

# A few words in the Memory of Iranian Revolution February 1979

Arash Zehforoush

11th February 2012 will be the 33rd anniversary of the Islamic Revolution in Iran which was the beginning of a nightmare for many Iranians. For majority of Iranian people who live abroad the repercussion and outcome of this revolution were the beginning of a tragedy, namely immigration, exile and seeking asylum in different points of time during past 33 years. For example I used to work in academic section as a university lecturer in Iran; but now became an asylum seeker with doubtful and unclear future. I do not understand and cannot believe current situation could be the aim of 1979 Iranian revolution.

It is said that in recent years, a process of 'review' has been taking place among revolutionaries and the left, though it is seriously doubtful whether the term 'review' is suitable to describe this development. In solitude -when pronouncing the truth does not harm anyone- one could call this a process of repentance. But publicly where political correctness holds away especially during these days, perhaps the term 'new thinking' is a more suitable equivalent. The concepts of revolution and revolutionism in general and the 1979 Iranian revolution in particular have been the first victims of this 'new thinking'.

Every month, piles of materials are published by individuals, circles and groups made up of remnants and aged revolutionaries of the 1979 revolution. It is not difficult, however, to see the development of this 'new thinking'. One can use the association method used by psychologists to check the reaction of this literature to key words such as the very concept of 'revolution'. The picture that emerges leaves no room for ambiguity. Revolution: excess, revolution: violence, revolution: oppression, revolution: destruction.

And why not? Who of these survivors of the 1979 revolution can shut their eyes for a moment, think about the past three decades and have one pleasant recollection? Millions of people have been condemned to life under one of the most reactionary and brutal social systems, a society based on terror, poverty, and lies in which happiness is forbidden, being a woman is a crime, living is torment and escape is impossible. An entire generation, perhaps more than half the population, has been born in this hell and has no other recollection than this. And for many others, the most living memory is that of the unforgettable faces of admirable human beings who were slaughtered. Wasn't 1979-the year of revolution-the beginning of this nightmare?

It is said that history is written by the victors. It must be added, however, that history, which is written by the defeated is ever more false and venomous, since this latter is nothing but the former dressed in mourning, surrender and self-deceit. If history is the story of change, then real history is the history of the undefeated - the history of the movement and people who still want and are struggling for change, the history of those who are not willing to bury their ideals and hopes of a human society, the history of people and movements that are not at liberty of choosing their principles and aims and have no choice but to strive for improvements. In the history of both the victors and defeated, the 1979 revolution is a step for the rise of Islam and Islamism and the cause of current situation in Iran. In real history, however, the 1979 revolution was a movement for freedom and prosperity, which was smashed.

The calamities of the period after the revolution in Iran must be attributed to those who are responsible. People were right to reject the monarchy and the discrimination, inequality, oppression and degradation that went with it and rose up in protest. People were right not to want a king, SAVAK (the secret police), torturers and torture chambers at the end of the 20th century. People were right to take up arms against an army, which massacred them at the earliest manifestations of their protests. The 1979 revolution was an act for freedom, justice and human dignity. The Islamic movement and the Islamic government were not only not the result of this revolution, but were rather a deliberate means of suppressing the revolution, and brought to the fore when the fall and failure of the Shah's regime was confirmed. Contrary to commonly held views, the Islamic Republic did not primarily owe its existence to the network of mosques and the swarm of petty mullahs.

The source of this regime was not religion's power among the people; it was not Shiism's power, people's lack of interest in modernism and their hatred of Western culture, excessively accelerated urbanization and lack of 'practicing democracy', etc. This nonsense might be useful for the career of half-wit 'Orientalists' or media commentators, but it does not have the slightest relation to the truth. They were forces that were supporting the Shah's regime and training the SAVAK until the day they brought the Islamic current to the fore of the 1979 revolution, those who recognized the radicalization and left leaning potential of the Iranian revolution; those who needed a green belt for Cold War rivalries. Money was spent for the 'Islamisation' of the Iranian revolution; plans were drawn up, meetings were organized.

Thousands of people, from western diplomats and military attaches, to the ever honorable journalists of the world of democracy- worked intensely for months until a backward, marginal, rotten and isolated tradition in the political history of Iran was turned into the 'revolution's leadership' and a ruling alternative for the urbanized and newly industrialized society of Iran in 1979. Mr. Khomeini did not come from Najaf and Qom and as the head of a swarm of donkey-riding mullahs from en-route villages but from Paris via air. The 1979 revolution was a manifestation of the genuine protests of the deprived people of Iran but the 'Islamic revolution' and Islamic regime were the result of the Cold War, the result of the most modern political dealings of the world at the time.

The architects of this regime were the strategists and policy makers of western powers, the very same ones who today, from within the swamps of cultural relativism,

once again legitimize the very monster they created as the natural product of 'Islam and eastern society' and worthy of the people of the 'Islamic World'. The entire West's economic, political and propaganda resources were pulled together for months before and after February 1979 in order to establish and maintain this regime. The very fact that this social engineering became possible in Iran, however, owes itself to the situation and condition of the political and social forces within Iran. There was enough material available for this task. Islamic currents existed in all countries of the region.

Until the events in Iran, however, this movement did not at any point become a notable political force and a main player on the political scene of these countries. The Islamic revolution was not constructed on the insignificant force of the Islamic current, but rather on primary political traditions of the Iranian opposition. The Islamic counter-revolution was built on the nationalist and so-called liberal tradition of the 'National Front', which more than anything else feared workers and had spent its entire life biting its nails under the monarchy's cape and religion's robe. It was a tradition, which in its entire history had been unable to organize even a semi-secular offensive against religion and personalities were among the first to swear allegiance to the Islamic movement.

The Islamic counter-revolution was built on a corrupt anti-modernist, anti 'westernization', xenophobic and Islamic-ridden tradition dominant in a majority of the intellectual and cultural segments of the society in Iran, which shaped the initial environment of the youth and student protests. Khomeini triumphed not because superstitious people saw his reflection on the moon, but rather because the traditional opposition and corrupt nationalist and regressive culture saw him- who was the most imported and manufactured personage of Iranian contemporary political history-as 'made in Iran', anti-Western and one of their own and thus rose to praise him. The Islamic counter-revolution was the result of the fact that the modernist-socialist oil industry and big industries' workers lost the initiative in the protest scene to the traditional opposition of Iran. It was them who received Khomeini's personage and the Islamic revolution scenario from the west and sold it to the protesting mass of people.

Despite all this, the new movement of Iranian people especially youth generation called Green Movement (in past 2 years) showed that the dynamics of the revolution is still there. It showed that people come to and remain at the fore for freedom and social prosperity and not for Islam.