

CONTROL OF THE POWER

MEHDI KHOSHHAL

Two Kinds Of Stories Of Revolution And Man In Our Oge

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ATTENTION

**Ministry of Foreign Affairs of
U.S.A declared to the whole world
that the organization Mojaheds of
People is a terrorist group in the
proclamation it issued on
October 9.1997**

**Now, I am publishing my
Memories about the organization
Mojaheds of People in Iran,
Which is acknowledged as a
Terrorist group by everyone, and
The bitter events that happened
To me in order that all people will
Know about them and be aware
Of this terrorist group.**

MEHDI KHOSHHAL



CONTROL OF THE POWER

MEHDI KHOSHHAL

**(An old member of the
Organization Mojahedins of
The People in Iran)**

Publisher:

**A Group Which Parted
From The Organization
Mojahedins of People in
Iran**

Introduction

The organization even inside itself had the children who were studying at schools work in ordinary jobs. After a time, in their own relations, they introduced ranks to them.

Children before reaching their teens, most of them being under influence, wore military uniforms and fought together with the Rajavi's forces against the enemy.

It is essential for the organization to make its supporters adopt the ideals they bore as their own, appoint a target for them, make them stronger and try to protect them against being disconcerted by taking every kind of precaution. In this way it needs to make use of the energy of its supporters at the ultimate level.

However, the organization tries to remove its supporters from their homes by cutting their family bounds because in their opinion family relations alienate the supporters from the organization and fighting.

Consequently, in their opinion, family is a factor which weakens one in fighting. For them, people who leave their wives or husbands and children to join the organization have ideological superiority over the others.

These are presented as strong people. In connection with people who have family loyalty and emotional relations are accepted to make up the weak power.

Because these feelings become permanent in time by means of the family and cause problem in the organization. But the people who labour in the organization in spite of their family relations are respected highly. In this case, the organization carries out the control duty of the individuals in the family and the affairs of the organization are accomplished with the help of them.

People who intend to fight and struggle join the organization by means of communications and several charms and become permanent forces.

But most of the forces are attracted with more complex methods and the targets of the war are appointed to them in the organization. The life styles of the people who join the organization change in many ways.

The organization treats the people who haven't joined them yet tenderly and emotionally as a result of their experience. But after they join the organization, walls are built all around them and their roads to return are blockaded.

In fact, there are not any ways other than joining the Organization for the individuals. In the organization the members have to betray and torment their wives in order to prove their authority and loyalty on the subject of divorcing.

Also had a similar strategy followed in his prisons. He told the prisoners to kill or torture their warrior friends for their repentance to be admitted.

Training and Target

Ideological training was given to the children. For this they were made watch video films. Children had learned in their training that they should devote their lives to the organization.

Because, in the opinion of the organization children's development could be accomplish with their joining the organization completely from all aspects. In the training of the children they were taught to work for the organization devotedly and were tried to be made sufficient.

These children, at the same time, had to study their lessons. Children, after being attracted by the charm of the organization, were beginning to long for raising their positions and achieving a high rank. This half - expert youth should work with the passion of their organization day and night giving more importance to this than their lessons and achieve a higher degree than anyone else.

People who are disturbed by the religious structure of Iran and extreme materialism of the West see themselves very small and invaluable after joining the organization.

Military uniforms, discipline and developed weapons are accepted as a few of the factors which keep people, especially the women, in the organization. In the first step religious, political and revolutionary opinions are regarded as reaction and are corrected.

The people who are the members of the organization are charmed and controlled by means of martyrdom. Before taking the people into the headquarters they want them to visit the graves of the martyrs.

In 1990 in Istanbul, at a time when I had set out for the organization, a commander said to me: "We want you to be a martyr in a coffin, you are one of us even if you die" .

The organization has a great necessity for the martyr. Even if an ordinary person is killed, they try to give the impression that he or she has died for them. It is surprising that Rajavi, the leader of the organization, regards the martyr as a part of himself and claims that the blood shed gives him strength to fight against the enemy and cleans him.

For this reason, Rajavi says that he is not an individual but a value and an ideal.

But before, there was not such a thing. Revolutionists who sacrificed themselves for their leader were not the matter in question. People were fighting mostly for their country and people. Nobody was giving his blood to make his leader stronger. Because this was a very dangerous game; if a leader, for whom blood was shed, cooperated with the enemy he would have betrayed the martyr.

In the old days revolutionists didn't take such a risk. They devoted their blood and lives to their people because people never go the wrong way and don't betray themselves.

Unfortunately most of the leaders have betrayed their people but people have always protected their national values in spite of all the cruelty and violence they have faced. Consequently, the blood shed for people's freedom will not have been wasted.

Rajavi makes Paradise easier or more difficult for his supporters to deserve. He determines the ways to go to Paradise according to his benefits. The most important means Rajavi uses to make the organization maintain is this opportunity. In his opinion all Mojaheds would go to Paradise.

But later on he closed the doors of Paradise and made it impossible for the ones who didn't obey him. After 1987 he made the conditions more severe to deserve the Paradise. Now carrying the title Mojahed, giving blood, fighting and dying for the sake of the country and people were not enough. The key to Paradise was to love the leader passionately. Everybody who loved him would exactly go to Paradise. So, Rajavi could manage to overcome the problems and control the forces in this way.

Rajavi works on the forces by the help of his knowledge about human psychology and community. Rajavi makes people believe that they will become members of the organization by means of betraying their wives or husbands and revealing their loyalty to him.

At the same time he imposes that becoming a member of the organisation can be accepted as an improvement. Consequently, passion of going up through ranks has become a factor more important than God, religion, Paradise and victory. Because rank is material and something that can be achieved easily. This passion is an important factor in overcoming internal problems.



The members submit to abasement and being imprisoned for the sake ranks. Since there are not factors such as money, women, children, home and possession, the most important factor to maintain is the passion of ranks and promotion.

There isn't such a thing at any place in the world. People live in such lack of facilities nowhere else in the world. The conditions in which the members of the organization live are exceptional in the history of humanity

In 1990 when they were commenting on the matter of divorcing, it was said all that the members of the organization had to do was fighting in accordance with this philosophy and many members of the organization gave themselves away for the sake of rank.

However, the passion of rank reduces the sense of responsibility and self-sacrifice, weakens faith and what is more important, it revitalizes the spirit of flattery and hypocrisy.

In Rajavi's opinion a woman can not rise and achieve affinity except by killing enemies, no matter how many of them... On the contrary, this is excepted as a negative feature for her and stops her from adapting to the organization. If a woman, who has not even shot

once in her life, is beautiful, speaks well and flatters the leader she can traverse all political and ideological phases over one night.

In just the same way, when Maryam gave herself to Rajavi she rose to the rank of being Rajavi's successor and she achieved many privileges.

All these bring the material essence and spirit of Rajavi's ideology into light. A woman surrenders herself to the leader in the first stage even if she is at a rank that is suitable to her. In a case of suspicion there is the risk of being dismissed or the reduction of the rank. This puts one completely under the control of the leader. The organization has given lives for this reason because unnecessary promotions for controlling the forces cause great damages in the battle field.

Extinguishing sexual and emotional feelings in order to create rude, cruel and insensitive forces is one of the new inventions of Rajavi. For this reason, the organization doesn't teach its illiterate members how to read and write and doesn't allow them to receive knowledge, because Rajavi is absolutely anxious of conscious people. As a result of this, they don't allow their members abroad to study at universities.

Even the children in the organization are stopped from studying in the organization it is believed that knowledge and consciousness hinder proceeding.

Because when there is consciousness fanaticism and superstitions disappear. For this reason Rajavi is trying to oppress the intellectuals in the organization; he is trying to stop these people from thinking.

People who work in severe hardship can not find the strength to think or at least they can not think deeply about the details. People who can overcome these are seen as 'mental liberals and are tried to be stopped from being active. So, Rajavi controls the members with ultimate discipline by means of fanatic forces he trains.

Marriage

This is the marriage that used to take place before 1990. Because starting from that year marriages stopped in the organization. Here, we will mostly try to deal with the aims of the organization about marriage.

People who marry after struggling in the organization are very few. Most of the members didn't want to marry under those severe conditions. Moreover, Rajavi was declaring that victory would come in the very near future. So, many young members were planning to marry after the victory that was very near. They were wishing to live the sweetness of marriage and victory together.

But, after a time, when those people wanted to marry because of loneliness and hardship they had to appeal to the organization. What would the organization decide for them about the marriage affair?

Rajavi knew very well that he should make use of the factor of marriage for his favour and he strongly desired it. Rajavi wanted to find someone to marry for every member in the organization, but they should also be members. Because, marrying someone out of the organization was very dangerous for them. In some families when one left the organization he or she would cause the others to leave, too.

For this reason if there would be a marriage, they believed that it should be inside the organization and under their control. In addition, the people likely to marry should not know each other before and their tastes shouldn't be the matter in question, this kind of marriages were ideal in the sense of insulting the individuals and keeping them under oppression.

Such marriages were not for removing the concept of classes, answering to the instincts or establishing a family but for the political and institutional profits of the organization.

These marriages inside the organization didn't take place according to the members' taste or age, they were closely related with rising and degrees of merit. Meantly, it was related with how much the members had adapted to the organization. Marriages of the ones who were too slow and had their minds full of problems were accepted to be dangerous.

Self of the individual was declared guilty. Many times they prohibited the ones who did not work hard and were not ideological enough to marry. Most of these people had a long and bright past in the organization.

People who had served in the organization for more than ten years were hindered for the reason that they hadn't been able to overcome the contradiction of woman and sexuality.

They were told to make ideological marriages. They claimed that the marriage that wasn't ideological wouldn't be able to solve the sexual problems.



Besides, some young people who had entered the organization a short time ago were provided with marriage because they had been able to adapt to the organization in a short time. Of course, all those were related with males. The case of females was quite different. The number of the women was 1/3 of the men. For this reason they were marrying with top-level people. In this way the remaining of the women in the organization was guaranteed.

However, even the women couldn't guess these marriages would help them to rise and promote.

They said to the people who had married in this way: "We have solved your sexual problems, you were single and got married, we found monotheist wives for you, so in this way, we have opened for you the way to work hard and rise. Women were also being oppressed because of their intellectual problems. The women should always be aware of the leader's greatness and feel themselves beholden to him because he had provided her with a marriage. The leader had chosen a suitable husband for her.

There were so many people around her who wanted to marry, but couldn't accomplish it. Besides, marriage was highly for her good. Some marriages took place before the military operations. For example in the year 1988 before the military operation many marriages took place. In these operations if a wife or a husband died the other was admitted as the family of the martyr.

The marriages that were made between the years 1989-1991 came across a time when the obligation of divorcing had inspired to the lower-level members of the organization .Top-Level members were obliged to divorce in order to prove the formula of leadership and to save their positions.

Many young people who had been married a month ago also were obliged to divorce. The organization, making use of this opportunity wanted to provide the ones who were single or husbands or wives of whom had died with relaxation. In this way the members would feel themselves indebted to the organization and would work hard.

Here, husbands and wives were as though used against each other. People who had been married for business could easily divorce. At the same time, this opportunity was used against those who had married with someone out of the organization and didn't accept to divorce.

In the recent years when a wife or a husband didn't accept to stay in the organization at first he or she was imprisoned. After a time they wanted him or her to return to the organization with whom he or she was married.

This was experienced on everyone before. The organization accepted not agreeing to marry as a sin and punished the ones who acted this way.

Just in the same way the organization punished a woman whose husband had died for not accepting to marry with the person they had appointed for her. They were saying that she had to obey them in order to rise.

She was tormented just for she didn't want to marry because she respected her martyr husband highly and loved her children very much.

And later on in 1990 marriages were abolished and a command of general divorcing was issued. Thus, the woman was saved from torment. After that she promoted very fast.

Now asking for permission to marry was something hard. The ones who did so were accepted to not have fulfilled their adaptation. Meanly those people had preferred a person to the organization.

And this showed that the person hadn't been able to overcome his sexual problems. However, the organization aimed other targets for the marriages and paid regard to its political benefits, because of this they were condemning such proposals and blaming these people for being lustful and offhand.

Ones who had secret relations were soon sent out of the organization when this was learned. They didn't want their members to marry according to their tastes, because, they were worried that they would lose control of the forces. In 1987 a very well-known commander who worked at the radio wanted to marry. In the first step they avoided attacking him. They offered him three women with the same rank as his. This commander who was also Kurdish refused them and said that he wanted to marry with someone according to his taste.

He wouldn't agree to marry under obligation. He was apparently sent away. He went to the land of the Kurds in Iran and married with someone he wanted In accordance with his promise, he returned to the organization with his wife. After that the period of divorcing under compulsion started. This time they offered the commander to divorce.



But the couple didn't want to do it because they had married out of the organization. But the organization claimed that they had made investment on the woman and at that time she was the property of the leader. Consequently, the organization exiled both of them since they hadn't divorced.

The organization never approached marriage as a humanistic event; they were only thinking about their benefits. The most obvious proves to this are the personal and self-seeking marriages.

In the feudal ages some feudals married some of their slaves off in accordance with their greatness. When we have a look at the details of the affair, those feudals married their slaves off for their good. But received profits are in contrast with the good of his supporters. For this reason, he doesn't want anybody to marry according to his or her wishes. Because, he believes that if one is given such a right he will be encouraged and intend to do other things, too. This marriage is in a destroying and demolishing way. Marriage is together with love, emotions, tastes and intentions. However, the members of the organization should never pay regard to their profits and personal affairs. If it happens

in that way this is accepted as an obvious aggression to revolutionary values and Rajavi's rights.

For this reason, sexual training was in a continuous fall. People could be with their wives or husbands only in the period of time appointed by the organization. Ideological weakness and lowness were searched in the ones who broke this rule.

Such people were criticized. The target in constituting a family was not love, emotion, sexual pleasure or continuation of the generations. The aim was the control of the forces and permanence of the organization. Rajavi, as it is in the West, was trying to change the basic wishes of the individuals and keep their needs limited by marriage and sexuality. Rajavi gave ranks to the single in the organization as a reward of their adaptation so that it would be an incitement for the others. The discourse "marriage for sexuality and pleasure shouldn't be made" was the matter in question.

But, it is interesting that Rajavi didn't ever marry a woman off with a disabled ghazi in order that it would be an ideological marriage. In connection with, the marriage in the organization did not mean anything except encouragement, work, insulting, controlling and slavery.

Exploitation of Women

The most important matter concerned with the control of the forces after marriage was the exploitation of women because, in the marriages women were the ones who paid the highest price. Number of the men was three times more than that of the women. Presence of women in the headquarters and from the aspect of marriage was relaxing for the men. And this stopped the men from running away

But, the chance given to women to rise extremely was insulting the men and isolating them. Women were being used as means of criticism. But these men had a past eight times longer than that of the women in question. In the administration list issued by the organization in 1990 there were seventy five women and seventy four men.

In this way, the women who had been struggling in Iranian community for the last ten or fifteen years had walked ahead of the men who had been struggling for over an age against the dictators In the organization women can make a great deal of progress. What can be the reason for this? Have women achieved a new freedom that they are ahead of the men or has their slavery increased and have they been exposed to exploitation in more complex circumstances?

Although **regime of Iran is also applying limits** to women still they have a right to object in the community, struggle and fight.

A woman can go out of her house, choose a husband and marry freely. Moreover, she can divorce, give birth to children and obtain private possessions as well as producing. Although religious culture makes those things commonplace it never hides them away.

But on the other side we can see the position of women obviously. The woman who wants to free herself and her friends from cruelty has to stay in the organization. She is obliged to do many things. Moreover, she has to marry or divorce whenever the organization wants.

She even doesn't have a husband or children. In her work, responsibility and struggle she hangs on by the skin of one's teeth. Her love and all other emotions belong to Rajavi and he is now reserving the factor of sexuality so that he can use it to make his men do whatever he wants when necessary.

In spite of all these, the positions of women in the religious structure of the Iranian community and in that of the organization are quite different from each other and can be distinguished easily. Rajavi declares that he marries or divorces women just for political and organizational profits and he automatically insults the women and reduces their positions to the lowest level. In this case women are just used as a device and commercial goods.

Nobody has ever seen in history a person who says to the women "Come all you and be my wives". This religious fascism cannot be explained in any way even with Heavenly religions.

Rajavi who objects to women's being exploited by religious factors exploits them for his aims and makes use of their public hatred. He makes use of this potential and ability in the most beastly way.

He claims that all women belong to him in order to insult the other men .He gives all the important positions to his women. He exploits the women in all ways that are available. Because he knows very well that women are very weak against hardship, torment, being imprisoned and exiled.

Women and their objections can be overcome more easily because they are less resistant. Exploiting women pretending to be respecting them is very easy.

The organization paid great importance to rank differences in the marriages. Even if they didn't want, everybody had to marry with someone with the same rank as his or hers. also married his opposers off in order to take them under control.

But, he never used women as goods and bartered them. No women were the slaves of him. But Rajavi separated the women who opposed him from their families and exiled them or gave them to Iraqi or Turkish police. Sometimes he gave them directly to the enemy. The women who had been exiled were accepting what Rajavi had appointed for them in order to protect their chastity and honor. Rajavi continuously made the members

cautious against opposing the organization. He obviously said that he was going to marry the wives of the ones who wanted to leave the organization or opposed him.

He reinforced his affair with saying that the prophet Muhammed had made the Muslim women divorce their non-Muslim husbands and married them off with Muslim men. He pointed out political problems as the reason of his not carrying this out.

Rajavi is a person who thinks quite politically. In his opinion, every means and political target that help him is lawful. For this reason he has reduced the level of women down to the position of being female slaves, but still he has always told the tale of women's freedom. Rajavi has offered the women Paradise or Hell and life or death.

For this reason women give themselves away to the leader so that they can live in peace both in this world and after death.

Women who want to achieve some rights after surrendering themselves to the leader have to pray and praise him. Rajavi, like other leaders, love this attitude of women. For this reason during all these years no men have been able to rise to the position of being Rajavi's assistant and never will.

Rajavi spent his adolescence years in the prisons and under the torment of The Shah. For many years he experienced the worst of hardship, insulting, depress, defeat, resistance, opportunity, loyalty, regretfulness, power, surrender, conceit, hatred, insensitivity, cruelty, caprice, deprivation and torture.

During those years he was carried away to apprehensions and began to live in a world of images. Consequently, he applied experiences to his supporters.

He made up an ideology which, he thought, would be valid for not only his country but for the whole World. This spirit of totality is present in the nature of humans.

Especially, Rajavi has already declared his totality and he walks on his way as if he is a god. Rajavi created his god in the form of himself. For this reason he expresses himself as his own god.

Anyone who thinks impartially accepts doubtfully that he is the real representative of Islam. He carried out many rules and commands of this religion. In spite of this from the four sides of the world voices of the Muslims of the Twentieth Century are rising. At this stage we shouldn't only criticize

Ayatollah khomeini never compelled people to marry or divorce. He didn't say "If the Women want to achieve salvation they all have to belong to me ". But Rajavi compelled people to marry or divorce and said they all had to belong to him. In many matters Rajavi changes Islam according to the case, progress and knowledge of people and invents new things. Sometimes Rajavi's Islam is in contrast with ayatollah khomeini's in a striking way.

Rajavi's Islam is quite different from the Islam carried out in the period of time when Muhammed the prophet lived.

But, in spite of this, Rajavi claims that his Islam is the real, Muhammedi, revolutionist Islam. Because of the intention of the organization to Marxism before the revolution, they call their ideology as the Marxist Islam.

At those times, because of the activity of Marxism, Rajavi had close relationships with the Marxists in Iran. But, when Marxism began to be extinguished in the organization which was developing together with the Islamic movement in Iran changed its direction and tried to find forces fitting to its new ideology in the Islamic community.

In 1982 they put forward the theory of democratic Islam. During The War in the Gulf they tried to show that they were democratic by moving away from PanIslamism and Marxism criticized by the West. In that way they were trying to give the impression that they were laic and Westernized.

Consequently, they moved away from the model of Islamic state ceasing their former slogan. But inside the organization, everybody has to defend revolutionist and Muhammedi Islam. Rajavi sometimes makes use of other religions in order to solve, the problems. Therefore, Rajavi is sometimes labled as a trouble-maker.

Rajavi has adapted himself to this age just in order not to be lonely in the outer world. Nobody in the organization has dared to criticize Rajavi's change of mind. Rajavi has tried to silence his opposers by labeling them as opportunists and totalitarian.

Rajavi has to change his path again. Now, the slogan "Democratic Islamic Republic" has ceased to be valid, Quran, Nahjohl-Balaghe, The Gaspel, The Pentateuch and Marxism have displayed all their miracles available, today is the time of Western Democracy and nationalism because, religion doesn't work as it did in the past anymore.

Now the West and The White House are popular. Besides, Rajavi has to put his turban and robe aside and dress in the Western style .However, in the organization, religion is still in use to carry out the affairs.

Starting from the year 1991 Rajavi has arranged religious ceremonies with a great conceit. However, this is absolutely opposite of his former opinions. In this way Rajavi has formed a new religion for his supporters. He has displayed new examples of fanaticism and superstition.

In the matter of divorcing Rajavi was encouraging the members to transfer their experiences to their liable. Everybody explained to the liables their moods and things they lived after divorcing. For instance sometimes many men reported that they were affected by some women and they were trying to find out why they were affected.

In Rajavi's opinion nobody should have a private and secret life. One should be under control even at home. Although my wife was younger and newer in the organization and had less knowledge than me she became the liable of the department in which I was charged by means of her being fanatic and passion of rank. She was appointing daily responsibilities to people and nobody had the courage and the right to object it. Because, everyday my wife was giving a report to her authoritarian on the behavior and negligence of the people in that department.

Meanly, even at home there wasn't the atmosphere of independency and peace. Lives of the individuals out of the organization weren't the matter in question. Nobody had the right to stay alone even for a moment. In the opinion of Rajavi, living as an individual and thinking in that way is inviolable. Every affair, wish and thought which doesn't suit Rajavi's expectations is forbidden.

But before, Rajavi had obviously declared that he wouldn't interfere with the family because it didn't concern him.

However, starting from 1990 after the incident of compulsory divorcing the organization has tried to take family and even the sexual relations under control in order to make wives and husbands hate each other. But, even though we know about many instances, we are not going to mention any names here.

Family

In the organization, they are very much concerned with the family. They have exceeded the sacred limits of the family unbelievably. All Iranians and foreign thinkers know very well what family means for the organization. Therefore we want to explain the position of family as a reminder.

Family has been accepted as a place of knowledge and news exchange and as an institution which is hard to control. Because of this, the organization has been in a continuous struggle against the families. The first step of this was the ideological revolution in 1984. Some have named it as a movement against the families.

Marrying out of the organization was breaking their rules. Because they had been made with love, and personal interest. Consequently, controlling such families was more difficult. The organization couldn't lead them in the way it wanted.

Since beforehand, there had been two kinds of families in the organization. The first kind was the one constituted by the organization and the other one was constituted outside. The families constituted by the organization couldn't oppose any of Rajavi's attitudes and principles. The organization could easily disband such families and, for several reasons, transfer their members from one place to another.

For this reason, they were hardly admitting the families into the organization that had been constituted outside. They were saying to families that the organization was in action so they shouldn't bring their children in order to stop their hindering the activities. They were expressing that the organization didn't have enough money and facilities to grow up and train children. In this way the organization could easily act on the families without children and apply their ideological revolution more easily. Consequently, they moved the family away from its real aim and made it a center of ideological training.

In that case, family moved away from its aboriginal situation and became a small organization and expropriated.

They brought the people with the same ranks together in the houses. They treated the children in the same way. They turned the family which is a place of privacy and shelter into a very different institution.

They appointed labels and duties for the members of the families. As the time passed they reduced the hours of repose and staying at home. They carried the atmosphere of rivalry and organization home. There was no difference between a home and an office.

Pictures of Rajavi and Maryam were hung on the walls of the houses. Everywhere people saw Maryam's and Rajavi's pictures and warned by them so they couldn't sin.

Hearts had to be filled with the love of Rajavi in order to be free from worldly torture and live in peace in the other world. The ones who had enough time were growing flowers not in flower-pots but in bullet shells. Greatness of the shells displayed the grandeur of the combatant. The organization wanted the houses to be overlooked by ideological conservatism and military culture. Human feelings and desires were replaced by passion of rivalry.

Ones who came home late were the more responsible people. The members who came to the dining hall late were trying to demonstrate to the authoritarian that they were living in a great consciousness of responsibility.

Actually, people's being at home was unlawful in the opinion of Rajavi because at home they might be unaware of the leader, no matter even if for a moment.... The organization was trying to bring the people who were too much related with the outer world round to the right way by insulting and labeling them as "workers" or "officials". In most houses nobody thought about growing flowers.

They spent their spare times looking at Rajavi's and Maryam's pictures. In this way they were stopped from being affected by the atmosphere of home and suffering pangs of conscience.

They took photos of Maryam sometimes in black and white, sometimes with her red or blue scarf and enlarged them. They framed and embellished the photos of Maryam as if worshipping. They knew very well that by embellishing in the best way you could make people fall in love with her and worship her like an idol.

In the summer of 1989, one night I was sitting in my room and painting. At that time other friends of mine were watching a film. I had become fed up with watching war films, so I wanted to finish painting I was busy with until the morning.

The commander rushed into my room saw me painting. He said to me: "If you can paint so well why don't you draw a painting of Maryam?" I said, scratching my head: "I will do it the next time."

The commander knew very well that I hadn't fully adapted to the organization yet. Why didn't an artist who was drawing a boat on the sea draw the picture of Maryam who was the symbol of purity, salvation and named as a "thunder bolt" against raping and had lost one of her legs in the holy war.

Women didn't have a high opinion of the men from the aspect of theory and practice and men were jealous of women because women were the top - level members.

Rajavi was making use of this space between men and women in favour of his political profits. Because he knew that interest and understanding between men and women would result in a union. For this reason Rajavi accepted every kind of union unlawful and dangerous.

Naturally, the members of the organisation were in search of shelter and privacy. Because of the effect of the organisation there wasn't privacy and security in the family, either. Members of a family might be spies against each other.

people had to be very careful about what they talked at home. Because some complaints might be the signs of a separating between the organisation and themselves. In the talks Rajavi should always be praised.

There had to be given a wide berth to the enemy and the ones who had left the organisation. Political events, arguments of method and such things were the signs treason or putting a gap between one and the organisation.

In the family every kind of ceremony or giving presents were accepted meaningless and were prohibited. Couples should only love each other rather than giving presents. Of course nobody even remembered anniversaries.

In order to extinguish the constitution family they began to ask families about their sexual relations. They were trying to acquire every kind of information about people in order to use it against them when necessary. In this way they were tried to hide away pride and

conservatism in the family. In the last days of the collapsing of the family life, everybody who returned home was in a great panic and fear.

Couples were charged with leaving home early and returning late. In this way they would prove their ideological rising, responsibility, seriousness and sincerity besides fearing the organisation.

All these were the matters in question for the people who stayed home short, meanly who bore more responsibility. Already, nobody wanted to stay at home long fearing that they could say something wrong and that would be transferred to the liable.

Investigating and being busy with things that weren't related with the organization were prohibited, even watching the Iraqi television was accepted as a treason. We could play with our children at home but we couldn't do it outside because the children whose fathers had died could be sorry.

Family was continuously dragged to corruption and dying out.

In 1990 winter children were exiled. And consequently in 1991 family died out completely with the order of Rajavi. Many families objected to this. Families who didn't want to break up were exiled. After that a great attack was started to remove the memories of the concept of family.

Ones who mourned for the dying out of the family were oppressed harshly. Before the year 1991 the Mojaheds who bumped into each other didn't ask about the leader, tank and soldier at first. They just asked how their families and children were. But they couldn't learn anything about their children. I experienced this many times. Consequently, family was sacrificed to the political and military profits of Rajavi. Wives and children were taken hostages. Ones who objected were exiled.

If we calculate the cost of exiling the three members of a family to different countries we can obviously see that it is equal to the cost of two or five activities in a city. But of course not Rajavi but the people paid for it for the favour of him. Rajavi very well knew that if he didn't collapse the family it would cause many problems for him.

Rajavi never makes a mistake in the matters concerning himself. In just the same way, Rajavi was saying to his Mojaheds in his famous slogan: "Houses are mine from the bottom to the roof, but everything from the roof to the heaven shall be yours" and he never left it. But later on we saw with our eyes how adults were bought and children were

sold and how the ones who didn't want to sell themselves were exterminated harshly or exiled.



Removing of Children

The organization has tried to drive the members of the families away from each other starting from the year 1989 when the ideological revolution against sexuality was put forward.

They started it from the top. But after a time the leader saw that what he wanted Wasn't taking place... The Mojaheds didn't want to divorce their wives under those severe conditions even if they were exiled.

They were ready to give everything against it. There was failure in the period of testing. During the war in The Gulf ones who had families achieved a very good chance. For instance, they could see their wives on the pretext that they would see their children. Rajavi thought that children were great obstacles. He could imagine that removing children would contribute to his ideology. In that case, nobody would have excuses. In the opinion of Rajavi war in The Gulf wouldn't start and things would go in way he wanted.

But after a short time the war broke out and the leader was extremely disappointed. During the war Rajavi also had a good chance that was the defeat of Saddam.

They took the children away from headquarters and training on the pretext that they could be injured. In fact headquarters were the places of security for every one; Iranian flag and the symbol of the organization were waving side by side in the sky and America was informed that there weren't Iraqi soldiers but Mojaheds in those headquarters.

In the organization, they profited from children in a bad way. These children were introduced into the organization at their early ages. The children, who were living in the shades of the heavy weapons, were continuously expressing that they wanted to join the military operations. They had memorized all the slogans and march tunes of the organization. Their looks expressed their fanaticism and hostility.

In contrast with their parents, they knew very little about the World outside. Children had never had the chance to meet any children living out of the organization. They had lost their ability to perceive this, too.

They thought the world outside was also governed by military rules and relations. For this reason, children only knew the words used by their mothers. They didn't know anybody except Rajavi and khomeini. For them, Rajavi symbolized all the virtues, power, greatness, mercy and salvation and khomeini symbolized wickedness and torture. They couldn't draw beautiful portraits of Maryam and Masud but they amputated all the bad pictures they drew to ayatollah khomeini.

These children were very precious for the organization as long as they remained among them because they never caused problems for the organization. They couldn't even imagine there could be anyone else except Rajavi, who was thought to be the representative of God and the symbol of wickedness.

Children attended all the ceremonies and activities that were carried out in the organization. They attended even the military ceremonies, watched and cheered for their mothers and fathers on foot while they were marching in order to encourage them .Actually, children destroyed the atmosphere of insensitivity and silent in a way with their attendances and behavior.

But in spite of all these Maryam surprisingly called out to the members of the organization in a speech of hers. In the year 1992: " Khomeini disbanded the homes of Iranian people but our organization has invigorated the families and constructed homes for the children as the best places for them to be brought up''. However, if ayatollah Khomeini had used his power to disband the families he could separate even our grand parents from each other.

But ayatollah Khomeini didn't do this, In contrast. He arranged collective marriage ceremonies and tried to marry the young people off.

Rajavi couldn't declare frankly that he disbanded families, destroyed human feelings and removed the children for the sake of his hegemony.

Since self criticism and courage are the features of a revolutionist character. In a revolution one makes a sacrifice of himself but not of the others in order to protect himself.

One day, if a revolution doesn't want to protect its own principles they melt away like snow in the sun. Things which don't worth anything remain at the back and the revolution turns into an anti- revolution.

When the leader explodes a bomb it can be perceived at that time whether the target is the people or the enemies. A revolution cannot be carried out with the hands of ill-minded fanatic, old, vengeful and ignorant slaves. Revolution isn't carried out in order to achieve power. Revolution is not a leaping or creeping. it's not the continuation of former dictators. A revolution cannot be carried out with the financial, political and military help from foreigners.

The protector, of a revolution cannot be an organization. Revolution is the name of the upheaval by the labors, thinkers, the oppressed and the exploited against the dictatorship in a nation.

Divorcing

Rajavi began to take himself and the organization to a tragic end with his philosophy of ideological divorc. He gave the command of general divorcing in 1991.

And in 1985 he had married with Maryam who had been a widow. In fact, Rajavi had been planning to give the command of general divorcing a long time ago. But at those times nobody would accept it and he would face opposing from outside the organization since the organization wasn't so confidential.

In 1983, Rajavi made Maryam the first - degree liable of the organization in order to show that it was the first time in the history a woman became the head of a political and ideological organization and in this way he put forward the matter of divorcing. The members' accepting this was very important.

Otherwise, Rajavi would lost part of his authority and there would take place, rivalry and even hostility between the married and the single. In this way the organization would come to the edge of collapsing.

For two years Rajavi carried out the affair of divorcing among the members who were close to him. He encouraged them with promotion. In 1983 he cancelled all the ranks and by doing this he made people divorce so that they could achieve their former ranks. In the first stage the only people who opposed him were the ones who had children. Meanwhile the ones who had divorced could meet their wives with the pretext of seeing their children.

Rajavi tried to relieve the organization after the end of the war and ayatollah khomeini's death by trying to keep the fire of War burning. In that period he began to apply divorcing on the top- level rank members.

And in 1990 during the War in The Gulf when children were exiled, Rajavi achieved a great chance. In 1991 the organization became concerned with the exterior aspect of the movement and began to apply the affair of divorcing to the lower-level members.

At the end of the war when we left the defending of the Southern and the Northern regions of Iraq to the Iraqi forces the organization started to toll the bells of war again. They were saying that it was possible to start a great attack all at once.

Possible facilities were being searched to regain power. Rajavi was looking for a chance to strike the enemy who, he had been saying would clear out, for the last time.

On a Friday evening Rajavi gathered all the members who were his forces and ordered them to get divorced. He gave this command suddenly and in a hasty manner. In this way he wanted not to give them the chance to think on the matter and decide all at once. Otherwise, people could consult with their wives or husbands and decide collectively.

When Rajavi wanted to do something new for the first time he did it among the top-level members in order to reduce the strength of the possible oppositions. Even, he praised one thing first so that when he criticized it later on he could imply only what the situation required.

Rajavi used all the facilities in order to accomplish the affair of divorcing which he regarded as very important. In the opinion of Rajavi that wasn't something political, organizational or related with the forces, but an ideological dimension of the organization.

In his opinion, it was a factor which purified and decomposed the forces. In such cases the members of the organization either left them or became more engaged to them. The forces who were revolutionists and who were not were distinguished. For this reason Rajavi was trying to explain this affair of him by giving examples from the Bible, Quran and the Pentateuch.

CONTRADICTION OF SEXUALITY

Sexuality has brought a contradiction together with itself since it emerged .It emerged on the day when Adam and Eve were tempted and will continue till the end of human life. The humans have never been able to solve this problem.

But in the opinion of Rajavi today is the day to solve it and this must be applied first in those dry and burning deserts which are places of exile. He wanted to be the first leader and pioneer to solve the problem. It was unknown when the contradiction would be solved. Rajavi used all the resources of the organization in order to do away with the problem.

But, as it always happened, Rajavi saw himself out of this contradiction of sexuality. The organization and the forces were obliged to die out as long as they couldn't do away with that contradiction. And then afterwards, the revolution and the people would die out. In brief, Rajavi made being a revolutionist, a combatant and even human dependent on the command of divorcing. In that way, the members of the organization became beholden to their leader. In order to defend and reinforce this abnormality of his, he said: "You were fighting so eagerly and struggling so passionately when you were single but after your marriage you have lost your revolutionary spirit.

As regards, if I don't stop this, you will fail ideologically and politically even more perhaps you will die out one day. Now, it is time to work for yourselves. I am not concerned with only your efficiency and labor.

I want your whole things. I want your hearts and emotions and your love, if you can give these you are everything and you can pass over this road with me. Otherwise, you will be nothing and you cannot be my supporters, and revolutionists. I must be in your hearts and you must pound with my name. In this way you will achieve salvation and deserve The Paradise because Paradise belongs to the ones walking behind a leader with authority and who are in love with not their wives or husbands but with their leader".

At this stage, allegedly, the members of the organization would rise qualifiedly and carry out a revolution deep inside themselves, break the chains of family and sexuality and become fond of Rajavi, the great leader. In this context, Rajavi listed the positive side effects of divorcing as below:

- 1-Getting rid of the family dependence
- 2-Not being under the unworthy and limited effect of the husband or the wife in the appointment of target.
- 3-Non-existence of fear and anxiety in the war.
- 4-Not fearing death.
- 5-Being engaged to a precious source like Rajavi.
- 6-Getting rid of the nuisance called sexuality.
- 7-The feeling of purity and freedom.
- 8-Escape from the oppression of sexuality.
- 9-Solving the sexuality contradiction.
- 10-Removing children and families which are obstacles on our way and weakening other negative bounds of yours.
- 11- Realizing the explosion of salvation.
- 12-Being fond of the leader, and this is exalted and infinitive.
- 13-before, you fought with the sexual ideology; but after this you are going to fight with the ideology of unification.
- 14-Correcting the view point of the member over their wives or husbands.
- 15-Removing the' animal and violent habits of men for women.
- 16-Giving an end to the sexual exploitation of women. Because this contradiction has not been solved, ideals and targets are getting weaker.
- 17- This is the matter of existence or non - existence.
- 18-This is not turning your backs on the leader.
- 19-It is a chance for salvation on the Judgement Day.
- 20-It is obeying the leader with no doubt.
- 21-It is obeying the prophets Abraham, Mohammad and Christ who succeeded in the ideological trial of God.
- 22-Regaining the old enthusiasm, emotion and the power of reproduction.

23-A woman must marry Rajavi in order to reach the salvation. This is the word of God and His gift to the last prophet.

24-By means of divorcing our people will make the explosion of salvation.

Woman

Accepts to divorce

Marries with the leader

Loyalty to the leader and the people

Paradise

Dignity

Responsibility

Encouragement

Progress to salvation

Freedom

Everything

Chastity

Reaching

Maturity

Hostess

Objects to it.

turns her back on him.

loyalty to the husband.

Hell

indignity.

Heavy and worthless work.

Boycott and isolation.

ideological contempt.

Slavery

Nothing

Prostitution

Rupture.

Dying out

Guest.

Man

Accepts to divorce.Doesn't accept it
He is fond of the leader.....He is not
Paradise.....Hell
Dignity.....Indignity
Responsibility.....Compulsory and heavy labour.
Encouragement..... Boycott and isolation.
Explosion of salvation ideological contempt.
Escape from being slave to the women..... Slave to them
Everything Nothing
Chastity Rupture
Maturity Lack of maturity.
Loyalty to the leader and the peopleLoyalty to the wife
HostGuest.

Here Rajavi said,like in his former trials, that the affair of divorcing must be done willingly. "It mustn't be done by oppression and unwillingly. The leader doesn't admit the divorces that are done without the necessity to him. This kind of divorcing is accepted as just a kind of asceticism.

The leader accepts this divorcing just for your salvation and dignity. Otherwise, in a divorcing that is done because of obligation nobody is accepted to be fond of the leader. In connection with, nobody can reach the salvation. Since in this case it has no use, not doing it is better"

Later on Rajavi said, in order to make such a revolution easier: "One who owns the spirit of a Mojahed can realize the explosion of salvation and a revolution, in this way he can get rid of the obstacle called sexuality.

A person like this can enter the world of Maryam. Even if your hearts are filled with the love of Khomeini and Shah you can make this revolution. All the people who are in the organization today are such people, otherwise they wouldn't be able to remain among us". In the opinion of Rajavi the only reason for all the failures that have taken place and the key to the victory that will be achieved in the near future are getting rid of the problem of sexuality because people live for their instincts and protect themselves for this.

In connection with, if the contradiction of sexuality can be solved the victory will exactly be achieved in the near future. After that, some people confessed that they hadn't been able to fight in the war efficiently because they had been thinking about their wives and children.

Allegedly, those people were said to think about only their wives and children but not their leader when they were wounded .In connection with that, Rajavi claims that the only reason for the defeats is the Mojaheds' not being able to solve the problem of sexuality and their selfishness because of those people were only fond of their wives, but it had to be the vis-à-vis.

Rajavi knew very well that if he wanted people to feel beholden to him he should give them privileges. For this reason, before giving the command of divorce he could cancel all the ranks. People had to pass the test of divorcing in order to regain their degree of membership.

On the other hand, Rajavi declared membership degree the first step of the qualitative improvement in addition to praising it. He labeled the ones with no degrees of membership as deficient people.

Especially the top-level members had a great shock with losing their degrees. For this reason they surrounded themselves to the leader. In particular, divorcing of the ones who had married inside the organization was carried out very easily. They accepted it immediately in order to both solve this problem radically and achieving the reward of divorcing because, before that time the organization didn't consent to divorce individually.

Dictators have always seen the soldiers under sexual and emotional depression as the protectors of their regimes. Rajavi names this oppression as passion. In his opinion this

passion gives rise to hatred. Rajavi used the opportunity of Paradise very well after the affair of ranks.

Before, it was easier to deserve the Paradise. He used to say that every Mojahed would go to Paradise. Rajavi named even the non-Muslims who had died during helping him as martyrs. But after the affair of divorcing anyone who wanted to go to Paradise had to be fond of Rajavi and love him passionately. He was saying that everybody must give a place to him in their hearts and their hearts must pound for him.

It is interesting that Rajavi was never explaining the position of the beloved in front of the lover. In the opinion of him the ones who gave themselves away would become rich spiritually. He was saying: "The more you sacrifice, the more you achieve. Besides you must not leave any bridges behind".

Families and children are bridges to turn back. And the ones who have such bridges might turn back at hard times. Rajavi callout to his supporters: "Aren't you my patriots, aren't you here to sacrifice your lives for me? Then why do you mind sexuality so much? One who wants sexuality in fact wants himself. What use does sexuality have without life?"

Rajavi wanted to silence his opposers just at the beginning. Yes, indeed, everyone who loved Rajavi owed all his conscious, struggle, name, living, ideals and identification to him and such a person couldn't give his emotions and love to someone else including his wife and children.

Who could object and defend his emotions in those dry deserts which were the place of exile? Who could stand against immensely rich Maryam? People who had taken Maryam should not ask for justice, equality, food and land anymore. Since they had taken Meryem. People had tried hard to see Meryem for years so wishing something except her was accepted to be equal to being against the revolution. I wonder if Meryem should also overcome the problem of sexuality. Nobody could dare to ask this question to Rajavi and Meryem.

Explanation made by two woman commanders revealed that there was this question in the minds of the people. These two women testified that Meryem hadn't had sexual attraction before the revolution either. She could talk with men comfortably. Meanly, they said she had solved the problem of sexuality.

It's said that the name of Meryem was mentioned in the words of Imam Reza. As they claimed he had said, during the reign of a cruel government in Iran a woman would up rise and demolish this government to bring security to the world. Rajavi has confessed many times that he has been affected by the sexual attraction of Meryem. In this way he wanted to attribute all the troubles to her. Everyone in the organization has taken bad things away from the leader giving him the good things.

Meryem was also very helpful to the leader. She said that divorce was like a birth and general divorce was a great benediction.

Meryem's former husband criticized Rajavi for being too slow. This person who had presented Meryem to Rajavi encouraged him to make a revolution as soon as possible. He said things that even the leader couldn't say easily.

However, when this person had divorced Meryem he had claimed that was a special case and never would be repeated. And when later on he was asked why everybody was wanted to divorce he said: "I was very confused at those times and didn't know what I was saying. Moreover everybody can make mistakes".

They can deny tomorrow something they say today. This is something that must be applied in general to the organization; we must do this in order to protect the family bounds of Iranian people." That man continuously, said that problems were stemming from the women. But Rajavi never criticized women. Moreover he wanted the women to give themselves away to the leader.

Rajavi knew that the ones who could start a movement against him were the men. For this reason, he didn't trust them on any subjects. He controlled the men to whom he gave responsibilities very carefully, because for him they were always suspicious. Sexual revolution had been realized much more easily among the women. Women were asked not let themselves to be exploited sexuality. .

As the commanders confessed to each other this revolution would continue until the women would desire the men passionately but the men would forget them completely. Rajavi was talking about women's being exploited. But a short time ago he had married some women off with their commanders without their desire. But at that time he was saying the opposite of what he had done before. Some women, going further, said

that general divorce was related with all the world and it should be carried out everywhere.

But in fact divorcing is something bad for everybody. Some women were happy for having divorced. They were saying that they had achieved a kind of freedom. Women were supporting their leader and condemning their husbands who they thought were obstacles for them. But before they had been saying that all the bad things that had happened to them had been caused by being single and marriage had been an escape for them.

It was said that most people hadn't been able to understand the meaning of the divorcing ordered by the leader. Whereas, he had ordered even the people who were single to get divorced. Then that was different, maybe it was something mental. For this reason the single were saying: "Our divorcing was much harder than that of the married because after getting divorced they put the leader in their hearts, but we didn't have anything material to give. Leaving the things inside ourselves is quite hard." Moreover, Rajavi ordered the widows and the widowers to get divorced, too.

Their divorce made them forget the memories of their martyr husbands or wives. The leader should be put instead of those memories. In the opinion of Rajavi the easiest divorce was that of the married. Next, the divorcing of the single came and after that came the widows.

This revolution in the organization against sexuality is different from the one in the cult Ismailiye because in this cult they castrated the single men so that they wouldn't be interested in the women. But they didn't interfere with the married people. Moreover, as it is known castrating has generally been carried out as a punishment.

The cult Ismailiye had made a good use of it. But in the reign of the Prophet Mohammed people took care of their wives even when they were onto go for a war and never bothered themselves on this subject.

However, they were richer from the aspect of ideology and close to the Prophet. Hasan Sabbah was in a good intention. He was a populist. His supporters were volunteers but Rajavi's men are the ones who were cheated or frightened to support him.

Rajavi compares himself with the Prophet Noah. Allegedly, he's building his ship at the time. When there will be water all around he will get on the ship with his supporters and survive.

Rajavi forces people to do the things they don't want to do. In just the same way, at the time when children were exiled to Europe the families who objected to it were exposed to his cruelty and oppression.

He compelled the children to the exile by closing the places like zoos, schools, parks and the places of amusement. In the affair of divorce he first gave importance to willingness. He promoted the ones who got divorced and gave them special privileges. But in spite of these many families didn't intend to divorce and Rajavi used power to compel them. When it didn't work either he exiled the families. He began to do everything he could in order to disband the families. He had taken all measures and closed the ways out against his supporters in order to fulfill his aims.

Rajavi ordered the top-level members to divorce completely. The ones at the lower level would be divorced until the victory which, he said would take six months to achieve.

On the other hand, at the beginning Rajavi had 'prohibited men to marry but not the women. For example, he said about person named Jamal who had just joined the organization: "Jamal is new in the organization. He can't understand the matter of divorcing; he isn't familiar with organizational and ideological matters.

He is bald and ugly but we must marry him off in order to win him over. Every woman must surrender herself for the revolutionary and ideological mission. Otherwise she won't be accepted a revolutionist and a member of the organization". The women there accepted to marry that ugly man in the name of the revolution. Rajavi wanted the women to give all their emotions and pride away.

Meryem had told the Mojaheds many times to quit personal endeavor. Everybody should endeavour ideologically. She was seeing removing the personal endeavor essential for being a real member of the organization. The greatest victory isn't winning land or slaves it is winning people over. In the history no leaders have done things so impractically.

Rajavi used even stopping the exploitation of women and her freedom in order to control his forces. The organization stopped the members from leaving by treating them with contempt, changing their identity and breaking their resistance. He tried to make families

divorce by putting spies among them. He tried to accomplish it with tricks but if it failed and families were made obliged to divorce.

At first, Rajavi promised ranks to everyone who accepted to divorce. But later on he said that was not enough and they should betray their wives or husbands. Meantly, he didn't accept a formal divorce. Because he wouldn't be able to fulfill his targets so he wanted all emotions and love. The campaign was so effective that even the ones who didn't agree to divorce left seeing their wives being impressed by it.

To the extent that one of those people said that he couldn't take pleasure in his relations with his wife without divorcing her because he felt guilty and was ashamed.

Because of the sexual oppression most people were suffering from neural and Psychological illnesses. Especially, the elderly were in a great weariness, displeasure and disappointment. Most of them thought all those problems stemmed from Meryem. For them, it seemed that Meryem wanted the thing that had happened to her to happen to everybody.

As the time passed Rajavi increased his oppressions. The commanders made reports and wanted the members to report the changes they had gone through. They wanted the information about everything including their sexual needs and memories. They even wanted them to tell their dreams. And outside, Rajavi was cheating people with his speeches and false smiles. He declared that he would bring them freedom and ask for nothing in return.

Rajavi attempted to constitute a new revolutionary harem that was made up of compelling, women and tricks when he understood that he wouldn't be able to conquer Tehran six months after the death of Khomeini. There are many differences between Rajavi and the other leaders. They constituted harems after beginning to govern the country but Rajavi tried to constitute one before the governing.

At least the other leaders preferred not to show their sins as lawful whereas, Rajavi does the vis-à-vis. Rajavi is treating women unjustly in the name of their freedom. He is exploiting them for his political targets. Since he has a lot of money Rajavi doesn't see the women as means of earning money, but he tries to make them surrender by insulting and exploiting their sexuality. Rajavi is making use of the sexuality of women in order to gain power and the control of it.

In spite of his exploiting them Rajavi pretends to look like supporting women. In order to prove this he has given the important positions to the women in the organization. But this isn't the display of power but the display of weakness.

Rajavi wanted the women to divorce their husbands completely for their freedom. Later on he began to say that they should be his wives in order to rise. He implied that as the only way to Paradise. Rajavi, continuously introduced Meryem as an example for divorce.

Rajavi said that Meryem had succeeded in the trial and praised her continuously. Rajavi accepted Virgin Mary and Meryem to be identical in quality virtually; Meryem experienced a trial like Virgin Mary. Some even acknowledged the former as superior over the other.

Rajavi tried to make use of many verses in order to reinforce his hypothesis.

He said, putting himself instead of Christ: "Anyone who loves his children and wife more than me is not in favor of me. Ones who don't follow me undoubtedly are not worthy of me. How lucky are those who don't suspect their leader".

However, Christ had said: "Do not let the men and the women to be separated".

In Meta Bible it's said about divorce:

"He started off from the River of Jordan toward the land of the Jew. A group of people gathered around him and he began to train them. Some of them came near Christ and asked him whether divorce was lawful or not.

He said: 'What does Moses say on this subject?' They replied: 'Moses has allowed the men to divorce their wives.' Then Christ said to them: 'Moses has allowed to get divorced because of your being hardhearted. Know this very well that God has created humans as men and women since the first day of creation, therefore men establish new homes leaving their families, Now they are not two individuals but one and they should not separate, Christ replied to his followers who asked the same question at his house: "Anyone who divorces his wife and marries with another women is accepted to have committed adultery, Similarly a woman is also accepted to have fornicated if she does the same thing mentioned"

Another time he said: "At one time false prophets will emerge and they will display such miracles that they will nearly cheat even the distinguished men of God I warn you already now".

Of course, Rajavi was mostly trying to abuse Islam, He was continuously putting forward the 50, verse of the Chapter of Koran Ahzab and supporting his affairs with it. What is said is the verse: "If a Muslim woman gives herself away to the Prophet and if the Prophet wants he can marry her. This is a privilege specific to the Prophet not to the other Muslims"

Rajavi put interesting comments on the verse, in his opinion God adored the Prophet Mohammed, therefore He gave him a special privilege, allegedly, if a woman wanted to be close to Allah she should marry with the Prophet. And today Rajavi sees himself as a distinguished man of Allah and moreover as a proof of Him.

Besides, a woman who wanted to achieve the salvation should give herself away to Rajavi. And the false scholars in the organization commented on the verse in question as Rajavi wanted. However, ayatollah Khomeini never did so, and he didn't ever exalt himself. He just declared that the lives and possessions of the enemy were legitimate.

Ayatollah Khomeini was a world famous religious leader. He had great power but he never misused it. He didn't force people to marry or divorce and he didn't base the salvation of women on himself. But why does Rajavi act so? He also commented on the Surah Falaq for his favor. He said in the comment of this surah: "Women are like devils who cause the pious men of God to go off His way".

All the intellectuals know very well that the dictators have always abused the concepts God, religion and people. For them everything is legitimate on the way to sovereignty of people. Rajavi virtually forgot the necessity of the consent of people while acting. Most people made their displeasure and disturbance evident in the affair of divorce.

If Rajavi gave everybody the chance to ask questions without any risk it is doubtless that he would confront the questions below:

1- Why didn't Allah give this privilege to the former prophets? Weren't they the messengers of Allah? Didn't they have the required merits and competence? Wouldn't they be able to make a group of women obliged to them? However, Jesus Christ never made women bound to himself in order to make them reach God.

2- Why didn't Allah give this privilege to the former prophets for the salvation of women?

3 Did the former prophets and women not have the required merits and competence?

4- Do you think that Allah forgot the former prophets and women? You very well know that this is at the opposite of Allah's absolute omnipotence.

5- Let us assume that those former people did not have merits and competence. But was this necessity not so needed in the period just before the prophet hood of Mohammed(p.b.u.h.)?

6- Did Allah accept anyone else except the prophet Mohammed competent for this affair?

7-How can Allah have ever given such a privilege to Rajavi in spite of the fact that he didn't give it to the prophets except Mohammed (p.b.u.h.)? However, in the surah Rajavi uses to reinforce his words it is frankly declared that this privilege is specific only to the prophet Mohammed?

8- If this verdict is ever valid for other people why is it specific to Rajavi?

9- I wonder if Rajavi sees himself equal to the Prophet in quality. Does he claim that Allah has given this right to him?

10- If the only way for the women to salvation is marrying with Rajavi then, there cannot be found any other people for the women to marry, because they all will knock on his door. Consequently this is at the opposite of humanity and all religions.

Rajavi tried to show how quickly the women would save if they married him by giving Meryem as an example. He has sent her pictures to all around the world by spending great sums of money.

Long ago cruel emperors burned cities just in the name of the love of a woman for their desires. But even those emperors didn't play such political tricks on women and try to abuse them for their political profits.

Even some of the wives of the prophet Mohammed couldn't rise in the way Rajavi talks about. Wives of the Prophet couldn't rise ideologically after marrying with Him. For this reason only a few wives of the Prophet are well-known. Moreover, one of the wives of the Prophet even caused The War of Camel.

Rajavi's marriage with the daughter of Beni Sadr, Firouzeh was completely a political one. But his marriage with Meryem who had been the wife of a friend of him was personal and was based on love.

But the general divorces and marriages Rajavi has put forward recently are too complicated to interpret completely. The first reason for them is to protect and control the forces. But we mustn't forget that no matter with which aim a marriage is made there are always intentions hidden in the backstage.

Rajavi extinguished all the pictures reflecting family life. He awarded the women who betrayed their husbands and married him by promoting them. After that Rajavi surrounded the houses with barbed-wire and made them military centers. In this way he made the private and family life just a memory of the past.

Anyone who wanted to be fond of Rajavi should be fond of Meryem and who wanted to be fond of Allah should be fond of Rajavi firstly.

One of the commanders of Rajavi who was a humanistic person and a real revolutionist was put into dreadful prisons just for he had refused to divorce his wife. Rajavi wanted everybody to forget about their pasts since in his opinion their pasts were hindrances against the people to become revolutionists.

Oppressions the Organization

Rajavi wanted his supporters to give him away everything they owned. He didn't admit even the care and affinity of a mother for her children. He saw these things contrary to the new ideology. In his opinion a person who was in favor of freedom was a dangerous one.

Rajavi had started to use force against the ones opposing him. People opposing Rajavi's new inventions and formulas couldn't be real revolutionists so he or she must be silenced. The flanges around Rajavi were passing the death sentences of the opposers. They were ready to execute even the closest friends of them in case of the smallest opposition.

They even criticized Rajavi for behaving too humanistic. Those falangists had separated a man aged seventy from his wife by forcing him. Rajavi didn't accept any kind of objections, for him everybody had to be absolutely obedient. Ones who objected were the people who hadn't managed to become real revolutionists.

For people to become revolutionists, they had to burn the fire of revolution deep inside themselves. The owners of this opinion were the falangists who blamed Rajavi for being merciful and passive. In their opinion the penalty of every kind of objection was execution.

Labeling

Today it is obviously known that the best way of controlling the forces is labeling. Especially the dictators try to control their opposers by labeling them.

Rajavi's organization has confronted many objections in the last fifteen years and they have obtained a great deal of experience on the subject of labeling. Today none of the espionage organizations in the world have such experience.

The members join the organisation with absolute confidence and live together. The organisation learns every detail of the members' lives by using the deceptions of revolution, confidence, loyalty and religion. Rajavi says to the members of the organisation: "You must never have contradictions. Reveal everything inside yourselves and do not hinder your rising. Give all the sins you committed in the past to your leader." In this way the members were made to believe that all their problems stemmed from bearing contradictions and not revealing their secrets. In connection with that, the Mojaheds are continuously criticizing themselves and are handling their contradiction to the leader in order to prove their courage.

For this reason they write down every detail of their pasts and present these to their liables, the best report is read loudly at the gatherings and praised in order to encourage the others. In spite of the fact that the Mojaheds absolutely trust it, the organisation doesn't trust them. They use the files of people in order to keep them under control.

In the organisation, they never admit the verbal confessions. People have to express their mistakes and sins in the written form. They say if the members don't do this they will never be able to rise.

In connection with that, they will not be close to Allah and deserve the Paradise. Rajavi keeps the files with ultimate care and reveal the secrets of ones who leave the organisation to all around the world by means of the radio.

One of the Mojaheds confessed that he had sexual relation with an old woman when he had been in Iran. He confessed it in order to rise, get rid of his contradictions and salve. But unfortunately none of his expectations turned out to be true. On the contrary, when one day he left the organisation they revealed this secret of him and he couldn't even walk in

the streets afterwards. In the matter of revealing the secrets the organisation treated the top-level members more distinctly and wanted them to tell even the smallest secrets of them. It seems that, they know these people will one day become the opposites of the organisation.

Rajavi has the people put into prison after revealing their secrets. He says in order to explain the reason for this: "We want all the information you have to die out.

Since you have left the organisation now you are with the enemy and they might use your knowledge against us" Rajavi doesn't admit the members who have left the Organization and have been kept in prison to the organisation anymore.

Because he knows that they will continue to resist and oppose. The organisation stops these people from going to West and irritate them spiritually and materially. After that they send them to Iran.

The organisation carries out the labeling and confession at the times when people lose their self confidence and aren't in the moods. For instance, just after the great defeat in the year 1989 they started to demand people's confessions.

In the year 1991 they wanted to exile me to Turkiye and wanted me to promise not to reveal the secrets of the organisation. I told them that I would sign whatever they would want me to. A female commander became angry with me and wanted me write down my confession. I did it and handed over the paper to her but she didn't "like it and demanded me to write a better one.

She was telling the truth. I tore the paper and started to write again. This displays that they don't admit simple confessions but the detailed ones.

When I told them that I didn't want to cooperate with them in Ankara they threatened me that they had a great deal of information about my past and if I didn't work with them they would reveal it.

That was right; they could use my confession against me. I had to choose my way. I would either be their slave or live under the pressure of my confession.

Actually, they could win over a new person with the money they had spent to prepare my files.

There are two kinds of files prepared against the individuals:

1- Execution Bond: They have the people sign it while joining the organisation, it says that if the person leaves the organisation he or she will be executed.

2- Oath Bond: The members of the central council of the organisation sign it. Everybody has to take an oath that they will be together with Masud Rajavi till they die. In a speech of him in 1991 Rajavi had convinced everyone that victory was very near so they had signed the bonds. Of course Rajavi would abuse those bonds in case the signer left the organisation. He would reveal allegedly the enemies of the people.

The Bewildered

In general, organisational people are grouped in three. The people in the first group are bound to their leader firmly and do whatever he says. The ones in the second group don't resist for their material profits but try to come to a mutual understanding. And the people in the third group are not in a mutual understanding with the present conditions and suffer spiritually.

Rajavi has put all the facilities into practice in order to make the people in the third group surrender. There are many people in this group living bewildered. They don't know what to do. They love freedom more than anything. They can't turn their backs on the martyr.

On the other hand, they don't know what to do against the abusements in the organisation made by means of bonds and files. The dictators try to find ways to exploit the religion and accept every way of torment and oppression lawful. Especially the dictators who pretend to be pious try to terminate their opposers by torturing them as soon as they begin to govern the country.

But since they don't have a country the organisation doesn't torture with tools. They know very well that the people who have left an organisation are calm and obedient in general. People like these don't beg mentally. Obedient and active forces can't be produced with physical torment.

They are trying to extinguish the bewildered who don't belong to anywhere. They are applying physical torment in order to terrify and assimilate the Opposers.

But spiritual torment is applied to the bewildered. In this they are tried to be stopped from leaving the organisation. But even Khomeini tortured people only when they committed crimes. But Rajavi is torturing the innocent. He is exposing the people who don't intend to divorce to spiritual torment by means of their wives.

The ones who want to leave the organisation are like the ones who choose living or death. Everybody in the organization

knows that the penalty of leaving the organisation is at least execution.

If the people remain in the organisation they must never oppose. They must admit to do everything They have to obey Rajavi's orders and say nothing against him. This choice is really hard to make. The ones who can not venture and take the risk of execution live in a contradiction and without peace. They suffer spiritually.

The organisation claims with a great skill that all these oppressions and torments are for the improvement of the people. They claim that they have to torture them in order to keep them as revolutionists.

Otherwise it is not necessary for the revolution to do it. For this reason Rajavi never calls what the tortures do as torment. In his opinion this is a kind of oppression and this oppression is for their good and improvement. Why shall the falangists in the organisation torture the ones who want to leave?

Do they have secrets so that they try to make them reveal them? Because torment is done only in order to obtain information. But the organisation doesn't need this. Moreover, the people who remain in the organisation after being tortured can never be real revolutionists and work eagerly. So Rajavi never tortures(!).

They can't convince the people with any of these lies. Because Rajavi is mostly torturing the people who intend to leave the organisation spiritually rather than physically. You can't frighten real revolutionists with death. You can never make him quit his ideas.

But you can torture a revolutionist in the worst way by taking his darling away from him. You can isolate a revolutionist by taking his wife and children away. You can cause him to suffer physically and spiritually. And after all these you can claim that you haven't tortured him. Because there are no physical traces of torture.

Ones Who leave The Organisation

The people who leave the organisation are punished in a way that it will be a warning to the others. In that way everybody is careful. A person who leaves the organisation faces very severe hardship. In the opinion of Rajavi the people who leave the organisation are the ones who haven't contributed to the revolution in any way and they are ungrateful. But still Rajavi is always ready to forgive; those people will be forgiven prepared that they return to the organisation.

There are mainly four alternatives for a person who leave the organisation:

- 1- Returning to the organisation
- 2- Surrendering to the regime in Iran.
- 3- Disaster and indignity.
- 4- Resistance and defense

The organisation is ready for all these possibilities. They have pre-determined what they should do against people in the four cases. Leaving the organisation is like a disaster. Those people confront a spiritual oppression; they go into a great depression so most people can't dare to leave the organisation.

In the opinion of Rajavi whoever leaves the organisation is taken aback and live an inferior life.

Especially the ones who have joined the organisation in order to get rid of the slavery life in Iraq are like living provers of Rajavi. After a time when they can't adapt the organisation and leave, they confront countless problems and go into an aimless life.

Of course the organisation has taken all the measures in order to prevent disbanding. The people who are opposing the organisation are not ordinary ones. In spite of all the torture, imprisonment, insulting, exile they resist and stand upright.

This resistance is an example for everyone, against Rajavi. In this way those people help the others, too.

Rajavi is trying to give the impression that the people who have left the organization are slaves to sexuality in order to besmirch their names. He says to everyone: "Anyone who

is not with as is our enemy." But the prophets were saying: "Anyone who is not our enemy is with us."

Rajavi was oppressing the relatives of the ones who had left the organisation or providing their death penalties. The ones leaving the organisation were jailed and made work hardy. There was dreadful torture in the prisons of the organisation.

They were beating people violently and were not giving them food. People who didn't repent of their wrong doings could be exiled or sent to Iran. I was imprisoned just for I had said: "Sexuality is not a contradiction but superiority complex is a contradiction" Nevertheless, I hadn't said anything against the leader. But they assumed my words to be against him because in the opinion of Rajavi the greatest contradiction is sexuality.

The organisation built two dungeons named Serdar and Debes against the opposers. Before that, another one with four blocks had been built. It was impossible to escape from these dungeons. There were high walls, barbed-wires, armed guards and natural barriers.

Many guards who had seen the torment made in the prisons had committed suicides because they couldn't endure it. By time, many freedom lovers began to object to these torments.

The organisation has exiled many people to different places like Pakistan and Turkiye. They have headquarters and power in these countries. They exile people also to Rumadi camps cooperating with Saddam.

In order to prevent their escape from these camps they take all their papers. Ones who try to escape in spite of this are caught by the Iraqi police and left to death in the dungeons of Ebu Garip. And the Jordan police handle the ones to Iraqi police who try to enter this country.

In this way they return to the camps of hunger and torment. In the year 1991 some group_, on the left wing wanted to send some people to Europe but Rajavi quickly stopped them from doing it. In the year 1992 I saw many people who were exiled to Ankara and their hatred could be seen on their faces. The organisation never took care of this people. They had to beg for their help.

There was an old female Mojahed. She slept in parks with the people who had been exiled from Iraq. She was saying that these people very deserved ones and she couldn't understand why they had been punished.

Rajavi was trying to make people return to the organisation by oppressing them. Really, those people were in a worse condition than they had been in the organisation.

The people who had been en'couraging those in the organisation were now insulting them. All the espionage organisations were questioning them in order to obtain knowledge. Of course they did not actually need information but they wanted to oppress them.

Keeping As Hostage

The organisation has taken their members hostage ideologically. This started in the year 1988. Firstly the children were taken hostage and after that the wives.

Today, they are forcing people to work for them and are trying to stop the ones who want to leave the organisation by taking their children and wives hostage. In the year

1992 they also took my child hostage and tortured me. I tried hard but couldn't see him.

Moreover, they denied that I had a child and even I was married. I appealed to all the institutions related with human rights in Germany, Turkiye and Switzerland but they only minded their own profits and didn't help me.

That went on like this for a long time even after I went to Germany. Even the exiled people were prohibited from talking against the organisation. Ones who did it were punished.

There were men in Turkiye to punish those people and they received money for this. Many people who had come to join the organisation were puzzled with the cruelty they witnessed.

In the opinion of Rajavi the humans don't have any rights. They don't have anything on their own. In his opinion humans can not possess things like money, land, house, wives or husbands, soul, sexuality, emotions, love and e.t.c.

Actually he thinks that people mustn't have even feet to walk and have to be dependent on their leader even in the smallest things. For Rajavi, the word human meant work, rank and praise.

Here work means endeavoring to produce more. In the opinion of Rajavi one can lose his or her humanity over one night, and the women should devote themselves to the leader so that they can salve and maintain their ranks and humanity.

Rajavi thinks that humans must be satisfied because unless they are satisfied they will begin to resist. Everybody must reveal everything and confess. Otherwise they will be in contradiction and will not be able to work efficiently, because of that they will begin to think and fall into hesitations and doubts.

Such a person must be condemned, smashed and destroyed. It seems that the members of the organisation worship their leader rather than God. Worshipping the leader is shown as the last point of human development.

Consequently in Rajavi's opinion one will remain as human as long as he worships him. A person who doesn't worship the leader and devote his everything to him can not be human and is obliged to none existence.

Future

We wonder if the organisation will be able to bring peace and order to Iran as they claim? Will they be able to present the people a system without social classes and bring good fortune to Iran and the whole world? Will they be able to carry out what they have promised to do?

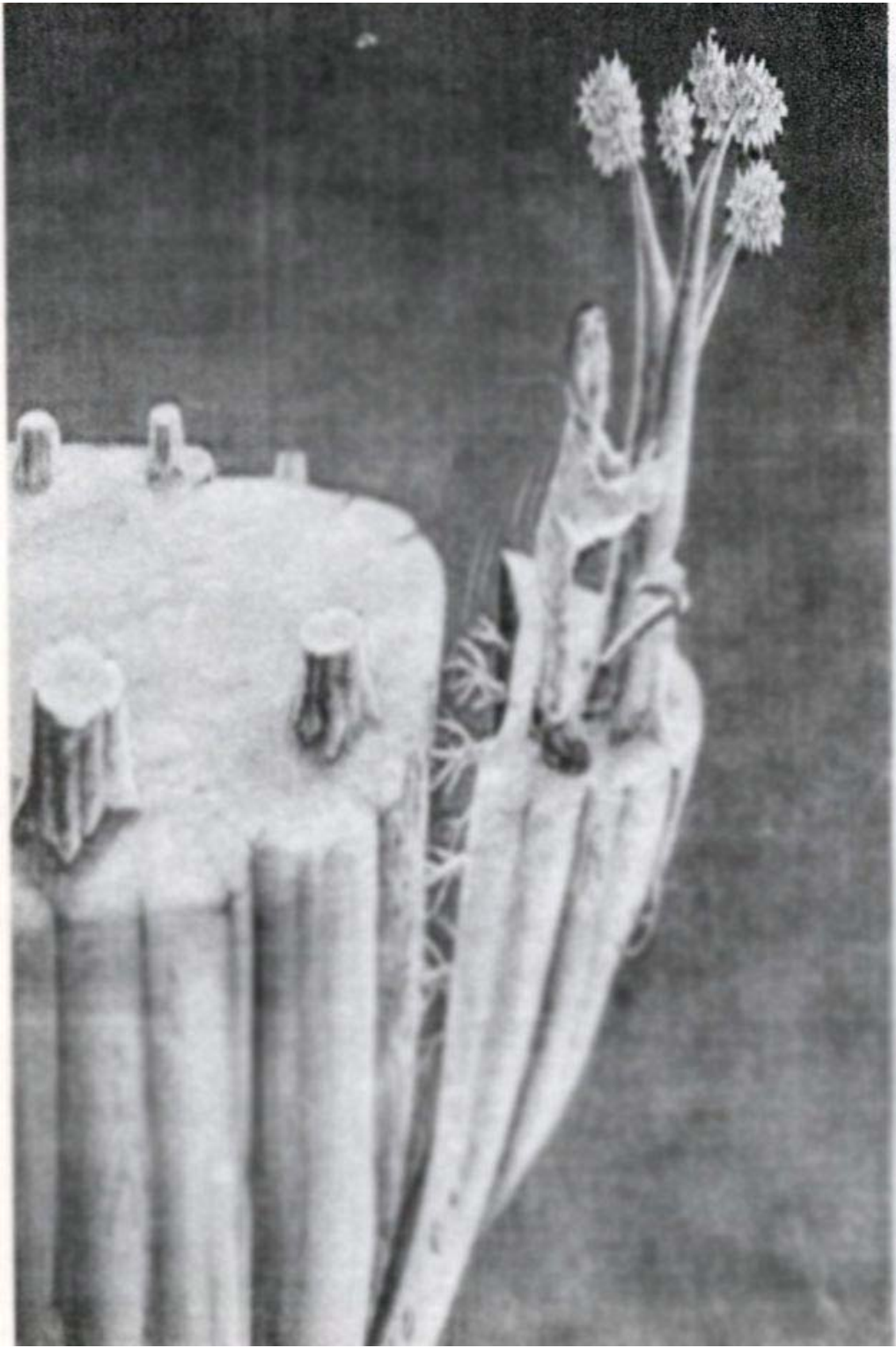
We think that the organisation will not be able to endure even its own supporters. Because Rajavi continuously desires an absolute government. He will never be content with a political sovereignty. Actually he wants to have the right to say something in the governing of the world. For this reason he will not be able to endure any countries which don't admit his inventions and formulas.

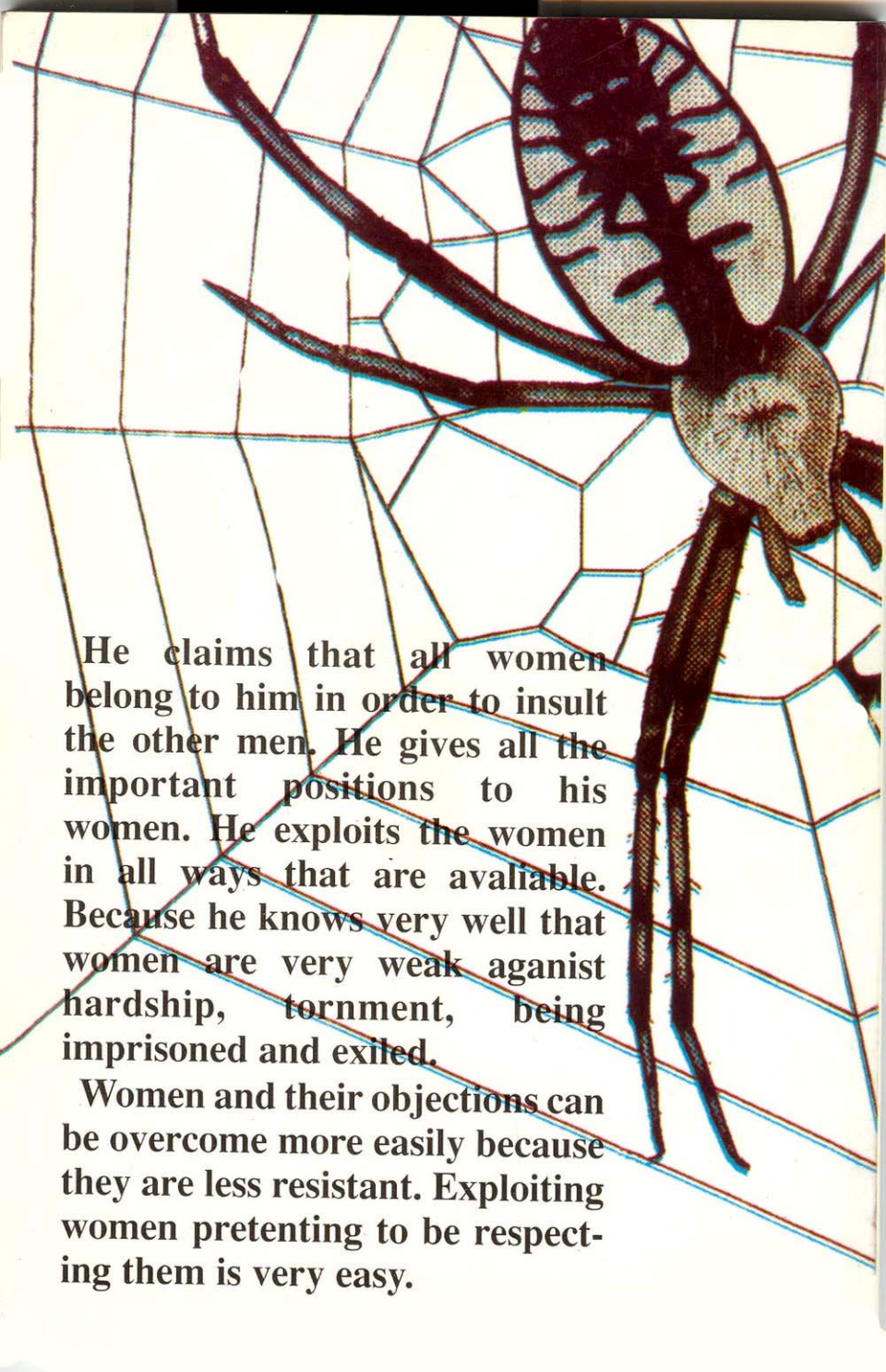
Today, Rajavi assumes himself to be the proof of God and superior over the prophets. And even sometimes he puts himself instead of God. He determines that he must be in the hearts of everybody. For this reason nobody can estimate what he will do if one day he starts to rule over the country.

We mustn't forget that all idols blame their worshippers when they lose control. With this they enter an evil way. But people don't prefer religion to food anymore.

Poor people are now aware of food and religion. Today they also know what freedom means and they will learn more in the future.







He claims that all women belong to him in order to insult the other men. He gives all the important positions to his women. He exploits the women in all ways that are available. Because he knows very well that women are very weak against hardship, torment, being imprisoned and exiled.

Women and their objections can be overcome more easily because they are less resistant. Exploiting women pretending to be respecting them is very easy.