

## OFFICIAL STATEMENT • 5

Subject: Hashemi Rafsanjani's opinion about the MKO and its leaders  
The official: Islamic Consultative Assembly (Majles) Speaker, Ali Akbar Hashemi Rafsanjani  
The occasion: Interview with the *Jomhuri Eslami*  
Date: 24 April 1981  
Source: Hashemi Rafsanjani, *Interviews, 1981–82*, ed. Mohsen Hashemi, 1378 (1999–2000) Tehran, Daftar e Nashr e Ma'aref e Enghelab, p. 30–32

... I objected to part of their work [the MKO], that is, their ideology. They are still beholden to that ideology. In reality, the Mojahedin Organization has been the original source of this deviation. Their main books are, in their entirety, an amalgam of Marxist ideology and Islam.

... In my opinion, the portion of your question in which you stated that the distinctions between various revolutionary groups were blurred during the early days of the Revolution is incorrect. In fact, distinctions had appeared two to three years before the Revolution, even when we were imprisoned. Even there [in prison], differences between various movements, Islamists, eclectics, [and] nationalists—who at that juncture were either influenced by or combined with Islam—were conspicu-

ous, and the prominent individuals of each camp were already known. Hezbollahi activists were also identifiable after the Revolution, when they were promulgating Hezbollahi ideals and were fighting misguided groups. Most of the individuals you named had a record of activism. During those days, the late Ayatollah Motahari\* was hated for his insistence on pure Islamic ideology and his opposition to groups with deviant ideologies. We were boycotted by these groups in the prison. The late Ayatollah Mofatteh† was repeatedly threatened and was subjected to [so-called] denunciation. The late Mr. Araqi‡ confronted these groups in prison... However, from early on, I objected to their ideology—an ideology that they are still clinging to. Their misguided approach is rooted in the founding of the organization. Their main books, which they

\*Ayatollah Morteza Motahari (1920–1979). A cleric and former student of Ayatollah Khomeini, Morteza Motahari promoted the political role of the clergy and was opposed to the amalgamation of Marxism and Islam. Before the Revolution he served in Tehran University as the Head of the Department of Theology and Islamic Studies. At the time of his assassination (1 May 1979) by anti-clerical revolutionary Muslim militants (Forqan), he was the president of the Constitutional Council of the Islamic Republic of Iran and a member of the Revolutionary Council.

†Mohammad Mofatteh (1928–1979) was a cleric, former student, and follower of Ayatollah Khomeini. He was assassinated on 18 December 1979 by Forqan militants.

‡Mehdi Araqi (1930–1979) was a pro-Khomeini Islamist militant. After the victory of the Islamic Revolution he was designated as the head of Qasr prison. He was assassinated on 13 August 1979 by Forqan militants.



themselves are no longer promoting, were written for the purpose of creating an amalgam of Islam and Marxism. I did not meet them personally, but some who knew them better said that they, in full sincerity, had chosen this path for the purpose of creating a bridge [in their opinion] between Marxism—which fights imperialism—and the Muslim masses of Iranian people—which comprise our society. One of their clear mistakes was choosing Marxism as the banner for their struggle. They spoke continually of injecting Islam into Marxism or injecting Marxist formulas into Islamic concepts. They wanted to create something new. Therefore, with much jubilation, they trumpeted this as their biggest achievement. They claimed that the People's Mojahedin of Iran Organization was the only Muslim group that had succeeded in building a bridge between Marxism and Islam. This mistake forced them to shove a number of ideas down the throats of the youth as Islamic concepts. Through

misleading words and grand Marxist slogans, which were full of claims of love for humanity and fighting tyranny, the youth were deceived in their first encounter with them. Leftist writers from all over the world had worked on these slogans. Even we, who had studied Islam for 10 or 20 years, were affected by these words. However, we had enough analytical capability to recognize the mistakes and realize that the essence of their argument is in conflict with Islam. . . . A small number of them joined true Islam, which showed that this movement cannot be beneficial now or in the future. I wish that the rest would take counsel and correct their path. Unfortunately, however, they still insist on following their path. . . . It is best if nefarious political organizations are annihilated. Righteous political organizations, however, are those [in our opinion] that are founded upon Islamic jurisprudence, as is the Islamic Revolution itself.

