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## **The need of a United National Liberation Front of Kurdistan**

The popular uprising in Rojhilat and Iran has been going on for more than two months now. The uprising is in a new phase. The fascist Mullah regime is in a hopeless situation. Despite decades of experience in brutal repression of society and counter-insurgency, the massacres, torture, arrests and executions were not enough to stop the popular uprising. The general strike and the resistances are gaining a broader and more mass character. The youth are on the streets. More and more workers join the demonstrations.

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The rebellion continues while mass violence against the fascist mullah forces and his institutions increases.

The fascist mullah regime is shaken to its foundations and tries to maximize counter-revolutionary violence. But the revolution can no longer be stopped. Either freedom or death, that is the stage the uprising in Rojhilat and Iran has reached. Either the fascist Mullah regime will fall or the fascist Mullah regime will drown the revolutionary uprising in blood.

Although the uprising has spread all over Iran, Rojhilat has increasingly become the center of the uprising. Kurds and women, especially the youth among them, are the two main driving forces of the revolution.

In Kurdish cities and towns such as Sine, Saqqez, Ilam, Mahabad, Bûkan, Bane, Kermanshah, Piranshar, Marivan and many others, slogans of national liberation are shouted and symbols of national liberation are used. In many Kurdish cities, the regime has been practically neutralized.

The fascist mullah regime, of course, is taking a stand accordingly. It has mobilized all its means to destroy and isolate the Kurds. It calculates that if it can crush the revolutionary uprising in Rojhilat, it can more easily silence other places, including Baluchistan as another focus.

In order to put down the uprising in



Rojhilat, the fascist mullah regime bombed the headquarters and bases of the parties fighting for national freedom in Rojhilat Kurdistan several times. As a result, it threatened to invade the Iraqi part of Kurdistan.

The fascist regime in Turkey is also about to carry out a new and comprehensive invasion attack on Southern Kurdistan and Rojava. As the second biggest NATO army, it did not achieve any results in the operation in South Kurdistan, which it tried to carry out with the most advanced war technology and chemical weapons until today. It could not break the guerrilla resistance in the Medya Defense Zones. The attempt to eliminate the autonomous administration of Sinjar by the Iraqi state

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and the KDP failed. It could not get permission from the imperialists to invade Rojava.

It is exactly in this deadlocked situation that the fascist Turkish colonial state wants to turn the counter-guerrilla attack in Taksim into a justification for attacking Rojava and expanding its occupation in Bashûr. In Rojava, Kobanê and Manbij as well as the border region of Derîk and Semelka are among the first targets of the invasion. In Bashûr, as has already been expressed several times, an occupation corridor is to be established that is to reach as far as Sinjar. The Turkish state can launch a new invasion attack in both regions of Kurdistan at any time.

The common goal of the simultaneous attacks of the Turkish and Iranian colonialists is the elimination of the Kurds' national achievements. The aim of the Turkish state to occupy and annex Mosul and Kirkuk cannot be ignored.

It is a big mistake to think that the imperialists will not allow the colonialist attacks of the Turkish and Iranian states and to take a stand accordingly. Both colonial states are helpless in the face of the Kurdish guerrillas and the uprising. Either they crush the guerrillas and the uprising or they collapse, and therefore they will attack with all their might. Even if the USA or Russia were to oppose them, the colonial states will not stop attacking.

The Kurdish people have entered the stage of history as the vanguard revolutionary people of the Middle East. The revolutionary uprising in Rojhilat is the last link in this chain. However, the biggest weakness of the Kurdish national movement is its fragmentation. The colonialist threats of invasion against Bashûr and Rojava show that no part of Kurdistan can realize its liberation on its own and, as seen in Southern Kurdistan, even the most advanced national achievements are not protected. None of the parties claiming to lead the Kurdish national liberation struggle can achieve victory alone, no matter how much stronger one is than the other. The establishment of a Kurdish National Liberation Front is of utmost urgency. It is clear how difficult and complex this task is, being under the colonial yoke of separate states in four parts. On the other hand, it must be taken into account that in the political turmoil resulting from the existential crisis of capitalism, inter-state contradictions and conflicts will intensify and all boundary stones have become fragile. But more importantly, as in Rojhilat and Iran, we are in a process where the oppressed are actually intervening in history with revolutionary uprisings. If the Kurdish national liberation forces do not participate in this process with a national democratic front, they will miss the opportunity to liberate Kurdistan from the national yoke.



## The uprising of Rojhilat and Iran in the light of our revolution

The fascist Mullah regime has still not succeeded to put an end to the uprising that started in Rojhilat and spread all over Iran. In the past years, there had been numerous uprisings in Iran which were brutally put down by the regime forces within a very short time. This time the situation is different. The main reason is the revolutionary nature of this uprising. As massive and widespread as the other uprisings were, they did not have a content that shook the base of the regime and was aimed at its foundations. They were dominated by the activities of political forces whose main aim was to extend democratic rights and freedoms. In the Mahsa (Jina) Aminî uprising, on the other hand, the

mobilized masses directly oppose the regime. This is the reason why the resisting masses do not retreat despite all the violent means used by the state to suppress the uprising. The Iranian people of almost all nationalities, especially women and youth, continue to raise their voices across Iran to stop the executions, killings, torture and mass arrests of the fascist regime. The mass militant movement is shaking the whole of Iran and the regime.

The insurgents are united in a revolutionary spirit and have common goals, as shown by the slogans *bimire komara îslamî* (Down with the Islamic Republic!), *bimire diktatorya* (Down with the dictatorship!) against the fascist state powers and

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especially the unification around the slogan *Jin Jîyan Azadî*.

The mass participation of women in the revolutionary uprising, the fact that a considerable number of those arrested are 15 years old or younger, the death-defying resistance of students, the participation of civil servants, teachers and workers in the uprising through strike resolutions show how much the mass base of the fascist mullah regime has been reduced. It is becoming more and more clear how deep the break of women and youth with the regime and their anger towards the fascist mullah regime is. There is not only a political but also an ideological break with the regime. This is especially true for the women and youth who are rebelling. When the youth are ideologically detached from the regime, no force or intervention can sustain the regime.

The presence of monarchists among the protesters, even if they are only a small minority, or the activities of Salafist Islamist currents that continue to exist among Arabs, in no way overshadow the revolutionary nature of the uprising. There is no pure uprising. In any uprising, all political currents that are against the current rulers can participate. What concerns us is the direction of the uprising. This direction is revolutionary.

The direction is revolutionary, but

the revolting masses lack revolutionary leadership. This is a result of the peculiarity of Iranian society and the inadequacy of the revolutionary organizations.

Iran is a multinational and religious society. Nations such as Kurdish, Baloch, Arab and Azerbaijanian are organised on a nationwide level. Furthermore, the differentiation between Shia and Sunni Islam and the suppression of Reya Heq (Kurdish Alevism) divide Iranian society in terms of faith. The currents that claim to be organized throughout Iran are far from covering all these parts. So the split has an objective basis. But the uprisings in Iran have shown that these divisions can be overcome. By raising the same slogans against the fascist Mullah regime, the people have shown that a common social consciousness for revolutionary goals can be formed throughout Iran.

However, it is clear that this will not be enough. If it is not possible to formulate a unifying political program that shows that all these different national and religious demands will be met on the basis of political freedom with the overthrow of the fascist mullah regime, the revolutionary uprising is in danger of succumbing. This program must include the right of nations to self-determination and the elimination of discrimination against different faiths. This is the



only programm that can unite the Persian workers with the colonized and oppressed nations and religions. This most important task of the day must be accomplished. For this, a united revolutionary leadership must be developed. Even if the regime is overthrown, a revolutionary government cannot be established in any other way. If chauvinism and social chauvinism are not eradicated, social divisions will lead to the dominant ideology gaining the upper hand again.

At the time when the social foundations of the Shah's regime were rotting, the revolutionaries, the socialist revolutionaries, were stronger than the political Islamists. But

while the political Islamists marched around a unified leadership, the leftists and revolutionaries failed to do so and the political Islamists took the lead in establishing the new regime. We face the same problem today. If we fail to form a unified leadership, we cannot have a say in the future of the revolution.

There are two ruling reactionary forces in the Middle East. One is Turkey and the other is Iran. Undoubtedly, Israel and Saudi Arabia must also be included in this list. However, Iran's political and ideological influence, especially since the fall of the Shah's regime, has surpassed them all. The fascist Mullah regime is one of the biggest strongholds of reaction and its sphere of influence is vast.

The establishment of the Mullah regime in Iran led to a deepening of political Islamist influence throughout the Middle East. This influence is easily seen in Turkey, where Sunnis predominate despite sectarian differences. From discrimination against women to the Islamization of daily life, the Islamization of everyday life has increased in Turkey as in other Middle Eastern countries. The gradual disappearance of socialism as an alternative has also played an accelerating role in this.

The fall of the fascist mullah regime in Iran will therefore have profound effects on the entire Middle East.

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Apart from democratizing daily life, it will create an enormous ideological vacuum. For this reason, support for the Iranian revolution is more than an ordinary internationalist duty for Middle Eastern revolutionaries. This support must take the form of direct participation. The strong revolutionary will strengthens the revolutionary tendency in Iran and gives great ideological morale to those who rise up for the revolution and play an important role in determining the content with which the ideological vacuum will be filled.

When the Rojava revolution broke out, the MLKP unhesitatingly said "this is our revolution" and joined the revolution. This was a natural consequence of its programmatic positions. The same is true for the revolutions in Rojhilat and Iran. This is our revolution. First of all, the MLKP defines itself as the vanguard of the revolution in Turkey and Kurdistan. The revolution in Kurdistan is the revolution in Iran, Iraq, Syria and Turkey. From here, we get to the revolution in the Middle East. For this reason, the relationship with the Iranian revolution must be considered beyond ordinary solidarity.

Apart from this, the Iranian revolution can lead to the disintegration of the Iranian state and to different nations building new systems in their own regions. Did this not also



happen in Rojava?

In Rojava, the Kurdish freedom movement took the revolutionary lead while others just watched. This is not the case in Rojhilat. There are different national revolutionary groups. The political and ideological divisions between them must be overcome as soon as possible and a revolutionary democratic national unity must be achieved urgently. Fomenting divisions only serves the counterrevolution. If such national unity can be achieved, a new Rojava is quite possible. The revolutionaries of Kurdistan have to realize this historical opportunity.