denies satan and believes in God, he indeed has laid hold on the firmest handle, which shall not break off, and God is Hearing, Knowing.***  
(2:256)

They are subject to Islamic precepts in their attitudes and ways of fighting. In this Quranic verse, Islam has not allowed its followers, due to their rightful beliefs, to violate man's universally-accepted principles and God-seeking nature. Islam supports certain principles which are common among the whole of mankind. The dominant, constant and balanced nature of man's search for God and justice has led to the formation of certain criteria during history which have been accepted by all of mankind: even though in practice man may deviate from them. Independence and freedom are two concepts which all people of the world believe in although they may not always follow them.

Independence and freedom are also two fundamental principles of the Islamic Revolution and Iran's political philosophy. However, this does not mean that the Islamic Republic of Iran merely accepts these two principles for itself and no one else; rather, it thinks of them as something to be respected and considered as necessary for the rest of the peoples of the world. The right to legally defend one's self is also one of mankind's innate rights. The Islamic Republic of Iran has based its claim on this very natural and innate right and throughout the world this has been accepted by all peoples and schools, at least on the surface. All international organizations have established this very right for a country to defend itself against aggression and if they do not come to the aid of the country whose rights have been violated, they then place their very own existence in jeopardy. The painful side of the current attitude of world organizations is that they have turned a blind eye towards the 22 months of aggression and crimes committed by the corrupt regime of Iraq against Iran: crimes and aggressions which would take volumes of books to recount. Nevertheless, a general summary of these could include the following:

A. The creation of some two million war refugees.

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B. Hundreds of cases of rape against women and young girls in occupied towns and villages.

C. Murder and mutilation of members of Mobilization for the Deprived and Islamic Revolutionary Guards Corps who had been taken as prisoners of war.

D. The seeking of asylum of more than 100,000 Iraqi Muslims in Iran.

E. The levelling to the ground of scores of Iranian towns with explosives.

### **The Contrasting Policies of Iraq and Iran and Iran's Just Claims**

Although they have a legitimate right to defend the Islamic Republic of Iran in the war imposed on them, Iranian troops have never sought to retaliate against the crimes the Iraqi forces have committed since the start of their aggressions, even though they have had the opportunity. Iran has been careful not to cause injury and damage to innocent civilians in all of their ground, air and sea battles. In fact, it can be said that the attitude of the Iranian troops in this war and their constant consideration for the lives, property and rights of the Iraqi people is almost unprecedented in the history of the classical wars from the beginning of Islam up until now.

The kind and humane treatment shown towards the Iraqi prisoners of war by the Iranians is a rare case of compassion in the history of human conflicts. If there were no other criteria to distinguish right from wrong in this case, just by comparing the conditions of the POW's held on both sides: this, in itself, would be evidence enough.

### **A Comparison of the Iraqi and Iranian Troops**

The strong contrast between the attitudes of the Iraqi troops and those of the Iranian lies in the degree of su-

port they hold for their respective governments. The majority of Iranians overwhelmingly support their great political leadership; whereas the people along with the soldiers of Iraq do not have any firm confidence of faith in their political leadership. The people of Iran believe in the rightfulness of their Revolution; whereas the people of Iraq have become disgusted with the deceit and empty slogans the Ba'athist Party of Iraq displayed during the ten-year rule of the Iraqi government and Takritis. The people of Iran, especially the deprived and those weakened through the injustices of the Pahlavi dynasty, are fervent followers of the Islamic Revolution and the moving force behind the war effort. It is the sincerity, determination and virtue of the deprived classes of society which have guaranteed Iran's victory according to divine laws. These people turn voluntarily with devotion and faith towards the battle fronts, from all over the country. The nation of Iran has witnessed itself their drive, motive and passion to fight on the battle fields, as they rush in their sincere desire to meet martyrdom.

They confronted all the severities of the war fronts with their lives and made up for inexperience and lack of arms with their own pure blood.

Solidarity and complete communication exists between the frontlines of the war and the most tiny and remote parts of the country. Old men voluntarily sign up to take part in the most dangerous of operations and set out for the fronts in large numbers just before an offensive operation. Old women, housewives and youngsters congregate in the mosques and with their strong faith, devotion and creativity, help to provide food and clothing for the war fronts.

As the Iraqi troops, weakened by Saddamic injustice, have been forced into the war by threats and bribery, the Iraqi Army has had to employ a large number of people and has exhausted much of its financial resources in order to

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provide food, clothing and supplies. In addition to this, due to their inane and satanic nature, the Iraqi forces have gone to the extent of supplanting their troops' healthy, revolutionary and humane motives with corrupt and evil habits, such as illicit sex, alcohol and other immoral activities. Evidence of this corruption, such as pornography and alcohol, has been found in all the captured Iraqi fortifications thus far. The Iraqi army, like the aggressive American one in Vietnam, employs the services of artists and whores in order to entertain their forces and render them completely insensible.

The Iranian forces, however, are totally free from such contamination. Iranian soldiers spend their spare time in private prayers with God or by joining in enthusiastic religious songs with their fellow combatants. With cries of 'God is Greater' and 'There is no god but God', they make their offensives. There is no anxiety or fear among Iranian soldiers: whereas it rules over the soldiers, officers and heads of the Iraqi Army. Studies and surveys of the Iranian forces and likewise the conditions of Iraqi POW's provide good examples for discovering the truth of the motives behind the war.

### **Conditions of the Iraqi POW's**

Iraqi soldiers surrender in large numbers: their protest against the corrupt regime of Iraq and their deep discontent is due to the injustices imposed on them by Saddam's regime. One of the chief reasons why Iraqi soldiers surrender is because of their dissatisfaction with their present government and their tendency towards the Islamic Revolution of Iran. Foreign journalists, visiting POW camps in Iran, have well witnessed this fact. They have heard the POW's loud, enthusiastic cries of 'Down with Saddam', 'Down with America' and 'Long live Khomeini': and they have testified to the POW's comfortable and hygienic living condi-



tions, despite the harsh conditions of the war for Iranians themselves.

**“Following are a few news items of Iraqi POW’s demonstrations of disgust and hatred for the corrupt Iraqi regime and their attraction towards the Islamic Revolution of Iran:**

International Red Cross representatives, due to visit an Iraqi POW camp in Tehran, protested against the right of prisoners held there to shout anti-American and anti-Saddam Husain slogans, which led to the prisoners preventing them from entering the camp.

One of the Iraqi prisoners, commenting on the prevention of Red Cross representatives from entering their camp, said, “We have come to know the real nature of this organization; if they really had sincere intentions they would have gone to visit those being held in Saddam’s overcrowded prisons in Iraq, the Zionist prisons, and the Soviet prisons in Afghanistan. Do these representatives know that as Saddam Husain’s fighter bombers are pounding the residential areas of Iran, hundreds of innocent men and women, young and old, are being killed?”

As the International Red Cross representatives were entering the POW camp, they were showered with both anti-American and anti-Saddam Husain slogans, as well as the popular slogan calling for Islamic independence from the world powers: “Neither East, nor West, the Islamic Republic is the best”. Then the prisoners promptly dismissed the delegation from their camp.

According to similar reports, Red Cross representatives who were met by the same protests of Iraqi POW’s as they tried to enter one of the camps under the security of Iranian soldiers, were left with no choice but to leave the area.

A POW at the camp, who asked not to be identified, talking about the situation with IRNA newsmen, said, “As a Red Cross delegation came to visit us here, the prisoners expressed their hatred of Saddam Husain and the criminal activities of America through a series of slogans. The dele-

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gation did not take a liking to this and they protested ,telling us not to shout out such slogans against Saddam and America. But since we all know how this organization operates, we continued with our slogans and we asked them to leave the camp.

“We are not prepared to meet with them. We demand to know why the Red Cross organization does not visit some of Saddam Husain’s suffocating prisons in Iraq; why they do not visit Lebanon. Why have they not gone to Afghanistan where the Soviet Union is busy, mercilessly slaughtering Muslims? Do these representatives realize the devastation Saddam Husain’s fighter bombers are causing with their continuous bombardments of residential areas in Iran? Do they not have enough sense to realize that there are innocent women and children being killed?”

At the end of his statement, the POW demanded that the Red Cross be replaced by an Islamic delegation. It should be noted, however, that the International Red Cross serves as the only communications channel between the POW’s being held in Iran and their families: acting as a courier for the prisoners’ correspondence with their families and vice versa.

Following this interview, an IRNA reporter, after getting in touch with the chief spokesman of the Red Cross delegation, asked for his comments on the incident. but the spokesman flatly refused to make any statement.” (Taken from Kayhan Newspaper).

“Resistance forces in the Iraqi Army are in favour of the overthrow of Saddam Husain. Captain Lewis Ghandi Muhammad Saleh of Karcook and Commander of the 62nd Battalion of the 50th Brigade of Iraq’s 1215th Division, has been fighting in the western fronts for 22 months. A week after his capture on July 29, 1982, by the combatants of Islam, in an interview he stated, “At the beginning of the war I really was not aware that Saddam Husain was so criminal and bloodthirsty until he gave a personal order to

a group of Iraqi engineers to level several Iranian border towns with explosives. After witnessing such crimes I discovered the real nature of the Ba'athist regime, but due to my fear of being executed, I could not resign.

“There are forces of resistance now within the Army which favour the downfall of Saddam Husain, but with the existing state of absurdity in the Iraqi Armed Forces, saying something against Saddam Husain is regarded as an unforgivable crime. As a petty officer, what could I have done other than surrender myself to the forces of Islam? Resigning from the Iraqi Army would mean execution. My suggestion to the rest of my brothers in the Iraqi Army is that they surrender as I did in order to benefit from the divine kindness and humanity of the Iranian forces.

“At the start of the war, Saddam Husain used to talk about his ‘Qadisieh’ (a historical battle won by Muslim Arabs, marking the beginning of the fall of the Persian Empire and the introduction of Islam to the Iranians, who were then mostly Zoroastrians) and a ‘greater Iraq’ in his various speeches and likewise about Iraq’s lost rights in the 1975 agreements with Iran and of course its unilateral abrogation by Iraq. Therefore he entered into war with Iran and when he realized his wishes were not materializing, he began claiming to be a ‘peace lover’. When he found out that his army had been crushed by the Iranian forces, he babbled on about how Iraq wants peace but Iran will not agree: a peace which would obviously be one-sided, since the basic studies at Iraq’s Officers Training University revolve around the theory of a ‘greater Iraq’, which would include Iran’s Khuzistan, Kurdistan and Ilam provinces.”

Commenting on Iraq’s political and economic situations, he said, “The political situation there is uncertain and contrary to what Saddam Husain’s regime publicizes; there are long queues for food and clothing.”

He concluded, “It is the right of Iranian forces to enter into Iraq so that they are able to regain the lost rights of

both the Iraqi and Iranian people from Saddam Husain's regime." (Kayhan newspaper, August 2, 1982)

"Yesterday afternoon after a ceremony in the presence of Hujjat al-Islam Hakim, the head of the Office for the Islamic Revolution of Iraq, the fifth group of Iraqi Muslim troops living in Iran departed from Tehran on their way to the southern battle fronts in operations to clear out enemy Ba'athist forces from the region." (Jomhuri-e-Islami newspaper, August 1, 1982)

"A group of Iraqi POW's housed at the Heshmatiyeh Camp in Tehran, began a hunger strike for their demands to be met in support of the Islamic Republic of Iran.

Forty-five of the POW's determined to continue their strike until all their demands are met, are from different cities of Iraq and are mostly educated soldiers from Saddam Husain's reserve Army.

According to a report, the hunger strike began early Wednesday morning, July 12, 1982, and the strikers drew up a three-point resolution stating conditions which, if accepted, would then put an end to their strike. The resolution called for Iraqi POW's (a) to donate blood for Iranian wounded soldiers, (b) to participate in the imposed war against Saddam Husain to aid the combatants of Islam, and (c) to work at least 10 hours a day in activities to support the Islamic Republic of Iran.

The strikers, who have fasted a total of seventy-six hours so far are under complete medical supervision at the camp and remain determined to go on.

It should be noted that the POW's at Heshmatiyeh Camp have a high degree of knowledge and understanding of Islam and support the Islamic Republic of Iran's rightful position in the face of the tyrannical governments of the world, due to the hard work and devotion of the Muslim clergy.

Brother Ismail Ibrahim, the hunger strikers' spokesman, summed up the motives behind their strike. "We have gone

on a hunger strike in order to give a firm response to the baseless claims by some unjust governments in the world and to declare our all-out support for the Islamic Republic of Iran and its struggle against all injustice and oppression so that in this way, our past sin for having fought in the battle against the Islamic Republic of Iran, may be forgiven by God.”

Muhsin Sullaiman Ahmad, from the town of Musil in Iraq, said, “Until all our demands are met by the authorities of the Islamic Republic of Iran, we are firmly resolved to continue our strike.” He added, “With complete awareness of the truth about the Islamic Republic of Iran, we are now totally prepared to carry out Imam Khomeini’s orders. We would like the authorities of the Islamic Republic of Iran to accept our demands and make use of our efforts as Muslims who are, by all means, in support of the Islamic Republic.”

Another hunger striker related, “If the books about Islam at this camp were ever placed at the disposal of the people of Iraq, an enormous Islamic movement would no doubt occur there.”

Meanwhile other hunger strikers who had gathered in the camp shouted the following slogans for the purpose of having their demands met: ‘O God, O God give victory to the army of Islam’, ‘Heroic town of Baghdad, rise up against your oppressive rulers,’ and ‘Khomeini lead us for we are your soldiers until the salvation of all people who have been weakened through injustice.’ (Sobh-e-Azadegan newspaper, August 16, 1982)

These are just small samples of what goes on every day in Iran; at the war fronts, in the POW camps and Iraqi refugee camps. If one can become acquainted with the reality of these places and sense the determination behind the POW’s slogans ‘for’ the Islamic Revolution of Iran and ‘against’ Saddam’s regime, then this alone is enough to prove the rightfulness of Iran in this war. By seeing the

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hopeful faces of the POW's and witnessing their enthusiasm, no one would ever think this was all a huge pretense, put on through the use of force. It is by witnessing these scenes, in which thousands of Iraqi POW's freely express themselves, that reveals the emptiness and falsehood of all counter-revolutionary propaganda in the mind of every fair and impartial observer.

### **The Faith and Morale of the Iranian Troops**

The last wills and testaments of some of the martyrs of the imposed war that have been published in the newspapers are the most outstanding evidence of the Iranian troops' character and their elevated, human and Islamic aims and motives. These published wills indicate that the faith and ideals of the Iranian troops are completely free from any sort of racist or nationalistic attitudes, the desire to dominate over or aggress against others or other animalistic desires. They demonstrate the extent to which humane goals, good will and Islamic beliefs have penetrated into their feelings. These following qualities are common among all the last wills and testaments of the combatants of Islam:

A. Feelings of humanity, compassion and brotherhood.

B. Strong religious and Islamic beliefs.

C. Complete obedience towards the leader of the Islamic Revolution, Imam Khomeini.

D. Loyalty towards the Islamic Republic of Iran.

E. The desire to fight against injustice and unbelief and defend those who have been wronged or weakened by others.

F. Support for the clergy, themselves followers of the Imam's line.

G. Love for martyrdom and self-sacrifice.

Excerpts from the will of Martyr Mahdi Shaikh Babaie, a sixteen-year-old child of the Revolution:

“...Indeed, mother, I learned how to die in the way of Imam Husain, peace be upon him, who cried, ‘Life is no more than faith and struggle.’ ...Before I go, my last wish is that after my martyrdom no one should cry for me, especially my dearest family. We have given thousands of martyrs up until now; I will just be another among them. After my martyrdom, give whatever you think is mine in the house to those who were made homeless by the war.”  
(Published by Kayhan newspaper, July 27, 1982)

Excerpts from the will of Martyr Masoud Arianpour:  
“...People of the world, if I have committed any act of injustice, slander or disgrace against your lives, property or dignities, please claim against what I have left, through my parents; or else forgive me for there are special rewards in forgiveness.

“...Jundullah (Soldiers of God) and Hizbullah (Party of God): follow in your leaders’ footsteps; do not race ahead of your leaders for you will go astray and do not fall behind for you will perish. Do not abandon the Imam and the Muslim clergy who follow their leader’s path, even for a moment, for they are the very essence of Islam. This victory is a gift from Almighty God for those who follow the path of Islam. Do not become conceited and vain in your success; do not become apathetic in your struggles; stand firm and never breach your promise for you have said that the movement must continue until Mahdi’s Revolution (for Justice), may God speed his appearance.

...“Fellow strugglers, God is the avenger of my blood; my killers are neither those soldiers nor their officers. They are America, the Zionists and the tyrannical powers.

“...My dearest and most beloved parents, who took great pains to raise me: For you mother, who carried me for nine months, then nourished me for two years and took such good care of me; I hope God gives you your due reward, insh’allah. Beloved father, After God it was you who gave me security, clothed me and fed me: I feel asha-

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med having to ask for forgiveness for the extra hardships and disobedience you had to put up with. Forgive me if I have disrespected you or done something even more impertinent, for which I am too ashamed to say. Do not mourn my death for I was a divine trust given to you and now I have been taken back. So choose beautiful patience so that you will be given extra reward; do not damage my spirit by crying too much. My brothers, Mahmoud and Nasser, you must set an example for the other children. My dear sisters, do not forget to keep up with your Quran, prayers, Nahjul Balagha (the letters and sayings of Imam Ali, peace be upon him) and Sahifeh (the special prayers of Imam Zain al-Abidin, peace be upon him). Polish your hearts with Divine Light; respect your elders and show kindness to those younger than yourselves; fervently support the leadership of the religious jurists; help mother with her work and use kind words when speaking to one another. Refrain from showing your parents disrespectful looks, and take refuge in God. Take part in the Prayer of Kumail (the special prayers of Imam Ali, peace be upon him) and recourse prayers, as well as Friday Congregational Prayers and demonstrations to support the Islamic Republic. Behave in a way that if the Imam Zaman (a term given to the Mahdi, may God speed his appearance, the world revolutionary leader who will come to establish justice, in its fullest sense, on earth; the term itself means the 'leader of the era') sees you, you will be filled with joy. Study hard so that the country reaches full independence and self-sufficiency. You must deliver the message of the martyr for he is the ready witness and the lighted candle of the assemblage of mankind. Keep your Islamic modest dress, for the enemy is more frightened of your black chador ( a cloth which covers the head and reaches to the toes) than the spilt red blood of your brother. Fill the mosques for they are fortresses for safeguarding society and the individual from destruction."



Martyr Morteza Mahdizadeh's will begins mystically and finishes with some advice to his parents, brothers and friends. The martyrs of the war are predominantly so young that they have not married and therefore their advice and counsel is often addressed to their brothers and sisters and they express appreciation for their parents.

"The will of Martyr Morteza Mahdizadeh. The contents of my will, the undersigned, Morteza Mahdizadeh, is addressed to all my friends and acquaintances and not specifically to my family.

***"In the Name of God, the Merciful, the Compassionate. God has brought the life and property of the believers at the price of heaven."*** (The Holy Quran) •

"O Great God, O Exalted Mightiness! I thank You. O Powerful Creator, I thank You intensely for bestowing me with the honor of having struggled in Your way. O Merciful Knower, You guided me from the swamps of stagnation to the paradise of the battle front between right and wrong; You blessed me with the understanding to know myself and the reason for my creation. You bestowed me with insight when, from the many existing ways of life, I chose to tread the great path of Husain, peace be upon him, the path of sacrifice. O my Lord! I thank You for shining the light of love in my cold and wretched heart and for bestowing my soul with peace and tranquility at Your remembrance.

"O Great God, Your humble servant thanks You for giving him what he had asked of You and for what he had not asked for but what You bestowed out of Your Kindness and Generosity.

"My Lord, with a heart filled with Your love and a life filled with faith, I have turned to Your Presence for repentance, as I know You will not turn me away. My Lord, I swear by Your Greatness, Power and Generosity, that should You abandon Your humble and faulty servant even for a moment, he would perish. O God, with all my life,

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I desire that You bestow the gift of martyrdom in Your Path upon me. Now that the opportunity for considering the fate of others and myself has come, O God, grant me the power to be able to transform into words what I truly believe in my heart so that my will shall be a guidance for man...

“And now as I write my last will, I have a few words to say to my parents, brothers and friends: Dearest parents, I thank God for bestowing me with such parents as yourselves. I am proud. My pride is due to the fact that you have nurtured my flesh and blood with the spirit of self-sacrifice; you have guided me in the tradition of Husain, peace be upon him, to come to this land of red martyrdom, so that among the glittering buds of faith, I could meet the red line of battle and martyrdom with open arms. God, the Most Exalted, the Most High, has great reward for you.

“Dearest father, and of course, you, mother, and my brothers too: you who sent your child to the desert to fight in the battle of right against wrong; like Abraham, peace be upon him, be firm and willingly present your gift. Like the many families who have presented their loved ones already, be also examples of strength, patience and determination after my martyrdom.

“I ask you not to wear black clothes after I have gone. Dearest father, beloved mother and my good friends, rest assured that when I have met the prosperity of martyrdom, it shall be like my marriage with the greatest love of my life, the most joyous and wonderful moment for me. My dearest ones, have you heard of people wearing black clothes on the eve of a young man’s wedding, or crying or beating themselves? For this reason, I do not want you to wear black or cry for me after my death. I, myself, have chosen this path and to the last drop of my blood, and with God’s support, I shall continue in this way. In any case, I consider myself unworthy of mourning ceremonies.”

These ceremonies should be held for the twelve Imams

and especially for the leader of all martyrs, Husain, peace be upon him; they should be held for the true descendants and followers of Husain, peace be upon him, like Mutahhari, Mufateh and Beheshti; for my life is worthless compared to their pure blood. How does my worthless life compare with the lives of all those other combatants who have been fighting so bravely at the war fronts and sacrificing themselves for Islam? Please bury my body at Behesht-e-Zahra Cemetery, so that God, the Supreme, accepts this humble servant's sacrifice in respect for the pure and sacred bodies of the martyrs.'

Ahvaz – Camp Martyr Raja'i

Date: August 7, 1981

Name: Morteza Mehdizadeh

(Place of martyrdom: Unknown)

Date of martyrdom: Unknown)

Excerpts from the will of a young member of the Islamic Revolutionary Guards Corps (Sepah), Martyr Sayyid Jamal Amir Khani:

“Brothers, this is an era when all the forces of wrong have stood up against the manifestation of truth; and right with all its purity has stood up against injustice. Whosoever has the slightest bit of weakness in his character – I do not want to elaborate on such enormous human failings as submissiveness, dependency, etc. – will be brought up against Islam and the Truth one day. We must be careful, for if we do not control and edify ourselves, we shall meet up with the same destiny as those such as the ‘hypocrites’ (People’s Mujahidin), Saddam Husain, Bani Sadr, Qotbzadeh, Shariat-Madari, etc.

When a person is controlled by his animal desires, it is like being drawn into a whirlpool; the longer he stays there, the more wicked and lustful he becomes. God has related an example of this sort in the Quran.

My dearest brothers, my dearest ones, take care and remember that the Muslim clergy are the successors of the

Islamic leaders (the 12 Imams); they are the preservers of God's Word (the Quran) and the authoritative jurists during the absence of Mahdi, may God speed his appearance, mankind's ultimate Islamic revolutionary leader. So remember that our support for the clergy of society reflects our sentiments for our Islamic doctrines; to be supportive of the Muslim clergy shows our support for Islam and to act against the clergy is to act against Islam, the Quran and God's Messenger. Examine your thoughts and beliefs with these divine criteria and see how much your behaviour conforms with the behavior of these great and learned men, then you can realize your deviations.

The will of Martyr Ali Muhammad Dehqan: I am writing this on my way to the battle front, but I do not really have the time to write a complete will, so I will just give a brief testimonial.

O Lord, I, your humble and weak servant, beseech You to guide me in the direction of Your Favour. Dear mother, sisters and uncles, pardon me for what wrong I have done and seek God's forgiveness for me. Do not cry on my grave or regret my death, especially you, mother.

I hope to unite with the army of Husain, peace be upon him, for indeed 'every day is Ashura' (the day on which Imam Husain, peace be upon him, met martyrdom, the 10th of Muharram in 680 A.D.) and 'everywhere is Karbala' (the place in present day Iraq where Husain, peace be upon him, met martyrdom); in every Karbala there is a Husain, peace be upon him, and ours today is Imam Khomeini. O sister, serve your Imam, for this is just as serving God. Forsake your personal interests for the sake of God and the continuance of the Islamic Revolution.

O God, please place your humble and worthless servant amongst those who found You, understood You and followed Your path; and whose worth shall be reckoned in the World to Come.

O God, other than this insignificant blood, which is

itself a trust from You, I have nothing else to offer in Your Path. O Divine One, please accept my spilt blood, O Lord of Creation.

*In the Name of God, the Merciful, the Compassionate. Count not those who were slain in God's way as dead, but rather living with their Lord, by Him provided.*"(3:169)

"People who think of martyrdom as prosperity are victorious." (Imam Khomeini)

With many greetings to Imam Khomeini, the great leader of the Islamic Revolution, the Abraham, peace be upon him, of the age, the hope of those deprived through injustice, the heart of the deprived, the mind of the debased as one who understands their pains and sufferings, the defender of our Islamic nation.

My dearest brothers, constantly struggle for the advancement of Islam under the leadership of Imam Khomeini; follow all the laws of Islam, warmly accepting the Imam's words with all your heart. For this age is the age of Imam Husain, peace be upon him, and every day is Ashura.

As for you, sisters, carefully observe your Islamic way of dressing, chastity and continence over everything else, for your modesty and Islamic dress is a hard blow to all Yazids (the ruler who challenged Imam Husain, peace be upon him).

Please spend of whatever money I have left in the Way of God and sell whatever possessions I may have owned, and spend the money in the Way of God. Please give the few clothes I have left to the victims of the war.

Finally, I would like to ask you to leave my eyes open after I die so that the blind-hearted realize I never took these steps out of 'blind' obedience; and leave my hands open, so that those seeking the world and its wealth realize I am not taking anything with me.

Farewell.

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Friends, follow the path I took.

Gilan Gharb battle front.

Ali Muhammad Dehqan Benadki

November 30, 1981

Martyr Sayyid Rahim Pejouhideh fought many months against the atheist Bathists, carrying an R.P.G. 7 on his shoulder, in the Bilal unit of the Yassar Brigade. After destroying scores of Ba'thists and enemy trucks and tanks, he finally achieved martyrdom on May 1, 1982 during the liberation campaign of Khorramshahr. Excerpts from his will read as follows: ...If I do not meet martyrdom in this offensive, I shall not return home. I shall stay on the battle front until I reach my aim, which is the establishment of Islam...

In the Name of God, my Lord; Islam, my belief; Muhammad, peace and the mercy of God be upon him and his descendants, our Messenger; Ali, the friend of God; the Quran, my guide; Khomeini, our leader.

Dear mother, father, brothers and sisters; I have thought how blind I was before my arrival at the battle front. Now that I am here I feel so much enthusiasm that I have forgotten myself, my wife and child; and my only thoughts are for Islam and religion, and my only worry is for the delay in our offensive.

Dear father, please remember I am not coming back home if I do not achieve martyrdom in this coming offensive operation, for I shall continue fighting. I shall continue participating in as many activities and headway operations until I reach my ultimate aim, which is the establishment of Islam. If I should meet martyrdom, then I would have carried out my debt towards God, Islam and our leader (Imam Khomeini). Beloved mother and father, do not mourn for me, for you really have not lost anything. If you really want to honor my memory, follow in my path;

for father, life is the path everyone must take, so why not tread on the Path of God.

Dearest father, please take care of my son Asghar whom I left behind for the sake of Islam. And my dear wife, you must live and speak as Zainab did and be a comfort for the other wives of martyrs.

Farewell.

Sayyid Rahim Pejouhideh

### **The Reflection of the Truth in International Communications Media**

Due to the influence imperialism has over nearly all news agencies, the truths of the war have never been accurately reported. Journalists and photographers have come in swarms and witnessed these facts but very little has ever been reflected by the news agencies.

World organizations, led by the United Nations, are no better than world news agencies. They claimed that they feared 'premature' or 'hurried' judgements, as they calmly sat back and watched the aggression continue against Iran. However Iranian troops had not yet entered Iraqi territory when cries for a cease fire and protests against the war as a threat to the interests of the superpowers and imperialist countries, resounded throughout the world. This was based on the probability of Islamic forces making headway in Iraq at a time when the Iraqi regime still occupied numerous towns in western Iran and other strategic areas and was engaged in demolishing the towns it was forced to evacuate.

Later, world organizations and the United Nations Organization began pleading for 'peace' and expressed 'horrifications' over the war, as they issued a resolution calling for a cease fire and withdrawal of forces. News agencies, under the control of the superpowers which had remained silent up to this point, suddenly 'discovered'

the war and declared that Iran was a 'dangerous super-power', a 'horrifying giant' in the region.

In a letter written during this period, an Iranian student studying in France wrote: "...At the start of the new stage of the war, that is, Iran's headway into Iraqi territory, the headlines of all the local newspapers read: 'Occupying forces of Iran' in large capital letters which made me think Iran had reached Baghdad."

A few months have passed since the savage attack and occupation of Lebanon by Israel. The blood of thousands of innocent people was spilt and many towns in Lebanon were destroyed. The scenes of these atrocious acts of inhumanity are horrifying; but the question is, just how successful have the news agencies been in revealing these crimes committed by Israel? What has the United Nations done to prevent further bloodshed by Israel? What have UN troops in Lebanon and Israel done to restrain these forces;

The Islamic Republic does not officially recognize these international organizations as the true representatives of the people. The Muslims of Iran have little respect for them. In an organization (the UN) in which five countries have the power of veto, it cannot be expected that they will remain unbiased in international conflicts.

The Islamic Revolution of Iran supports the billions of people deprived through injustice in the world. They have only one hope; the hope for a world insurrection through the leadership (imamate) of Mahdi, may God speed his appearance, when tyranny and injustice will be overcome and the rule of Divine Justice will spread its light throughout the world.



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