

# **The Iranian Regime Epicenter of Fundamentalism and Terrorism**

***Speeches by Maryam Rajavi***

*At the Council of Europe,  
U.S. House of Representatives,  
and the French Senate*



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On January 26, 2015, at a conference at the Council of Europe, entitled “Crisis of Terrorism and Extremism”, the Iranian Resistance’s President-elect Maryam Rajavi delivered a speech entitled, “The Strategy of Defeat and Victory over Islamic Fundamentalism”.

On April 29, 2015, she testified before the U.S. House Foreign Affairs Committee’s subcommittee on terrorism, non-proliferation and trade via videolink. The complete text of this testimony was subsequently published on the congressional website.

Also in a conference at the French Senate on May 5, 2015, the Iranian Resistance’s President-elect also delivered a speech entitled, “Islamic Fundamentalism from Middle East to Europe, Challenges and Solutions” and spelled out the Resistance’s positions on the Iranian regime’s warmongering in the Middle East and its nuclear project.

The present book contains the complete texts of the three speeches.





# **Maryam Rajavi at Council of Europe**

Strasbourg – January 26, 2015

## *The Strategy of Defeat and Victory over Islamic Fundamentalism*



Distinguished Elected Representatives,  
Dear Friends,

Three weeks after the tragedy that unfolded in Paris on January 7, the world remains in a state of shock and horror.

The massacre of journalists at their office desks, shooting defenseless civilians, executing the injured, taking hostages, terrorizing ordinary citizens, and justifying the commission of crimes against humanity under the banner of Islam have

all wounded the conscience of the world. The spirit of Islam rejects these actions with utmost repugnance. This kind of terrorism and barbarism was first initiated, several years ago, by Khomeini's fatwa to kill the writer, Salman Rushdi, and publishers and translators of his book.

At the same time, such barbarism has been well-known in the form of a regime that has ruled over my people in Iran for the past 36 years, exploiting religion to enchain a nation yearning to be free.

Islamic fundamentalism, which showed a glimpse of its true nature during the Paris massacre on January 7, can be studied in many respects, including the historical circumstances that triggered its emergence, the societal dynamics that facilitated its development and growth, the international policies that enabled the expansion of such a destructive force, its nature and characteristics, its fundamental incongruity with Islam, and many other aspects.

However, since the recent tragedy has led many to rightly conclude that the current approach in confronting fundamentalism has had the opposite effect, allow me to use this opportunity to talk about the correct and winning strategy for confronting Islamic fundamentalism.

Let me preface what I will talk about with saying that this discussion goes beyond a simple academic exercise and is steeped in a blood-ridden and lengthy experience of resistance against the religious fascism ruling Iran.

In a book published in 1993, entitled *Islamic Fundamentalism: The New Global Threat*, the Iranian Resistance clearly explained how, after being defeated in its eight-year war with Iraq, the mullahs' regime ruling Iran leaped across the region, from the Caucasus to the Middle

East to the Horn of Africa, while retooling its organizational capacity to carry out suppression within Iran's borders and to export terrorism beyond those frontiers.

In 1995, I spoke at the Oslo City Hall in Norway and warned of the rising threat of Islamic fundamentalism led by the mullahs ruling Tehran, and called for the formation of an international coalition against it.

Sadly at the time, governments, think tanks and intellectuals ignored these warnings, which had stemmed from the Iranian people's struggle with religious tyranny.

It is still not too late for the international community to learn from the harsh events of our times and to pursue a correct course.

With this goal in mind, I want to talk about four topics.

First, Islamic fundamentalism, both in its essence and in its daily political conduct, represents a growing war against humanity, which will determine the fate of this reactionary force.

Second, the rise and growth of fundamentalist groups is not spontaneous, but is a function of an axis and a central nervous system that guides them, which is the ruling regime in Iran.

Third, Islamic fundamentalism is a single poisonous ideology that does not lend itself to Shi'ite or Sunni divides. The criterion of barbarity and the threat of fundamentalists is not an alleged adherence to Shi'ite or Sunni Islam; rather, the decisive factor is the extent of dependence on the source of fundamentalism in Tehran.

And, fourth, evicting the Iranian regime from Iraq and Syria is the most important component of a winning strategy.

## **An Existential Struggle**

One must first consider the reality of an ominous war. Under the rule of religious fascism in Iran, our society is gripped by daily and brutal violations of human rights, including 1,200 executions under Rouhani. In Iraq, the barbarity of the ISIS group on the one hand, and the ethnic cleansing and genocide committed by pro-Iranian regime militias on the other hand, are on the rise. In Syria, the massacres and devastation perpetrated by Bashar Assad's dictatorship produce daily catastrophes. Add to all this incidents like the murder of journalists in Paris, the massacre of students at a school in Pakistan, and the torching of an entire city in Nigeria. All of these represent the different visages of a single war: the war waged by Islamic fundamentalism against all of humanity.

It would be a mistake to presume that the slaughter of over 200,000 Syrians would descend only that country into ruin and devastation. No, we see before our very own eyes, that the fires of that war spread everywhere: From Iran to Iraq, from Iraq to Syria, Lebanon and Palestine, and to Yemen and other countries, even reaching the heart of Europe.

This assault is essentially launched by a force that cannot picture survival or carve out a future for itself in this era. That is why it is engaged in a struggle for destiny.

Its central tactic is to fearlessly commit crimes against humanity; from the massacre of 30,000 political prisoners (in 1988) or the splashing of acid on women's faces in Iran, to beheading western nationals in Syria, or forcibly displacing Christians in Iraq and murdering journalists in France.

It does not recognize any form of détente, restraint, de-escalation or moderation, because its very existence is in question, and it will continue to wage and expand war for as long as it can continue to survive.

### **Rejecting the Notion of Spontaneity**

The phenomenon of fundamentalism, with all its associated deception and savagery, neither rose accidentally nor expanded spontaneously. It was only through the existence of a terror-sponsoring regime; the velayat-e faqih (absolute clerical rule) in Iran, that Islamic fundamentalism was able to transform itself into a global threat. Without the current regime in Iran, reactionary forces would not have mustered such potential and prospects to emerge as destructive political forces.

This is the most important reality concerning Islamic fundamentalism.

Within the Iranian regime's Constitution, the export of fundamentalism has been codified in Articles 3, 11, and 154 under the guise of «relentless support for the world's oppressed» or creating «unity in the Islamic world.»

In his will, the founder of the religious dictatorship, Khomeini, called for the overthrow of all existing governments in the Muslim world, followed by the eviction of their rulers, and the establishment of «one Islamic state with free and independent republics.» The regime's current Supreme Leader, Ali Khamenei, has declared himself the source of emulation for all Shiites even outside of Iran, which points to the regime's desire to devour other countries.

The terrorist Qods Force, which was formed a quarter of a century ago by the regime, is the instrument for exporting fundamentalism. Each of the nine corps that comprises the Qods Force has targeted a particular country or region.

Still, the best indicators are the objective events:

- Militias in Iraq that are replicas of ISIS - or in the words of Iraqi Kurdish officials are worse than ISIS - and are busy carrying out crimes against humanity, are commanded from

Tehran;

- The Lebanese Hezbollah is dependent on the Qods Force, and its financial and policy strings are all pulled by Khamenei himself;

- The Houthi group in Yemen and its warmongering aimed at taking over the country are guided by the Iranian regime;

- The murders and suppressive war against the Syrian people meant to preserve Bashar Assad's rule are fundamentally commanded by the IRGC. International sources say that the Iranian regime spends anywhere between one to two billion dollars every month to preserve the Syrian regime;

- In September 2014, a member of the mullahs' Parliament (Majlis) said, «Currently, three Arab capitals are in the hands of Iran, and Sana'a will be the fourth. ... We seek the integration of Islamic countries.»

- A six-year investigation, the results of which were published by the New York Times in January 2013, shows that the origins of every firearm cartridge used in Africa can be traced back to Iran;

- And just this past week, a weapons research institute in Britain said in a report that it has evidence indicating that Iran has sent weapons to Muslim militias operating in the Central African Republic.

The conclusion of all this is that the mullahs' regime ruling Iran is the axis of Islamic fundamentalist in terms of ideology, policies, money, weapons and logistical support.

It is obvious that groups such as ISIS do not mirror Hezbollah in Lebanon or Badr, Asa'ib or Kata'ib in Iraq when it comes to their ties to the Iranian regime. So, how can one consider this group and its barbaric conduct as the consequence of the mullah regime's support for fundamentalism?

The answer is that beyond any form of concrete political or financial link between these sorts of groups and the Iranian regime, the determining factor is the presence of a fundamentalist regime in power in Iran (the velayat-e faqih regime), which presents a role model and inspires the formation of all fundamentalist groups and cells. In the absence of such a regime, there would be no intellectual, ideological, or political space, or a central base and dependable epicenter for the emergence and growth of such groups. Besides:

- At many points during the past two decades, the Iranian regime has not spared any financial or weapons support to ISIS or al-Qaeda, and most importantly, it has paved the way for their advance;

- For years, many key elements of these groups in Syria and Iraq had taken refuge in Iran; In addition,

- If it were not for the brutal suppression and subsequent marginalization of Sunnis in Iraq by the mullahs' puppet government in Iraq, ISIS would have been deprived of the circumstances for its rise;

- If it were not for the horrific murder of Syrian people by forces under the command of the IRGC, ISIS could never have found a foothold in Syria;

- And, if it were not for the genocide and ethnic cleansing conducted by the Iranian regime's militias over the past few months in Iraq, Iraqi Sunni forces could have been organized to defeat the ISIS challenge.

We know that it was the mullahs' ally in Syria, Bashar Assad, who indirectly paved the way for the rise and expansion of ISIS in Syria. French Foreign Minister Laurent Fabius recently told the French Senate that the Iranian regime supplies Bashar Assad with the «weaponry»

of murder as well as money and ground forces to commit massacres.

Moreover, on the basis of an unwritten alliance between ISIS and the Assad regime, over the past year, several thousand members of the Syrian democratic opposition have been murdered at the hands of this group.

In reality, the mullahs ruling Iran benefit directly or indirectly from any terrorist or criminal conduct masquerading as Islam.

From massacres in Algeria in the 1990s to the horrific explosions in Iraq over the past decade, they see themselves advancing everywhere.

And anywhere extremism masquerading as Islam is forced into retreat the Iranian regime stands to lose.

Earlier this month, the Iranian regime used the killing of journalists in Paris as an excuse to blackmail France. The regime's officials, acting as the spokesmen and messengers for this crime, threatened France that if it failed to change course in Syria and if it refused to back Assad, such killings were bound to continue.

### **Shiite Militias: The Main Threat and the Most Important Tools of Terror and Fundamentalism**

Another important measure that is necessary in setting a correct course of action in the struggle against fundamentalism is to expose the baseless narrative espoused by those promoting the appeasement of the Iranian regime. That narrative asserts that Sunni fundamentalism is more dangerous than Shiite fundamentalism, and the former can be confronted with the aid of the latter. Therefore, Sunni fundamentalism must be weakened for the benefit of Shiite fundamentalism.



This distorted narrative is meant to absolve the conduct that accommodates and tolerates the so-called Shiite militias of the regime, while ignoring the clerical regime's destructive domination over regional countries. This is as trying to avoid a hole and fall in a well.

This is part of the narrative underpinning the same policy with which some American and western politicians steered the world towards the current disaster.

This is while:

First, it is true that Shiites and Sunnis have differences of opinion when it comes to a limited portion of Islamic teachings. But, the forms of fundamentalism presented under the banner of these two faiths are in essence one and the same thing. Both emphasize misogyny and religious discrimination; both, contrary to Quranic verses, impose religion and beliefs through the use of force; both rely on the laws of past millennia call Sharia to enforce the most violent and inhumane forms of punishment; and both pursue a reactionary caliphate, which translates into the cruel rule of an individual tyrant. One calls it velayat-e faqih (the absolute rule of clerics) while the others refers to it as a caliphate. Of course, three decades ago, the regime's founder Khomeini explicitly said in a public speech that, «We need a caliph who can amputate limbs, flog, and stone to death.»

Secondly, look at the situation in Iraq and what is happening there on a daily basis. The mullahs' so-called Shiite militias, confident about having the backing of a bloodthirsty religious fascism and are a much greater threat to Iraq's existence. With the help of these so-called Shiite militias, the mullahs have turned four Arab countries to theatres of their terrorism and destruction.

I must emphasize that Islamic fundamentalism has

no connection to the truths of Shiite or Sunni faiths. Fundamentalism represents a perverted view of Islam, and since it is ruling Iran today, militias claiming to be Shiite, are a hundred times more dangerous. The spirit of Islam, the Shiite faith, and their adherents hate and despise this ominous phenomenon.

### **Export of Fundamentalism: A Vital Need**

Why do the mullahs have a need for warmongering, terrorism and instigating crises outside Iran's borders? For the same reason that they have a need to suppress Iranian society domestically. The main reason lies in the regime's inherent weakness, lack of social support, a deficiency of political and spiritual legitimacy, and the fundamental incongruity of a corrupt, regressive and reactionary regime with the progressive demands of Iranian society, including freedom and democracy. This has spelled permanent instability and extreme vulnerability for the mullahs' regime in confrontation with a deeply discontented society.

As the Leader of the Iranian Resistance, Massoud Rajavi, has said, «Over the past three decades, the velayat-e faqih regime has made the utmost attempt to bridge a deep historical chasm that exists between the twentieth and twenty-first century on the one hand, and the Middle Ages and the clerical regime on the other. It has tried this by using gallows, executions, wars, and the export of crises, reactionary ideology and terrorism. Despite all this, however, the regime has failed to attain stability.»

The objective of the mullahs from exporting war and terrorism under the banner of Islam beyond Iranian borders is to preserve their power in Tehran. In December 2014, the Secretary of the regime's Supreme National Security

Council, Ali Shamkhani, touched on this point after the killing of one of the most senior commanders of the Qods Force in Iraq. Speaking at his funeral, Shamkhani said, «Those who are sick rumormongers ask us why we interfere in Iraq or Syria. The answer to this question is clear. If (our commanders) do not sacrifice their blood in Iraq, then our blood will be shed in Tehran, Azerbaijan, Shiraz and Isfahan.»

Shamkhani emphasized: «To avoid having our blood shed in Tehran, we must sacrifice our blood in Iraq and defend it.»

This indeed sums up the entire story. Islamic fundamentalism has been defeated in Iran. Thus, by inflicting terrorism and warmongering outside of Iran, the mullahs desperately pursue the persistence of tyranny, misogyny, and religious discrimination, seeking to preserve their crumbling regime.

### **A Losing Strategy vs. a Winning Strategy**

Two primary characteristics make up a losing strategy: one is western governments' weakness in the face of the Iranian regime's nuclear weapons program, and the other is the inclusion of the regime in the international coalition against ISIS or courting it in some way in Iraq and Syria.

What is so dangerous about appeasing the regime when it comes to its nuclear program? It is dangerous because it would provide nuclear weapons to a religious fascism that is the cause of instability in the region and is the main supporter of terrorism.

What is so dangerous about partnering with the Iranian regime in Iraq? It is dangerous because the regime's terrorist Qods Force would be given space to operate in and attack from, devastating other countries of the region with fire and bloodshed.

A year after the U.S.-led attack against Iraq, I warned that the threat of the Iranian regime's meddling in that country is a hundred times greater than its nuclear threat.

Now, I must once again reiterate that warning. Partnering with the mullahs in Iraq would equip them with a destructive weapon that is a hundred times more lethal than a nuclear weapon.

Some politicians deliberately embrace naïveté, accepting cooperation and partnership with the Iranian regime in Iraq as an incentive for it to abandon nuclear weapons. But if the mullahs become more aggressive in Iraq, they will not abandon nuclear weapons.

There are also some who warn that failure to partner with the mullahs in Iraq or any attempt to evict them from the country would lead to war. This is either predicated on an enormously mistaken view or it reflects deliberate duplicity. This is because incidentally the most important contributor to war would be the leverage of meddling and terrorism given to the mullahs if they were accepted as a partner in Iraq.

On the brink of the Second World War, when the Nazi regime was planning to start the conflict, did the handing over of more regions of influence and domination to that regime lead to peace or did it ignite the flames of a war?

In 2003, when the U.S. invaded Iraq, did its partnering with the clerical regime in Iraq lead to stability, security and progress for that country or did it turn Iraq into a launching pad for terrorism and fundamentalism directed from Tehran?

It is worth noting that were it not for the Iranian regime's puppet government in Iraq ISIS would have never emerged in that country. And, as French President François Hollande

recently noted, if western governments had «acted in a timely manner» in 2013 to stop massacres in Syria, they would have prevented extremists from gaining even more ground.

Yes, instead of acting in a timely manner, what usually follows is untimely inaction and silence.

If since the start of the Iraqi people's uprising in six provinces in late 2012, the West had avoided acting like an ambivalent bystander, and if since the start of the uprising of people and tribes in Anbar in late 2013, in which they them liberated their province from Maliki's grip, the West had not exercised silence in the face of Maliki's crimes, choosing instead to support Iraqi Sunnis, including the residents of Anbar province, and if in the face of the Iranian regime's meddling, terrorism and warmongering in Iraq and Syria, the West had not engaged in a conduct marred with accommodation and weakness, then ISIS could not have gained control over Mosul or any other place, and the most vicious fundamentalists, whether claiming to be Shiite or Sunni, would not have gained an opportunity to overwhelm the people of the region, expanding the reach of their barbarity to the streets of Paris.

Now, we turn to the main question, which asks what constitutes the winning strategy against Islamic fundamentalism?

It is clear that if this strategy is only limited to military and intelligence operations, it will not go far. Instead, we must identify the main enemy, its central command center, its ideology, and the antithesis to that ideology.

I must stress that unless the velayat-e faqih regime is not viewed as the godfather of Islamic fundamentalism and the main enemy of peace and security for humanity, there

would be no winning strategy. Without paying attention to the roots and origins of fundamentalism, every action will only lead to cutting off the metaphorical tree's branches or leaves, while leaving its roots and trunk in tact. That is why, despite all the military campaigns after September 11, 2001, rather than being eradicated, fundamentalism and terrorism have spread.

On this basis, allow me to sum up the answer in several points:

First, evicting the Iranian regime from Syria and helping the people of Syria to overthrow Assad.

The current U.S. policy, which closes its eyes to Bashar Assad's dictatorship, and only fights against ISIS in Syria, will not only fail to solve the issue, but will strengthen fundamentalism. Without overthrowing Assad, the war against ISIS may weaken it in Syria, but it will bolster an appeal towards fundamentalism across the world. The first significant link in the chain of defeating fundamentalism in the contemporary world is the overthrow of Bashar Assad.

Second, evicting the Iranian regime, the Qods Force and its so-called Shiite militias from Iraq.

It is common knowledge that the Iranian regime and its militias have vast regions of Iraq under their control. The barbarity and murderous rage of these groups rivals or transcends that of ISIS.

Without uprooting the Iranian regime and its militias from Iraq, even if the war against ISIS were to weaken the group in Iraq, its influence will spread internationally.

Third, insisting on a democratic and tolerant Islam against fundamentalist interpretations, whether Shiite or Sunni.

The People's Mojahedin Organization of Iran (PMOI/MEK) has been the flag bearer of a democratic and tolerant

Islam in Iran, and has had a pivotal role in defeating fundamentalism socially and culturally inside Iran. As a result, the Iranian regime does not rule through reliance on the beliefs of the population, but instead rules with an iron fist. This is while outside of Iran, in countries like Iraq, Syria, Lebanon and Yemen, in the absence of an alternative interpretation of Islam, the same regime conducts its evil policies by deceiving Muslims and exploiting their beliefs.

Fourth, the ultimate solution lies in the overthrow of the Iranian regime as the epicenter of fundamentalism and terrorism. With the regime's downfall, al-Qaeda, ISIS, Hezbollah or Houthis will no longer present a serious threat to peace and democracy, will be deprived of power and influence, and will ultimately turn into isolated and inconsequential groups. Yes, in the face of this destructive force, the source of which is in Tehran, the international community must respect the struggle of the Iranian people and the democratic alternative to this regime, which is the Iranian Resistance. In other words, instead of appeasing the mullahs, the will of the Iranian people for regime change must be recognized.

Esteemed Guests,

The main reason that the mullahs concentrate on annihilating or displacing the freedom-loving Ashraf and Liberty residents is that they feel threatened by the only alternative to the religious fascism. Sadly, however, through these years, western governments have not focused their resources against the main threat to global peace and security, the source of which is the religious fascism ruling Iran, and have instead sacrificed human rights, freedom, and the Iranian Resistance. This was a catastrophic deviation

from the struggle against terrorism and fundamentalism.

We do not forget that in France, the Iranian Resistance was enchained for 14 years by a judicial case comprised of hundreds of thousands of pages.

This is while precisely at the same time, terrorists and fundamentalists were exploiting the distraction of relevant agencies to grow and expand.

Another very important example was the conduct of the U.S., the EU and the UN with respect to the residents of Camps Ashraf and Liberty.

In order to satisfy the mullahs, they remained silent about the forcible displacement of Ashrafis, the prison conditions in Liberty, the inhumane siege placed on them, and the six massacres carried out against them.

Two years ago, I said from this very podium that, «When western governments remain silent about the massacre of opposition members, they are sacrificing the fate of the region.»

And, what were the results of this silence, except emboldening the mullahs in Iraq and strengthening their resolve to manufacture a nuclear weapon?

Therefore, I call on all member states of the Parliamentary Assembly of the Council of Europe, to implement an effective initiative to end the inhumane siege on Liberty, especially the medical blockade, and to also place the camp under the supervision of the United Nations.

I also call the attention of the international community to the fact that contrary to the mullahs' propaganda, change in Iran is at hand; not by foreign powers or through a military intervention, but by the Iranian people and the Iranian Resistance. This is the heart of the Iranian equation that the West has failed to comprehend.



Today, the clerical regime is facing a profound domestic crisis. The Iranian people reject the velayat-e faqih regime. They want freedom and democracy. They want free access to the Internet. They seek gender equality. They seek prosperity. They want regime change.

The Iranian regime is also faced with a profound economic crisis. Corruption has consumed the regime in its entirety. Twelve millions Iranians sleep hungry every night. Iran has one of the world's highest inflation rates, and the rate of unemployment is at least 40 percent. Despite all these crises, Hassan Rouhani increased the IRGC's budget for the next Persian calendar year by as much as 50 percent.

Those who claim an adherence to «temperance and moderation» within the regime, such as Rouhani or Khatami before him, regardless of their differences with the dominant faction, share the same views with other factions of the regime when it comes to the regime's red lines of survival, its Constitution based on the unbridled rule of the caliph or the Supreme Leader, and the role of Khomeini and his fatwas on exporting terrorism and the massacre of political prisoners in 1988. They all participate in the commission of crimes. Contrary to the perception and claims of western appeasers, they are not forces of change and transformation, but serve to preserve the velayat-e faqih system. Drawing parallels between these forces within the regime and domestic opponents of other dictatorships is an absolute mistake.

In order to produce change in Iran, we do not need foreign intervention. But, we call on governments to re-evaluate their policy towards Iran, and to avoid closing their eyes on human rights abuses in Iran.

Do not help the regime or buy it legitimacy under the

pretext of diplomatic or trade relations.

Stand with the Iranian people as they pursue human rights, democracy and rule of law. And, respect the will of the Iranian people and the Iranian Resistance for regime change.

The political coalition National Council of Resistance of Iran (NCRI), especially owing to the presence of the PMOI, which espouses a tolerant and democratic Islam, is the antithesis of Islamic fundamentalism. This coalition is the political alternative to the tyrannical regime ruling Iran and represents a cultural alternative against Islamic fundamentalism.

We are committed to respecting the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights, and other related international conventions. We promote tolerance among religions and faiths. We believe in the separation of religion and state, gender equality and a non-nuclear Iran.

I thank you all very much.





**Testimony by Mrs. Maryam Rajavi**  
before  
*the U.S. House Foreign Affairs Committee,*  
*Subcommittee on Terrorism, Non-Proliferation and Trade*  
April 29, 2015



Mr. Chairman, Ranking Member,  
Distinguished members of the Committee,

Thank you for giving me this opportunity to speak to you.

Today, Islamic fundamentalism and extremism, in the name of ISIS or Shiite paramilitary groups, have launched a vicious onslaught against territories spanning from East Asia to the southern and eastern shores of the Mediterranean, sparing neither Americas nor Europe.

For 36 years, we have resisted a religious tyranny which is driven by Islamic fundamentalism, and fought for democracy in Iran.

Before getting into the details, allow me to briefly touch upon a few points:

1. Islamic fundamentalism and extremism emerged as a threat to regional and global peace and tranquility after a religious dictatorship (based on the principle of the velayat-e faqih, or absolute rule of the clergy) came to power in Iran in 1979. Since then, the regime in Tehran has acted as the driving force for, and the epicenter of, this ominous phenomenon regionally and worldwide.

2. The primary objective of fundamentalism is to establish an Islamic Empire (or Caliphate) and enforce Sharia law by force. It neither recognizes any boundaries nor differentiates between Sunnis and Shiites. Aggressiveness and the penchant for violence primarily characterize Islamic fundamentalism. As such, searching for moderates among its adherents is an illusion.

3. In 1993, we published a book entitled, «Islamic Fundamentalism; the New Global Threat,”<sup>1</sup> warning about this menace and identifying its epicenter as Tehran. We reiterated that the clerical regime sought to acquire the nuclear bomb in order to export its reactionary ideology and to guarantee its own survival. Regrettably, this threat was not taken seriously. The experience of the past three decades shows that in the absence of a firm policy vis-à-vis the regime

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1 Mohammad Mohaddessin, “Islamic Fundamentalism: The New Global Threat”, 1st edition, (Seven Locks Press: 1993). Available at: [http://www.amazon.com/Islamic-Fundamentalism-New-Global-Threat/dp/092976532X/ref=sr\\_1\\_12?s=books&ie=UTF8&qid=1429620725&sr=1-12&keywords=islamic+fundamentalism](http://www.amazon.com/Islamic-Fundamentalism-New-Global-Threat/dp/092976532X/ref=sr_1_12?s=books&ie=UTF8&qid=1429620725&sr=1-12&keywords=islamic+fundamentalism)

in Tehran, the world will face destructive consequences.

4. Unfortunately, the failure to thwart the Iranian regime's post-2003 meddling in Iraq enabled it to gradually occupy that country, propelling the unprecedented spread of extremism. Similarly, the atrocities perpetrated by (the Islamic Revolutionary Guards Corps') Quds Force in Syria and Iraq (to prop up Tehran's puppets, Bashar al-Assad and Nuri al-Maliki), and the massacre and the exclusion of Sunnis, coupled with Western silence, empowered ISIS.

5. I reiterate that the mullahs' regime is not part of any solution as we attempt to deal with Islamic fundamentalism; it is indeed the heart of the problem.

The ultimate solution to this problem is regime change by the Iranian people and Resistance. This regime is extremely fragile and vulnerable. As evident during the 2009 uprising, the overwhelming majority of the Iranian people yearn for fundamental change, i.e. ending the theocratic regime and the establishment of democracy.

The regime's show of force is hollow and a consequence of feeble Western policy. It is intended to mask the mullahs' underlying inability to meet the demands of millions of Iranians in the 21st century.

Owing to the pivotal role of the People's Mojahedin Organization of Iran (PMOI/MEK) as a democratic Muslim movement, the Iranian Resistance has established itself as the antithesis to Islamic fundamentalism.

We can and we must defeat Islamic fundamentalism, whether the Shiite or the Sunni variants of it. Forming an international coalition and taking the following practical steps are indispensable to achieve this goal:

a) Expel the Quds Force from Iraq thus ending the Iranian regime's influence in that country. Enable genuine

participation of the Sunnis in power sharing and arming Sunni tribes to empower them to provide security for their communities;

b) Assist Syria's moderate opposition and people to end Assad's tyrannical rule and establish democracy in that country;

c) Recognize the Iranian people's aspirations to overthrow the mullahs' regime and end inaction vis-à-vis the flagrant abuses of human rights in Iran. Provide protection for, and uphold the rights of the residents of Camp Liberty (Members of the PMOI/MEK) in Iraq;

d) Empower the genuine, democratic, and tolerant Islam to counter fundamentalist interpretations of this religion; and

e) Block all pathways for the Iranian regime to acquire nuclear weapons.

Mr. Chairman,

The discourse about Islamic extremism, which has emerged as a long-standing global threat, and which has launched a wide-ranging assault on the achievements of human civilization, is not merely an academic or a theoretical exercise. Rather, the aim, here, is to find a viable and practical solution to safeguard humanity from this sinister phenomenon.

With the rise of ISIS and escalation of the crises in Iraq, Syria and Yemen, Islamic extremism has grown more vexing in recent months. But, for the Iranian people and Resistance this was not an unknown peril. Following the collapse of the Soviet Union and the 1991 Persian Gulf War, the Resistance warned that Islamic fundamentalism had emerged as the new global threat. Regrettably, this menace



was not taken seriously.

Today, bloodied corpses of young school girls in Pakistan, kidnapping of innocent women and girls in Nigeria, beheading defenseless youth and forcible displacement of thousands of people in Iraq and Syria, appalling massacre of Sunnis in Iraq and their kidnapping, displacement, and forcible resettlement, terrorist attacks in Paris and Copenhagen, atrocious persistence and escalation of executions in Iran, coupled with the slaughter and imprisonment of religious minorities, have all deeply horrified the conscience of contemporary humanity.

Now, the people in the Middle East, Europe and elsewhere in the world are confronted with the greatest threat to the contemporary era: the challenge of extremism masquerading as Islam.

The question is: what is the main cause for the creation and rise of Islamic fundamentalism and where is its epicenter? Is the Shiite variant of extremism different from the Sunni one? Was the spread of such a malignant cancer inevitable? And finally, could this ominous phenomenon be defeated, and, if yes, what is the strategy to defeat it?

It is critical to answer these questions because they can serve as a guide to identify the solution and adopt the appropriate policies in dealing with this ominous phenomenon.

### **The main cause for the emergence and expansion of fundamentalism**

The velayat-e faqih system that the founder of the Iranian regime, Khomeini, established after usurping the leadership of a popular revolution in Iran - made possible because the Shah's regime had suppressed the democratic and progressive movements and imprisoned their leadership

- created for the first time in contemporary history a state that combined political power with “religious” authority: a medieval tyranny hiding behind the curtain of religion.

The ultimate and declared goal of fundamentalists has been to establish an Islamic Caliphate and to enforce Sharia law by force. This objective is the common denominator and the focal point of all variants of Islamic fundamentalism whether Sunni or Shiite, which render their differences secondary in light of such commonality of purpose. Khomeini dubbed this as “velayat-e motlaq-e faqih” (absolute rule of the clergy), emphasizing that preserving “Islamic” rule took precedence over everything else.

This phenomenon is distinctly characterized by its aggressiveness and propensity for violence. It does not recognize any boundaries and its survival hinges on expansion. For this reason, from day one, the regime resorted to killings, torture and daily executions, coupled with stoning, eye-gouging and limb amputation, which have continued to this date. Simultaneously, it embarked on meddling in the affairs of other countries.

The velayat-e faqih system is incongruent with today’s world, the people’s needs and contemporary developments, and is incapable of resolving any political, social, economic or cultural problems in the 21st century. It, therefore, relies solely on naked violence, under the veneer of Islam, to prolong itself. The mullahs are intent on turning back the clock through sheer force, violence, and slaughter, which explains why they perpetrate countless atrocities.

Inside Iran, the mullahs eliminated women from political and social participation. Through discrimination, brutal crackdown and imposition of mandatory veiling, they tried to intimidate and terrorize the citizenry. Under the banner

of “cultural revolution” they shut down all universities for three years in order to set up educational entities totally in line with their own whims. They closed all newspapers that were critical of their policies and banned all dissident organizations, parties, and political entities.

Ethnic minorities were subjected to severe suppression and discrimination and religious minorities were brutally oppressed and deprived of their basic rights. This criminal conduct was quickly enshrined in the Constitution and institutionalized in the penal and civil codes, and continues today.

This is precisely the example, which both Sunni and Shiite extremists are following in other countries. This system of governance completely contradicts Islam and civilized norms. It is called an “Islamic Caliphate” by Sunni fundamentalists who adhere to the very same attributes and modus operandi. From a legal and religious standpoint, this system lacks the slightest capacity to change from within. The regime eliminates anyone challenging the absolute rule of the clergy.

As stipulated in its Constitution, the clerical regime formed the Revolutionary Guard Corps to protect the velayat-e faqih system and to expand it to other parts of the Islamic world.<sup>2</sup> It also created 75 different repressive agencies to leash and to suppress the public. To date, it has executed 120,000 political dissidents, ranging from 13-year-old girls to pregnant women and the elderly.<sup>3</sup>

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2 The Constitution of the Islamic Republic of Iran, Article 150. The Islamic Revolutionary Guards Corps, organized in the early days of the triumph of the Revolution, is to be maintained so that it may continue in its role of safeguarding the Revolution and its achievements.

3 *Fallen for Freedom, 20,000 PMOI Martyrs – Partial List of 120,000 Victims*

Export of this medieval school of thoughts, or, as Khomeini called it, export of revolution, is indispensable and inherent to the regime's modus operandi. The Iranian Resistance's leader Massoud Rajavi explained the principal theory behind the policy of exporting fundamentalism on several occasions, stating that: incapable of guiding the enormous energy unleashed in the anti-monarchic revolution towards freedom, democracy and development, Khomeini squandered part of it in the war with Iraq and directed the rest outside the country under the pretext of 'exporting revolution'.

In reality, the existence of a tremendously young and restless society that overthrew the previous dictatorship has rendered this medieval regime permanently unstable, compelling it to export its backward ideology in order to put a lid on its internal crises.

In the Iranian regime's Constitution, the export of crisis, terrorism and fundamentalism has been codified in Articles 3, 11, and 154 under the guise of «relentless support for the Mustazafan (world's oppressed)» and «unity in the Islamic world.» These are among the pillars of the regime's foreign policy.<sup>4</sup>

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*of Political Executions in Iran under the Mullahs' Regime.* Compiled by the People's Mojahedin Organization of Iran on the Forty-first Anniversary of its Foundation – September 2006.

4 The Constitution of the Islamic Republic of Iran, Article 3, no. 16. Framing the foreign policy of the country on the basis of Islamic criteria, fraternal commitment to all Muslims, and unsparing support to the Mustazafan [abased] of the world Article 11: ...the government of the Islamic Republic of Iran has the duty of formulating its general policies with a view to cultivating the friendship and unity of all Muslim peoples, and it must constantly strive to bring about the political, economic, and cultural unity of the Islamic world. Article 154 while scrupulously refraining from all forms of interference in the internal affairs of other nations, it supports the just struggles of the Mustazafan against the Mustakberan [oppressors] in every corner of the globe.

For Khomeini, exporting “Islamic revolution” to, and establishing a sister regime in Iraq was the first order of business. Doing so set the stage for a conflict that subsequently erupted when Iraq attacked Iran in 1980. By trying to dominate Iraq as early as in 1979 and subsequently perpetuating the unpatriotic Iran-Iraq war - with the mantra of “liberating Quds (Jerusalem) via Karbala - the regime sought to export its medieval ideology to the Islamic world. In contrast, the international community and the United Nations Security Council demanded an end to the war and called for a ceasefire. Khomeini had correctly realized that Iraq could be used as the springboard for encroaching upon the Arab and the Islamic world.

The enclosed map, published by the Revolutionary Guard Corps in the mid-1980s, exposes Khomeini’s designs, in the midst of the Iran-Iraq War, to turn Iraq into a beachhead to dominate the Islamic world. Khomeini lost that war. But the international community’s failure to grasp and understand the regime’s nature and intentions and the resultant misguided policies in dealing with it, enabled Khomeini’s successors to achieve that goal. Looking now, you can see that the regime has tried to encroach upon the very countries that it coveted to dominate in the early 1980s.

Khomeini had to accept defeat in the Iran-Iraq war in 1988. To prevent any social backlash he ordered the massacre of over 30,000 political prisoners in a matter of a few months. A majority of the victims belonged to PMOI/MEK, which ironically, they were Shiite Muslim.<sup>5</sup>

Today, the very officials responsible for the 1988 massacre occupy key positions in government agencies, including in

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5 Mojahed weekly publication, No. 427, February 9, 1999 – Containing the list of names and particulars of 3,208 massacred political prisoners.

Hassan Rouhani's cabinet and the regime's Judiciary.<sup>6</sup>

Parallel with the war with Iraq, and particularly afterwards, the Iranian regime allocated an enormous budget to set up the so-called cultural and educational centers in different countries for the purpose of propagating its extremist ideology and recruiting adherents. In many place, including Lebanon, Palestinian territories, Syria, Iraq, and Yemen, it trained, funded, and armed both Shiite and Sunni terrorists.

From the outset, the clerical regime tried to spread extremism by taking 52 Americans hostage for 444 days in 1979, blowing up the U.S. Marines barracks in Beirut in 1983, creating Hezbollah in Lebanon and the Supreme Council for Islamic Revolution in Iraq (SCIRI group) as well as a number of groups in other Muslim majority countries, and taking western citizens hostage in Lebanon.

This policy is not restricted to the past. In recent years, the policy of meddling in other countries' affairs has indeed intensified, taking on significantly deeper and broader dimensions. As such, this phenomenon, acquired both a new form and broader dimensions, and grew by leveraging the special cultural and historical position of Iran, a country that has also been endowed with one of the world's largest oil and gas reserves.

In reality, Iran became the cultural capital of the Islamic world in the early decades after the advent of Islam so much so that any transformation or change in Iran has had an auxiliary impact on the world of Islam during the past 14 centuries. After Khomeini came to power, however, he

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6 Mostafa Pourmohammadi, representative of the Intelligence Ministry in the Death Commission that was in charge of the massacre of political prisoners in 1988, is now the Minister of Justice in Rouhani's cabinet.

placed Iran on a different path and transformed it into the epicenter of fundamentalism. He crowned it as the godfather of extremists and terrorists in the Middle East.

It was only through the existence of the velayat-e faqih regime in Iran that Islamic fundamentalism morphed into a new global threat. Without the instrument of state power in a country like Iran, reactionary forces would not have mustered such potential and prospect to emerge as a destructive force.

This transformation would have been impossible without the central role of Iran, a vast, rich country situated in a strategic location and known for its unique influence in the Islamic world. Conversely, the collapse of this epicenter leads to the isolation and defeat of this ominous threat across the globe, rendering it ineffectual.

### **Flawed dichotomy between Shiite and Sunni fundamentalism**

Contrary to the realities underscored above, ISIS and Sunni fundamentalist groups do not have a perceivable and clear link to the mullahs in Tehran and are hostile to one another in a number of areas; as a result, an artificial dichotomy has been assumed between Sunni and Shiite fundamentalists. Some policymakers and pundits therefore even view the Iranian regime as a potential partner in the fight against ISIS.

Meanwhile, Tehran's clerical rulers are expediently using both Sunni and Shiite extremist groups for the regime's own purposes. It directs Lebanon's Hezbollah and arms extremist Sunni groups in Arab countries. Over the past 20 years and at many important junctures, the Iranian regime provided enormous assistance to Sunni extremists like Al

Qaeda. Since 2001, Tehran has provided safe haven to a number of Al Qaeda leaders, later facilitating their passage to Iraq, Syria, and other Muslim countries.

In February 2012, the regime's Supreme Leader Ali Khamenei emphasized, "The Islamic Revolution has a mandatory religious obligation to equally help both the Sunni and Shiite jihadists."<sup>7</sup>

On June 4, 2014, only three days before the ISIS takeover of Mosul, Khamenei made a public speech in which he said: "Don't make a mistake. The enemy is America. Takfiri groups are just seditionists."<sup>8</sup> In the Iranian regime's lexicon, the loyal opposition is described as seditionist.

More importantly, if it were not for the Iranian regime's domination of Iraq, the sectarian policies of its puppet prime minister Nuri al-Maliki and the massacre committed against the Sunni population in Iraq, and if it were not for the slaughter of 250,000 people in Syria by the Assad regime

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7 Khamenei's sermon at Tehran's Friday prayer, February 3, 2012: "We believe that Muslims, whether Sahfeii, Jaafari, Maleki, Hanbali or Zaidi, they are all Islamic sects who are brothers and must have mutual respect for one another. They should have healthy, fraternal dialogues in Fi'q'h, interpretation of words and history and work hand in hand to build a single, powerful, global Islamic Civilization of the Prophet Mohammad (S.A.W) in the contemporary time. "Iran seeks not to make Arabs Persian or make Shiites out of other Muslims. Iran seeks to advocate the Quran and the tradition of the Prophet Mohammad (SAW) and his household (SAW) and revitalize the Islamic nation. For the Islamic Revolution there is a religious obligation and duty to assist the Sunni jihadists of the Hamas organizations as well as the Shiite jihadists of the Hezbollah on an equal level." (Iranian state-run News Network TV, February 3, 2012)

8 Khamenei's speech at Khomeini's grave: "Today, some people in different parts of the world of Islam - which go by the name of Takfiri, Wahhabi and Salafi groups - are adopting bad and inappropriate measures against Iran, Shia Muslims and Shia Islam. But everyone should know that they are not the main enemies." (Iran's state-run News Network TV, June 4, 2014)



and the Iranian regime's Quds Force, ISIS would have never been able to find such a fertile breeding ground for its emergence and expansion.

In his will, Khomeini called for the overthrow of all existing governments in the Muslim world, followed by the eviction of their rulers, and establishment of "one Islamic State with free and independent republics."<sup>9</sup> The regime's current leader Khamenei declared himself the source of emulation for Shiites and the Supreme Leader for all Muslims. In other words, as it pertains to governance, Khamenei considers himself the ruler of all Muslims.<sup>10</sup>

The terrorist Quds Force, formed a quarter of a century ago, is the instrument for exporting extremism to not only Shiite but also to Sunni communities.

Theoretically speaking, fundamentalism represents a perverted view of Islam. What is presented under the banner

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9 Khomeini's last will, article F:

You, the meek of the world and Islamic countries and the world's Muslim, rise up and obtain your rights with empty hands. Do not fear the propaganda of the super powers and their subservient lackeys. Expel the criminal rulers who surrender your earnings to your enemies and the enemies of dear Islam

10 Shob'heh website: Why is his holiness the leader called "the leader of the world's Muslims"?

- a. Not only there is a difference between a source of imitation and a ruler of an Islamic Government, but there is also a difference between a "decree" and a "fatwa". It is an obligation for the followers of a source of imitation to abide by his fatwa, whereas if a religious authority issues a "decree", all Shiites and even the authorities are obliged to follow it. (Like the decree issued by Mirza Shirazi boycotting tobacco)
- b. Therefore, if a religious authority gets to rule, it is an obligation to abide by his governmental orders. Therefore, he is their Imam and their leader.
- c. Today, there are two billion Muslims in the world. Nearly 500million of them are Shiites. Therefore, in light of the fact that it is an obligation for all Muslims to follow the orders of "the Guardian of all Muslims" or "the Velayat-e Faqih", then it is clear that he is the leader of all Muslims of the world.

of these two aberrations in the Islamic faith, are in essence one and the same thing. Both emphasize misogyny and religious discrimination. Both, impose religion and beliefs through the use of force, contrary to Quranic verses; both rely on the laws of past millennia called Sharia to enforce the most violent and inhumane forms of punishment; both pursue a reactionary caliphate, which translates into the cruel rule of an individual tyrant. One calls it the *velayat-e motlaq-e faqih* (the absolute rule of clergy) while the others refers to it as a Caliph. Of course, three decades ago, Khomeini explicitly said in a public speech that “We want a Caliph who would amputate limbs, flog and stone to death.”<sup>11</sup>

Shiite fundamentalists, however, due to their reliance on a regional state power, namely the religious dictatorship ruling Iran, are more dangerous than their Sunni counterparts. Look at the situation in Iraq and what is happening there on a daily basis. The mullahs’ so-called (Shiite) militias act more viciously than their Sunni equivalents, such as ISIS. In the long run, they pose a much greater threat than their Sunni brethren to Iraq’s independent existence and regional peace, security, and stability. With the help of these militias, the mullahs have turned four Arab countries into theaters of their terrorism and destruction.

The militia groups in Iraq, the Hezbollah in Lebanon, and the Houthis in Yemen are under total control and enjoy backing by the mullahs’ Revolutionary Guard Corps (IRGC) and Khamenei. The Iranian regime is Bashar Assad’s main patron and the primary factor for keeping him in power is Syria. In September 2014, a member of mullahs’ parliament (Majlis) said, “Currently, three Arab capitals are in the hands of Iran, and Sana’a will be the fourth... We seek the

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11 Khomeini’s speech on the birth of the Prophet of Islam In 1982.

unification of Islamic countries.”<sup>12</sup>

A Friday prayer leader added that the borders of the Islamic Republic had reached Yemen.<sup>13</sup> A number of the highest ranking regime officials, including Khamenei’s senior advisor, explicitly and publicly called Syria an Iranian province.<sup>14</sup>

In short, the regime ruling Iran is the axis of Islamic fundamentalism in terms of ideology, policies, money, weapons, and logistical support. Beyond any form of concrete political or financial link between these sorts of groups and Tehran, the determining factor is the presence of a fundamentalist regime in power in Iran (the *velayat-e faqih*), which presents a model and inspires the formation of all fundamentalist groups and cells. In the absence of such a regime, there would be no intellectual, ideological, or political space, or a central base and dependable epicenter for the emergence and growth of such groups.

As long as the Tehran regime is not replaced by a democratic, tolerant, and pluralist government, the problem of Islamic fundamentalism will persist regardless of any military and security confrontation, every time emerging in different variations.

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12 September 18, 2014 – A Majlis deputy said: Presently three Arab capitals are in Iran’s hands and Sana’a will the fourth capital... We are seeking to integrate all Islamic countries.”

13 Official IRNA news agency, April 17, 2015 – The Vali Faqih representative in the province and the Friday prayer leader of Zanzan said: The border berms of the Islamic Republic are in Yemen and attacking Yemen is the same as attacking the Islamic Republic.”

14 Fars News Agency, February 14, 2013 – Mullah Mehdi Ta’eb, Khamenei’s supreme advisor: “Syria is the 35th province of the country and a strategic province for us.”

## **The nuclear bomb in the policy of export of fundamentalism and terrorism**

Nuclear weapons serve both to guarantee the survival of the Iranian regime and pave the way for exporting fundamentalism.

The clerical regime's former president and current head of the Expediency Council Ali-Akbar Hashemi Rafsanjani, boasted in the early 1990s that, "If we acquire nuclear weapons, who could prevent the export of the revolution to Islamic countries?"

Khamenei's fatwa about nuclear weapons being haram (forbidden) is a hoax. Many years ago, Khomeini reminded Khamenei that the vali-e faqih (supreme ruler) has the power to unilaterally abrogate his religious commitments to the citizenry if that were to serve the interests of the state.

By acquiring a nuclear bomb, the Iranian regime seeks to upend the regional balance of power and subsequently exert its hegemony over the whole region. To be sure, a nuclear-armed or nuclear threshold regime in Iran will propel an arms race across the region; but this is only the lesser consequence. The primary fallout would be the Iranian regime's domination of the political, economic, and military disposition of the region and of many Muslim countries.

It would be a fatal mistake to believe that silence and accommodation vis-à-vis the regime's onslaught throughout the region would help advance the nuclear talks. Tehran is intimating this approach in different ways and, of course, has so far taken full advantage of it to advance its designs both regarding its nuclear projects and meddling in the region. Firmness in dealing with the regime will force it to retreat. Giving concessions to it, on the other hand, will embolden it to be more aggressive.

### **Nuclear program: National pride or spreading fundamentalism in the region?**

To describe the mullahs' nuclear weapons program as a source of "national pride" is an affront to the Iranian people who believe otherwise. Using this pretext to offer concessions to the clerics is therefore unacceptable. The mullahs seek to obtain nuclear weapons to preserve their regime and export their reactionary mindset to the region, both of which are contrary to the interests and yearnings of the Iranian people.

Iran does not need nuclear energy because it does not make economic sense! The clerical regime has invested hundreds of billions of dollars in this program while lack of sufficient investment in the oil industry has left the country without adequate refineries, compelling it to import gasoline from abroad. This is tantamount to a disaster.<sup>15</sup>

Our 36-year experience has made it palpably clear that the mullahs only understand the language of firmness and power. Those who reject a nuclear-armed theocracy and stand with the Iranian people must refrain from appeasing and offering

15 Given the population growth and increase of the individual per capita, use of private cars, Iran is in need of petrol and is one of the biggest importers of gas.

Name of refinery	daily production capacity	daily gas production (liter/day)
Abadan	9138	1291
Tehran	1700	1348
Kermanshah	1137	1350
Shiraz	1905	1352
Lavan	987	1355
Tabriz	2884	1327
Isfahan	7568	1357
Arak	4760	1372
Bandar Abbas	13000	1376

(BBC research, August 30, 2011)

concessions to a murderous religious dictatorship, which is, at the same time the central banker of terrorism and the world record holder in per capita execution of its citizens. The world community must recognize the rights of the Iranian people to fight for freedom. Accordingly, on behalf of the Iranian people's Resistance, I emphasize:

1. The regime's nuclear program runs counter to the national interests of the Iranian people, who profoundly opposed it. In contrast to the mullahs' regime, we seek a democratic, non-nuclear Iran. Out of 80 million Iranians no fewer than 50 million live below the poverty line;

2. Acquiring a nuclear arsenal, abusing human rights, and exporting fundamentalism and terrorism are indispensable features of the ruling theocracy. Upholding human rights in Iran and forcing the regime to withdraw from Iraq, Syria, Lebanon, Yemen, and Afghanistan offer a real yardstick to ascertain whether or not the regime has abandoned its nuclear weapons program. Anything short, however camouflaged or presented, amounts to self-delusion and acquiesces to the catastrophe of a nuclear-armed theocracy;

3. Adding six or nine months to the nuclear breakout time while dealing with a regime that has been engaged in a three-decade game of hide and cheat does not provide a solution. The only guarantee to secure the world from the threat of a nuclear disaster is to fully implement six Security Council resolutions on Iran's nuclear program, completely halt enrichment, and compel the regime to shut down its nuclear sites as well as WMD and missile programs;

4. Snap inspections anytime, anywhere, of all suspect sites, military or otherwise are critical in preventing the mullahs from obtaining the bomb;

5. The Iranian regime must be obliged to provide satisfactory answers on the possible military dimensions (PMD) of its nuclear projects (before a final agreement is reached), make available its nuclear experts and documents, and unveil networks involved in smuggling nuclear equipment and material into Iran;

6. The notion of snapping back the sanctions in the event Tehran violates its commitments or cheats is neither practical nor feasible. None of the sanctions should be lifted before an agreement has been signed that effectively and definitively denies the mullahs the bomb. Otherwise, the regime will spend billions of unfrozen assets to buy weapons including advanced missiles from Russia.

### **The spread of Islamic fundamentalism was not inevitable**

The perceived power of Islamic fundamentalism in general and its epicenter in Tehran, in particular, has neither the capacity nor potential to achieve dominance, but this is the consequence of the absence of a timely response to this phenomenon. Lack of such a timely response is the by-product of the fact that Islamic fundamentalism has not been properly grasped or understood, something that has led to the adoption of misguided policies. Specifically:

1. Ignoring the threat of Islamic fundamentalism following the collapse of the Soviet Union and the Persian Gulf war in 1991;

2. Overlooking that post-9/11 developments in the region overshadowed the role of the epicenter of fundamentalism, i.e., the Iranian regime, giving it the opportunity to implement its plans for spreading extremism in the region;

3. Failure to thwart Tehran's increasing meddling in Iraq after 2003 led to the gradual hand-over of Iraq to the

mullahs. The regime thus received on a silver platter the very prize it could not win during eight years of war with Iraq in the 1980s, despite one million dead, three million wounded and disabled on the Iranian side alone, one trillion dollars in economic damage, and destruction of 3,000 cities and villages.

The mullahs' domination of Iraq, especially under al-Maliki, was the outcome of one of the greatest geopolitical blunders after World War II. It had dire implications for the whole region, including the rise of ISIS and the crises in Syria and Yemen.

4. Disarming and interning the PMOI/MEK (the main Iranian opposition and the only organized, anti-fundamentalist Muslim movement), its subsequent handover to Maliki's puppet regime as well as silence and inaction vis-à-vis repeated attacks on its members in Iraq.

In addition, the PMOI/MEK and the National Council of Resistance of Iran, (a coalition of democratic forces seeking regime change in Iran) were blacklisted for 15 years, effectively restraining their enormous wherewithal and wasting their resources, which could have otherwise been utilized to encourage change in Iran. These actions were the best signals to Tehran to continue its efforts to acquire the bomb and export terrorism and fundamentalism with impunity and without having to worry about its popular and legitimate opposition.

A firm policy by the West and support for the Iranian people's aspirations for change and a different approach to the Resistance movement that is the antithesis to the mullahs' fundamentalism would have prevented the spread of extremism and terrorism masquerading as Islam.

The formation of a regional coalition and the launching of



Operation Decisive Storm to end the occupation of Yemen by the Iranian regime's proxies was the first such initiative in the past 25 years that acted as an obstacle to the regime's escalating regional meddling.

Time has come to learn from past experience. Since 1993, the Iranian Resistance has been warning about the threat of fundamentalism emanating from the Iranian regime. And since 2003, we have consistently revealed the regime's interference in Iraq. Unfortunately, those warnings have not been heeded. Today, I reiterate that the mullahs are not part of the solution; they are indeed part of the problem. We must stand up to Tehran's meddling in Iraq. Under no circumstances should the Iraqi militias affiliated with the Iranian regime be legitimized. The solution is to evict the Iranian regime from Iraq.

### **Bargaining for the maximum to preserve the minimum**

The mullahs need to export fundamentalism, war, and terror under the banner of Islam beyond Iranian borders to preserve their power in Tehran. One of the essential attributes of fundamentalism is that it can only survive by being on the offensive. Confining the Iranian regime within its own borders and compelling it to abandon its nuclear projects lays bare its real and underlying weaknesses and expedites its downfall.

Khamenei and other regime officials have repeatedly attested to this reality: one step backward is tantamount to retreating all the way back to the overthrow of the state. In December 2014, the Secretary of the regime's Supreme National Security Council, Ali Shamkhani, touched on this point after the killing of one of the most senior commanders of the Quds Force in Iraq. Speaking at his funeral, Shamkhani

said, «Those who are sick rumormongers ask us why we interfere in Iraq or Syria. The answer to this question is clear. If [our commanders] do not sacrifice their blood in Iraq, then our blood will be shed in Tehran, Azerbaijan, Shiraz, and Isfahan.» Shamkhani emphasized: «To avoid having our blood spilled in Tehran, we must sacrifice our blood in Iraq and defend it.»<sup>16</sup>

The 2009 uprising demonstrated that the people of Iran, especially youth and women, are looking for the opportunity to bring fundamental change to Iran. While the Sunni extremists recruit young people in Arab countries and even in some European capitals, in Iran, young people are engaged in a fierce battle against the ruling theocracy. For the past 36 years, the people of Iran have experienced this ominous phenomenon in all its political, social, and economic spheres. An ocean of blood lies between them and the ruling regime.

The reason is that an organized and cohesive force that adheres to Islam, the PMOI/MEK, promoted in Iranian society a culture of tolerance and belief in freedom. It challenged, with all its might, the violent extremist interpretations of Islam and offered an anti-fundamentalist cultural alternative to Iranian society.

Therefore, as the regime becomes weaker and more isolated inside the country it senses a greater need for aggression beyond its borders. Mindful that Islamic fundamentalism

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16 Ali Shamkhani, secretary of the Supreme Security Council: “There are sick people who spread rumors these days, asking about the relation between Samara and Hamid Taqavi. They say what do we have to do with Iraq and Syria? The answer to this question is clear. If the likes of Taqavi do not give their blood in Samara, then we must give blood in Sistan, Azerbaijan, Shiraz and Isfahan.” (Fars News Agency, December 29, 2014)

has failed in Iran and is detested by the Iranian people, the mullahs have stepped up domestic repression and resorted to terrorism and warmongering as never before in order to preserve their theocracy, misogyny, religious discrimination, or, in a nutshell, maintain their fragile grip on power.

Recall that in the final year of the Second World War, even as the Nazis continued to pose the greatest threat to humanity, it was incapable of preventing the inevitable cracks forming within its rotting core, which rapidly brought its downfall.

### **The need for a cultural and religious response to fundamentalism**

An accurate assessment of developments in recent years leads to a very important conclusion that Islamic fundamentalism and extremism are vulnerable and can therefore be defeated. To do so, there is need for a firm comprehensive policy and also a focus on the epicenter, i.e., the regime in Tehran. But reinforcing and increasing intelligence gathering capabilities and intensifying military operations would in and of themselves be insufficient.

A political, religious, and cultural antidote is required to uproot this cancerous tumor permanently. In absence of an alternative interpretation of Islam – which would in fact represent the true spirit of Islam, one that would espouse tolerance, liberty, and freedom of choice for the people, extremist ringleaders will portray the war against fundamentalism as a fight against Islam itself. By doing so, they will then create the most important source of nourishment for this ominous phenomenon. We must demarcate between the true Islam and this rigid reactionary mindset, while exposing and drying up the resources for

demagoguery and exploitation of Islam by fundamentalists, especially the Iranian regime. This will not be an easy task and will not come to fruition merely through charming rhetoric.

Fortunately for Iran, the PMOI/MEK is largest political opposition organization and offers a cultural and ideological alternative to Islamic fundamentalism.

Throughout its fifty-year-long history, the PMOI/MEK has posed a political and cultural challenge to Islamic dogmatism. It believes that fundamentalists are ironically the greatest enemies of Islam itself, that their views and conduct have nothing to do with genuine Islam and the Quran and that Islam must be reclaimed.

This organization began to engage in an extensive cultural, social, and political campaign after the fall of the Shah. It was active among the youth in high schools and universities, among women and workers, as well as a wide array of other social sectors and worked to expose the medieval, backward, and anti-democratic nature of Khomeini and his band of clerics. It also introduced democratic Islam. In the course of just 2.5 years, it succeeded in educating a large segment of Iranian society, recruiting them away from the ruling mullahs, before the regime eliminated all peaceful avenues of political activity.

During the first Iranian presidential elections, Massoud Rajavi was the PMOI's candidate, and received widespread support from all social sectors thanks to his adherence to a platform that focused on political and social freedoms that was diametrically opposed to the culture of the Islamic fundamentalism. Khomeini was so gravely concerned that a majority would cast their ballots to elect Rajavi that he vetoed his candidacy. According to official counts, Mr.

Rajavi received over half a million votes in Tehran during the first parliamentary elections, despite massive electoral fraud.

### **Democratic Islam; Response to Islamic Fundamentalism**

The Islam to which we adhere is a democratic Islam.

The declared objective of Islamic fundamentalism is enforcing Sharia law by force. This is the common denominator between the velayat-e faqih regime Iran and Islamic Caliphate of ISIS.

As a Muslim, I declare:

Anything enforced by force and compulsion is not Islam. Neither religion, nor prayer, no hejab can be enforced through force. As the Quran says, “There is no compulsion in religion.”

Freedom is the underlying message of Islam. As the Quran says, Islam has come to free the people from the shackles, not to impose Sharia law.

What fundamentalists present as Sharia law has nothing to do with Islam. It is indeed, contrary to the teaching of Islam. The fundamentalists’ Sharia law are either self-invented or belong to the previous millennium and it only serve them in gaining or preserving power. Anything that enchains humans and deprives them of freedom, choice and dignity contradicts Islam.

Islam is the religion of compassion and freedom. God Almighty designated the Prophet as a mercy to the worlds.

Islam considers sovereignty to be the greatest right bestowed upon the people. It condemns dictatorship in any form or under any banner. Islam is based on consultation, freedom of choice, expression and belief.

According to the Quran, people of all races, creeds and

genders are equal. Islam defends and encourages human progress and achievements. Consistent with this teaching the PMOI/MEK over the past 36 years has been advocating democracy, pluralism and separation of religion and state.

Islam profoundly respects human rights and views the killing of one man as killing of all humanity. Islam respects all religions. The Quran insists that there are no differences between prophets.

This message can defeat Islamic fundamentalism in its most important ideological epicenter. For this reason, democratic and tolerant Islam, which is the true and genuine Islam not distorted by the mullahs, is the antithesis to fundamentalism.

By adhering to this mindset, the People's Mojahedin Organization of Iran, the pivotal force in the Iranian Resistance, has played a decisive role in cultural and intellectual defeat of the clerical regime and its isolation within Iran as the godfather of Islamic fundamentalism.

This movement, owing both to its enduring campaign against the religious fascism ruling Iran and paying the enormous cost of this struggle, is qualified to confront Islamic fundamentalism.

### **Strategy to overcome fundamentalism**

With the coming to power of the mullahs in Iran, Islamic extremism emerged as a threat to peace and security. It spread extensively after 2003 when the Iranian regime began to dominate Iraq. So long as the mullahs remain in power in Iran, the crisis will continue in one way or the other. Thus, the ultimate solution is to overthrow the Iranian regime, which can only be achieved by the people of Iran and Iranian Resistance. However, in order to prevent

further deepening of the crisis and putting an end to this catastrophe, the international community needs to take the following steps.

1. Take practical measures to evict the Iranian regime from Iraq. Only then will fundamentalism begin to retreat, because this is precisely where it has expanded. The Quds Force, the Shiite militias, and other proxies of the Iranian regime who have penetrated deep into the political, military, security, and economic fabric of Iraq during the eight years of Maliki, must be removed from power structures. It would be a big mistake to seek the help of these Shiite militias in confronting ISIS. The only appropriate response to ISIS is to trust, empower, and arm the Sunnis and engage them in power sharing in a realistic and meaningful way.

2. Help the people of Syria overthrow Bashar Assad and move toward democracy. The crimes of the Assad regime, which remains in power with the backing of Tehran and the IRGC, is the greatest cause of Sunni extremists' success in recruiting volunteers. Had there been a proper response to the Assad regime's shocking chemical attack in a Damascus suburb, ISIS would have certainly not been so powerful today. The crimes of the Iranian regime and Bashar Assad in Syria, which have left hundreds of thousands dead and more than 10 million people homeless, are the greatest cause of rage and hatred among Sunni Muslims.

3. Instead of appeasing the heart of fundamentalism and terrorism, i.e., the mullahs' regime, the Iranian people's desire and will to overthrow the clerical regime must be recognized. Silence vis-à-vis blatant and systematic abuse of human rights and escalating trend of mass executions in Iran provide the greatest encouragement to extremists.

A very important part of this approach would be to uphold

the rights and guarantee the protection of Camp Liberty residents. Far beyond a humanitarian issue and violation of repeated written commitments by the U.S. and the U.N., the predicament of PMOI/MEK members in Iraq since 2003 has only benefited the Iranian regime and paved the way for expansion of extremism.

As 5.2 million Iraqis declared in a statement in 2006, the PMOI/MEK is the most significant political and cultural bulwark against the spread and penetration of fundamentalism. After the U.S. handed over the protection of Camp Ashraf residents to Iran's puppet regime in Iraq, 116 of residents were killed in six lethal attacks by Iraqi Security Forces. Twenty-five more lost their lives due to an inhumane medical blockade and lack of timely access to medical care. Seven were also taken hostage in 2013, whose fate and whereabouts remain unknown.

4. There must be an emphasis on a democratic and tolerant interpretation of Islam to challenge fundamentalist interpretations whether Shiite or Sunni variants.

5. A decisive policy vis-à-vis the Iranian regime's nuclear program is vital to block its pathways to the bomb. This would play an important role in eliminating fundamentalism in the region because it would weaken its epicenter and limit the scope of its aggression.

Mr. Chairman,  
Distinguished representatives,

Today, the clerical regime is engulfed in deep crisis at home. The people of Iran reject this totalitarian theocracy. They long for freedom, democracy, and regime change.

The Iranian regime is also facing a crippling economic crisis. Corruption has permeated the entire structure of the



regime. Official figures say 12 million people go hungry in Iran.<sup>17</sup> Iran has one of the highest inflation rates and the unemployment rate stands at no less than 40 percent.<sup>18</sup> Nevertheless, Rouhani increased the IRGC budget by 50 percent.<sup>19</sup>

Despite a state of absolute repression, protests are spreading by the day. On April 15, one million Iranian teachers staged a nationwide protest in 27 out of 31 provinces. Workers' protests and strikes are also escalating every day.<sup>20</sup>

The purporters of “moderation” within the Iranian regime, such as Rouhani, share the views of other factions regarding the regime's redlines and totalitarian rule of the Supreme Leader. They are partners in domestic repression and exporting terrorism. Contrary to claims by the regime's appeasers, not only are they not a force for change but serve to prolong the velayat-e faqih regime. Comparing them with the opposition to other autocratic regimes is misguided. As long as this regime remains in power, Islamic fundamentalism will persist as the main global threat.

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17 Ali Rabii, Minister of Cooperation, Labor and Social Affairs – Mehr News Agency, December 5, 2014

18 Website of Iranian Economy – November 18, 2014

19 Iranian Fiscal Year Budget 1394 (March 2015 – March 2016) – Eghtesad News, January 7, 2015

20 Associated Press, April 16, 2015 - Iran's semi-official ILNA news agency says thousands of teachers have staged nationwide protests demanding higher wages. The report says peaceful protests were held Thursday in several cities, including the capital, Tehran. It says the teachers gathered in silence in front of provincial Education Ministry buildings. In Tehran, hundreds of teachers gathered in front of parliament. The protesters carried placards in which they asked for higher wages and demanded the release of teachers allegedly detained in similar protests last month.

The National Council of Resistance of Iran (NCRI) is a coalition comprised of 500 members, half of whom are women. It consists of democratic forces who seek to overthrow the regime in its entirety and establish a pluralist and secular republic. The NCRI has been waging a resistance against the Iranian regime for 34 years. In addition to a broad-base of support at home, it has gained extensive international recognition and is supported by a wide spectrum of political tendencies in Europe, the United States and Arab and Muslim countries.

According to the NCRI's constitution, a provisional government will be formed for an interim period of only six months after the overthrow of the clerical regime to facilitate the transfer of sovereignty to the people of Iran. It is tasked with holding a free and fair election with international observers, to elect a National Legislative and Constituent Assembly, which will draft a new constitution and run the country's affairs until the constitution of the new republic is ratified.

Consistent with its constitution and ratifications, the NCRI is committed to the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights, and other relevant international conventions. It is also committed to separation of religion and state and gender equality. I have outlined the Iranian Resistance's platform for future of Iran in the following 10-point platform:<sup>21</sup>

1. In our view, the ballot box is the only criterion for legitimacy. Accordingly, we seek a republic based on universal suffrage.

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21 Maryam Rajavi's visions for future Iran – June 22, 2013  
[http://www.maryam-rajavi.com/en/index.php?option=com\\_content&view=article&id=1452&Itemid=592](http://www.maryam-rajavi.com/en/index.php?option=com_content&view=article&id=1452&Itemid=592)

2. We want a pluralist system, freedom of parties and assembly. We respect all individual freedoms. We underscore complete freedom of expression and of the media and unconditional access by all to the Internet.

3. We are committed to the abolition of death penalty.

4. We are committed to the separation of Religion and State. Any form of discrimination against the followers of any religion and denomination will be prohibited.

5. We believe in complete gender equality in political, social, and economic arenas. We are also committed to equal participation of women in political leadership. Any form of discrimination against women will be abolished. Women will enjoy the right to select their own clothing and will be free to make their own choices regarding marriage, divorce, education, and employment.

6. We believe in the rule of law and justice. We want to set up a modern judicial system based on the principles of presumption of innocence, the right to defense, effective judicial protection, and the right to be tried in a public court. We also seek the total independence of judges. Sharia law will be abolished.

7. We are committed to the Universal Declaration of Human Rights and international covenants and conventions, including the International Covenant on Civil and Political Rights, the Convention against Torture, and the Convention on the Elimination of all Forms of Discrimination against Women. We are committed to the equality of all ethnicities. We underscore the plan for the autonomy of Iranian Kurdistan and hold that the language and culture of our compatriots, from whatever ethnicity, are among our nation's precious human resources and must be protected and celebrated in tomorrow's Iran.

8. We recognize private property, private investment, and

the market economy. All Iranian people must enjoy equal opportunity in employment and in business ventures. We will protect and revitalize the environment.

9. Our foreign policy will be based on peaceful coexistence, international and regional peace and cooperation, as well as respect for the United Nations Charter.

10. We want a non-nuclear Iran, free of weapons of mass destruction.

Let me conclude my remarks by quoting one the pioneers of the American civil rights movement, the Reverend Martin Luther King, Jr.: “The arch of the moral universe is long, but it bends towards justice.” Our movement has existed before the Iranian Revolution and we have faith that with your help we can move the arch of the moral universe more quickly because our cause is just.

Thank you all very much.





# Maryam Rajavi at the French Senate

May 5, 2015

*Position of the Iranian Resistance  
on the interventions of the Iranian regime in  
the Middle East and its nuclear arms project*



Mr. Chairman,  
Honorable senators,  
Ladies and gentlemen,

I am glad to be with you today. I appreciate the French Committee for a Democratic Iran who sponsored this meeting. We are meeting at a time when the question of Iran is the source of trepidation more than ever. Please allow me to address three issues in this regard:

First the Iranian regime's bellicosity in the region, second some erroneous assumptions about the regime and finally the Iranian Resistance's view on the nuclear agreement.

Let me begin by saying that the religious dictatorship ruling Iran is the cause of instability in the region. It leads at least ten terrorist paramilitary groups (militia) and it sends weapons for the fundamentalist groups in Africa. Its interferences have led to the virtual disintegration of four countries in the Middle East. But this is not a sign of the regime's power. Revolutionary Guards Corps commanders have repeatedly pointed out that if they stop meddling in these countries, they will have to fight the war in Tehran with an angry populace.

Without such interferences and without the nuclear bomb, the power of the Vali-e Faqih will rapidly diminish and the balance of power between the regime and society will be upset.

We strongly believe that this is the descending phase of the regime and it can be seen everywhere particularly in the Iranian society.

Following the social uprisings in 2009, the protest movement was silenced under massive repression but today, is on the rise again. Last year, there were 5700 protests and the movement of teachers and workers has been growing by the day.

As for the economy, the unemployment rate stands at 40%, the economic growth rate is less than 1%, foreign investment is zero and 75,000 projects have remained incomplete.

It is not without reason that executions have been stepped up. Under Rouhani, the number of executions has reached 1500 so far.

The regime finds itself vulnerable more than any other time in the face of resistance. This is why it is working full



force to keep opposition members in Camp Liberty in Iraq under blockade and clampdown. Last month, another Camp Liberty resident died. He was the 25th to lose his life due to the medical siege imposed on the camp.

In most of its diplomatic engagements, the regime's first demand is pressuring the Resistance. At this point, let me urge the government of France to take action in the framework of the European Union and the UN Security Council to have Iraq provide protection of Camp Liberty and lift the oppressive blockade imposed on it.

As for the region, the regime is similarly on a descending trend in Syria and Iraq. In Yemen, the mullahs wanted to occupy the country and thereby reach a better balance but the formation of the Arab Coalition turned the situation against Tehran. This situation helps respond to some wrong assumptions about the clerical regime:

There is an assumption that the Iranian regime and the West are natural allies in confronting the ISIS. This is a dangerous mistake because the mullahs want to expand their dominance of Iraq and Syria and more than confronting the ISIS, they are engaged in a dreadful cleansing of the Sunnis.

There is also a bogus assumption that the Iranian regime can be part of the international community whereas the mullahs believe that any adaptation to international norms works against them. Occasional visits to Tehran by parliamentary groups would not guide them to the right course, but will aid the mullahs in escalating their violations of human rights.

And finally, the mullahs' propaganda aiming to portray the regime as a regional power are invalid. Quite the reverse, this regime is extremely unstable. Despite the efforts of their lobbies, the French President and Foreign Minister believe that the regime has a destabilizing role in the Middle East.

I should emphasize that there is a solution: Arming the Iraqi Sunnis and tribes to confront the ISIS, aiding the moderate Syrian Opposition to remove Assad's dictatorship, and removing the Iranian regime's forces from Iraq and Syria, are all components of this solution. Lastly, as I declared at the hearing of the U.S. House subcommittee, Islamic fundamentalism and terrorism which have dominated the region with the mullahs' rise to power in Iran, will ultimately end only with the demise of this regime.

Ladies and gentlemen,

Tehran's nuclear program is a major challenge to peace and security. Unfortunately, western governments and most of all the United States, have veered off the UN Security Council resolutions in this regard. They gave excessive concessions to the mullahs so much that they came so close to acquiring the atomic bomb.

In his assessment of the developments in Iraq and Libya, the regime's supreme leader Khamenei is convinced that acquiring the bomb is indispensable to his hold on power. So to avoid being overthrown, the mullahs will not hesitate to resort to any duplicity, fraud and breach of agreement to obtain the bomb.

The mullahs never respected their obligations to the European Troika in 2005. They broke the seals on the enrichment sites and refused to abide by 12 IAEA Governing Council resolutions and six UN Security Council resolutions.

Accordingly, I would like to declare on behalf of the Iranian people's Resistance:

1. From the standpoint of Iran's ruling mullahs, the nuclear bomb is essential to their survival and to their dominance over the region. Khamenei's fatwa on the unlawfulness of nuclear

weapons is a deceit. Khomeini told Khamenei that the «Vali-e Faqih (or the supreme leader) can unilaterally revoke his religious contracts with the people» should the interests of the regime demand;

2. Tehran's nuclear projects are antipatriotic and the people of Iran strongly oppose them. In diametric opposition to the regime, we seek a democratic and non-nuclear Iran;

3. Acquiring the nuclear bomb, violation of human rights, export of fundamentalism, and terrorism are four pillars of Iran's ruling theocracy. The situation of human rights in Iran, as well as the expulsion of the mullahs from Iraq, Syria, Lebanon, Yemen, Afghanistan, etc. are the proper gauges indicating whether this regime has given up on nuclear bomb. Anything less, under whatever pretext, is a deceit tantamount to capitulating to the catastrophe of nuclear-armed mullahs;

4. The addition of six or nine months to the break out time is not any solution for a regime that has been engaged for three decades in concealment and deception. The only guarantee is to implement the six UN Security Council resolutions, put a full halt to enrichment, and compel the mullahs to close off its nuclear sites as well as its relevant WMD and missile projects;

5. Intrusive inspections of all military and non-military sites, anytime and anywhere;

6. The regime should account on the military dimensions of its nuclear projects, nuclear experts and networks smuggling nuclear equipment;

7. Snapping back sanctions in case of the Iranian regime's breach of agreement or cheating is neither practical nor realistic or logical. No sanctions should be lifted until the regime has completely set aside its nuclear program, otherwise they will use the money to buy weapons including advanced

missiles from Russia;

8. According to the Iranian Resistance's 36-year experience, Tehran mullahs understand only the language of force and firmness. The time has come for major powers to stop appeasing and giving concessions to this bloodletting religious tyranny, the central banker of terrorism and the world's top ranking country carrying out the death penalty. Instead, they should recognize the Iranian people's right for resistance and freedom.

I hope that France would continue the deterrent role it played in recent negotiations against appeasing policies, and lead the initiative to close the mullahs' pathways to the nuclear bomb.

I thank you all.







## Maryam Rajavi



The mullahs' regime is not part of any solution as we attempt to deal with Islamic fundamentalism; it is indeed the heart of the problem.

The ultimate solution to this problem is regime change by the Iranian people and Resistance. This regime is extremely fragile and vulnerable. As evident during the 2009 uprising, the overwhelming majority of the Iranian people yearn for fundamental change, i.e. ending the theocratic regime and the establishment of democracy.

The regime's show of force is hollow and a consequence of feeble Western policy. It is intended to mask the mullahs' underlying inability to meet the demands of millions of Iranians in the 21st century.

Owing to the pivotal role of the People's Mojahedin Organization of Iran (PMOI/MEK) as a democratic Muslim movement, the Iranian Resistance has established itself as the antithesis to Islamic fundamentalism.

We can and we must defeat Islamic fundamentalism, whether the Shiite or the Sunni variants of it. Forming an international coalition and taking the following practical steps are indispensable to achieve this goal.