

The Aggressive War Against Iran, the Duties of Communists and Patriots, and the Concept of a Just War

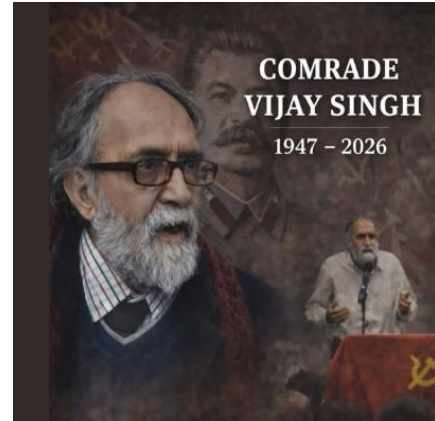
Now more than ever, the lines have been clearly drawn. On one side stands the nation; on the other stands the imperialist-Zionist camp, which has chosen the path of brutal military aggression. Under such circumstances, safeguarding the country's territorial integrity and the security of its people is an urgent necessity. This imposed war is patriotic in character: defending the country means defending the homeland, its history, and the shared future of its people. At such a critical moment, the foremost responsibility rests upon collective consciousness and national unity, for what ultimately determines the nation's fate is, above all, the steadfast will of a people defending their sovereignty against foreign aggression.

The duty of a genuine leftist or communist is to unequivocally condemn the adventurist and hegemonic policies of U.S. imperialism and the Zionist regime, and to call upon all revolutionary and communist forces in Iran, the region, and throughout the world to actively oppose this aggression. Iran's defence of itself is legitimate and just. The central focus of political struggle should be directed against the aggressors and toward repelling the invasion—not toward pursuing an abstract "revolutionary struggle" from an imaginary "third camp" or raising slogans for the overthrow of the Islamic Republic while objectively aligning with imperialist intervention.

Unfortunately, some who claim the mantle of the left have, in successive imperialist wars of aggression across the region, ended up marching alongside the war machine of foreign powers and have effectively become auxiliaries of the aggressors.

A genuine communist left—one that proudly combines patriotism with internationalism—does not occupy itself with abstract intellectual slogans detached from concrete historical time, place, and conditions. Rather, it seeks to analyse the specific character of each conflict correctly and, on that basis, advances practical and realistic slogans capable of organizing a broad popular campaign against imperialist aggression, thereby fulfilling its revolutionary responsibilities.

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A Tribute to the Life, Legacy, and Contributions of Comrade Vijay Singh

Dear Comrades,

We, the Party of Labour of Iran (Toufan), met Comrade Vijay Singh on several occasions at different events. We also had lengthy online discussions with him. It was evident that he was a humble man who opposed self-centeredness and was free of ego.

Comrade Vijay devoted his life to revolutionary politics. He conducted extensive research on important issues within the international communist movement. For him, research was not merely about discovering the truth but also about connecting it to contemporary political realities and putting it into practice. His work was not simply a political encyclopaedia; it was also a source of inspiration and encouragement for young political activists.

Whenever Comrade Vijay participated in a discussion, it was to broaden, clarify, and strengthen the issues under consideration, never for self-promotion.

Comrade Vijay Singh devoted great effort to strengthening the unity of the communist movement. He consistently promoted the principles of Marxism-Leninism, proletarian internationalism, and solidarity among communist parties.

Glory to the Memory of Comrade Vijay Singh!

Long Live the Solidarity Between the Working People of India and Iran!

Long Live Proletarian Internationalism!

The Aggressive War

The first and most essential task is to determine the nature of the present war of aggression. This imposed aggression fundamental objective is the political subjugation of Iran, making it, in essence, a colonial war. Recognizing this reality defines the slogans and objectives of the peace movement, regardless of the character of the government in the country under attack.

Those trapped in political scepticism, moral purism, or intellectual confusion even reject the principal and central slogans: **"Hands off Iran! End U.S.-Israeli aggression against Iran!"**

U.S. Tactics in the War Against Iran:

The most recent U.S. Secretary of Defence's glorification of violence and bloodshed, together with his threats against Iran, is nothing but another indication that a new barbaric attack on our country may be imminent.

To advance its aggressive policies, the United States relies on negotiations as a tactical instrument.

1. The latest round of ostensibly diplomatic talks, this time held in Islamabad, was, from the U.S. perspective, a tactical manoeuvre. The Iranian government, motivated partly by a desire to avoid the political costs of refusing to participate and partly by an effort to appease domestic advocates of accommodation, such as former Foreign Minister Zarif and former President Rouhani, made a serious mistake by taking part.

2. The United States has used the ceasefire as an opportunity to regroup, replenish its military capabilities, and deploy additional forces to the region. Many in Iran—particularly those directly engaged on the ground—believed that Iran should have continued its military operations against Israel and the United States, maintained firm support for Lebanon, and denied the Zionist regime any opportunity to recover or regain the initiative.

3. U.S. imperialism continues to insist that unless Iran accepts all its demands—a prospect that virtually everyone recognizes Iran will reject—further military attacks will follow.

A full-scale fascistic and colonial war is now underway, one based on economic strangulation, starvation, and the systematic destruction of civilian infrastructure. U.S. Defence (war) Secretary Pete Hegseth has reportedly described this approach as an "Operation Economic Wrath," while the Russian government has likewise warned of the dangers posed by this escalating strategy. Under these conditions, what responsibilities do popular forces bear, and how can they effectively contribute to stopping this war of aggression?

For patriotic, popular, and anti-imperialist Iranians →

living abroad, the available means of action are limited. Their most important tasks are to organize demonstrations and public gatherings, mobilize peace-loving public opinion, and press progressive political parties and elected officials to take a clear stand against U.S. imperialism and its war crimes.

Inside Iran, the public has thus far maintained effective control over the political and social arena, and this must continue. Sustained pressure from below on the government, together with opposition to any secret negotiations or concessions to foreign powers that contradict Iran's national interests, remains a permanent responsibility of the people actively engaged in public life and of politically conscious and progressive members of society.

Progressive forces abroad likewise have a responsibility to unite independent anti-war committees and broad coalitions under the slogans: "Hands off Iran! " "Stop the war of aggression against Iran!"

They should dedicate themselves to building a united campaign to end the imperialist-Zionist war against Iran. Undermining such unity—or remaining silent and indifferent under these circumstances—amounts to complicity with the criminal aggression of the United States and Israel.

What Are Unjust Wars and Just Wars?

A war is unjust when its essential purpose is the redivision of colonies, the partition of territories, the seizure of resources, or the plunder of foreign lands. The First World War (1914–1918) is a classic example of such a conflict. It was a war among imperialist powers that fought to expand their domination and exploit other nations. Yet the ruling bourgeoisies of the belligerent states, aided by their social-chauvinist parties, portrayed it to the masses as a "national war" and a "defence of the homeland."

These were the very parties that had previously voted for the resolution adopted at the Basel Congress of the Socialist International, which declared:

"The proletarians consider it a crime to fire at each other for the profits of the capitalists, the ambitions of dynasties, or the greater glory of secret diplomatic treaties."

The resolution called upon workers throughout the world to use every means at their disposal to prevent such an unjust war, recognizing that it was the product of the acute contradictions of imperialism itself.

Germany prepared for war with plans to seize the colonies of Great Britain and France, as well as Ukraine, Poland, and the Baltic territories from Russia. Tsarist Russia sought to partition the Ottoman Empire, dreaming of taking Constantinople and securing control of the Dardanelles, thereby linking the Black Sea to the Mediterranean. It also intended to annex Galicia from

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from Austria-Hungary.

Great Britain aimed to crush Germany, whose industrial goods had increasingly displaced British products from world markets before the war. Britain also sought to wrest Mesopotamia and Palestine from the Ottoman Empire in order to strengthen its strategic position in Egypt.

French capitalists hoped to recover the Saar region, together with Alsace and Lorraine—territories rich in coal and iron that had been annexed by Germany following the Franco-Prussian War of 1870–1871.

Meanwhile, the world's largest emerging imperialist power, the United States, remained on the sidelines, using the conflict to advance its own long-term objective of achieving global supremacy.

Under these circumstances, slogans such as "patriotic war" and "defence of the homeland" served primarily to mislead the public. Such a war was not one that could be defended. Its essential character was reactionary and unjust.

As Lenin wrote:

"War is the continuation of politics by other means. One must study the politics that preceded the war and gave rise to it. If those politics were imperialist—that is, if they defended the interests of finance capital and pursued the plunder and exploitation of colonies and foreign countries—then the war arising from those politics is itself an imperialist war."

— Vladimir Lenin, "A Caricature of Marxism"

Accordingly, a war is unjust when it serves an unjust political purpose. As noted above, war is simply the continuation of politics through organized force. Therefore, any war waged in pursuit of an unjust policy is itself unjust. Imperialist wars, whose purpose is the domination, exploitation, and plunder of other peoples, are therefore wars of aggression that are unjust and cannot be regarded as legitimate.

Some Examples of Just Wars

I. The Second World War

The Second World War, which emerged from the crises and acute contradictions of the global capitalist system, was ignited by the imperialist ambitions of Germany, Japan, and Italy to repartition the world.

The Rise of Fascism Before the War:

The economic crisis of 1929–1933 was a period of intense class struggle, the rapid growth of fascism, and escalating military preparations for war. In September 1932, the Communist International (Comintern) stated that:

As a result of the growing strength of the Soviet Union, the deepening economic crisis, the rising revolutionary tide, the sharpening contradictions among the imperialist powers, and the intensifying preparations for a counter-revolutionary war against the Soviet Union, the stability of capitalism has come to an end.

→

According to the text, this prediction was confirmed the following year with Hitler's rise to power.

Faced with a profound economic crisis, the German bourgeoisie adopted fascism—a form of government based on state terror—which, in Lenin's words, represented another form of bourgeois rule. Seeking new markets for the export of capital, higher profits, and expanded privileges, the Nazi capitalist class systematically eliminated smaller sectors of capital, destroyed democratic institutions, violently attacked workers' political organizations, and disarmed the popular masses.

These developments led the Seventh Congress of the Communist International, held in 1935, to conclude that the immediate task of communist parties and the working class was not the direct overthrow of capitalism and the establishment of socialism, but rather the struggle against fascism in defence of democracy and peace. Communist parties were instructed to unite the working class and build broad popular fronts in every country by bringing together patriotic parties, democratic organizations, and diverse sections of the population in a common struggle against fascism, regarded as the most immediate and dangerous enemy.

As stated in *A Brief History of the Vietnam Workers' Party*: The immediate objective of communist parties and the working class was not the overthrow of capitalism, but the struggle against fascism in defence of democracy and peace.

The Anti-Imperialist United Front in Colonial Countries

The Seventh Congress also adopted important guidelines for colonial and semi-colonial countries:

"In the colonial and semi-colonial countries, the most important task facing the communists consists in working to establish an anti-imperialist people's front. For this purpose it is necessary to draw the widest masses into the national liberation movement against growing imperialist exploitation, against cruel enslavement, for the driving out of the imperialists, for the independence of the country; to take an active part in the mass anti-imperialist movements headed by the national reformists and strive to bring about joint action with the national-revolutionary and national-reformist organisations on the basis of a definite anti-imperialist platform."

Communist International. *Resolution on Fascism, Working-Class Unity and the Tasks of the Communist International*, Seventh World Congress, 1935

In essence, the Seventh Congress called upon revolutionaries everywhere to unite with all anti-fascist forces against fascism, which Georgi Dimitrov famously described as:

"....the open terrorist dictatorship of the most reactionary, most chauvinistic, and most imperialist elements of finance capital."

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This valuable guidance has yielded remarkable results in many countries.

The Chinese Experience

One important example was China. Although the Chinese Communist Party was engaged in a major civil war against Chiang Kai-shek, it proposed the formation of a broad national united front to resist Japanese aggression.

Chiang Kai-shek, representing the military dictatorship, the big banking interests, and the bourgeoisie closely aligned with imperialism, initially rejected this proposal. Rather than fighting the Japanese invaders, he chose to continue fighting the Communists.

However, on 12 December 1936, Chiang Kai-shek was arrested by his own officers and commanders because of his refusal to cooperate in resisting Japan. Following mediation by the Communists—including Zhou Enlai, representing the Red Army—he was released.

The Comintern praised the Communists' decision to secure Chiang's release, arguing that any other course of action would have seriously damaged the prospects for building a national united front against Japanese aggression.

To establish that united anti-fascist and anti-imperialist front, the Chinese Communist Party made major concessions. It dissolved the soviet administrations in territories under its control, renamed the Red Army and placed it formally under the authority of the National Government's Military Council, and temporarily suspended the confiscation of large landed estates.

(The History of Three Communist Internals)

Undoubtedly, the use of such an ally was of great importance in the establishment of the People's Republic of China. Through the National United Front, the Party was able to enhance its standing among the masses and acquire considerable prestige and influence.

These days, anti-communists posing as defenders of the working class, under the pretext of fighting Islam and the Islamic Republic, have sided with the Zionists throughout the mass killings and massacres in the Gaza Strip and the bombardment of Lebanon. By portraying it as "a war between two reactionary forces," they have come to their defence in an effort to lessen the impact of their destructive acts and crimes in the eyes of public opinion. Even today, they continue to write, speak, and propagate this narrative.

Today they write, say, and promote the following:

" Hamas, Islamic Jihad, Hezbollah, the Yemeni Houthis, and similar organizations are reactionary forces which, like the warmongering Islamic Republic, produce nothing but →

religious dictatorship, poverty, inequality, and the oppression of women. Both sides in this 'reactionary war' reinforce one another through their actions. The Palestinian and Israeli peoples are the ones who ultimately bear the human, political, and social costs of this conflict."

To this, we add that it is the people of Iran who are being forced to bear the consequences of these anti-human and racist, pro-Western and pro-Zionist ideas. As victims of imperialist and Zionist aggression, they have been subjected to sanctions, military threats and attacks, violations of Iran's internationally recognized rights, coercion, and the confiscation of Iranian assets abroad.

This is the political theory of the anti-communist left: a framework used to justify aggression against Iran, sanctions on the Iranian people, and the denial of Iran's internationally recognized rights. In times of aggression against Iran, these forces function as a fifth column aligned with the enemies of humanity. They are not struggling against the Islamic Republic; rather, they are struggling against Iran itself—against our homeland—in an effort to restore imperialist and Zionist domination over our country.

Recognize these enemies of the Iranian people. Under the banner of opposing the "two poles of reaction," they work to undermine the anti-war front resisting imperialist aggression. Only by intensifying the ideological struggle and waging a broad and practical political campaign, can these semi-Trotskyist currents—which operate in the service of imperialism and Zionism—be exposed and politically isolated.

Some who identify themselves as "leftists," under pressure from both domestic and international public opinion, formally condemn the aggression against Iran, yet refuse to recognize the victim's right to defend itself. Instead, they characterize the conflict as reactionary on both sides. They fail to distinguish between someone exercising the legitimate right to defend their home and family in their ancestral homeland and an aggressor who comes to occupy territory, destroy infrastructure, kill civilians, partition the country, and impose political domination. They present both sides as morally equivalent under the guise of neutrality and humanitarian concern. In this view, oppressor and oppressed, aggressor and victim, exploiter and exploited are all treated as possessing equal moral standing, while those who have been attacked or humiliated are expected not to offend the dignity of their oppressors.

These critics deny the legitimacy of governments and resistance movements in countries such as Iran, Iraq, Libya, Afghanistan, Syria,

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Venezuela, and Somalia, as well as the Palestinian, Lebanese, and Yemeni resistance movements, on the grounds that they are capitalist, religious, or Islamic in character. At the same time, they are said to treat imperialist powers and the Zionist state—despite being accused of grave human rights abuse as representatives of "civilization" and as morally equivalent to the victims of aggression, thereby implicitly legitimizing military campaigns against those peoples.

To describe Iran's war as defensive while simultaneously condemning its right to defend its independence and territorial integrity is a form of political hypocrisy and duplicity.

Let us now turn to the tactics of the French Communist Party under conditions in which an imperialist country—France—was occupied by the Nazi army.

The French Communist Party (PCF) played a central, active, and at the same time complex role in the struggle against the Nazi occupation during the Second World War. Following Germany's invasion of the Soviet Union in June 1941, the Party's position evolved from relative passivity to one of organized armed resistance. Acting in accordance with the guidance of the Communist International (Comintern), the French Communist Party entered into a united front with General Charles de Gaulle, a representative of the French bourgeoisie, in the common struggle against the invading Nazi forces.

The role of the French Communist Party in the Resistance—and its cooperation with de Gaulle—may be summarized as follows:

1. Organizing Armed Resistance

Formation of the *Francs-Tireurs et Partisans* (FTP). The Communist Party established its military wing, the *Francs-Tireurs et Partisans* (FTP), which became one of the largest and most active armed resistance organizations in occupied France.

Armed operations and sabotage,

FTP units carried out numerous operations against the Nazi occupation forces, including sabotaging railway lines, attacking German military convoys, destroying transportation infrastructure, and assassinating Nazi soldiers and officers.

The first armed action,

The first armed attack against a German officer in the Paris Métro, in August 1941, was carried out by a communist resistance fighter.

2. Cooperation with de Gaulle and Free France

Creation of the National Council of the Resistance (CNR). In 1943, despite profound ideological differences, the leaders of the French Communist Party joined the National Council of the Resistance (CNR), headed by Jean Moulin, General de Gaulle's representative inside occupied →

France. Through this alliance, the Party assumed a central role within the Resistance movement.

Unity for national liberation

Although the Communists sought to become the leading force within the Resistance, they ultimately united with the Gaullist forces in order to defeat Nazi Germany and overthrow the Vichy regime. The united front against foreign occupation took precedence over their political differences.

3. Organizing Internal Resistance

At the beginning of the occupation, the Communist Party enjoyed only limited influence among the French population. By the final years of the occupation, however, it had become one of the most influential political forces in the country. Through its resistance units, it exercised significant influence over large areas of France.

Many communist partisan formations were subsequently incorporated into the French Forces of the Interior (FFI). During the Allied landings in Normandy and the liberation of France, these forces played an important role in freeing numerous towns and cities, including Paris.

The experience of the French Resistance is presented here as an example of how a communist party, while maintaining its own ideological identity, entered into a broad united front with non-communist political forces in order to resist foreign military occupation and achieve national liberation.

Following the liberation of France in 1944, the French Communist Party (PCF) acquired enormous political prestige because of the sacrifices it had made during the Resistance. Its leaders, including Maurice Thorez, were invited to join General Charles de Gaulle's provisional government.

The key point in this historical experience is that although communist resistance was relatively limited during the early years of the war (1939–1941), largely because of the Nazi–Soviet Non-Aggression Pact, the Party became, after Germany's invasion of the Soviet Union in 1941, one of the most militant and influential forces in the anti-Nazi Resistance. While seeking to preserve its own organizational independence, it ultimately fought under the strategic leadership of de Gaulle in the common effort to liberate France.

This tactical cooperation between the French Communist Party and the French imperial bourgeoisie occurred despite the fact that, during the 1930s, France was one of the world's two largest colonial powers, alongside Great Britain. At the height of its second colonial empire, France exercised extensive political, military, and economic domination over large parts of Africa.

Among the principal features of French colonialism during this period were:

Geographical reach: French

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possessions included present-day Algeria, Tunisia, Morocco (as a protectorate), Senegal, Côte d'Ivoire, Benin, Guinea, Mali, Niger, Burkina Faso, Mauritania, Cameroon, and Madagascar.

Economic domination: From the 1930s onward, France exercised extensive control over the monetary systems of French-speaking African territories while extracting their natural resources and wealth for the benefit of the French economy.

Overall, throughout the 1930s France governed its African colonies through political repression and economic exploitation, shaping their political, economic, and social institutions to serve colonial interests. We should mention that the Trotskyist currents during the Second World War—particularly in France—criticized the Comintern's policy of forming a united front and accused the "Stalinists" of collaborating with the imperialist bourgeoisie. From this perspective, the theory of opposing "both reactionary camps" is therefore not unique to the present conflict involving Iran but has a much longer history. The central weakness of these Trotskyist or pseudo-Marxist tendencies lies in their rejection of the national question and the right of nations to self-determination under imperialism. Although expressed in left-wing language, they are portrayed as ultimately functioning alongside the military machinery of foreign intervention in pursuit of establishing a "workers' council state."

Another Example of a Just War: Vietnam

Another example of a just war is Vietnam's struggle for national liberation.

In confronting successive foreign occupiers—France, Japan, and later the United States—the Communist Party of Vietnam employed the sophisticated and highly effective strategy of the National United Front. This strategy rested upon broad popular mobilization, cooperation with the patriotic national bourgeoisie, and alliances with all anti-colonial forces regardless of their political orientation or social class. The principal elements of this strategy included:

Formation of the Viet Minh (1941)

In 1941, Ho Chi Minh established the League for the Independence of Vietnam, better known as the Viet Minh. Although publicly presented as a broad national coalition, it operated under the central leadership of the Communist Party. To broaden the anti-colonial struggle, the Party temporarily set aside its more radical class program—including immediate land confiscation—in order to unite moderate patriotic nationalists, landowners,



merchants, intellectuals, and other social groups in the common struggle against French and Japanese colonial rule.

The Viet Minh was organized through specialized mass organizations representing peasants, women, youth, Catholics, and other sectors of society, all united within a common national framework against foreign occupation. The Vietnamese Communist Party gave priority to national independence over the immediate pursuit of socialist revolution. This approach enabled the Party to win the cooperation of broad sections of the Vietnamese people who were deeply patriotic even if they were not themselves communists.

Drawing upon Vietnam's long tradition of resistance to colonial domination, the Party presented itself as the authentic representative of Vietnamese patriotism.

Its overall strategy was based upon the concept of a people's national war—mobilizing every sector of society through logistical support, intelligence gathering, identification of collaborators with the occupying forces, and widespread guerrilla warfare against the foreign enemy.

During the war against the United States, the Communist Party in South Vietnam established the National Liberation Front (NLF), commonly known as the Viet Cong. Although the NLF was directed from North Vietnam, it presented itself as a broad indigenous national movement—embracing peasants, intellectuals, and other sectors of southern society—in order to win local support.

The Communist Party combined guerrilla military operations, including ambushes and an extensive tunnel network, with political work aimed at winning public opinion. In the immediate aftermath of the Japanese withdrawal, the Party also made pragmatic use of certain bureaucrats trained under the colonial administration, as well as former government officials, to help administer the country.

Once the Party had consolidated its authority—particularly after 1950, with growing assistance from China and the Soviet Union—it gradually marginalized or eliminated rival bourgeois and non-communist nationalist forces.

The Vietnamese Communist Party also sought to influence public opinion in France and the United States, attempting to persuade those societies that their governments stood on the wrong side of history and that the Vietnamese people were fighting solely for national liberation. In some instances, prominent non-communist nationalists were placed in visible governmental positions in order to present a broader and more

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more widely acceptable public image.

In summary, the central strategy of the Communist Party of Vietnam was to build a broad national united front founded on national rather than ideological principles. By appealing to patriotism and national independence, it united diverse political and social forces against foreign occupation. Through its disciplined organizational structure, the Party then guided this coalition and eventually assumed political leadership.

The Vietnamese Communist Party—arguably the strongest communist party of its era—recognized that before socialism could be established, the national question, namely political independence, first had to be resolved. It therefore formed a united front embracing virtually every major social and political force, including representatives of the petty bourgeoisie and the national bourgeoisie. This strategy ultimately proved successful.

The Vietnam War is thus presented as a war of national liberation in which the Communist Party, through active participation in the national struggle, secured the leadership of the liberation movement and ultimately brought colonial domination to an end.

Many Iranian advocates of the "two-camp" or "two-reactionary-forces" perspective understand neither the history of the international communist movement nor the numerous national liberation fronts that achieved decisive victories under communist leadership.

The Algerian National Liberation Movement

Another example of a national liberation movement is the Algerian struggle for independence, whose leadership, unlike that of Vietnam, rested largely in the hands of religious forces. These forces played a central role within the liberation movement.

National liberation movements such as this—and similar movements that continue to exist today and fight for their countries' independence—cannot simply be dismissed as reactionary because of their religious ideology.

foreign policy objectives.

Its principal domestic goals included:

Establishing a democratic government based on Islamic principles, securing national independence, guaranteeing fundamental freedoms without racial or religious discrimination, eliminating corruption within the revolutionary movement and advancing the Algerian Revolution.

Its principal foreign policy objectives included strengthening cooperation among the North African countries within an Islamic-Arab framework and developing close relations with supporters of the Algerian Revolution in the international community, particularly within the United Nations.



Responding to the FLN declaration, the French Interior Minister François Mitterrand declared:

"Algeria is part of France, and France recognizes no sovereignty over Algeria other than its own."

This statement reflected the colonial position that denied the Algerian people's claim to national self-determination.

Joining the National Liberation Front

Following the publication of the National Liberation Front's (FLN) founding declaration, many of Algeria's active political organizations and movements joined the Front. In April 1956, these included the Association of Algerian Muslim Ulama, the Union of Muslim Workers, the North African Muslim Students' Organization, and the Democratic Union of the Algerian Manifesto.

With the participation of these and other revolutionary organizations, a secret congress of the FLN was convened in the Soummam region on 20 August 1956 under the leadership of Ahmed Ben Bella and other leading figures. The congress also established the National Council of the Algerian Revolution (CNRA) and its Executive Committee, composed of representatives from across Algeria, to serve as the highest political and executive authority of the revolutionary movement.

Within this united front, Islamic anti-colonial organizations of various tendencies played a major role in the struggle against French colonial rule. Communists also participated in the Front, although they constituted a minority. The FLN was organized around the objective of anti-colonial struggle, and its foremost goal was the achievement of national political independence. It was not an ideological coalition, but a political alliance united by the common objective of ending colonial domination.

Ahmed Ben Bella, a Muslim, served as one of the principal commanders of the anti-colonial forces and later became the first President of independent Algeria.

The Algerian national movement was fundamentally a national liberation movement led primarily by Islamic forces against French occupation, and it ultimately achieved victory. Although communists played an active role in the struggle, they did not succeed in assuming its leadership. Consequently, while the revolution accomplished national liberation, it did not resolve class exploitation or achieve a transition to socialism.

Those who oppose the Palestinian united front—and in particular the leading role played by Islamic organizations such as Hamas in resisting Israeli occupation—ultimately act to the benefit of the occupying Zionist forces.

Similarly, some Iranian left-wing groups have rejected the Palestinian national struggle and have not participated in anti-Zionist demonstrations

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over the past two and a half years. This reflects the influence of Trotskyism and an opposition to any national movement that is bourgeois in character. Such currents "support" those movements that are led by communists; movements led by other political forces are dismissed by them as reactionary.

Those Iranian political currents who today invoke the slogan of opposition to "two reactionary camps" overlook the open military attacks by the United States and Israel against Iran, which are violations of international law, Iran's territorial integrity, and its national sovereignty. Instead, they foolishly advocate the immediate overthrow of the Islamic Republic and the establishment of a "revolutionary government."!!!! These organizations represent a form of "two-camp leftism" that objectively aligns itself with imperialism and Zionism. Their practical role is that of a "fifth column" speaking in the language of the left while serving the interests of imperialist and Zionist powers.

As we mentioned above, war is the continuation of politics by other means. Therefore:

Whenever the underlying politics are those of **national liberation**, when they express a popular movement against colonial or imperial domination, the war arising from those politics is a **war of national liberation**.

As Lenin argued:

"National wars against the imperialist Powers are not only possible and probable, they are inevitable, they are progressive and revolutionary....A war against imperialist, i.e., oppressing, powers by oppressed (for example, colonial) nations is a genuine national war. It is possible today too. "Defence of the fatherland" in a war waged by an oppressed nation against a foreign oppressor is not a deception. Socialists are not opposed to "defence of the fatherland" in such a war. The present imperialist war stems from the general conditions of the imperialist era and is not accidental, not an exception, not a deviation from the general and typical. Talk of defence of the fatherland is therefore a deception of the people, for this war is not a national war. In a genuinely national war, the words "defence of the fatherland" are not a deception and we are not opposed to it. Such (genuinely national) wars took place "especially" in 1789–1871, and our resolution, while not denying by a single word that (genuinely national) wars are possible now too, explains how we should distinguish a genuinely national from an imperialist war covered by deceptive national slogans. Specifically, in order to distinguish the two, we must examine whether the "basis" of the war is a "long process of mass national movements", the "overthrow of →

national oppression".

As Lenin has expressed in *A Caricature of Marxism*, Patriotic wars in the age of imperialism are inevitable, for the nation has not yet exhausted its historical role. Under such circumstances, the defence of the fatherland may still mean the defence of democracy, of one's native language, and of political freedom against an oppressive foreign aggressor. By contrast, when the English, French, Germans, or Italians speak of defending the fatherland in the present war [the First World War], they are not defending their language, their freedom, or their national development. Rather, they are defending their slave-owning privileges, their colonies, their spheres of influence, and the interests of their finance capital in foreign countries.

Only sophists and politically opportunistic polemicists can, through narrow doctrinaire reasoning, portray Iran's defensive war as reactionary and equate it with the First World War while making the immediate overthrow of their own country's bourgeois state their foremost political objective. Such a position, in practice, amounts to betrayal, since it objectively places those who advocate it alongside imperialist powers and transforms them into political allies of foreign military aggression.

Political Report-Labour

enemies of the workers' movement who fight against the principle of the Party and, while beating their breasts in devotion to the "working masses," drift into tailing the formless spontaneity of the workers.

Our Party must encourage relatively class-conscious workers to struggle for the establishment of their own independent, nationwide trade unions. The demand for independent national trade unions means that workers should establish unions separate from those that are state-controlled and created by the Iranian government. The creation of independent nationwide workers' unions has absolutely nothing to do with the anti-communist and anti-worker slogans claiming that workers should act independently of political parties and proletarian ideology, "liberate themselves by themselves," and create a "pure" socialist society on their own. This "revolutionary" propaganda, advanced by the enemies of the working class and endorsed by the Islamic Republic itself, is intended solely to mobilize workers against class-conscious proletarian intellectuals and against the party of the working class. It is profoundly reactionary and treacherous. While defending the progressive demand of the working class for an independent, nationwide trade-union organization, our Party must simultaneously wage an uncompromising struggle against the anti-communist and anti-worker currents of "worker worship" that drag the working class into a morass of decline and defeat.

Solidarity with the People of Venezuela

when nature unleashes its destructive force, the finest qualities of humanity emerge. The spirit of solidarity, mutual aid, sacrifice, and collective responsibility naturally rises among the labouring masses. Workers, peasants, youth, women, health workers, rescue teams, and ordinary people instinctively come together, putting aside personal concerns to rescue survivors, care for the injured, provide shelter, and share whatever resources they possess. Such acts once again demonstrate that genuine human solidarity is created not by the logic of profit but by the collective spirit of working people.

Dear Comrades of the PCMLV,

As your Party has correctly pointed out in its declaration, the US-EU-Zionist imperialist-fascist bloc seeks to exploit every humanitarian crisis in order to advance its political, military, and economic objectives. Under the deceptive banner of "humanitarian assistance," these forces attempt to penetrate societies, expand their influence, gather intelligence, strengthen reactionary political currents, and further subordinate independent nations to imperialist domination. Their record in country after country has shown that such "assistance" often serves as a vehicle for intervention, destabilization, and the erosion of national sovereignty.

The people of Iran have learned these bitter lessons through their own historical experience. For more than four decades, and especially since June 2025, when the US-Israeli bloc intensified its military campaign of aggression against our country, our people have witnessed how imperialist powers cynically manipulate the language of democracy, human rights, humanitarian relief, and security to justify aggression, sanctions, economic warfare, and military intervention. The same strategy of destruction has been employed against Iraq, Libya, Syria, Afghanistan, and many other countries, leaving behind devastation, poverty, instability, and immense human suffering.

For many years, the Party of Labour of Iran (Toufan) has consistently warned the Iranian working class and the broad masses about these imperialist strategies. We have tirelessly conducted political agitation and organizational work to expose the true aims of imperialist intervention, strengthen the independent organization of the working people, and prepare the masses to resist every attempt to undermine the sovereignty and independence of our country.

→

Comrades,

We are confident that the Communist Marxist-Leninist Party of Venezuela will continue to play an important role in organizing the working class, exposing imperialist machinations, and encouraging the broadest unity of the Venezuelan people in confronting both the immediate consequences of this catastrophe and the political dangers that may accompany it.

History has repeatedly demonstrated that the Venezuelan people possess extraordinary courage, resilience, and determination. They have endured economic warfare, sanctions, sabotage, political destabilization, foreign interference, and repeated attempts to undermine their sovereign right to determine their own future. Yet they have continued to resist with dignity and perseverance.

We have every confidence that the same spirit of solidarity and collective struggle will enable the Venezuelan people to overcome the immense challenges created by this devastating earthquake. The reconstruction of homes, workplaces, schools, hospitals, and communities will undoubtedly require enormous effort and sacrifice. We are certain that the organized strength of the working class and the popular masses, guided by revolutionary principles and strengthened by international solidarity, will prove stronger than both "natural" disaster and imperialist plots.

Please convey our fraternal greetings to all the members of your Party, to the courageous rescue workers, medical personnel, volunteers, and to all those who are working tirelessly to save lives and rebuild their communities under the most difficult conditions.

The Party of Labour of Iran (Toufan) stands firmly alongside the Communist Marxist-Leninist Party of Venezuela and the Venezuelan people in these difficult days. We reaffirm our unwavering commitment to proletarian internationalism and to the common struggle of the workers and oppressed peoples to overcome their harsh situation and to fight against imperialism, exploitation, and oppression.

Solidarity with the people of Venezuela!**Long live proletarian internationalism!**

Central Committee of The Party of Labour of Iran
(Toufan)

June 27, 2026

U.S. Imperialism: Hands Off Venezuela and Cuba!

Political Report-Labour

revolutionary councils, workers' control, and the abolition of wage labour—at a time when the labour movement is on the defensive—they seek to lead workers astray with empty, inexpensive anarchist slogans that will produce nothing but defeat, disappointment, and disillusionment. In practice, they obstruct the organization of the working class.

In recent years, the movement has been confronted with two deviant tendencies—from the right and the left: Economism and Anarcho-syndicalism, and which are traced to reformist and Trotskyist ideas. The economist deviations seek to confine labour activists to purely economic struggles, avoiding issues such as privatization and temporary contracts. They also oppose the educational efforts of revolutionary Marxist-Leninist intellectuals and the working-class party within trade union activities, invoking the need to preserve the unions' independence. In doing so, they promote organizations that are ineffective and ultimately serve the interests of capitalists.

On the other hand, individuals and groups adopting an ultra-left or "super-revolutionary" posture reject trade union struggle altogether and advocate workers' councils as the sole legitimate form of labour organization. They imagine carrying out revolution in scattered production units and raising the issue of workers' control over production at a time when the working class and labour movement remain on the defensive and are deprived even of independent nationwide trade unions.

These groups fail to understand—or refuse to acknowledge—that workers' councils are products of revolutionary conditions. They emerge at the height of workers' struggles with the aim of exercising control, management, and class power, and must operate under the leadership of the "brain and unified command centre" of the working class: its political party. Councils whose power exists only in the imagination of their advocates blur the boundaries and stages of workers' struggles as well as the workers' level of political consciousness and merely promote irresponsibility and avoidance of the burdens of struggle.

Workers, with the assistance of the working-class party, should purge their ranks of those holding what it describes as confused ideas, work to establish and expand workers' trade unions, and ensure that trade union activity is not conflated with the struggle for political power, which is the responsibility of the political leadership of the party.

Slogans such as "Advanced workers must overthrow the capitalist system in order to improve their living conditions" are not signs of an advanced labour movement. Rather, they reflect infantile leftism, →

isolate the labour movement, and blur the distinction between trade union struggle and the struggle for political power. Such leftist deviations, which seek to substitute the "advanced worker" for the party of the working class, outwardly appear radical but ultimately serve to preserve the capitalist system.

The proper place of advanced workers is within the party of the working class, which fights for the fundamental transformation of society and understands the distinction between trade union struggle and the political struggle to overthrow the ruling classes. Blurring these boundaries serves the enemies of the working class, whether intentionally or not. Mixing these two levels of struggle leads only to defeat. Under such circumstances, neither trade union work achieves tangible result, nor does anyone succeed in winning political power in practice.

These ultra-left tendencies, by sowing confusion, obscuring distinctions, and creating ideological disorder, never take a genuine step toward the abolition of capitalism. Instead, they represent the impatient and fearful petty bourgeoisie, and their disruptive influence within the labour movement should be reduced to a minimum. Merely wearing workers' clothing does not guarantee the correctness of one's ideas or revolutionary convictions. "Worker worship- idealizing workers" simply because they are workers must be firmly opposed, since it is rooted in Economism and Tailism—following the spontaneous labour movement rather than providing leadership.

Political power can only be won under the leadership of the party of the working class, armed with Marxism-Leninism and capable of mobilizing the masses of workers and other toilers.

Workerism, councilism, and hostility toward the party have for years penetrated the labour movement and led it astray. Contrary to the fabrications promoted by certain anti-party and anti-communist circles, workers' councils are not the organization that leads the working class. Councils are solely organs for the conquest of political power. They arise under the conditions of revolutionary periods and are formed at the height of workers' struggles with the aim of exercising control, administering affairs, and wielding class power. The Congress of Councils elects the officials responsible for governing the country. The Congress of Councils is not a party, nor is it a trade union; it is a congress of the people's elected representatives, representing most of the society. The delegates to the Congress of Councils may or may not be communists. What matters is that they enjoy the confidence of the working people and derive their authority from the trust of those who know them personally and have elected them.

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Comrade Hamid

Yet forever noble and exalted

My nature, my history, my faith—

My Iran.

Then another comrade, in a strong and resonant voice, addresses the gathering on behalf of the Party's Foreign Bureau and all of Hamid's comrades and friends, declaring:

Hope cannot be slain in the hearts of the people by such mean.

Our fighting people are clad in armour.

The youth of our homeland will thunder like lightning,

For the soil of Iran is the land of brave men and

lionhearted women.

Today we lay to rest a comrade whose name has become, for us communists, an enduring symbol of courage, self-sacrifice, and humanity, embodying every quality and virtue worthy of a true communist and a truly noble human being.

Dedicated communists have been forged in the school of these comrades—communists who carry forward the same spirit, commitment, and wisdom as their teachers. Today, thanks to such comrades, the Party, despite all the blows it has endured and the loss of its most prominent leaders, continues to stand firm in the face of the fierce attacks of imperialism, Zionism, and the theocratic regime. It has never abandoned its struggle.

The Iranian working class will undoubtedly fulfill its historic mission and consign the oppressors and exploiters to the graveyard of history.

We communists, who rightly draw inspiration from the example of Hamid, Baba, Qodrat, Babak, and Mansour, will continue our struggle shoulder to shoulder with our class brothers and sisters. We will not rest for a single moment until a new chapter is written in the history of our homeland—a chapter in which the people, under the leadership of the working class, achieve peace, prosperity, happiness, and collective well-being in an Iran liberated from domination and exploitation.

"Yes, our revenge against the enemies of the people is nothing other than the dictatorship of the proletariat."

The memory of our beloved comrade Hamid will live forever. It will continue to inspire our struggle to overthrow the capitalist regime of the Islamic Republic and herald the dawn of a bright future: a future of freedom, the establishment of a just society, and the triumph of socialism in Iran.

Eternal glory to Comrade Hamid Chitgar!

Eternal glory to Baba, Qodrat, Babak, Mansour, and all fallen comrades of the Party and all communist martyrs!



Glory to all the martyrs of our people and to all those who have fought to eradicate oppression and exploitation, to abolish the rule of the capitalist system, and who have never hesitated to make the ultimate sacrifice in pursuit of their ideals.

Honor to the memory of Comrade Hamid!

Long live communism!

October 1987

Political Report-Labour

Although both councils and trade unions are forms of workers' organization, they differ fundamentally. The former is an organ of political rule, established to seize political power and bring about a fundamental transformation of society. The latter exists only to improve living conditions within the framework of the prevailing capitalist relations in capitalist countries; its objective is not the conquest of political power. Not only should these two organizational forms not be conflated, but it is also impermissible to regard them as having the same essential nature or to blur the distinction between their respective and functions.

Without the leadership of the proletarian party—the Marxist-Leninist party—workers' councils can have no outcome other than defeat and will sooner or later become a cog in the machinery of the bourgeoisie. The working class needs its party as its command headquarters for the struggle. The party provides the working class with class identity and consciously guides it along the correct path in the course of the complex class struggle.

The reactionary theory of "anti-partyism" is as dangerous as the repression of the Islamic Republic. The slogan "All Power to the Councils," under conditions in which the leadership of the Communist Party is not secured within those councils, amounts to capitulation before the spontaneous workers' movement, economism, opportunism, and support for bourgeois leadership, while diverting the communist movement under the demagogic banner of "workerism." This is because such theory ideologically and politically disarms the working class and its followers. Whereas the massacres carried out by fascist regimes—being acts of physical repression—are not sufficient to prevent the continued growth of the Party, ideological subversion paralyzes the conscious revolutionary element and thereby pours water on the mill of that same physical repression. For this reason, it is necessary to wage a determined struggle against anti-partyists, economists, anarcho-syndicalists, Trotskyists, and all the greater and lesser

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Comrade Hamid

in the dungeons of Evin Prison and subjected to savage torture. Despite these ordeals, he succeeded in outwitting his captors and escaping from the regime's custody, allowing him to rejoin the revolutionary struggle.

Sometime later, on the recommendation of Comrades Baba and Qodrat, the Party's Central Committee decided to send Hamid abroad on assignment. In addition to serving as the Party's representative to the National Council of Resistance, he was entrusted with reorganizing the Party's foreign organization: expelling wavering elements, organizing comrades abroad, and coordinating the activities of the Party's various branches.

Within the international communist movement, Hamid soon earned recognition and respect through his active participation in conferences and meetings of Marxist-Leninist communists held around the world.

Although the loss of Central Committee members—Comrades Baba, Qodrat, Babak, Mansour, and Hamid—was a painful and devastating blow to the Party, their ideas, determination, and revolutionary spirit continue to live on in the hearts of every Party member. The honourable sacrifice of such comrades will not create the slightest weakness in the fighting determination of our Party; rather, it serves as a source of inspiration and a driving force for our relentless and uninterrupted struggle. Valiant communists have been forged in the school of these comrades—communists who embody the example of their teachers and possess their spirit, dedication, and wisdom.

Today, it is through the presence of such comrades that the Party, despite all the blows it has endured, and despite the loss of such great leaders, has stood firm on the battlefield of Iran against the savage assaults of the Islamic Republic. With courage and steadfastness, it has continued its struggle and has not for a single moment abandoned the fight.

The Final Farewell

At 10:30 on the morning of Saturday, August 18, nearly four hundred people—most of them Iranians—gradually gathered outside the Père Lachaise Métro station. Curious Parisian passersby wondered why this crowd had assembled there. They were comrades, relatives, friends, distinguished guests, and representatives of Iranian and international political parties and organizations who had come to bid Comrade Hamid Chitgar a final farewell.

Père Lachaise, the resting place of the legendary Communards, eminent figures of culture and the arts, and many internationally renowned personalities, would preserve this day in its history as well. It would become the final resting place of a comrade whose loss had plunged not only his wife and fellow comrades but all who had →

known him or been associated with him in any way into profound grief and mourning.

Yet all those who had known Hamid—and above all his comrades-in-arms—had also learned from him how to transform the sorrow of losing a comrade and fellow fighter into renewed strength in the struggle against Iran's criminal Islamic rulers. This spirit was clearly reflected in the quiet determination and anger visible on the face of every mourner.

French police officers, some in uniform and others in plain clothes, stood around the mourners. Perhaps it was fear of the anger simmering beneath the surface that had prompted the French authorities to deploy such a large police presence.

The hearse arrived. Through its windows, amid wreaths of flowers, the coffin of our comrade could be seen draped in the Party's red flag, bearing the inscription, "*Workers of the world, unite!*" It was difficult to believe that Comrade Hamid—who had always been in motion, never still for a moment—now lay forever at rest within that heavy coffin; that his boundless energy would never again be seen; and that the sound of his laughter would never again warm our hearts.

A group of Hamid's comrades, dressed in matching uniforms—women in red shirts and black trousers, and men likewise in red shirts and black trousers—took their places before the hearse as his honour guard. Each wore Hamid's photograph on their chest. Two carried a large portrait of Hamid at the head of the procession, while the others bore large floral wreaths, leading his family, loved ones, and the procession of mourners behind the hearse toward the cemetery.

The mournful strains of Chopin's *Funeral March* lent even greater solemnity to this final farewell. About 150 meters before reaching the gravesite, Hamid's coffin was lifted onto the shoulders of his comrades.

What a heavy burden it is for his comrades. They can scarcely move forward. How can one carry, with one's own steps, a comrade whose death one still cannot bring oneself to believe, to be laid to rest in the earth?

At the graveside, a minute of silence is observed. Then *The Internationale* rings out—first sung by the honour guard and then joined by everyone present. Afterward, a comrade recites, in a powerful and deeply moving voice, these lines by Lahuti, the Iranian communist poet for whom Hamid had great affection:

*Iran, my homeland
Hear my voice from afar.
O beloved of my soul,
My first inspiration
And my final vow.
My ancient homeland*

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Comrade Hamid

refused to remain detached from the remarkable scientific and technological advances of the modern age. Consequently, alongside his political activities, he continued to pursue scientific research.

It is clear that such a person would become the object of hatred and resentment among the leaders of the Islamic Republic of Iran as blind, superstitious, and bloodthirsty. Hamid stood in complete opposition to that segment of society whose ideological representatives included figures such as Khomeini, Rafsanjani, Montazeri, Khamenei, Ardabili, Meshkini, Gilani, and others. These individuals represented a tradition rooted in superstition, exploitation, deception, torture, stoning, killing, mutilation, and countless other forms of cruelty. These figures had long maintained their power through service to monarchs, the appropriation of orphans' wealth, and the exploitation of people's property under religious pretexts. In this view, having historically remained aligned with the country's ruling oppressors, they were bound to oppose individuals like Hamid - embodying purity, honesty, self-sacrifice, and humanity - and to conspire against him.

These "inhuman" figures are, at their core, enemies of humanity. This hostility has been expressed through the killing of hundreds of thousands of people, mass executions, the assassination of political opponents both within and beyond Iran's borders, and the systematic plundering of the country's wealth.

Hamid's tireless struggle against the criminals who ruled over the people was the necessary and inevitable response to the historic duty that had been entrusted to him. It was the mission that history itself had placed upon his shoulders. Without a doubt, anyone who possesses even a spark of human conscience and a spirit of freedom would have risen in the same way.

The objectives of Hamid's struggle extended far beyond the defence of the rights and interests of Iran's working class and toiling masses; his vision was the emancipation of all humanity from oppression and exploitation.

Our fallen comrade Hamid entered the ranks of the communists through the participation in and the study of the history of contemporary revolutionary struggles. He came to understand that, in every social confrontation, it is only the communists—the vanguard of the working class, the most revolutionary class of our era—who are the genuine, steadfast, and tireless defenders of humanity.

In 1976, Hamid joined Toufan Marxist-Leninist Organization. He took part in the founding congress of the Party of the Workers' and Peasants' Communist of Iran, which was later renamed the Party of Labour of Iran (Toufan), and under the Party's leadership devoted himself to organizing the people's struggle against the bloodthirsty regime of the Shah.



Throughout the broad revolutionary movement that culminated in the overthrow of the Pahlavi dynasty, Hamid stood steadfastly at the forefront of the people's struggle. Whether organizing strikes and demonstrations or directly confronting the armed forces of repression and counterrevolution, he was always present wherever the struggle was most intense. His comrades would never forget his exemplary courage during the events of "Black Friday." While leading a large contingent of demonstrators and exhausting the Shah's forces, Comrade Hamid simultaneously organized the rescue and evacuation of those wounded in the confrontation.

His comrades will also forever remember his activities during the February Revolution, when the Party's first martyrs, Comrades Erfanian and Eqtedarmanesh, sacrificed their lives. Wherever Hamid went, he left behind a legacy of courage, dedication, and revolutionary heroism.

Hamid's revolutionary spirit would not allow him to remain idle while reactionary forces sought to crush the legitimate demands of the people. Communists are not heroes in the ordinary sense; and Hamid, as a conscious and humane communist, never forgot that revolution is the work of the broadest masses of politically awakened people. He never lost sight of the fact that the triumph of the revolution depended upon securing the leadership of the working class. For this reason, he devoted himself tirelessly to the dissemination of Marxism-Leninism and to organizing Iran's working class under the leadership of his Party.

The workers of the "General Industrial" factory, where Hamid was one of the leading activists in the factory workers' council, will undoubtedly never forget him. This factory was among the first in Tehran where workers' councils were established. Hamid, who always stood at the forefront of the struggle, will live forever in the memory of the most politically conscious workers from across Iran who joined him in Tehran to establish the founding council of the National Union of Iranian Workers.

After the Revolution, Hamid was among the first to recognize the bloody, medieval nature of the clerical regime. He was also among the first to rise in opposition to the new rulers. It was he who founded the weekly newspaper *Jom'eh (Friday)*, a publication that played a significant role in raising the political consciousness of the masses during that period.

During this same period, Hamid, together with Comrades Baba and Qodrat, stood firmly against what they regarded as the Party's right-wing deviation. He played a leading role in defending the Party's revolutionary line and in expelling from its ranks the wavering elements who advocated capitulation to the regime in Iran.

It was during this period that Hamid was arrested by Khomeini's agents, imprisoned

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Comrade Hamid

all efforts proved unsuccessful. Finally, on Friday, July 15, 1987, the Austrian police announced that an unidentified body had been discovered in a house in Vienna's 6th District and that it might be that of Hamid Reza Chitgar. Tragically, after the body was identified by his comrades and family, this bitter truth was confirmed.

All the evidence, indications, and information gathered point to a premeditated assassination in which the bloody hand of the Islamic Republic's killers, together with its embassy in Austria, is clearly evident.

The murder of Comrade Hamid Chitgar demonstrated that these criminals had adopted a new method for targeting the revolutionary left, one that differed from the street assassinations they had previously carried out inside our country.

In this struggle, however, the Western European imperialist governments, because of their extensive economic interests and the profoundly anti-communist character of Iran's Islamic rulers, have turned a blind eye to these killings. In practice, they have allowed the perpetrators free rein to operate.

In the face of the Islamic Republic's relentless campaign of terror, the only effective response is the unity and coordinated action of progressive forces. Only in this way can the sinister designs of these criminals be thwarted—their attempts to sow fear and terror among the progressive and revolutionary movement abroad by assassinating revolutionaries and physically eliminating prominent leaders such as our beloved Comrade Hamid Reza Chitgar, thereby weakening the movement.

The magnificent funeral ceremony for Comrade Hamid Reza Chitgar at Père Lachaise Cemetery in Paris, the successful demonstration in Frankfurt on August 18, 1987, the march in the Netherlands, the demonstration in Stockholm, the protest held in front of the embassy of the Islamic regime in Vienna, and many other events constituted the first collective response of the progressive and revolutionary movement abroad. These actions reflected the demands of the moment, for only through united action could the movement help sever the bloody claws of the regime and hasten the inevitable overthrow of the brutal Islamic regime.

Hamid's boundless love for humanity, and especially for the working people, to whom his heart overflowed with affection, had given him a strength found only in heroes. That inexhaustible strength, which made his entire life an example of human dignity and devotion, has now made even his death serve the cause of awakening the conscience of humanity. Comrade Hamid was born →

into a middle-class family in northern Iran, yet he remained in close and constant contact with workers and peasants. Through these experiences, he came to understand the profound poverty endured by the labouring masses.

During his university years, as successive waves of revolutionary upheaval swept across Iran, Hamid became convinced that only a social revolution—one that would establish genuine democratic freedoms and guarantee equal rights for all to share in the country's cultural and economic wealth—could resolve the complex problems confronting the broad masses of the oppressed. He believed that such a revolution could be achieved only under the leadership of the working class and its vanguard. At a time when the leftist movement was experiencing a profound crisis, few people understood the importance of persistent, tireless, and difficult work to raise the consciousness of the working masses and organize their struggles. Comrade Hamid was among the rare revolutionaries who, from the very beginning, drew a clear line against all forms of ideological deviation and recognized the necessity of a united and organized struggle by working people. He came to understand that those who viewed terror of the officials as the sole solution to social contradictions had lost sight of the fundamental historical principle that the liberation of working people can only be achieved by the workers themselves and their party.

Hamid fell victim to the terrorism of a bankrupt regime. From the very outset, this regime relied on terror and repression to consolidate its brutal rule. Today, it has lost all legitimacy among the Iranian people.

Hamid embodied the human conscience. With all his strength, he fought against injustice, oppression, and tyranny wherever they appeared. In his search for the correct path, he never ceased learning. Every day, he sought to broaden his intellectual horizons and deepen his understanding of the social and economic sciences, literature, and philosophy.

Hamid had a deep commitment to the philosophy of dialectical materialism and to the universal principles of Marxism-Leninism, which he regarded as the only system of thought that not only seeks to explain the world scientifically but also strives to transform it through revolutionary action in the interests of working people. For this reason, he consistently promoted the principles of Marxism-Leninism and published pamphlets explaining socialism in simple language for workers, thereby contributing to the spread of communist ideas.

Having written numerous political and social articles, pamphlets, and books, he

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Comrade Hamid Chitgar (Bahmani)
1949-1987

**The history of Comrade Hamid Reza Chitgar's life
and revolutionary work is the history of the Party.**
(Excerpt)

Comrade Hamid Reza Chitgar, a member of the Political Bureau of the Central Committee of the Party of Labour of Iran (Toufan) and head of the Party's Foreign Bureau, who was widely known in the international progressive movement by the name Hamid Bahmani, fell into the hands of the terrorist agents of the Islamic Republic of Iran in 1987.

Our esteemed comrade Hamid, who embodied self-sacrifice and revolutionary courage in the service of the lofty ideals of our Party, travelled to Austria on Tuesday, May 17, 1987, to attend a meeting in Vienna. Following this trip, all traces of him disappeared.

For two months, the Party, its comrades, and other progressive and revolutionary forces, deeply concerned about his fate, spared no effort to locate him. Despite their tireless attempts, however,

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**Solidarity with the Disaster-Stricken People of
Venezuela**



**Dear Comrades of the Communist Marxist-Leninist Party
of Venezuela (PCMLV),**

The heartbreaking news of the two powerful earthquakes and the numerous aftershocks that struck Caracas, La Guaira, and other cities, together with their devastating human and material consequences, has deeply moved the working people of the world. The scale of the destruction, the tragic loss of life, the injuries suffered by thousands, and the displacement of countless families have filled us with profound sorrow.

On behalf of the Party of Labour of Iran (Toufan), we extend our deepest solidarity to the people of Venezuela and to your Party. We convey our heartfelt condolences to the many thousands of families who have lost their loved ones in this tragic catastrophe. We also express our sincere sympathy to those who have been injured, lost their homes and livelihoods, or are enduring immense hardship because of this disaster.

In moments such as these,

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**Excerpt from the Political Report of the Party of Labour of Iran (Toufan) to the Party's Sixth Congress:
The Labour Movement, the Necessity of an Independent Trade Union, and Deviations within the Movement**

The Iranian labour movement, after 47 years since the Revolution, remains in a state of fragmentation and disunity because of repression and the influence of anarcho-syndicalist ideas. Therefore, the working class has still not succeeded in establishing an independent, mass trade union.

Under the current conditions, the foremost demands of the workers are: the freedom to establish independent nationwide labour unions; the enforcement of labour law and its application to all workers; the abolition of temporary employment contracts and the granting of permanent status to all employees; the establishment of a minimum wage above the officially declared poverty line; and the provision of affordable housing for workers.

However, groups that present themselves as left-wing, while in practice serving as a "fifth column" for the counter-revolution and global capitalism, consciously engage in activities that sow division and ideological confusion within the labour movement. Through ultra-revolutionary slogans calling for the establishment of

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