

March 8, which movement, with which demands and against which system?

(Part 2 )

There's no doubt that any amount of women's social rights is a function of the level of historical development of human societies , but let us not forget that the social movements of each age are themselves an organic and internal component of the various periods of material evolution of history, and a fully active and determining component of it . Islam, as a movement that had a degenerate and reactionary approach even in the specific circumstances of its emergence period, made the position of women not only better but much worse than before too . The fifth-century Arab woman was under the pressure of the forced lawlessness of her day, but even in the midst of the same situation, she wasn't considered her husband's complete slave . Tribal scaffolding of the slavery period reduced her to the level of a subjugated creature and doomed to the will of her father or chief of the tribe but her whole social role didn't bury her at the foot of the temple of male flirtation . But in the meantime Islam also killed her low social role and more importantly, with all the deprivation of rights , oppression, and misogyny of the slavery era, it made every crime against women celestial and religious and slavery , stoning and imposed of carrying veil for women and male property right over his family members and children , man's authority right in divorce , deprivation of a woman of judgment and attorney and her invalidity in testimony and her half-inheritance rights and all other forms of encroachment on her privacy , and all other commandments against her became heavenly without any

doubt . Thus, as far as it's about the limitless barbarism of Islam is getting concerned with the human status and social rights of women, there is no doubt about it . The problem with the reformist critique of lack of women's rights is not just here but elsewhere . The first problem facing the founders of this kind of critique is that Islam and its barbarities aren't a new phenomenon . This religion and all its ultra-reactionary misogynistic rulings have been imposed on the living extent of a part of the population of planet for more than 1400 years . In different periods, for many years, it has been the sword of the massacre of governments against massive human masses, from ancient slaves to peasants and subjects of the feudal period and beyond . In different parts of the world, it's been the expression of the life of the social movements of the same masses against the same governments in various forms , coercive or peaceful and with various regressive or quasi-radical demands and expectations and during these 1400 years , it has become turning to hundreds of sects and religions and every ruling , verse and hadith , its principles and sub-principles has been the subject of millions of contradictory narratives . It has become part of ruling politics somewhere and in many other places it has been like fighting with any kind of political interference . Somewhere the charter of the murder of every Christian, somewhere else the manifesto of the massacre of the Sunnis , on the other side , the judgment order of genocidal attack (Jihad) against the Shiites , once the creed of the unity of religions and one day it's been the order for the massacre of every secular human being . Every nation and every race, every nation and every government, every movement and every class, every stratum and every gang and sometimes every tyrant has

interpreted it in any way they want and has been transformed into any doctrine of thought or any weapon of required war . In a word , in no period has there been any sign of stability in any of its aspects . A phenomenon called Islam has undergone such evolution, diversity, and fluidity throughout these 1400 years and even in the days of its legislator and first commentators and in the time of Muhammad himself , not a single moment of these developments has been left out . Many of his verses, even explicit verses, have undergone the most obvious changes and been transformed day by day based on the lusts and whimsy of “Muhammad” himself . The dignity of the revelation of his verses has been constantly changing with the curve of changing the sexual desires of the Prophet and whatever today has been revelation , the next day it has been falsehood and the next abrogated verses would’ve been coming .!!!

If we accept these facts about Islam then we have to consider and admit a universal material truth , exactly what it’s the real content of practical and revolutionary materialism . We must accept that the real root of any form of inequality and the main foundation of any kind of oppression and the basis of any form of deprivation of human rights , including double deprivation of women not in the religious and ideological superstructure and specific ideals , rather , it lies in the depths of the dominant method of production of every age . Ideologies or religions apart from the dense ambiguities arising from the heart of economic and social conditions and production relations prevailing in different eras of history , they’re nothing else and in any case, whether as a container for movements or as a framework for governance, they are the thoughtful expression of certain views , expectations, and class interests . A social-

class that derives all its desires, power, or government , not from religion but from the dominant material foundation of the time and Islam has historically played such a role . Contrary to some analyzes , it hasn't recently become "political Islam" by the Islamic Republic and rather, from the very beginning, every class, stratum or social approach has used it as it needed to, whether in the opposition situation and the protest , or in the realm of state power . For former slaveholders such a container of slavery rule , for the feudal aristocracy the weapon of the political power of feudalism and for urban entrepreneurs and start-up retrograde capitalist such the banner of controversy with the landed aristocracies , for the feudal kings , the strongest fascist and militarist line-ups against the people of the region and for all the exploiters of the ages , the sharp weapon of deception and stupefaction of the masses and for all the downtrodden and the exploited , such as an opium of death , For a section of the bourgeoisie, a framework for competing and seeking a share from the powerful class rivals , for some , it's a version of anti-imperialist nationalism and a socially religious populism and finally , for some layers of the capitalist class , a vessel for imposing the hardest forms of exploitation of the wage-slaves and has become the mechanism for the application of the most brutal and savage forms of capitalist dictatorships to the working class . The reality of a phenomenon called Islam isn't less than these realities and the fundamental question is that why the basis for dealing with the crimes of the Islamic State of capital in general and including the genocidal crimes and extreme sexual apartheid of this regime would only be considered the religion of this state or its dictatorship ?

Why shouldn't all these crimes be imputed to the capital and the role of its government in planning the productive, political and social order of capitalism ?

Why should not the Islam of this state be considered in its true place or the executive arm of capital, and the weapon of the massacre of any kind of freedom and women's rights by the capitalist system ?

Why should we not go from the anti-capitalist stronghold to the war-class with religion ?

Why should we separate the struggle against the Islamic reactionary from the struggle against the basis of wage labor system ?

Why should we accept the reformist approach that separates religion and capital from each other and keep the capitalist system away from the class struggle's aim of the working masses ?

Why, again, with the same separation, should the real struggle against capital armed with religion be replaced by fruitless warfare against the religion of capital ?

The fact is that the imputation of gender inequalities , the oppression, and deprivation of rights of women to the Islamism or dictatorship of the ruling political power and deny the role of capital as the economic foundation and material basis of this regime's life isn't a way to liberate women in Iran but a way to further kepp away the working class and in particular , women from own social class of real trench of the anti-capitalist struggle and the struggle against the real roots of gender discrimination and oppression . Islam is the armament that the

capitalist state of Iran utilized in the first place to delude the working masses and to overcome the labor movement and in later stages it has been used to settle the internal disputes of the bourgeoisie , and to pony with its rivals at home and on the world stage . Islam , of course , isn't the only weapon in the hands of capital to achieve these goals , the Iranian bourgeoisie , before the revolution , hasn't benefited from Islam at this level and even now , not all layers , parties and sections of the capitalist class pursue the same utilization of Islam in the fight against the labor movement and the oppositions forces . Every faction and every bourgeois tendency uses strategies, tools , types of political and civic planning, and certain governmental mechanisms to perpetuate the wage-slavery system and in the meantime, the dominant mafia of the political power of capital has made present-day Islam its armament of war against the working masses and rival forces . The widespread bloodbath of any kind of women's rights by the Islamic Republic is part of the regime's strategies, policies and mechanisms to play its role of identity, that is, to defend the existence of capital and eliminate the danger of the current labor movement for capitalism . The barbaric attack of the Islamic Republic on the most basic rights of women, not for to melt their existence in Islamic law , rather, it is the utmost use of the weapons of religion to secure and guarantee as much as possible the production relations civil, and political order of capital . Islam here is such a armament to intensify the exploitation of the working class in every possible way and any form of oppression, discrimination, and evil that is used against women and any human being or any group of human beings by any reactionary forces , it's a necessary condition of capital for its

survival and for deepening the pressure of exploitation on the working masses as much as possible .

A simple understanding of this fact may not require an examination of all that has been said so far . It's enough to review the horrible record of the crimes of the Islamic Republic against women with the open eyes . In the first year after the revolution 1979 , the imposition of women's veil (Hijab) at least in practice wasn't in the focus of the regime . The revolution had disrupted the productive and political order and the structure of the bureaucracy and the framework of state power and the Islamic Republic, as the new government of the wage-slavery system, must return all this to its normal course , and to do this, foremost, the revolutionary movement of the working class and lower class or any other dissenting voice had to be suppressed . Until the end of 1980 , the regime didn't see the possibility of such a nationwide invasion and preferred to devote its actual military power to suppressing the struggles of the working masses in factories , cities and the large-scale protest movement of workers or nationalist parties in Kurdistan . The years 1979 and 1980 are the period of preparing the forces and organizing the forces by the regime to start a general war against the working class and the protesting forces throughout Iran with the aim of re-establishing the political order of capital . The Islamic State, by rebuilding the army and police, and increasing the cancer-like of the forces and the mass of repression within the committees, organized a very large and unrestrained organization of the anti-Revolutionary Guards and some other institutions of the suppressing machine it provided the conditions for the beginning of this war in the last months of 1980 . Planning a brutal offensive to massacre the most basic

freedoms and rights of women was an integral part of this preparation process . The process that was to lead to the re-establishment of the political order and then the production order of capital and in its own way , it crushed any kind of struggle , resistance and protest of the workers or other oppositions that were disruptive for its realization . This war was largely defeated during its early years . The continued resistance of the working masses and the spreading of war in Kurdistan , the intensity of the reactionary war with the Iraqi government and culmination of the divisions within the bourgeoisie and even within the structure of unstable political power was being rebuilt , all of these together that intensified the difficulties of the regime in achieving its first goal, or establishing a capitalist political order . The Islamic Republic felt that it had to constantly expand the scope of its brutality and bloodbath , and targeted everything for its needs and had to attack everything and use any means to attack , suppress for re-establishment . All this was done with the aim of restoring the order of capital and strengthening the foundations of the power of wage-slavery system and the massacre of basic freedoms and basic rights of women was an integral part of the architecture of this order . It's merely a misconception if we separate these actions, proceedings, and policies of the regime . We gradually summarize this part of the discussion . In the capitalist system in general and in the capitalist society of Iran in particular , deprivation of any kind of freedom and violation of any kind of social rights of every human being is a function of the necessities and forced conditions of survival, development, consolidation, self-expansion, and reproduction of capital . This is the law of existence of the relation of surplus value



production , this rule is absolutely inviolable . Stoning, retribution punishment , the custody law and all anti-woman sentences of the Islamic State are also included in this sentence and aren't in any way contrary to it . We repeat, the capitalist class or the state machine of capital might not use the weapon of religion and stoning and anti-women Islamic laws to defend wage-labor relations , but even this non-use, in turn, is an accurate and organic function of the arrangement of class forces within capitalist society , the bourgeoisie's failure to use this weapon, or contrariwise , is the ability of the class government to use other tools instead of the mechanism of religion . In the hell of capitalism in Iran and in the same hell of absolute deprived rights for women of any rights , the government reformers who themselves in the years 1980 and later in the heart of the conditions , that we mentioned above , were the armed organizers and forces for stoning, acid attacks, and all forms of aggression against women's freedom and rights in recent times , they have spoken of “women's rights” without feeling rude !!! The process of occurrence of these shifts in the chain of tactics of government reformers is an objective alternative to the same correct and inviolable sentence that we have mentioned before . They stormed and attacked to women's rights at a time when the new capitalist state's desperate need to move through a post-revolutionary world of troubles and was reaching the phase of rebuilding the political and production order of capitalism . The same reformists spoke of women's rights with maximum opportunism and demagoguery from 1998 onwards because in the midst of the new conditions, this would still be a condition for them to rebuild the political order and capitalist economy in another form . In all these cases one

thing is for sure. That women living in the capitalist hell of Iran, not only working women but even non-working women, whatever they experience it's because of capital ruling. All anti-woman laws and the whole Islamic extremist sexual apartheid, for this, are forced on women to maintain the system of wage-slavery, imposing of extensive housekeeping on 13 million women of the working class families without any wages, compensation and pension is a need to intensify the increasingly relentless exploitation of the working class by capital owners and the state capitalists .

translated by S. Dylan

be continued ....