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Minab School: Justice will not forget the victims



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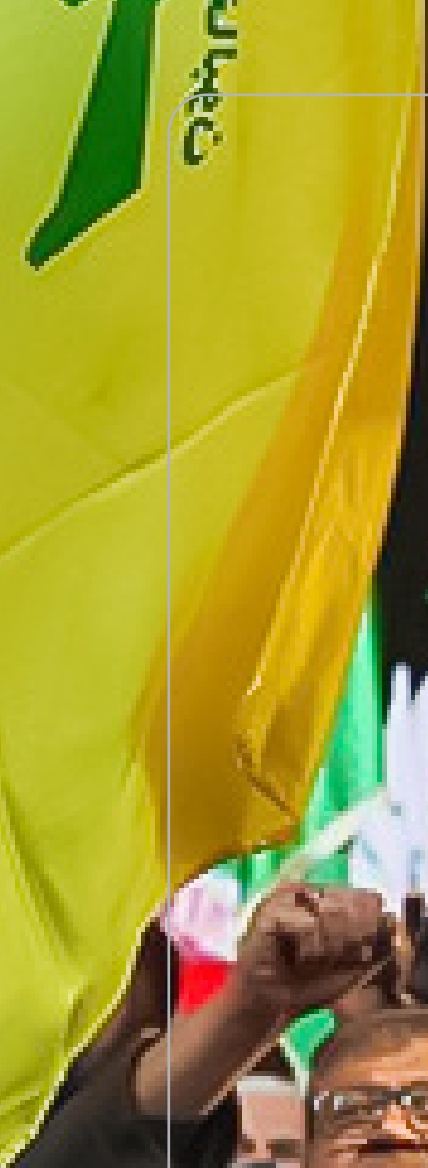
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In Collaboration with the Department of Women and Family Affairs Abroad of the Islamic Culture and Relations Organization

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On the Storm of Willpower and Resistance; In the Memory of the Iranian Martyrs of Ramadan

Dr. Maryam Sajjadi

At the times when international order is drowned in ambiguity, fragmentation, and division, West Asia has become the center of a political and security earthquake the trembles of which can alter all equations of power. What is being witnessed in the battle between the resistance front and the Western-Hebrew axis is not merely a regional conflict over borders or resources, and is rather a confrontation between two opposing definitions of order, ethics, and the future of the world. The war imposed on Iran by the American-Zionist alliance has revealed the fact that we are in the 'post-truth era' in international relations and the world has entered a phase in which 'willpowers' have replaced 'resolutions'.

By resorting to all their military, informational, and media capacities, the Western-Hebrew axis has been, during the past recent months, looking forward to changing the strategic map of the region. However, what this axis is missing is the soft power and cultural foundation of resistance, which are deep-rooted in the history and religious beliefs of a people and withstand missile attacks and bombardments.

Meanwhile, it should be noted that remembering the 'Martyrs of Ramadan' is not just a simple formality but a historical truth. In the Islamic culture, Ramadan is the month of revelation of the Holy Qur'an, the month of tolerance and endurance, and the month of the final victory of truth over falsehood. It was during this divinely blessed month that the brave Iranian combatants confronted the heavily armed Baathist army almost empty-handedly and freed the Khorramshahr City in the course of 'Bait al-Moqaddas' Operation. Today, too, the 'Martyrs of Ramadan' are the living symbols of this equation; those who strengthened the great structure of resistance with their blood. The martyrdom of Grand Ayatollah Khamenei, a number of military commanders, and hundreds of guards, women, and children in the course of recent criminal invasion proved that blood can defeat sword and the divine tradition of

“وَلْتَسْمِعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذَى كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ”

(...and you will surely hear from those who were given the Book before you and from the polythe-

ists much afront; but if you are patient and God-wary, that is indeed the steadiest of courses)¹ will continue.

America and the Zionist regime had imagined that by assassinating the Great Leader of the Islamic Revolution and a few commanders, or bombarding certain infrastructures they can make the Iranian nation surrender. This was the same mistake that has been the cause of their repeated defeats in Afghanistan, Iraq, and Syria. The experience of the past four decades has proved that unlike what these criminals think, every drop of blood shed strengthens and expands resistance rather than weakening it. The martyrs of Ramadan are the living evidence of the claim. They went in order to remain and keep alive a message that extends from Karbala to Quds.

In the meantime, the role adopted by the women, girls, and youths of the country in safeguarding and continuing the path of martyrs has proved to be unique and inspiring. Those who have been brought up in the martyrdom school of thought and are the flagbearers of protecting the values and ideals of the Islamic Revolution in universities, hospitals, laboratories, factories, and the fields of defense. By presenting their children and spouses to the Islamic Revolution our women give meaning to human dignity and through their religious and national enthusiasm our youths protect the beliefs and geographical boundaries of our country.

To conclude, while honoring and commemorating the martyrs, especially the oppressed martyrs of Gaza and Lebanon and the Iranians martyred by the criminal American-Zionist attacks we express our condolences and congratulations to all the Muslims of the world, the honorable Iranian nation and all those whose hearts throb for truth and truthfulness for the heart-burning martyrdom of the Supreme Leader of the Islamic Revolution, Grand Ayatollah Khamenei (RA). Condolences for losing a great, learned, and courageous leader, and congratulations for his joining the great caravan of martyrs and meeting his lord.

¹ - The Holy Qur'an, Surah Aal-e Imran, Verse 186



▲ Minab's school



Ladies and Gentlemen!

Let us throw away the senseless dramatic accords for the sake of our children.

By: Maryam Ramadan

What kind of a world do we live in and what country do we reside in? Has any law been passed for defending humanity, especially for children? Is there any law that ensures protecting children from the sufferings and miseries of their surrounding world?

Oh! The Treaty on the Rights of the Child? The same one which has three parts and 54 articles and was passed in UN General Assembly and was amended in 1989? But - after witnessing Israeli crimes against the children of Palestine and Gaza and dreadful reports on Jeffrey Epstein file in America, which was never subjected to a just assessment and the involved criminals did not face any charges - what rights is the world talking about? Haven't thousands of children been massacred by Israel in the past two years? Some have lost their parents, some have lost a limb, some have fallen prey to psychological problems and diseases as a result of unlawful criminal

war, and many have been facing death due to famine, hunger and lack of access to medication. Although the world somewhat reacted to these issues, statements were issued, and demonstrations took place, but the question is, 'Was any one impeached? Was any of the criminals imprisoned? Did any of these criminals against humanity express any regrets? What has the UNICEF exactly done against these crimes? And now, in continuation of the same crimes, innocent children are being massacred by American-Zionist bombs in another part of the world. And once again silence prevails!

A girl's school in a small Iranian city that does not have any idea what nuclear bomb means was attacked by the two criminal regimes (America and Zionists), which have repeatedly attacked and bombed other countries, during the course of negotiations, martyring 168 little girls. Were these little girls looking for nuclear bombs in their little school bags?

Please Mr. Guterres, have a look at the dust ridden resolutions and declarations passed by the organization you are the Secretary General of and show a bit of courage; if do not wish the world should head towards complete destruction. What these two criminal and child-killing regimes are doing call on Jesus Christ to enter the scene. This imposed war has given rise to a defense that seeks the support of all the dignified and noble people of the world.

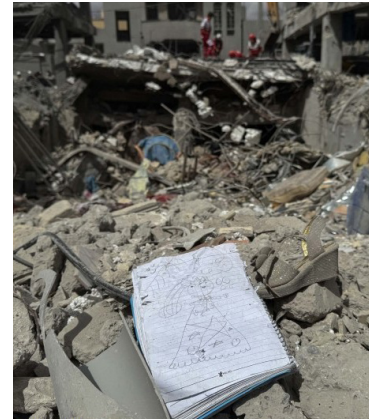
Ladies and Gentlemen, this is neither the Treaty of David, nor the Treaty of Abraham, nor the Treaty of Judas, rather it is God's Treaty that calls on everyone to punish these two child-killing criminal regimes. If you have a child at home and are worried about him/her and you have a heart that believes in safety for all the children of the world, do not stay quiet about the crimes of these two crooks who have been involved in genocide in Gaza and sexual abuse of children in Epstein case; and do everything possible to protect children from living in a frightful world.

Have a look at the innocent and fearful face of the little girl who was martyred under the ruins caused by American-Zionist bombardment. As matter of fact, the most dangerous nuclear bombs are these two cowardly criminal heads of America and Zionist regime.

Ladies and Gentlemen, let us - by reminding ourselves that the UN Human Rights Declaration states that children need special care and support during their childhood; by believing that as the main foundation of society and growth of children, families should receive the required support and help to observe their responsibilities; by admitting that for a child to have a proper growth and appropriate personality he/she must grow and brought up in an atmosphere of love, compassion and understanding; by keeping in view that the child must be brought up in a way to be fully prepared for his/her personal and social life within the framework of ideals stated in UN Charter like peace, dignity, tolerance, equality and solidarity; by paying attention to the issue of special care for children specified in the Geneva Declaration on the rights of children and the 1959 UN declaration and other documents and resolutions related to children; by remembering the contents of declarations on social and legal principles about providing support and care to adopted children on the basis of UN rules and regulations, and declaration on providing support to women and children under emergency conditions and armed conflicts; by admitting that there are children in every country who live under extremely hard conditions and need special attention; by giving importance to the cultural traditions and values of every nation with regard to children; by admitting the importance of international cooperation for improving the living conditions of children in each and every country of the world - make it globally known that all these issues have been violated and are being violated by criminal American and Zionist regimes by starting illegal and illegitimate wars and extremist violence. Thus, let us throw away all the senseless dramatic accords and covenants. It is now time to stand up against these two child-killing evils without any delay. Waiting for the United Nations Organization to do something will only result in increase in the number of murdered and abused children. Who knows whose child will be the next victim?

Ladies and Gentlemen!

For the sake of our children.



If you have a child at home and are worried about him or her, and you have a heart that believes in safety for all the children of the world, do not stay quiet about the crimes of these two crooks who have been involved in genocide in Gaza and sexual abuse of children in the Epstein case; do everything possible to protect children from living in a frightful world.



Protection of Women and Children in Armed Conflicts:

The Case of Iraq
during ISIS Rule
(2014–2017)



Armed conflicts in the twenty-first century have exposed the fragility of international mechanisms for protecting human rights, particularly the rights of women and children, the most vulnerable segments of society. Iraq, during the period of ISIS control (2014–2017), served as a stark example of international failure to safeguard these groups. Areas such as Sinjar and Amirli witnessed systematic kidnappings of women, forced marriages, sexual violence, and the coercive recruitment of children, yet international organizations largely failed to provide immediate and effective protection.

International legal frameworks, including the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and the Convention on the Rights of the Child (CRC), offer a clear legal basis for protecting women and children. However, their implementation in conflict zones faces significant challenges due to security constraints, weak state institutions, and the political interests of influential member states in international organizations.

Reliable data illustrate the scale of human rights violations:

1 Over 3,000 Yazidi women were abducted between 2014 and 2015 in Sinjar and forcibly subjected to marriage and labor under threat of violence (OHCHR, 2016).

2 Confirmed cases of sexual violence against women exceeded 2,500, with estimates from local NGOs suggesting the actual number was significantly higher due to underreporting and fear of retaliation (Yazda NGO, 2016).

3 More than 10,000 children were deprived of education, and many were forcibly recruited into combat roles (UNICEF, 2017).

4 Internally displaced persons exceeded 1.5 million, predominantly women and children (UNHCR, 2016).

5 Documented cases of forced marriage among women reached approximately 1,200, aimed at exercising control and exploitation (Yazda NGO, 2016).

These figures reflect the systematic targeting of women and children, highlighting the limited effectiveness of international interventions despite clear legal mandates.

CEDAW and the CRC provide a comprehensive legal framework for the protection of women and children. They obligate states to prevent discrimination and violence while ensuring social, political, and legal protection. Yet, the Iraqi case revealed several practical limitations:

1 **Gap between legal provisions and field implementation:**

a: State institutions in Iraq were too weak to enforce protections, and armed groups operated outside any legal constraints.

b: Consequently, the existence of international conventions did not translate into tangible protection on the ground.

2 **Influence of member states' biased policies:**

a: International decisions were often shaped by the geopolitical interests of powerful states, prioritizing

military objectives over humanitarian protection.

b: In Iraq, international focus was largely on combating ISIS militarily rather than safeguarding civilians, particularly women and children.

3 Security and logistical challenges:

a: ISIS-controlled regions were largely inaccessible due to threats to international personnel.

b: Limited access curtailed humanitarian operations and delayed protective interventions.

4 Limited local voice and victim representation:

The lack of direct documentation from survivors reduced the visibility of violations, and reliance on official or media reports limited the speed and effectiveness of international responses.

From a strategic perspective, protecting women and children in conflict zones cannot be separated from international political dynamics and geopolitical interests. Interventions are often contingent upon the alignment of member states' interests rather than purely humanitarian considerations.

The Iraqi experience demonstrates that:

1 International pressure and direct intervention depend heavily on the alignment of powerful states' interests.

2 Empowering local civil society and survivors is essential for documenting violations and exerting credible pressure on international organizations to convert legal obligations into effective protection.

Strategic Recommendations:

1 Empowering local civil society and survivors: Supporting local initiatives to document violation, giving survivors a platform to advocate their rights internationally.

2 Enhancing the effectiveness of international conventions: Developing enforceable mechanisms within CEDAW and CRC, linking compliance to targeted sanctions or incentives.

3 Allocating sufficient funding for humanitarian protection: Programs should include shelters, psychological support, medical care, legal protection, and educational access for children.

4 Independent and transparent international pressure: Disseminate objective data and analyses to raise global awareness and compel states and organizations to act effectively.

Conclusion:

The case of Iraq during ISIS rule demonstrates that women and children are the most vulnerable populations in armed conflicts, and international legal frameworks alone are insufficient to guarantee their protection. Justice is realized when violations are documented, legal and humanitarian support is provided, and independent international pressure ensures that protective measures are effectively enforced.

Agreements such as CEDAW and the Convention on the Rights of the Child offer a clear legal foundation, but their effectiveness depends on political will, practical implementation, and adequate funding. The Iraqi experience underscores that justice and protection are only achieved when survivors' voices are heard, and concrete actions are taken to safeguard vulnerable populations.

The Rights of **Palestinian Women** and the Credibility Crisis of the United Nations

By: Dr. Mohammad Jalili, Ph.D. in Political Science



Three official reports were issued by the United Nations Organization between March and July 2025, which revealed a deliberate policy of justifying violence against Palestinian women in Gaza. On March 13, the UN Commission of Inquiry reported that “sexual violence and its increasing prevalence were systematically used to punish the Palestinian people after the October 7 incident.” Based on existing evidence and documents regarding the incident and its witnesses and observers stationed in Gaza, this commission stated that such actions were carried out “on the explicit orders or implicit encouragement of Israeli military and political commanders”, and proved the direct responsibility of the Israeli government in this regard from a legal perspective.

Reem Alsalem, the United Nations special Rapporteur on Violence Against Women and girls, declared in her official statement on July 17: “What is happening to Palestinian women and girls is not a disaster resulting from the natural effects of war.” According to her, “What is happening to Palestinian women and girls is not collateral damage of war. It is the intentional destruction of their lives and bodies, for being Palestinian and for being women.” Alsalem described these inhuman conditions in a new term called “femi-genocide,” which showed that the existing legal concepts in describing such organized violence are sterile and inadequate. She reported that 150,000 pregnant and lactating women are deprived of access to essential care, and at least 60 children have died from starvation since March 2025, following Israel’s blockade on food, medical supplies, and humanitarian aid. She also stated that roughly 67 per cent of the more than 57,000 Palestinians killed since 7 October 2023 were women and girls.

Then, on May 21, 2025, a group of UN human rights experts wrote to the UN Security Council, stating: “This is not an isolated or accidental crime; it is the result of premeditated policies and deliberate actions by the Israelis against their women and children.” They warned that “if the Security Council fails to address this fundamental violation

of international and human rights law, it risks rendering the very foundation of the organization’s legal framework meaningless, politicized, and open to manipulation.”

The legal impasse that has arisen in the UN’s double standard due to inaction regarding the reports expressed is only one side of the story. The other side of the story is the discrimination committed by the United States by using its veto power - at least six times in 2025 alone - against resolutions of the Security Council on unconditional ceasefire and opening channels for humanitarian aid. The first veto took place on June 4, 2025 - after Trump’s return to the White House - when the US representative rejected the call made by fourteen countries for an end to the bombing of Palestinian civilians by saying: “The United States believes that Israel has the right to defend itself against fundamentalist terrorism.”

On September 18, 2025, when the United States vetoed the resolution against the global ceasefire for the sixth time, it was proven that this type of American behavior in support of Israeli apartheid and state terrorism is a dictated commitment. It was also proved that when the interests of the permanent members of the UN Security Council conflict, this council gets paralyzed and incapable of making decisions with regard to defending real human rights. The clear result of this blatant discrimination was the permission for the massacre of 28,000 women and girls deprived of their rights to life, education, etc. Thus, in practice, no action was taken to protect the basic rights of Palestinian women or to prevent further organized violence against them.

While the UN Security Council has been unable to take any preventive measures with regard to defending basic human rights in the Palestinian since 1948 - out of the fear of facing future confrontations by political superpowers - the International Criminal Court was the only institution that took action, albeit symbolic, and on November 21, 2024, issued arrest warrants for Benjamin Netanyahu and Yoav Gallant, the Israeli Prime Minister and Defense Minister, on charges of repeatedly committing war

crimes against humanity. However, since there was no specific mechanism to follow up and implement this verdict, this decision seemed like a symbolic gesture to defend justice - as a matter of human conscience - at the height of the inefficiency and discrimination of the international structure against the Israeli crimes against Palestine.

The bitter truth is that Israel is not a member of the International Criminal Court and has never recognized it from the beginning, because its usurping nature against the Islamic countries is contrary to collaborating with such legal and humanitarian organizations. Therefore, it can be well understood that the arrest warrant was merely a “piece of paper” that said that if Netanyahu or his minister ever visited the territory of a country that recognized the Court and adhered to international treaties, they could be arrested! The possibility of such a thing happening - given the full support of the United States and the European Union for Israel’s crimes - is merely a dream.

Subsequently, on December 15, 2025, the Appeals Chamber of the International Criminal Court experienced several other legal challenges in which Israel was required to grant permission to investigate the allegations of crimes, but the usurper regime dismissed the claims and blocked the possibility of a field investigation.

Such incidents show that condemning the Israeli regime’s inhumane behavior towards Palestinian civilians, women, and children, without practical and executive support, only emphasizes the inability of the United Nations to issue laws to control the crimes defined by its founders. It, thus, becomes clear why the United Nations is indifferent to the aggressions of the United States and Israel against other countries, but becomes active with regard to the so-called violation of human rights in other countries. It is all related to geopolitical power and interests! America has the veto power in the Security Council, and Israel is its strategic ally in the Middle East. On the other hand, no major global power, such as the European Union or even China and Russia, wants to jeopardize their commercial interests and diplomatic relations with such an alliance in exchange for the rights of several hundred thousand Muslim Palestinian women and children, and as a result of this inhumane power struggle the United Nations has become an institution that only approves and legalizes the actions of big powers, rather than support global human rights! Therefore, the report of the human rights experts of this organization clearly states: “It has been a long time since the agenda of justice for women, ensuring peace and security for third world countries, has been sidelined from the fundamental peace and security issues of this organization.”



Such incidents show that condemning the Israeli regime’s inhumane behavior towards Palestinian civilians, women, and children, without practical and executive support, only emphasizes the inability of the United Nations to control the crimes defined by its founders.





Narrating the Speech of **Reyhaneh Salami**, A Daughter Who Spoke on the Vision for Muslim Women on the Horizon of 2035

◆ Preamble

A meaningful silence prevailed in the hall filled with people who had gathered to visit their Supreme Leader on the occasion of the birthdate of Lady Fatima Zahra (SA). The speaker who stood behind the podium was not just another speaker in the ceremony honoring the 'Woman's Day'. She was Reyhaneh Salami - the daughter of Martyr Hossein Salami who had been martyred for the ideals of the Islamic Revolution - who prepared to define a new pathway. Although quite young, her strong words reflected years of experience.

◆ A Different Start

Her voice echoed in the air:

”بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. إِنَّا أَعْطَيْنَاكَ الْكُوثَرَ“

(In the Name of Allah, the Most Beneficent, the Most Merciful. Indeed, We have granted you great abundance...¹). Kauthar, Lady Fatima Zahra (SA) whose birthdate had been the cause of this gathering. Reyhaneh began by congratulating this blessed occasion to the Supreme Leader of the Revolution, but not in a usual formal manner. She presented her greetings to heavenly and earthly angels, and mothers and ladies, and then addressed her own mother and said, “My congratulations to you my dear mother.”

It was a turning point in her speech in which she displayed the ideal woman of the Revolution, who, while being present in one of the most formal forums, does not forget that not long ago her mother took over looking after her so that her father could serve the Revolution. With this small sentence of hers she reminded all the women that every successful man is supported by a woman whose name may not be recorded in history but her role is more lasting than history.

◆ 2035 Vision: Who Is the Ideal Woman of the Islamic Revolution

By asking permission from the Supreme leader, Reyhaneh Salami began the main text of her speech, and presenting a 'Brief Report on the Vision for Muslim Women on the Horizon of 2035', she emphasized this vision is not just an abstract slogan, but rather the fruit of an objective, live, and comprehensive pathway. By making this statement she distinguished her stance with two common ways of thinking; i.e. the traditional stance that restricted women within the boundaries of her house and the Western view, which has alienated her from her novel identity in the name of freedom.

She then went on to point out the four-stage path of perfection. First stage, family. She referred

¹ - The Holy Qur'an, Surah Kauthar, Verse ¹

to family as the ‘main workshop for upbringing and strengthening’, where inherent dignity, wisdom, creativity, and skills get institutionalized. She categorically emphasized the delicate point that family life does not cause limitations but growth and development.

The second page is presence in social affairs. Reyhaneh chose the words she used with adequacy. “Her presence is not evaluated by number but the level and quality of contribution”. This statement conveyed a clear message to all those who evaluate the participation of women merely by statistics. She then spoke about dynamic activism based on specialization in scientific, cultural, social and economic areas.

Third stage, institutionalization, in the sense that women are not mere followers of policies made, but have a creative role in encoding and implementing laws and rules. She spoke about the presence of women in the above-mentioned areas to ensure all-round justice and growth for every member of society.



Fourth stage, global civilization-making. Referring to the self-confidence of Iranian women, Reyhaneh Salami added that their personal and collective achievements will go beyond the national boundaries and will - in the language of science, ethics, art, and spirituality - display ‘a new and authentic image of Muslim women’ at the global civilizational level. She emphasized that this image is based on an independent, dynamic, and progressive identity.

◆ **Third Model, an Alternative for the two False Options**

A key part of Reyhaneh’s speech was throwing light on the ‘Third model’ from the viewpoints of Imam Khomeini (RA) and the Supreme Leader of the Revolution. She defined this model as, “a model that negates the existing two models of traditional seclusion and so-called modern un-true freedom. This model is the wise combination of chastity and family dignity on the one hand and active and effective social role on the other.”

She then spoke about one the most challenging concepts, i.e., ‘chastity’. The definition she presented was a dynamic one in which she said, “Chastity does not mean passivity and rather refers to strengthening the respectful, effective, identity-oriented, and objectified presence in all areas.” This dynamic definition of chastity could be an answer to the views that consider ‘hijab’ as a barrier to social presence.

◆ **Six Pillars for Strengthening the Path**

In order to ensure the actualization of this vision, Reyhaneh Salami proposed six pivotal policies.

1 Introducing Iranian woman as a ‘great national opportunity’.

2 Highlighting the mutual relationship of women and the Revolution; the Revolution that ensures the safety and elevation of women’s status, and the women who, on their part, ensure safety and progress of their society.

3 Presenting an active image of women rather than a passive one.

4 Highlighting women's ability in creating balance in their family and social roles.

5 Honoring women by promoting their role in the progress of the country and by creating real opportunities for participation in decision-making.

6 Identifying and correcting any policy that weakens family and creates distance in it.

She notified that these policies will be effective when they are manifested and implemented in the form of administrative rules and regulations, media programs, educational models, and supervision and evaluation mechanisms.

The Multi-dimensional Ideal Women on the Horizon of 2035

Reyhaneh Salami then described the image of an ideal woman on the horizon of 2035; an image of a multi-dimensional human being who is a protector of human dignity and honor, a supporter of the sacred atmosphere of family, enriched with up-to-date knowledge and specialized skills, objective-oriented contribution to removing the challenges facing the country, and being the cultural ambassador of the nation by presenting a true and strong image of Iranian Muslim women at the world level.

She emphasized that this ideal can be effective when it is turned into a 'stable operative program with clear administrative mechanisms and specified the indices of progress'. She also noted that the 'Week of honoring the status and position of women and mothers' should not just be a symbolic ceremony and should rather mark the 'beginning of assessing, improving, and accelerating a national strategy'.

A Conclusion that Arose as a Commitment

Towards the end of her speech, Reyhaneh's tone changed and turned from that of a speaker to that of daughter who missed her martyred father and had found another father. She turned to the Supreme Leader of the Revolution and said in a voice trembling with emotion: "O greater father than my father, I am proud that based on the important phrase "بأبي أنت و أمي" (May my father and mother be sacrificed for you)² my father was martyred for the cause of Islam. She then continued: "As a soldier and your daughter, I consider my being and life to be a small gift for the elevation of your lofty path and the great values of this sacred Islamic Land."

A heavy silence prevailed in the hall. Reyhaneh Salami had not just delivered a speech, she had narrated a commitment; the commitment of a daughter whose father had been martyred and now she is prepared to follow his footsteps.

Echoing a Narrative

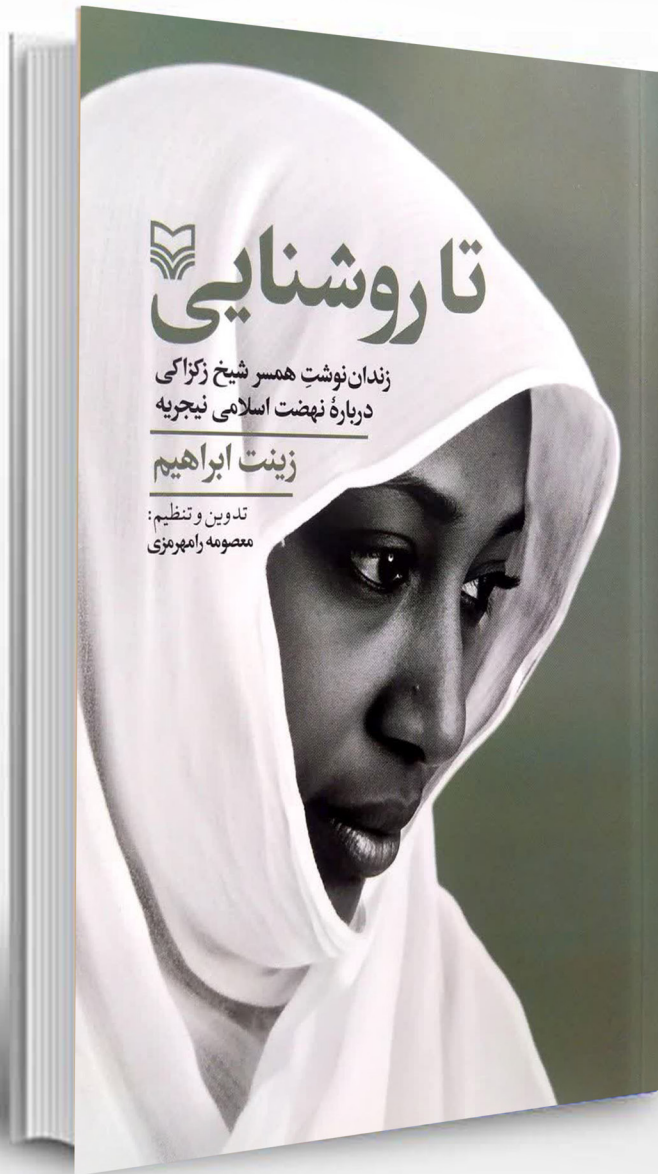
A few minutes later, the Supreme Leader of the Revolution began his speech by initially thanking her and two other ladies and said, "My thanks to the ladies who expressed meaningful words. What was stated by Martyr Rashid's wife and mother and also Martyr Salami's daughter represented the lofty thoughts of these ladies and also the other devoted ladies of the country in the most beautiful manner."

This appreciation proved that the words expressed by Reyhaneh Salami had found their way in the heart of people and the Supreme leader. She had made a narrative of Iranian woman, in which a woman is a mother, an activist, a house-maker, and a history-maker. She showed that besides being the heir to their fathers' path, the daughters of martyrs are also 'narrators of a great Revolution'. And most importantly they showed the world that even in the midst of war, threats and sanctions, the Iranian Muslim women think of 'civilization-making' rather than being merely concerned about survival.

2 - The phrase "بأبي أنت و أمي" (May my father and mother be sacrificed for you), was originally addressed to the infallible Imam Husain (AS)

By: Masoumeh Ramhormozi

If all the women of the world were to parade before me, I would not choose anyone else for marriage as long as you were among them.



This is what Sheikh Zakzaky told his wife in prison. But Zeenah Ibrahim was not just the leader's wife; she was an 'organization' by herself and the standard-bearer of Islamic awakening in Nigeria.

The book 'A Brief History of the Islamic Movement in Nigeria' is the story of a woman who witnessed the martyrdom of her children while she was under siege and in prison, but she withstood firmly.





The Epstein Affair and the Decay of Western Instrumental Civilization

By: Hakimeh Saghaye-Biria, Assistant Professor, University of Tehran

As these lines are written, the world is in a state of shock because of what is unfolding about Epstein's code of conduct. What is unfolding is not merely another scandal committed by a so-called elite; it is a moment of profound civilizational exposure that, besides exposing certain individuals, implicates and illuminates civilizational decay.

The emerging records clearly indicate the involvement of powerful figures - politicians, financiers, cultural elites - in networks of sexual exploitation and torture involving minors. The full scope is still unfolding. But what has already come to light is sufficiently disturbing and makes one thing clear: this was no isolated deviant. One needs to look beneath the headlines to grasp the full story. Looking deeper, one finds something even more disturbing than the wrongdoing itself: the structural conditions that made it possible.

While Epstein's files are treated in a way as if they will disclose a hidden truth, the more profound truth is already visible. Jeffrey Epstein is more than a node in a network of criminal activities. Epstein is not an aberration. He is a symptom of a pathology that precedes him.

At the heart of this pathology lies a historically cultivated instrumental concept of human being; one that has matured alongside modern materialism and power-centered rationality. In this framework, human

beings are increasingly understood not as bearers of intrinsic dignity but as units of function: producers, consumers, bodies, assets, and liabilities, and value becomes measurable in terms of utility, efficiency, profitability, or influence. Even moral language is often subordinated to strategic calculation. When such a paradigm becomes culturally dominant, the reduction of persons to objects is no longer considered a rupture but as a normal feature of social life.

This instrumental logic did not merely emerge as a concept but was made operational in the course of history. The intercontinental slave trade converted human beings into transportable property, their worth calculated in market terms. Colonial expansion transformed entire societies into reservoirs of extractable labor and resources, and their cultures were subordinated to colonialism. Industrial modernity reorganized human time and bodily capacity based on productivity metrics. Even the most catastrophic episodes of the twentieth century - world wars, ethnic cleansing, mechanized destruction - were justified through strategic reasoning that ranked lives according to national interest, racial hierarchy, or geopolitical advantage. In each case, the same moral logic was at work: 'some human beings are more human than the rest and can treat others as instruments for satisfying their own desires.

When viewed through a genealogical lens, contemporary sexual exploitation appears less as a deviation and more as an intimate extension of a long-standing

pattern. What was once expressed through chains, colonies, and battlefields now manifests in commodified bodies, digital trafficking, and elite impunity. Even though the scale may differ, the principle remains continuous. Where humanity is graded rather than being respected as something inviolable, abuse becomes structurally conceivable.

Within the framework of this modern concept, perhaps the commodification of women seems to be the most normal and socially accepted image of human beings as instruments. The female body is used in various industries - in advertising, entertainment on digital platforms, and fashion economies - for marketing and increased consumption. Value becomes fastened to visibility, and visibility becomes convertible into profit. Under such conditions, objectification is no longer a marginal issue and is rather infrastructural. The Epstein network did not emerge in isolation from this culture and its radicalized logic. What is most astonishing about this network is demonstrating women and girls as sex objects. The distinction between 'respectable society' and the one that is involved in criminal exploitation becomes thinner than it appears when both operate within a shared economy of instrumental value. Epstein's impunity was not merely the shield of his wealth; it was the protection afforded by a civilization already habituated to viewing bodies transactionally.

It is from within this broader civilizational diagnosis that I speak - not as an observer seeking moral superiority, but as an Iranian woman and a university scholar situated outside the Western center of power. For decades, societies like mine have been subjected to sustained pressure to conform to Western cultural norms in the name of women's emancipation. The implicit assumption has been that modern Western civilization represents the apex of gender justice, and that deviation from its social codes signifies backwardness.

Yet the recurring exposure of systemic sexual exploitation at the highest levels of Western institutions complicates that claim. When a society that presents itself as the global standard-bearer of women's rights confronts an epidemic of sexual violence against women and their commodification, intellectual honesty requires a pause. The issue is not whether non-Western societies are flawless; clearly, they are not. The issue is whether civilizational authority should continue to flow in only one direction.

From this perspective, the Epstein affair is not simply an American scandal. It is a moment that invites epistemic humility. It asks whether alternative moral frameworks - particularly those that resist the reduction of human worth to market commodity - deserve more serious consideration than they have typically re-

ceived. If the commodification of the body is structurally linked to exploitation, then social systems that seek to limit sexualization in public space are not automatically regressive; they may represent preventive ethical architectures rather than reactive crisis management.

Within the Islamic intellectual tradition, the human being is not defined by utility but by ontological dignity. The Holy Qur'an's emphasis that humanity has been endowed with inherent honor establishes a moral anthropology fundamentally resistant to instrumental reduction. The human person is not a unit of consumption, nor a vehicle of profit, nor a body to be circulated for visibility. Dignity is not contingent upon productivity, desirability, or power. It is intrinsic.

The contrast between the Islamic view of human worth and instrumental modernity is not merely behavioral but anthropological. Where one worldview begins with autonomy understood as self-expression within a market-saturated environment, the other begins with responsibility grounded in transcendence. Where one measures freedom through the expansion of choice, the other measures it through the preservation of dignity. These are not superficial cultural differences; they are competing conceptions of what it means to be human.

The Epstein affair thus becomes more than a scandal. It becomes diagnostic. It reveals the limits of a civilization that has refined technological power without securing moral coherence. It exposes the fragility of a system that seeks to eradicate exploitation while preserving the cultural conditions that normalize objectification. And it forces a question that extends beyond any single country: can a civilization endure if it continues to grade humanity according to power and profitability?

Civilizations do not collapse only through external invasion. They erode when their moral anthropology corrodes. Revival, therefore, requires more than reform. It requires re-centering the human person as inviolable - beyond transaction, beyond spectacle, beyond strategic calculation.

If the exposures of the Epstein files are to mean anything lasting, they must not only provoke accountability for individuals but reflection on the worldview that made such impunity conceivable. Women do not need symbolic outrage. Humanity does not need another cycle of exposure followed by normalization. What is required is a recovery of a non-instrumental outlook towards human beings; one capable of grounding dignity before power, restraint before appetite, and justice before profit.

A genuine civilizational revival can only happen through such a reorientation.



The Islamic Revolution
and the Status of Women

The Discourse on the Real Status of Women Versus Their Commodification

By: Dr. Mehran karimi

The status of women, their identity, and personality are very lofty and dignified, and in some aspects higher than men. Overall, too, women and men are no different; in terms of creation, in terms of the characteristics of their being created by God Almighty. Some special features are feminine in essence, and some others are masculine in their essence. God Almighty has given some characteristics, features, and values to one gender, and some other characteristics, features, and values to the other gender. Therefore, they are no different from each other in terms of being hu-

man, and in terms of God-given human rights, social rights, spiritual values, and the process of spiritual development.” (Excerpts from the speech of the Supreme Leader of the Islamic Revolution, Grand Ayatollah Sayyid Ali Khamenei, on May 11, 2013)

The status of women has become one of the most important issues discussed in different societies. There are different and sometimes contradictory views on this issue, and points of view derived from different schools of thought engage in conflicting discussions with each other in this regard. On the other hand, there have been and still are different

opinions regarding the attitude of Islam and the Islamic Republic of Iran towards this issue. One of the main and recurring themes of propaganda and political attacks on Iran in the post-Islamic Revolution Iran has been about the status of women, to the extent that in addition to Western-affiliated media outlets, some international political forums, too, under the pressure and influence from the United States and some other Western governments, have always placed the issue of women at the top of the list of their political and propaganda pressure campaigns against the Islamic Iran.

But the question is, what is the true view and attitude of the Islamic Revolution of Iran towards the issue of the status of women?

The best way to answer this important question accurately and thoroughly is to refer to the thought and intellectual system of the Supreme Leader of the Islamic Revolution, Grand Ayatollah Khomeini, who in addition to his prominent religious and political position, is an important jurist, theorist, and thinker, and the ideas arising from his intellectual system have always been of interest to political and cultural elites and activists.

■ Neither Eastern nor Western

From the viewpoint of Ayatollah Khomeini, the desired model on the issue of women is one that is distinct from the Eastern and Western perspectives. He neither accepts an approach based on praising and simultaneously suppressing women, nor a view that regards women - more than anything else - as sexual subjects at the service of men's economic and sexual enjoyment and exploitation, and in fact defines and presents them as commodities. According to him, "From the Eastern point of view, women are marginal and irrelevant elements in the making of history; while, as per the Western definition, they are beings whose gender overshadows their humanity and who are sexual tools for men and



“The Iranian Muslim woman opened a new history before the eyes of women around the world and proved that it was possible to be a woman, chaste, veiled, and noble, and at the same time have a pivotal central role.”



From an Islamic perspective, gender is considered a secondary matter, while humanity is the primary identity. Ayatollah Khomeini argues that men and women are equal in their human value, spiritual potential, and purpose of creation, and that gender differences do not affect the fundamental goal of human perfection.



should serve the new capitalism... The third model is 'neither Eastern nor Western woman'. The Iranian Muslim woman opened a new history before the eyes of women around the world and proved that it was possible to be a woman, to be chaste, veiled, and noble, and at the same time, to have a pivotal central role. They proved that it is possible to keep the family stronghold clean and to build new strongholds in the political and social arenas and bring about great conquests." (March 6, 2013)

His evaluation of the Western model of women, which has been manifested in the thought, discourse, and socialization of Western modernity, was quite fundamental when he stated. "In today's world, it has been inculcated in the minds that one of the most important duties of a woman - if not the most important one - is to expose her beauty for the pleasure of men, and this has become a necessary and indispensable characteristic of a woman! Unfortunately, it has become a trend in the world that men must attend formal gatherings fully dressed in suits, but

women are preferred to be almost half-naked! Is this normal? Is this natural? Is this a move compatible with women's nature? They made it a belief that women must expose themselves to men and become a source of pleasure for them! Is there any greater oppression than this? They have called this freedom, and the opposite is called captivity! While the fact is that wearing a veil is what gives women the honor they deserve, and it protects their privacy. They have broken this privacy and are breaking it more and more every day; they are also giving it different names. The first, or perhaps one of the first negative effects that this issue had was the destruction of the family; the foundation of the family was weakened. When the family in a society is shaken and destroyed, corruption becomes institutionalized in that society." (March 1, 2013)

From this perspective and based on the teachings of Islam, he basically considers the issue of gender to be a secondary issue and of secondary importance, and, thus, places the focus of his theory on 'humanness' and states, "The Islamic view of gen-

der is a secondary view; the first and foremost view is the status of humanity; in which gender plays no role at all... Gender is a secondary matter, a contingent matter; it finds meaning in the functions of life, it has no effect on man's main purpose of life." (January 2, 2012)

Ayatollah Khamenei is of the opinion that the role of women in the family is fundamental, irreplaceable, and unique. Therefore, wifehood and motherhood are considered two particularly important and influential tasks of women. In his words, "The extremely delicate nerves of a child can only be handled by the mother and no one else, so that the child does not grow up with a complex. That means, no other human being who is not a woman can do this important task... I always tell my friends, relatives, and women that, contrary to popular belief, women are the gender; stronger than men. Women can handle men with tact and subtlety; humans can both observe this through experience and prove it through intellectual and rational analogies." (May 11, 2013)

The Supreme Leader also has a clear view on legal issues related to women, as well as the scope of their social activities and the roles they play in society. In his words, "

As regards their (women's) reciprocal rights with men, the Holy Qur'an emphasizes 'The wives have rights similar to the obligations upon them...?' (Surah Al-Baqarah, Verse 228). This is the logic of the Qur'an. See how and in what way it establishes complete equality between men and women as believers, as human beings, as transcendent individuals! From an Islamic perspective, women can be active in social, business, and political activities, and in most government positions across all areas of life. What the Western, corrupt, and wrong culture presents of women is absolutely rejected in Islam, because in Islam, the status of women is quite lofty, and while she lives in the material world, she traverses the spiritual world. (December 3, 2025)



He also highlights the essential role of women within the family, particularly in motherhood. According to this view, the emotional and psychological development of children depends heavily on maternal care, making women's role in strengthening the family and, consequently, society, both unique and irreplaceable.



In conclusion, Ayatollah Khamenei's view highlights the dignity and equality of women as human beings. He presents a balanced model in which women maintain their values while actively contributing to society and strengthening the family.

Ineffectiveness of UN Policies for Supporting Women and Children in Afghanistan



By: **Tahereh Hosseini**, Head of the Women's Committee of the Ahl al-Bayt (AS) Assembly, Afghanistan

◆ Introduction

Presently, the United Nations Organization and its affiliated institutions have once again placed the issue of “violation of women’s rights” at the center of their reports and political stands, and are trying to present themselves as defenders of Afghan women. The so-called stands adopted by them are apparently based on universal human rights principles, but in practice, they are often adopted without taking into consideration the religious, cultural, and social contexts of Afghan society. From this perspective, many of the claims made are a continuation of the same political and interventionist discourse that has been experienced in this country over the past two decades, rather than reflecting the realities of Afghan society.

A review of the practical record of the United Nations and international institutions in Afghanistan shows that the claims made by this institution about supporting women’s rights lack a solid moral and empirical foundation. The international community’s extensive military presence and projects in Afghanistan have demonstrated that these institutions not only failed to adequately support women and children, but

in many instances, were part of the structure and actively contributed to the existing crisis.

◆ Military Intervention and Human Consequences

The military intervention of the United States and its allies in Afghanistan began in 2001 under the slogan of fighting terrorism and ‘freeing Afghan women’, and the United Nations also played an important role in legitimizing this presence. However, official statistics released by the United Nations Assistance Mission in Afghanistan (UNAMA) show that the humanitarian consequences of this invasion have been widespread. According to UNAMA reports, more than 111,000 civilians were killed or injured in Afghanistan between 2009 and 2021, a significant portion of whom were women and children.

In addition to these casualties, airstrikes by foreign forces had contributed significantly to killing civilians. For example, reports by human rights organizations show that in 2019 alone, more than 700 civilians were killed in airstrikes by international forces, the highest number recorded in a single year. Many of these attacks occurred in residential areas, wedding ceremonies, or civilian gatherings.

The military invasion and war also resulted in widespread displacement. According to humanitarian agencies, more than 5 million Afghans were forced to flee their homes during two decades of war. This displacement has exposed women and children in particular to extreme poverty, being deprived of education, and psychological trauma. Despite these extensive statistics, the issue of the violation of human rights by foreign forces remained unprosecuted and was often justified as ‘side-effect damages of war’. This situation was clear proof of a double standard in the implementation of human rights principles.

✦ **Human Rights Projects and Cultural Disruption**

Alongside the military presence, billions of dollars of international aid were allocated for rebuilding Afghanistan and supporting the rights of women and children. According to reports from the World Bank and development institutions, more than \$140 billion in foreign aid has flowed into Afghanistan over the past two decades, a significant portion of which was intended for social development and women’s empowerment programs.

However, despite this huge investment, many of these projects were designed and implemented without considering the cultural and religious context of Afghan society. Instead of interacting with indigenous social structures, some programs imposed imported models that were not in line with the values and traditions of the society. As a result of this approach, the concept of women’s rights has been perceived by a large portion of society as a foreign and political project.

Disregarding culture and religion in designing social programs not only made projects ineffective, but in some cases also provoked negative social reactions. This shows that supporting women’s rights without understanding cultural contexts cannot lead to sustainable results.

✦ **Project-based Corruption and Financial Abuse**

One of the most serious challenges to international aid in Afghanistan was widespread financial corruption. Reports from international monitoring bodies show that a significant portion of foreign aid was either wasted or caught in a cycle of administrative and organizational corruption. For example, the Office of the Special Inspector General for Afghanistan Reconstruction (SIGAR) has repeatedly stated that billions of dollars in international aid were spent without effective

oversight and, thus, did not achieve the intended goals.

In many cases, projects related to women’s empowerment remained merely at the level of reports and official documents, and such organizations were founded that spent the bulk of the resources on administrative expenses, foreign travels, and demonstrative programs, with very limited tangible impact on the lives of Afghan women.

There are also reports that some projects were designed solely to attract more funding and were effectively stopped after the funding period ended. As a matter of fact, the issue of protecting the rights of women and children had become a tool for obtaining financial resources and political legitimacy.

✦ **The United Nations’ Limited Role in Answerability**

The United Nations has always emphasized the principles of transparency and accountability, but the experience of Afghanistan shows that this institution has not responded decisively and bindingly to widespread project-based corruption and violation of human rights by powerful forces. Many of the published reports have been merely descriptive and have not led to practical measures for accountability. This has led to a decline in public trust in international institutions and doubts about their claims of impartiality.

✦ **Concluding Remarks**

Keeping in view the experience of the past two decades, the current claims of the United Nations about supporting women’s rights in Afghanistan cannot be evaluated without taking into consideration the practical records of this institution with regard to the outcomes. This institution failed to protect the lives of women and children during its extensive presence, remained silent in the face of project corruption, and supported programs incompatible with the culture of the society, and is still facing a crisis of moral credibility today.

The experience of Afghanistan shows that real support for women’s rights is only possible when it is accompanied by respect for the culture and religion of the community, transparent accountability, and institutional honesty. Otherwise, mere human rights slogans will have no impact on improving the situation of women and will rather fuel social distrust and a continuing crisis of legitimacy for international institutions.

By: Dr Fatemeh Ebrahimi, Faculty Member of Al-Zahra University

International Responsibility for committing Crimes against Civilians, **Especially Women and Children**



On February 28, while the Iranian diplomats were busy with the new round of negotiations, and with full abidance by the United Nations Charter, proved their commitment to preservations of global peace and security to the world, suddenly the world faced a shocking news. In the morning of February 28, the United States government accompanied by the usurper Zionist Regime waged an all-out war against the Islamic Republic of Iran and in violation of the UN Charter and ignoring the important principle of prohibition of use of force by attacking

different civilian areas, led to the martyrdom of many civilians. Only in one attack on the Shajarah Tayyebah girl's school, more than 160 students were deprived of their right to life. Moreover, until now, one week from the beginning of the war, only in a few days, more than hundreds of women and children have been martyred, while, according to the international law, especially the four Geneva Conventions and other international conventions like Convention on the Rights of the Child, they should be protected. Moreover, we witness different harms, including severe bodily and mental

injuries and damages to the Iranian women and children by the U.S. and Zionist regime with no commitment to international laws and regulations.

The principle of prohibition of blind attacks and the necessity of making a distinction between the military personnel and targets, and civilians is an established Principle of War Rights (Humanitarian Rights) that has been severely violated by the U.S.-Zionist attacks on Iranian residential areas, hospitals, media centers and even cultural and scientific personalities.

According to the Article 51 of the first additional protocol of Geneva Convention, civilian residents per se as well as civilian individuals should not be targeted. Violent threats, whose primary purpose is to spread terror among the civilians, is forbidden. Also according to the Article 57 of the first protocol of Geneva Convention, in conducting military operations, necessary measures should be taken to avoid any harm to civilian residents and properties. In addition, according to the Article 59 of the first protocol, attacking defenseless sites with any means is forbidden. However, the U.S. administration accompanying the usurper and occupying Zionist regime and with the support of their allies and imperialist states, has bluntly violated these international laws for more than 75 years and shifted infanticide from Gaza to Iran and deprived numerous Iranian women and children of the important right to life.

Without any doubt, based on the Article 8 of the Status of International Criminal Court, what the U.S. and Israel are committing is war crime against Iranians. While the international institutions through their deadly silence, like that of the eight-year imposed war of Iraq against Iran are watching the crimes, the mighty Iran on the basis of the Article 51 of the UN Charter, considers legitimate defense its established right and will utilize it as a grantee for the implementation of Humanitarian Rights until the U.S. and the Zionist regime terminate their blatant invasion. Also undoubtedly, they should be accountable for their international responsibilities according to the international laws and regulations.

According to international law, these illegal international acts will not negate the international accountability of the criminal states. In addition to them, based on international laws and regulations, other states that have aided or assisted these illegal acts through making their territory available to them, will be also internationally accountable for such assistance. Hence, they are responsible to pay the full reparation for the damages caused by them, and end these crimes immediately.

It is extremely unfortunate and deeply sorrowful, that today, the world is witnessing the expansion of infanticide of the American-Zionist regime from Gaza to Iran, because the culprit of these crimes, since many years ago, despite committing the most horrendous crimes from Sabra and Shatila, to crimes of the 22-day war of Gaza and then crimes in the war after 7th of October, and war crimes against the Iranian people in the 12-day war have been left without punishment and there is no will for their immediate trial at the International Criminal Court in a way to deter others.

Today, it is the responsibility of every freeman and freewoman to promote the exact narration of realities and prevent the dominance of the false and deceiving narratives of the American-Zionist regime in the public opinion and among the elites. We ask all the colleagues, academics, virtual space and media activists not to allow the truth to be trampled upon once again. A violation whose result is the expansion of war crimes and violation of Humanitarian Laws by the U.S. and Zionists in the world.

Through our writing and our reality-based narratives, we can play an important role in prevention of killing of defenseless humans, on the one hand, and punishment of the criminal on the other.



Non-combatant women and children **killed and wounded** in the American war against Iran over 18 days.

Killed (Under 5 Age)

13 children

Killed (Under 18 Age)

206 people

Wounded (Under 2 Age)

51 children

Wounded (Under 18 Age)

1,401 people

Females Killed

227 women

Females Wounded

3,329 women

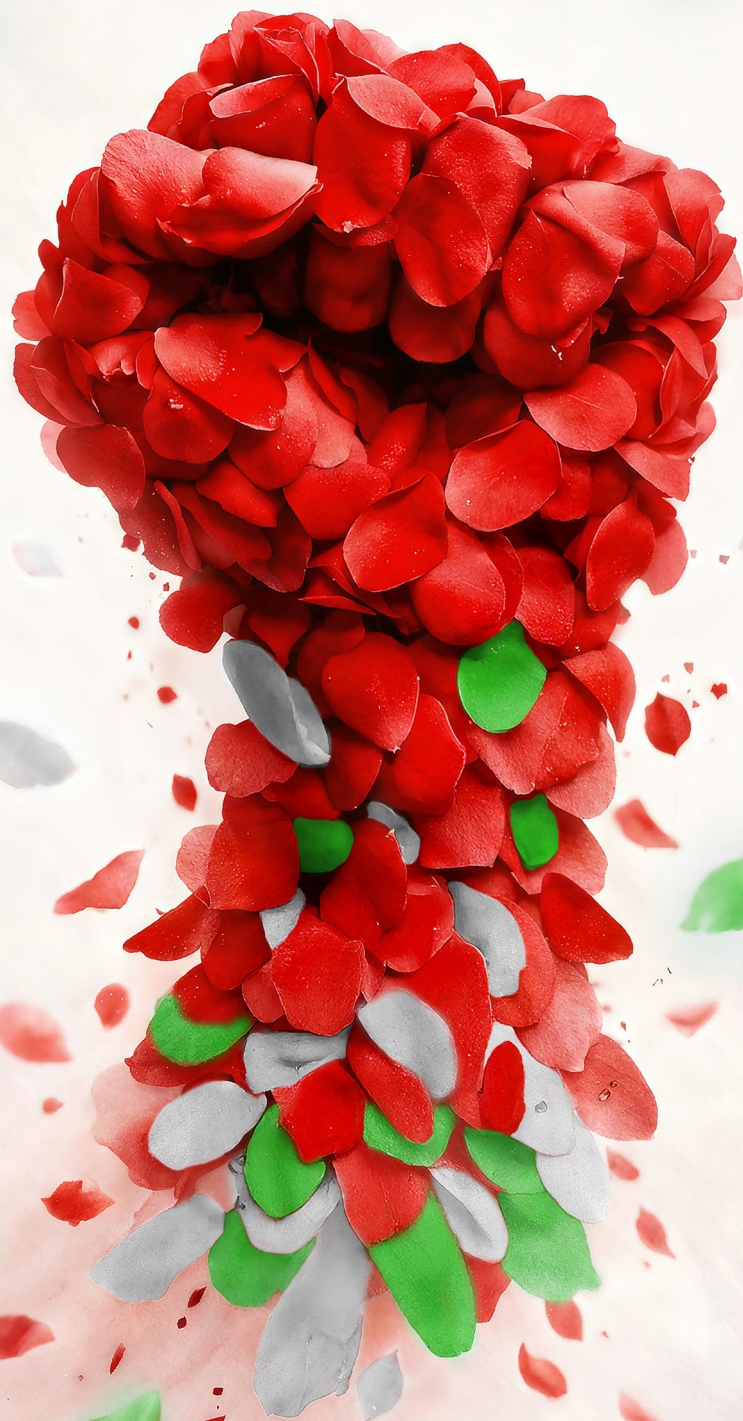


▲ *Mojtaba Sajedi, a three-day-old infant martyr from Arak.*

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